

# THE SAINTS' HERALD.

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

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

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Lamoni, Iowa, January 2, 1886.

No. 1.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, January 2, 1886.

### THE "TIMES" ON THE SEER, &c.

WE append below an editorial from the *Chicago Sunday Times* of the 20th ult., in respect to Mormonism, Joseph the Seer and David Whitmer, which will be read with deep interest, for the reason that it breathes a spirit of fairness, an inquiry which promises good for the truth and for those who love the truth.

In another place will be found a lengthy article from the pen of a *Chicago Tribune* reporter who personally interviewed Bro. David Whitmer at Richmond, Mo., the 15th ult.

God is working with his people and with such means as will reach the masses in a strange and marvellous manner. The signs portend good for Zion and her children.

The *Times* says:

"Do people in general want to know the truth about Joseph Smith, the founder of the sect which styles itself 'the Latter Day Saints,' and the origin of the book which they claim supplements the Old and New Testaments? Apparently they do not. A large number of persons in Utah and a considerable number scattered through the various states and territories devoutly believe that Joseph Smith was a man who lived a pure and noble life, and that 'he went about doing good.' They also believe that he was divinely commissioned to bring to the knowledge of the world a portion of sacred history and a revelation equal in value to that contained in the book which is the religious guide of Jews and Christians.

"The majority of persons—Jews, Cath-

olics, Protestants, agnostics, and infidels—declare that Joseph Smith was an impostor, a fraud, and a deceiver, and that he sought to gain converts to a new religion for the purpose of using them for selfish purposes. They state that the life he led, the example he set, and the doctrines he preached were all bad. They affirm that the so-called Mormon bible was obtained by Sidney Rigdon, a companion of Smith's from one Solomon Spaulding, who prepared a pretended history of the lost tribe of Israel for the amusement of himself and his friends. They believe, or pretend to believe, that polygamy was one of the cardinal doctrines taught by Joseph Smith, and that the authority for it is contained in the 'Book of Mormon.' They declare that polygamy is the corner-stone of Mormonism, and that the entire structure of the church would fall if it were removed. They freely state that the leaders in the Mormon Church are insincere, and that all their followers are ignorant and depraved. It is fair to presume that few of these persons ever read any of the publications of the 'Saints' or ever attended any of their meetings.

"It may astonish many people to learn that the original sect as founded by Joseph Smith, and which never countenanced the practice of polygamy, is increasing as fast as most comparatively new religious denominations ever have; that it has churches in Boston, Providence, Washington, St. Louis, Kansas City, and Chicago; that the members of these churches compare favorably with the members of other churches in morality and intelligence, and that the ministers of this denomination are earnest and able men. Many would be astonished, on comparing the creed of this church with that adopted by the Evangelical alliance, to notice how closely they agree. Joseph Smith, the son of the 'martyr,' long lived in Plano, Illinois, where he preached and edited a paper, which is the organ of the Reorganized Church. All who knew him regarded him as an able, honest, and conscientious gentleman. The 'Saints,' who have numerous churches in Illinois, Wisconsin, and Iowa, have as high a reputation for honesty and uprightness as the Quakers of Pennsylva-

nia and New England. The services in their churches differ but little from those held in Free-Will Baptist and Primitive Methodist churches. Their creed and public religious exercises show that they are orthodox Christians. Close observers believe that their religious faith exerts a powerful influence for good on their lives and characters. No one is justified in saying that the doctrines professed by these people are not conducive to good. The exponents of the new dispensation declare that it sheds great light on both the Old and the New Testament, and that it is the means of making many obscure passages clear. It is claimed by them that many have come to believe the truths of the bible by careful study of what is known as the 'Mormon' bible. Have any of our theologians given attention to this matter?

"At last accounts, David Whitmer, the last of the original testifiers of the existence of the golden plates from which the 'Book of Mormon' were translated, was approaching death at his home at Richmond, Missouri. He went to that state over forty years ago, with Joseph Smith. His neighbors of every sort of political and religious predilections unite in giving him an exceedingly high character for honesty, truthfulness and courage. No man, it is said, ever doubted his word in regard to any ordinary matter. Why should not the testimony of a man so truthful, so honest, so courageous, be accepted in relation to the golden plates and the character of the man who professed to discover them? It is certainly to be regretted that no well-regulated attempt has ever been made to establish the truth or falsity of the story in regard to the miraculous finding of the golden plates, the alleged miracles of Joseph Smith and his early disciples, or to ascertain the real character of the man who is regarded by some as a prophet and saint, and by others as an impostor and knave. That he was no ordinary man seems certain. If he was an impostor, he has had no equal in modern times. The persons on whose testimony his character might have been determined have nearly all passed away. His widow died a few years ago at Nauvoo, in this state. She was acknowledged to be a very able and



excellent woman. One by one the persons who knew Joseph Smith are passing away. It will soon be too late to ascertain from living witnesses what manner of man he really was. A historical society could not undertake a better work than that of collecting, recording, and classifying the evidence that can now be obtained in relation to Joseph Smith, the founder of the Mormon religion.—*Chicago Times*.

PRES. JOSEPH SMITH is thus represented by the Ogden (Utah) *News*, of the 17th ult. All who read will see he is very pronounced and clear in his teachings, and will learn what were, what are, and what must ever be the true faith of the Church of Christ on the points discussed. Here is what the *News* says:

#### "MORMON PATRIOTISM.

#### "AN ELEMENT OF LATTER DAY SAINTS' CREED.

"JOSEPH SMITH'S POWERFUL LECTURE AT THE OPERA HOUSE. 'I KNOW NO LAWS HIGHER THAN MY COUNTRY'S LAWS.'

"A splendid audience greeted President J. Smith of the [Reorganized] Mormon Church at the Opera House, last evening. The hall was filled, aisles filled, and a marked interest exhibited. It was noticeable that more than half the audience were women, a decided majority of whom were on the sunny side of thirty years.

"I am here to-night to discuss the proposition, Is my conduct as an American citizen and a member of a religious body to be controlled by the laws of the Government of the United States, or by any law claimed to be a higher law than those of my country?" began the speaker. He then proceeded in a calm, cogent way to trace the history of the revelations and the books regarded by his church as divine authorities, citing copiously from each, clear and positive commandments and doctrines to support the several propositions assumed.

"In outline, the theory, so well and convincingly laid down, is this: Assuming that God is the Supreme Being, and that persons known as the Seers, Prophets, etc., of the Church, received divine authority direct from God; admitting the divine origin, attributes and mission of Jesus Christ, then God, in his wisdom, ordered that such a state of affairs should come about, as would prepare a place and suitable state of public society to receive his people, the Mormons; and one where they could at-

tain, if they followed his laws, their intended state of perfection. In pursuance of this plan, God ordained and carried out the inception, the organization and completion of the United States Government. He inspired the framers of the Constitution and the fundamental principles of this Government, and when it was in working order, He made his will known to Joseph Smith, the Seer, whose 'revelations' started the movement. The speaker then explained at length the progressive steps of the Church from its first days to its last journey to Utah.

"Having throughout his lecture kept clearly before his hearers the character, principles and ordinances of the 'Church,' he showed from the Bible, Book of Mormon, Confession of Faith, etc., that in all respects and in all 'divine' authorities, God ordered the people to 'obey the powers that be.' He forcibly explained this to mean, the powers and laws of the earthly government, which were to be supreme till Christ himself comes to rule.

"He then sustained, by a large number of citations from these 'divine' authorities, the proposition that the doctrine of polygamy is, and always has been, among the Mormons, in direct conflict with the laws of God, as given to the Mormon people, and acknowledged and ratified by them. He showed conclusively that this doctrine of God, prohibiting polygamy, has been clearly laid down in all the line of divine works, or books; until in recent years, when that order of the Almighty was *suppressed stealthily* from the 'divine word,' and this great sin and iniquity fastened upon God's people.

"He charged and quoted authority to show that the trials now visited on the Latter Day Saints were a punishment for this sin, and others, in pursuance of God's positive promise that such should come about if they disobeyed his commands.

"Having thus intrenched himself by history and the word of God Almighty, the speaker, with a voice of triumphant earnestness and splendid power of manner, repeated the proposition stated when he began, and, with face beaming with emotion and patriotic earnestness, exclaimed in tones that filled that hall, 'Thank God! I know no laws in this world higher than the laws of my country!'

"Mr. Smith devoted the remainder of the lecture to the consideration of the results and tendencies of the lewdness and licentiousness of the practice, and having held a large audience enchained from the first moment, through more than two hours, closed a powerful argument, with

the promise to speak again to-night, in the Opera House at eight o'clock."

"President Smith, at the Opera House, told of the infamy and shame of polyamy, and knowing his shot would strike hard, said: 'Some of you may not like it, and squirm, but I would not give a penny to put a blister on a dead man.'"

"The same right that the Mormon polygamists claim to interpret the constitutionality of the laws of this land, would, President Smith says, give each head of a family a right to do so, and then all government is gone and anarchy is upon us all. Gentiles, Jews, polygamists and all. The Supreme Court of the United States is Supreme Judge."

#### PRES. JOSEPH SMITH IN OGDEN.

THE following clipping is from the Ogden (Utah) *News* of late date, from which it will be seen that President Joseph Smith is reaching the ears of a large number of the people in that city with words of instruction and reproof on those subjects now agitating Utah and the nation. It is timely, and will prove well for those who have fallen into the errors and evils of Brighamism if they will give heed, even now.

#### "JOSEPH SMITH.

#### "HE KNOCKS POLYGAMY SKY-HIGH.

"The Opera House, last evening, held a large, attentive and well behaved audience, during the interesting lecture, or sermon, of President Joseph Smith, son of Joseph the elder, who was numbered among the early Mormon martyrs.

"President Smith is a well-preserved man; his full flowing grey beard tells of the years he has devoted to the 'cause' for which his father contended, and which he claimed to have received, as a direct revelation, from the God of all the earth. Mr. Smith speaks forcibly, perhaps too rapidly, at times; is earnest in manner, and impresses the listener with the idea that he believes what he advocates, and therefore wins and holds both respect and sympathy.

"The burden of his address was to show the illegality and sin of polygamy. He made no effort to bang books, toss his arms and hands in the air, or howl; but forcibly and earnestly stated his propositions, cited the 'Book of Mormon,' the 'Covenants,' and the 'Confessions of Faith,' and kindred books, and clearly proved from these orthodox Mormon authorities, that God never did, and does not now, countenance the habit of one man having more than one wife, and *vice versa*.

"The speaker drew strong and vivid pictures of life in polygamous households, and illustrated the 'straying from the law of God,' by the people, in a striking way, when he told of a Salt Lake woman, now alive, who has been 'sealed' to ten men, and a Beaver woman who has had thirteen husbands, one of whom she 'paid to her Bishop' as tithing!

"The gentleman was listened to with great in-

terest by the large number of persons present, four-fifths of whom were Mormons, and closed an intelligent and instructive discourse with the announcement that to-night and to-morrow night he will continue the subject, in the Opera House, beginning at half-past seven o'clock.

#### EDITORIAL ITEMS.

BRO. W. W. GAYLORD writes of late, sending subscription for church papers, saying, "I wish to be prompt, paying before my time expires, as also in all things pertaining to that which is right." This is as it should be. Promptness in all matters increases confidence, smooths down asperities, lessens disappointments, and strengthens the bonds of friendship in all the concerns in life. We would be glad to have all our patrons equally as prompt in remitting as Bro. Gaylord. But if the condition of any is such that they can not be, they should come as near to it as they can, and remit as much and as speedily as they can, on their accounts. Begin this with the new year, continue it, and be happy.

Sr. M. Cook writes from Sheridan, Nevada: "We lived in Utah from 1848 till 1869, passed through much sorrow there, and we can't do without the *Advocate*."

Bro. B. V. Springer writes that he has been holding a series of twenty-one meetings near Tabor, Fremont county, Iowa; has had large attendance, the best of attention, and says he never experienced a greater, if indeed so great a degree of the Spirit of God in his preaching before, and that he never had such liberty of speech, with the power to enchain his hearers by his sermons. He has been sorely afflicted with a severe cold part of the time, but is now better.

Bro. Wm. Lively, of Chatham, Ontario, writes that he can not do without the *HERALD*; and C. W. Beal says: "Please see I don't miss a number."

Bro. E. C. Brand writes from Dow City, Iowa, the 18th ult., saying, "I have preached eight discourses in the church in the Grove," (probably Galland's Grove), "and had large and attentive audiences."

Bro. C. A. Bass, of Beloit, Wisconsin, says: "The *Herald* is the only preacher we have, and we prize it highly, and read its pages with much satisfaction."

Bishop Blakeslee returned home, to Galien, Michigan, Monday the 21st ult.

The quartely conference of this district convened at this place the 19th instant, and held over the 20th. It was largely attended, and was pronounced a most excellent one.

Some kind friend (probably at Richmond, Mo.), has sent us three extra copies

of the *Chicago Tribune* of the 17th ult. containing the death-bed testimony of Elder David Whitmer in respect to his connection with Joseph Smith the Seer, the translation of the Book of Mormon and the building up of the church from 1830. They have our thanks.

Pres. Joseph Smith wrote from Salt Lake City the 19th ult. that Bro. Luff had baptized one two days before, and was to baptize two more the day he wrote.

"Do not fail to hear Joseph Smith at the court house [in Wilber, Nebraska,] to-night."—*The Blade*, Dec. 24th.

E. C. Brand says: "Had eight good meetings at Galland's Grove, Iowa, and a good conference at Omaha. Baptized one.

All matter addressed to David Dancer, that is intended for the Herald Office, should have the number of our office box—82—added. Its omission often causes delays in our office business.

All further orders for Bed Springs or Portraits, should be addressed to Bro. B. F. Ordway, Independence, Mo., instead of Central U. S. M'g Co., which is now disorganized.

#### EXTRACTS FROM LETTERS.

Bro. W. C. Cadwell writes from Logan, Iowa, the 24th, ult., that the conference just closed there, was most excellent:

"Splendid liberty was enjoyed by the speakers; there was a good attendance of both members and outsiders, and good attention was paid by all. So far as we can judge, everybody was satisfied with the experiment of holding the conference where no branch organization exists. A general feeling prevailed that good to the cause will result. Every branch in the district reported, and from nearly all good healthy gains were shown."

#### QUESTIONS AND ANSWERS.

*Ques.*—Is the devil a servant of righteousness?

*Ans.*—No.

"Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—St. John 8:44.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."—Matthew 13:38, 39.

"And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from heaven; wherefore he became a devil,

having sought that which was evil before God. And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth. And they have brought forth children; yea, even the family of all the earth. And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he shewed unto all men that they were lost, because of the transgression of their parents. And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery: doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fullness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free forever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law, at the great and last day, according to the commandments which God hath given. Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil: for he seeketh that all men might be miserable like unto himself."—Book of Mormon, 2 Nephi 1:8.

"And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son; whom the Father loved and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ; wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us."—D. C., sec. 76, par. 3.

Q.—Will the devil manufacture our mor-

tal bodies into immortal ones while they lie in the grave.

A.—No.

"And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. 15:37, 38.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a terrestrial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quicken again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for, notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness: and also they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness; and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received."—D. C. 85:4, 5, 6.

All these passages prove that God—not the devil—will prepare the bodies in and

for the resurrection. And these, and similar texts, show the salvation of man—body, soul, and spirit.

Q.—Is there a personal devil?

A.—Yes; and legions of them.

"And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him: and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan; yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now, the serpent was more subtle than any beast of the field, which I, the Lord God, had made. And Satan put it into the heart of the serpent, for he had drawn away many after him; and he sought also to beguile Eve, for he knew not the mind of God; wherefore, he sought to destroy the world. And he said unto the woman, Ye, hath God said, Ye shall not eat of every tree of the garden. And he spake by the mouth of the serpent."—Gen. 3:1-8.

"And I saw an angel come down out of heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."—Rev. 20:1, 2, 3.

"But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side, into the country of the Gergesenes, there met him a man possessed of devils, coming out of the tombs, exceeding fierce, so that no man could pass that way. And, behold, he cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was, a good way off from them, a herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine."—Matt. 8:28-32.

"O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all

manner of secret works of darkness."—2 Nephi 6:3.

"And it came to pass, that Adam being tempted of the devil, for behold the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet. Wherefore, it came to pass, that the devil tempted Adam and he partook the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation; wherefore, I the Lord God caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart ye cursed."—D. C., 28:10, 11.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 1:6.

THE CONNEAUTVILLE, (Pa.) *Courier* of the 17th ult., has this to say of Elder G. T. Griffiths:

"Rev. G. T. Griffiths, the Latter Day Saint preacher, who has been holding meetings in the Pettit-school house the past week, says there are many people prejudiced against their denomination on account of connecting it with the Utah Mormons, when in fact it is strongly opposed to that church, and is one of its most active opponents. Polygamy never was a part of Mormonism proper, neither is it a tenet of the doctrine as taught by Joseph Smith, Jr., the head of the Church of Latter Day Saints, whose headquarters are at Lamoni, Iowa. Rev. Griffiths defines the doctrine of his church as follows:

"First, Faith in God and Jesus Christ. Second, Repentance. Third, Baptism by immersion for the remission of sins. Fourth, Laying on of hands for the reception of the Holy Ghost, healing the sick, blessing of children and ordination of the ministry. Fifth, Resurrection of the dead. Sixth, Eternal judgment, second coming of Christ, and millennial reign. We believe in the signs Jesus said should follow the believers, such as tongues, prophecy, dreams, visions, etc. We believe one man should have only one wife, and one woman only one husband, except in case of death, then they are at liberty to marry again. We further believe that all men who keep the laws of God will be in subjection to the laws of the land."

By this it is seen Bro. Griffiths is planting the work of God right in the vicinity where Solomon Spaulding wrote the notorious "Manuscript Story," and meets with success. The tide is turning.

Mark H. Forscutt, care 138 Fifth Avenue, Pittsburgh, Pa. Presiding Bishop; G. A. Blakeslee, Gallien, Mich.

## NOTICE.

Notice is hereby given that the Western Wisconsin District Conference will be held at the Excelsior Branch, January 9th and 10th, 1886. We request all of the officials to report by letter, if they fail to come in person. We cordially invite all to attend. Come praying that God may bless.

A. L. WHITEAKER, *Dist. Pres.*

## Correspondence.

PAPEETE, Tahiti, Oct. 21st, 1885.

*Brn. Joseph Smith and W. W. Blair:*—We are now at our home, near Papeete, and we have been here nearly four weeks. The conference for October 6th was appointed here, and I left Anaa to attend it, but when I got here I found but few of the Elders could get here in time, so I changed the time to the 17th and 18th. A number more came in time for that appointment, and some reached here Sunday night, and others who are expected have not come yet. The trouble in the case arises through the trading vessels. Sometimes none are at hand, except a month before time, or some days or even weeks after the day appointed. Sometimes the captains refuse to carry passengers, through lack of room; sometimes a Priest or Bishop of the Catholic Church is on board, and charts the vessel, and then refuses to allow only such as he chooses to go along. Sometimes, the illiberality of the captain, caused by religious prejudice, prevents our people from coming or going to a conference. In getting to the district conferences there is but little trouble, as many of the brethren own boats large enough to go to points that they can reach in ten or twelve hours. It would be a good thing if the church here owned a small schooner of thirty or forty tons, which could be used for missionary purposes, or for church business; but I do not see the way clear at present to get one. But if I knew that I should stay here a year or two more I would endeavor to raise the means to get one. It is terribly vexatious oftentimes, to depend on these vessels, for they do not wish to go to Papeete until loaded with shells or bufa, so sometimes they reach an island before expected, and sometimes weeks after. The Saints at Koukura raised over one hundred dollars to pay a vessel to bring them, but as yet have not found a way to come. It is vastly different to what it is in the States in traveling and mail facilities. I doubt very much if I get all the mail that comes for me. I got a letter two weeks ago that was received in the Post Office in April, as the post mark shows. Another letter from Bro. J. A. Robinson was handed to me by David Brown, which was received here in May, yet a number of others less plainly addressed found me all right. The papers come quite regularly. The July 11th number has not reached any of us. Please see that it is sent. We commenced our conference last Saturday, representatives from Taronia, Tiare, Matea, Tikahau, Avatoru, Tiputa, Amanu, Niau, and Koukura were present. The branches at Manihi, Taroa, Tapoto, Motura, Tubuai, and Aputai not represented. The branches at Faite, Farava, Makemo, Marakau, Hikuari, Raroia, Tuhora, Matahoa, Butahara, Opihi, Tamarua, and others will probably be represented at Anaa in January. We arranged here to form several districts of the branches of the western

division, namely Matea and Tahiti, one district, composed of four branches; Tikahua and Rairoa, three branches, form district No. 2; Koukura, Aratua, Aputai and Niau, district No. 3; Manihi, Taroa, Tapoto, Raraka, district No. 4. It is proposed to have these districts meet in March, June, September, and December of each year. And the General Conferences to meet April 6th and October 6th at some convenient place. But for next April it is appointed at Tubuai which is three hundred miles south of Tahiti, and entirely on one side. I am desirous of going there, for it was headquarters of the first missionaries, Tahiti and Anaa being the others; and I think quite a number will come into the church from the Protestants there.

I have prepared a new paper on the laws of the church, including directions for ordinations, confirmations, the sacrament of the Lord's Supper, marriage, General and district conferences, and many other matters explained so that there can be a much better understanding among the ministry here. I have tried to get it printed here, but I can not pay fifty dollars for one hundred copies. I will copy the translation so that if it is lost on the way, or fails to reach the office, I will have the original left. The failure of the last half of the work that I sent you last spring to reach you and be printed, causes great disappointment; for I had from the 4th to the 8th chapters (inclusive) of Genesis translated. Inspired Translation. Covering the prophecy of Enoch. It cost us twenty dollars for the translation of the entire manuscript. I have prepared a question book, covering every item of our faith, and much history reaching from the establishment of the church in the days of Christ, till the present time. It will furnish the church here with a vast amount of needed information. It is being translated, and if I can get it printed the church here will become quite well informed on religious matters. The Saints here do not ask for the church in America to print these works gratuitously. They are willing to pay for them, and are glad to have them printed at the Herald Office, for they can not afford to pay the exorbitant prices asked here.

Your brother,

T. W. SMITH.

DETROIT, Minn., Dec. 23d.

*Dear Herald:*—We have just closed one of the best conferences ever held in the Northern Minnesota District. One week before conference, I went over the district, and found the Saints all trying to do what they could for the Master, and for the good of the cause. I was made to rejoice, as they told me of their love, and how God had blessed them, and when I met those who had but just entered the kingdom, the warm grasp of the hand and the light that came into the eye, spoke more than words, of that change that had taken place in them. We held our conference in the Saints' Chapel at Girard. The building is roomy, and was well filled at all the meetings. It is a good building, thoroughly built; all tried to do their best work. It will be plastered next season, and is a credit to all who were engaged in building it. The Spirit of God was present in our meetings, and it was that spirit that runs from heart to heart, that brings the tears to our eyes, that makes us humble, and ready to do God's will, and the Spirit says "that this district will be blessed more than it ever has been, if we earnestly seek."

The district has been blessed by the labors of Brn. J. C. Foss and H. L. Holt. I have been much with Bro. Foss, and his example is worthy of imitation; and one man in speaking of him uses a phrase belonging peculiarly to this frontier, and expressive to all who are used to such expressions: "Mr. Foss is a Joe Dandy," which means, he is a noble man. All speak well of him, and would welcome his return. I have not as much personal acquaintance with Bro. Holt, but all speak of him with love; he has done a good work, and been the chosen instrument in God's hands of bring many through the door into the kingdom. I have found him to be an earnest worker, but with a zeal tempered with knowledge. May God bless and prosper those brethren, is the prayer of the Saints. It is a pleasure to be able to report the earnest work of the Saints of this district to magnify their calling in ways which they could do the most good; and the sisters and brothers have been earnest in opening up new places, and assisting materially in our meetings, for which they will receive the reward of the Master, "Well done, good and faithful servants." And when I read in your pages of how God is blessing his people, I feel to shout, "Zion's light again is dawning."

Dear Saints; let us love one another, and not forget to pray daily for strength, that we may be able to overcome, and at last be numbered with his chosen in the celestial kingdom, is the prayer of your brother in the name of Jesus Christ. Amen.

T. J. MARTIN.

MILTON, Cable Co., W. Va.,  
December 17th.

*Dear Herald:* On the 18th of last month I left my home (Limerick, Ohio) to lift the warning voice to my fellow men. I arrived at the hospitable home of Bro. and Sr. Spann, in Meigs Co., Ohio, on the 20th; spoke the words of the Lord to those that came to hear; also spoke twice in a new place with good liberty to fair congregations, and was well received; I think some will obey. I promised to return. I then went to Mason county, W. Va.; there I was joined by Bro. J. L. Williams. In company with him came to this place, where we got the use of the North Methodist Church, and had fair audiences. It stirred the people some. We preached four times, then went on to Summers county, where we presented the truth in four different localities, baptized five, and left many others believing. They say they never before heard the gospel. Nearly all that heard seemed to be confounded. One man, a respectable member of the Baptist Church said they had made quite a stir among the people, gathering up money to send off to convert the heathen; and now we had brought the fulness of the gospel without money to convert them. It will be very necessary for more preaching to be done there. There are calls for preaching in adjoining counties, which I can not reach now.

We returned to this place yesterday, but will not get to preach here this time, as there is a protracted meeting going on. We baptized one here to-day, in the presence of three Methodist preachers, who are holding a protracted meeting. Milton is a neat little town of five or six hundred inhabitants, situated in a good valley on the C. & O. R. R. There are several here who are strong in the faith, and contend for it in public and private. I will start to-morrow for Jackson county,



W. Va., to labor a few days with the Saints, then to some new places in Ohio. After that I will have to look after the welfare of my family for a while. I desire to labor in the field all that I can, knowing that it is God's work. Some of the people here are trying to get some one to attack me for a discussion, but I guess they will fail. May this grand work move on, and the warning voice soon be lifted to all the inhabitants of the earth.

Yours in the hope of eternal life,

JAMES MOLER.

BUCHANAN, Michigan,

December 19th.

Dear brother Blair, and the many readers of the dear *Herald*:—This morning as we go to our place of business we are reminded of the many promises we have made to ourselves while reading your pages, line upon line, and have adopted your precepts upon precepts a little over five years ago, and have promised ourselves time and again to give the readers of the *Herald* our testimony of the gospel of Jesus Christ, and this great latter-day work, that we are as strong in the faith as ever, knowing that this is the plan of salvation taught through the oracles of God through his Apostle Paul in Hebrews fifth chapter and twelfth verse, and we thank God we were spared in life to receive the true light of the gospel in these last days of ours, after serving the evil one so many years. Sectarianism never had effect on us. It was all darkness to us. But when our heavenly Father brought us to a halt one day, and gave us a spirit to investigate his word, and sent his servant, Gomer Griffiths, into our part of His vineyard to explain that word to us, the darkness of men and sectarian priestcraft disappeared. The Spirit of God followed the word spoken by His servant, and it took only three sermons to convince us what to do to be saved. On a Sunday night we rose for baptism; the next day we received the ordinance of baptism and laying on of hands. To-day we thank God that we are numbered with the Saints, and of the household of God. To-day we thank God for the privilege of reading the many letters contained in the *Herald* by our brothers and sisters. We pray and ask God to help his servant Joseph Smith in recalling those who have wandered from the true fold of Christ. Brethren and sisters, let us come to the front in aiding the servants of the Most High God in finance, in prayer, and in every way we can. Come, dear Saints; let us be of one mind to try and live better every day. God bless you, the least, the weakest Saint in the world can do something. If you but just hand the *Herald* to your neighbor, although they may refuse to take it once or twice, try it again; and finally it will seem better than they thought for. The *Herald* is one of the daringest preachers in the field. While poor mortal man can only enter the house, it will enter the heart of man; and if there is any rubbish there it will remove it. Its head, its foundation—the one the word of God, the other the Spirit of God following. We are three in number here, meeting every Sunday at three o'clock p. m.; sometimes a houseful, sometimes only the required number—two or three. But God makes His promises manifest to us. There are five *Heralds* taken here. Let me tell you there are some here who have not obeyed the commandments of Jesus Christ yet, that have a full knowledge of the word of the gospel.

But they have not been "born of the water, and of the Spirit," yet are strong in the faith. Thanks be to God for what he has done for us in this place. We look for some soon to obey. Our missionaries in this part of the vineyard are the Book of Mormon, Doctrine and Covenants, Life of Joseph Smith, book of tracts and the *Herald*. Oh, they are so faithful to their work. Just put them out on a mission; don't keep them at home for an ornament. They will speak for themselves. Man has denounced them so long, and tried to kill them so often as missionaries, and could not do it, that a great many have taken courage to investigate them. May God help us to be more free to our neighbors and friends. Ever praying for Zion's glorious cause.

Your brother in the gospel of Christ,

JOHN SHOOK.

CLINTON, Mo., December 21st,

Bro. Blair:—I send to you by mail to-day the Lowry City *Times*, containing a note from the editor in regard to Bro. I. N.'s efforts at that place. Bro. I. N. has been holding forth at Brownington (about nine miles from here) the last week, speaking in the Baptist Church, many seem to be anxious to know "who are these Latter Day Saints?" Strange to say, but few seem to know that there is such a people. We have been here about one year, and have said but little in regard to the work, as we thought it wise to make ourselves known in a business way first, and gain prestige with the people, which we feel we now have done. Each of us have bought lots and built comfortable homes, and now arrangements are made with Bro. I. N. and myself—he to take charge in opening up the work, and the preaching of the word, and I to look after our business, which I find quite a task, keeping up expenses and providing for our families. We are out about \$50 per month to fill Bro. I. N.'s place in store. God has blessed us in the past, and we have no fears to trust him in providing for us in the future.

We have come to Clinton with the truth, to teach this people, and to sow the seed in every heart. We ask the Saints to remember us in their prayers, that we may be able to bring the "sheep" into the fold in this part of the country. Oh, how glad we are to receive the *Herald*! It is more than food to us; not only does it satisfy, but creates a desire for more. God bless the editors, and all the workers in the office, that the *Herald* may continue to prosper until every family of Saints in the land may take one.

Yours for the truth,

D. C. WHITE.

Bro. I. N. White writes his brother as follows:

"On Saturday night I saw a large wheat field; I was along its north end, save a few small fields I could see north and north-west of me. I rode along west until I came to the west side, when I went along its side going south. I stopped and looked over it. It extended far east and south, grain large and tall, more so than I had ever seen before. I rode close by its side and reached out and gathered a few heads, rubbing them in my hands, when I found its kernels nice, and remarked that it was much better than I expected, as the heads looked small and short. The yield was great, much of the wheat was so ripe that the straw had commenced to break. I looked over the field for the harvesters—laborers—but

lo! not one to be seen!! I felt almost exhausted and worried out, as I had been footing it just before getting in the wagon when riding along the side. I looked at the vastness of the field, and then examined the time and found that the night was almost on us. I could see the darkness setting in, as though the sun was approaching near the western horizon and behind the dingy clouds. Some cried to me, "Hurry!" It seemed I was wanted in some other field south-west of me; but though I saw the darkness setting in, I felt not to hurry, telling them not to be too fast, as I wanted to see to the work here first, and did not care to rush from it. But as I was hurried along I observed some men, (?), fixing the road for us to pass, and one grumbled at me for just the way I managed the work. I felt sure he knew nothing about it, and I passed on, saying nothing, but said to myself: 'I am sure that I will leave my work in the hands of the Lord, and will abide his decision for a reward and exoneration at the end.' The dream is too long to relate more. What will the end be? I really feel anxious for our cause. I can see there will and must be something done. O, what a great cause! Let us be faithful to God and the work."

Yours ever,

I. N. WHITE.

GREENVILLE, Pa., December 20th.

Bro. W. W. Blair:—On December 2d, I baptized two at Kirtland, and on the 4th, left for Conneautville, Pa., where I labored for two weeks, having crowded houses and best of attention. I had the pleasure of leading brethren L. S. and F. W. Holman, two prominent men of that part of the country, into the waters of baptism; and left others believing, who will be one with us ere long; was kindly treated by Saints and friends. Arrived here on the evening of the 18th,—an appointment had been given out for meetings in the Rink here at three o'clock on the Sabbath; but owing to the cold weather, or the short notice, or late dinners, few were present, and these came in too late to make an extended effort, and so an informal talk concerning the difference between our faith and the Utah people, with the cardinal points of our doctrine, was made to attentive listeners. I think by persistent effort on our part, some good may be accomplished here yet. Bro. W. H. Garrett and wife have labored faithfully here to make an opening for the past seven years. They hold regular services at their home on every Lord's day: have prayer, testimony, speaking; and have communion on first Sabbath of the month, instilling the doctrine of Christ in the minds of their children, so that now four of them are ready for baptism. Would to the Lord that many other Latter Day Saints would follow this example, as there are many parents who neglect this important duty. I leave here for Wheeling to-morrow morning.

G. T. GRIFFITHS.

Box 160, BLUE RAPIDS, Kansas,

December 19.

*Saints' Herald*:—Please let your columns do a little preaching for me to the Saints here generally in this field, as I am engaged teaching, and can not get out to do it in person. The work needs some assistance immediately, and we wish to ask those who can do so to help us at once. I believe that dollars and cents will aid the work

here faster this winter than at any previous time. By the assistance of some of the Saints, the current expenses of the district has been provided for, and one Elder (A. H. Parsons) kept continuously in the field. At the December conference, another was sent out for the winter and spring to occupy some promising fields of missionary work. We wish to ask you now to aid us in keeping the work in this way progressing. Please do not let this Elder's wife, who is an invalid, suffer through this winter. Her husband has baptized over fifty souls into the church in this district. We appeal to those who are able to help some to do it now. The business men of the Church here we feel are without excuse if they fail in doing their share of this work. Your district record shows that over four hundred souls have been added to it by baptism since it was organized. It is no trifling matter so enterprising a district as this should be sustained. Don't let agitations bother you. The work is alive yet, and prospering. I pray it may be kept so. Yours,  
MAHLON SMITH.

DE WITT, Neb., Dec. 21st.

*Dear Herald:*—I closed a protracted effort near Wilber on the 14th; held in all thirty-six meetings, the attendance was large, order good, and the interest manifested was of the nature to impress us that several were not far from the kingdom, and we hope to gather, or hear of the gathering from so liberal sowing of the good seed. God was especially merciful in giving health in the hour of need, and utterance in telling the glad news. Elder Murphy, of the Christian Church, attended twenty-two of our meetings, and when I closed he gave notice that he would try and preach to them a little while. He seemed to be a kindly disposed and fair gentleman, paid good attention, asked quite a number of questions, and conversed freely upon topics of our religion. He explained clearly and satisfactorily why his people did not preach the spiritual gifts.

I came down here to hold meetings in the Roperville school-house, and to my thinking the best feeling and spirit that I have ever experienced at this place prevailed, and I hope the desire to investigate and hear may continue. Last Friday evening I could not have the use of the house here, so I returned to Wilber and heard Elder Murphy. The crowd continued as when I closed. The minister gave me a pressing invitation to come and take part, the time to be equally divided, and I have accepted, and the two lamps may appear before the people, side by side. Such an opportunity I have long sought for. As this effort shall progress, I will report. The past week has been quite warm for this time of year. Hopeful, and trusting in the ultimate triumph of Zion's cause, I am in gospel bonds,  
ROBT. M. ELVIN.

FANNING, Kan., Dec. 24th.

*Dear Herald:* I left home, at Independence, on the 16th of this month, arrived at Atchison, Kansas, on the 19th. Sunday, 20th, in company with Bro. Daniel Munn of Good Intent, I attended a meeting held at the house of a Strangite; preaching by our Bro. Green of Netawaka, Kansas. In the afternoon I was called upon to preach at the house of Sr. Stubbart. Bro. Green left with Bro. Munn and Bro. Hiram Parker for Good Intent, to hold a series of meetings in that locality. Monday I came here and have been preaching ever

since with good attendance and good attention. Am blest with good liberty. The attendance is on the increase nightly. If it continues we will be compelled to enlarge our place to accommodate those who desire to hear the word. The few Saints that are here are good and kind. Bro. Gurwell is doing all he can for the good of the cause and the work of the ministry in this place, and so is all the Saints of this branch. I shall hold the fort as long as I can, trusting in the Lord for strength and support; and may the God of all the earth in whom we trust be with the Saints everywhere, is my prayer in Jesus' name.

CLARENCE S. ST. CLAIR.

LOS ANGELES, Cal., Dec. 17th.

*Bro. Blair:*—I am now engaged in a series of meetings in this city; they open up flatteringly. Last week I held a series at Tustin. Think of going north the latter part of next week, if my work here does not prove a success. Bro. D. S. Mills is with me, in moderate health. Altogether the work is brightening on the coast.

Please have my address inserted in the *Herald* once more, as follows, Alex. Hale Smith, No. 919 Center Street, Oakland, California. I find an A. H. Smith here in this place, and trouble sometimes arises and mail matter gets lost. Direct to the above address. Can you send me a Spaulding Romance?

Yours truly,  
ALEX. HALE SMITH.

CABOOL, Texas Co., Mo.,

December 21st.

*Bro. Blair:*—Two families of German people lately arrived here from Kansas City, I think expecting to get land here and locate in this vicinity. One of said gentlemen learned I was a Latter Day Saint. Said he to me, "we know some of your folks in Kansas City. I don't want to join your church and I never will." He wished to know the origin of our church, and I gave him a brief historic description of its origin. He wished to know something about Brigham Young. I showed him how Brigham departed from the original. I also showed him the restoration of the gospel of Christ and the Church of Christ. For a startingpoint I gave him the words of Jesus: "If any man will do the will of the Father, he shall know of the doctrine, whether it be of God. I told them it is the will of the Father that all should believe, repent, be baptized for the remission of sins, receive the gift of the Holy Ghost, through the laying on of hands, and that after having complied with said ordinances, then it is their privilege to know that the doctrine is of God. The doctrine being of God, the same approvals that accompanied the doctrine of God in these days. The same signs that followed the believer in the doctrine of God in that age of the world, will follow the believer in the doctrine of God in this age of the world.

Thus all may know the doctrine of God. Thus all may know the Church of Christ. Thus all may know the believers in Christ. If God does not approve of us in said manner, working with us, bearing witness of our identity as his people who constitute his church, then we have neither part nor lot in the matter. He admitted these test rules were self evident facts, but said he, "I was brought up in the old country church—Lutheran. I never must leave that church, the church my parents belonged to, the church I have belonged

to all my life. I am forty-six years old, and it would not do for me to leave my church and join yours or any other church. I must die in my religion, my parents' religion—a Lutheran."

He offered me a drink of whisky. I asked him to excuse me, and told him I did not indulge. He said there was nothing wrong about that, that one of his near neighbors, Mr. —, belongs to our church, and that he drinks. He said Mr. — was industrious, made plenty of money, and he seemed to think it was right.

Your brother in the one faith,

B. A. ATWELL.

BROWNINGTON, Mo., Dec. 24th.

*Bro. W. W. Blair:*—When I left Angus, Iowa, for this place, it did seem that nothing would wake the people up there to a sense of their position; but my heart was made to rejoice by reading that Bro. J. S. Roth had baptized eight precious souls into the kingdom of Christ. Go again, brother, and may God be with you, to turn them from darkness to light. The people there seem to be careless and indifferent about their soul's salvation, but I hope to hear of more awakening to righteousness.

Since coming here, I have tried to preach on Sundays, when I could get a house; and since the 28th ult., have held meetings every Sunday, in company with Bro. I. N. White. This part of the country contains a large number of the Christians, or Campbellites. I was invited to go and preach at Park's Grove School-house, on the 28th of November and went in company with Bro. I. N. White; he gave privilege for any one to speak, when one of them undertook to inform the congregation that we misapplied the Scriptures; that Bro. White was what we might call an Apollos, and what he needed was a Priscilla, and Aquilla, to further instruct him, when he would be a great help to the Christian Church. Bro. White held four meetings in the Baptist Church at this place, commencing on the 17th, had small but attentive congregations. It appears that the gentleman above referred to has been in town and told some, and they have told others, that Bro. White is a Mormon; and the result is, no more preaching in the churches here; but I have secured the school-house for him. Bro. White had appointments out for Diamond Point School-house for this week, but was called home by sickness in his family. I filled the appointment on Monday night, but found the door locked against me on Tuesday night. There are a great many anxious to hear more of the doctrine. This is a very large field without reapers, and we desire the prayers of the Saints everywhere, that utterance might be given.

I should feel lost without the church papers, as they keep me informed of the progress of God's work. I am glad to see that some are throwing down their arms of rebellion in Utah, and hope to see the day when the stigma attached to the Church of Christ will be forgotten. I love this latter day work; I know it is true, and hope I shall be found bearing testimony to it all my life. I have got the writings of "Old Come to Pass" in my possession, and think it a very poor production for a minister of the ability that it has been said he was. My faith is not weakened in the Book of Mormon by reading the writings of the cultured (?) Reverend. With a prayer for Zion's weal, I remain yours in Christ,

WM. THOMPSON.

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

## Communications.

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

### OF DREAMS.

WHILE I agree with the wise man that "dreams come from a multitude of business," and that there is danger of becoming fanatical in regard to them, yet I believe in the voice of inspiration which says—"They shall dream dreams."

A lengthy article might be written upon this subject and prove profitable. A short rule to judge dreams by is this,—When they agree with God's character and laws, and tend to good, they certainly can do no harm.

A certain man belonged to one of the many sects now extant, and that church was seemingly very moral, and seemed to have some good doctrine. The man became strongly impressed that he ought to be in the ministry, and after several years the Church accepted of his ministry and he began to preach and baptize. But from the start there was something seemingly wrong. The man had a tender conscience concerning things of so momentous a character. In due time he received additional light, and became fully persuaded that there was a reason for doubts, and so at once quit his ministerial labors.

Sometime thereafter he received the following dream: He seemed to be on a large prairie with no human being in sight or hearing, with no possible place of concealment, nor anything to defend himself with. There was a wagon close by his side. He looked to the east, and in the distance saw a black object approaching him with rapidity, and it seemed impossible to get away. When near enough the man saw that it was Satan, black in his looks, who knows no mercy and love. He had a powerful muscular appearance, from whose hands there was no possible escape. Quickly the man felt conscious that he must now become a servant to the cruel fiend for the wrong course he had previously pursued in the ministry. It seemed of no use to run nor get in the wagon, for his power and speed exceeded all. The man began to call on the Lord Jesus with much fervency and entreaty, but with little confidence, knowing that he did not merit the protection of a kind God. But before he fell into the hands of this cruel arch enemy, to his great pleasure he awoke.

But oh! his deep reflections and meditations of the past; the firm resolutions to never engage in any thing doubtful of so grave a nature as that of precious souls.

Oh! the bitter tears that flowed in view of the possibility of falling into Satan's cruel hands. And now I appeal to all so-called ministers under heaven, to bethink themselves. The time is surely coming when you shall give an account of your labors. You can not all be right, from the fact your doctrines are to adverse. You are not all guided or led by the Holy Spirit, for then God would be the author of confusion. But he is not.

Remember that God knows your thoughts, intentions, and motives. You may cover up truth by your sophistry and learning, and also by your external humility. You may seemingly be conqueror for the time being; but remember "truth crushed to earth will rise again." How long will you continue your sad havoc of delusion upon poor honest souls! They look to you for light and instruction. Will not their blood be required at your hands? Who do you suppose those false teachers are that were to come in the last days? those deceivers that would "creep into houses and lead captive silly women," and "teach for doctrine the commandments of men," "having a form of godliness, (religion), but denying the power thereof?" "My words shall judge you in the last day," says Jesus. Who do you suppose those harlots of the old mother Babylon are?

Suppose you do have a fine position with a fine salary, and are clad in fine apparel, and fare sumptuously every day. And suppose you can deliver a fine oration, and yet be eaten of worms! Or suppose your kingdom or church is large; yet you will see the handwriting on the wall: "Mene, Mene, Tekel, Upharsin." (Daniel 5:25). To the laity of the various organizations called churches I warn you also to be wise and learn the results of following false leaders. Please turn to Numbers, chapter sixteen.

I am not telling you hereby who is right or who is wrong. I leave that with you and your God, hoping that when life's labors are over, and the judgment comes, I shall have the pleasure of knowing that this article has done great good.

Peace to all who love the Lord Jesus Christ in sincerity and truth. Amen.

D. W. S.

By request we reprint from HERALD of April 15th, 1875, the following article:

### CHRIST AND THE WORLD.

"Whatsoever is written by the Prophets and Apostles which were of old concerning me, must be fulfilled; and the time is nigh at hand, when I will come down from my habitation in the heavens, and stand again upon the earth, in power and great glory; and I will establish my kingdom and laws over all the earth, and my will shall be done on the earth as it is done in heaven. But before that great day, there must needs be preparation; that all things that are written may be fulfilled.

Behold, I the Lord will reason with you, O children of the earth, even as one man reasoneth with another, that you may un-

derstand. When I came upon the earth before, did I not fulfill every jot and tittle of those scriptures of the Prophets which related to the circumstances of my conception, birth, ministry, sufferings, death, burial and resurrection? Was I not conceived of a virgin, born in Bethlehem, called out of Egypt, turned aside into Nazareth to fulfill that which was written? Was not I betrayed for thirty pieces of silver, and was it not a treacherous kiss from one of my own household? Was I not scourged and spit upon? Did they not pierce my hands, side and feet; and did they not cast lots for my vesture, and divide my raiment among them, all to fulfill the scriptures? Was I not numbered with transgressors? Did they not pass by me without breaking my bones, although they broke the bones of the two which were crucified with me? Was not my life taken from the earth, and did I not make my bed with the rich in my death, to fulfill the scriptures? Did I not rise again the third day, because it was written that I should not see corruption? Verily I say unto you, all these things were done to fulfill the words of the Prophet.

Again, did I not predict the destruction of Jerusalem and the temple, and the dispersion and long captivity of the Jews? Did I not forewarn my disciples to flee out of Judea to the mountains? Is it not written by my servant Luke? (See Luke 21). And has it not come to pass, every whit, in relation to the city and temple, and in relation to the Jewish nation? Did I not say that Jerusalem should be trodden under foot of the Gentiles, till the times of the Gentiles be fulfilled? Are not all these things fulfilled even unto this day?

Again; did I not say there should be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which should come upon the earth? Did I not forewarn you that when you see these signs begin to come to pass, you might know that the kingdom of God was nigh at hand, and that all the tribes of the earth should mourn, and they should see me coming with the clouds of heaven with power and great glory? Have not these signs begun to come to pass? Why then do some affirm that the coming of the Lord is not near, or that I will not come in person, in a cloud, in like manner as I ascended? For I will come upon them unawares, and they shall not reign with me on the earth. Again, there are many who err on the other extreme, not knowing the scriptures, neither the power of God. Behold they set an appointed time for my coming, and it fails to come to pass; and they cry unto me with much importunity to come down among them and not to disappoint them. But they can not alter the times and seasons which the Father hath put in his own power, nor cause me to disregard that which is written.

Behold my servant Peter testified that the heavens must receive me, until the times of restitution of all things which I had spoken by the mouth of all the holy

prophets since the world began. I also testified to my people, while in the flesh, that this gospel of the kingdom should first be preached to all nations for a testimony, and then I would come. My servant Paul also testified that I would come in flaming fire, taking vengeance on all those who know not God and obey not the gospel.

Now, verily, I say unto you, if I were to come before these scriptures were fulfilled, I should be guilty both of falsehood and injustice. It would be falsehood to break my word, and it would be unjust to destroy a people for not obeying that which they had not been taught, nor had sufficient opportunity to obey. Indeed, many of the very people who manifest so much zeal to warn others, and who pray so earnestly for my coming, have not themselves understood the gospel nor obeyed it; and should I come, in answer to their prayers, it would be to their own destruction.

Again; the circumstance of my coming, and the very place where I will set my feet, are clearly foretold by the prophets. Behold I have told you by the mouth of my servant Zachariah, that my people Israel should be gathered to the land of Canaan, which I gave unto Abraham and his seed for an everlasting inheritance, and that Jerusalem should be rebuilt, and the temple and sanctuary also; and that all the nations round about should be gathered there to fight against my people, Israel; and that Judah should fight in their own defense, and that the weak among them should be as David, and the strong among them as the angel of the Lord; and thus the nations who should be in the siege against Jerusalem should be cut in pieces; and then and under those circumstances they should look upon me whom they had pierced, and should mourn and repent, and find a fountain opened in that day for the inhabitants of Jerusalem, for sin and uncleanness. Not only did my servant Zachariah tell these things, but he also told that in that day my feet should stand upon the Mount of Olives, which is before Jerusalem on the east; that the earth would cleave in twain beneath my feet, and the mountain rend asunder at my presence; that half of the mountain would remove to the north, and the other half to the south and make a great valley where the mountain now stands; that I would come, and all the Saints with me in that day, to that place, and under those circumstances to defend the Jews, to destroy their enemies, and to cleanse and purify Jerusalem; that Jerusalem should be holy, and all the land round about should be safely inhabited from that time forth; and the summer and winter should succeed each other, and the year roll round in its season from that time forth. And that all the nations of the land should go up to Jerusalem from year to year to worship the King, the Lord of host, and to keep the feast of tabernacles; and that there should be one Lord, and his name one, and he should be King over all the earth.

Again; my servant Daniel was shown a vision of my coming in a cloud to take the dominion of the earth, and that all kingdoms

should serve and obey me. But before I came he saw my kingdom organized in its beauty by the Ancient of Days and all prepared to receive me. Know ye therefore, O inhabitants of the earth, that all these, and many other scriptures must be fulfilled in connection with my coming, and that I can not come till the times of restoration are fulfilled, and till the circumstances and preparations are completed, as it is written; and that when all things are prepared I will come, and bring all the Saints with me to reign on the earth. Thrones shall be cast down, Kingdoms and States shall be broken up, Empires shall rend, but my word shall all be fulfilled, and my kingdom shall stand forever.

My servant David shall then be seated on the throne of Israel at Jerusalem; mine Apostles who suffered with me in the flesh, shall be seated on twelve thrones to administer justice and judgment to the twelve tribes; and my Saints shall be placed in power upon the earth, and administer the affairs of government.

My laws shall be the only creed, the only standard of justice, and my Saints the only kings, governors and magistrates upon the earth. Intelligence and truth shall prevail; error and darkness flee away; death shall be swallowed up in victory; life shall be everlasting, and peace and love shall crown the whole and thrill through every bosom.

Earth shall feel the blessing. The parched ground shall abound in pools; the thirsty land in springs of water; the desert shall blossom as the rose, and vegetation bloom as Eden, while all the beasts of the field shall dwell in peace. Man shall plant gardens and eat the fruit of them; he shall plant vineyards and drink the wine of them; he shall build houses and inhabit them. His children shall multiply in the earth and come to a good old age; and he whose years are numbered shall be changed within the twinkling of an eye, and shall live and reign with me forever.

And now verily I say unto you, and unto all men, repent of all your errors and wicked works, obey my gospel, and become members of my kingdom, that there may be one fold and one shepherd. And in order that you may understand my gospel in its plainness and in its fullness, I will now declare it unto you, even the gospel which you must obey, in order to be prepared for my coming; without which you can never reign with me on the earth.

Believe in me, for I have been crucified and have risen again from the dead as your Lord and your Redeemer. Repent of all your errors, and of all your sins and follies; come unto me with a broken heart and a contrite spirit, and be baptized in my name for the remission of your sins; receive the gift of the Holy Ghost through the laying on of the hand of my servants, and then serve me faithfully to the end, and you shall have eternal life.

Behold, I the Lord have spoken it by the mouth of my servant, and I will bear witness of its truth by my spirit to all those who will seek with all their heart to know and do the truth,—even so, Amen."

T. K.

## A DIALOGUE.

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCH OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINETEXT AND ELDER D.

PART SEVEN.

DOCTOR T.—Elder, I confess that, to use a vulgar phrase, "you rather got me," on my assertion that the Bible was all the revelation that God had given to man. I wonder I never read of those books, visions and prophecies before. But the Bible does refer to them, and I am compelled to give that up; but I think I have you on the subject of new revelation. And if I can establish my position on that point, I shall have proved that Smith was an impostor, whether my former charges stand or fall. It is my turn to quote scripture. Jesus says "all the prophets and the law prophesied until John." (Matth. 11:13). This I understand to mean that as the law was done away, so prophets were to be no longer, and that John was the last of the prophets, and as the forerunner of Christ he fitly closed up the prophetic dispensation.

Elder D.—Permit me, Doctor, to examine each passage and argument as you present them. Luke records this statement of our Lord, but he omits the word, "all," and says: "The law and the prophets were until John, since that time the kingdom of God is preached." (Luke 16:16). It is likely Luke understood the meaning of our Lord as well as Matthew; but neither Matthew nor Luke convey the idea that John was the last of the prophets. They simply mean, that all the prophets that had lived, together with the law, pointed to the time of John, and to the fact of his being the forerunner of the Messiah. As evidence, see Christ's words in the next verse: "And if ye will receive it, this is Elias which was for to come." (See Mal. 3:1). Nor was the law abolished until it was fulfilled in Christ. And instead of John being the last prophet that God should send, he prepared the way for a greater prophet,—the one whom Moses predicted should come, (Deut. 18:15), even Jesus the Christ, "our Prophet, Priest and King." If God had decreed that John should be the last prophet, that was a false prediction of Moses, and Christ would have been an impostor. I only need remind you of the prophets in Christ's church as before shown to you. This fact, together with the fact that "The testimony of Jesus is the Spirit of prophecy, (Rev. 19:10), constitutes God's people prophets as on the day of Pentecost, and is evidence of the falsity of your position. Have you any further scripture on the matter?

T.—I have the plain and positive declaration of the inspired Paul. "Whether there be prophecies *they shall fail*; whether there be tongues *they shall cease*." (1 Cor. 13:8). This is emphatic; you can not dodge this; and you must yield the argument for once at least.

D.—I am not much of a dodger, nor inclined to that practice, and could return the insinuation with justice, but shall con-



fine myself to the merits of your position. That is indeed a positive declaration of Paul's. No uncertain sound there! Prophecies shall fail; tongues shall cease,—when? Does he set a time? If so, why not quote that? It might let too much light on the subject; and the Master says "men love darkness rather than light." But I am satisfied you are only "following your superiors," in this as well as in other matters you named. Let us read: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." Read on to the end of the chapter, and you get the key to the whole matter. These blessings, as before shown, were set in the church as aids in the divine life, helping us on to that perfect state necessary for our admission into the presence and companionship of our glorious Redeemer. When we have reached that divine excellence, "We shall see as we are seen, and know as we are known," as implied by Paul in the text. And the aids which Christ gave his church, having answered the purpose for which they were given, can then be dispensed with; but not until "that which is perfect is come," unto all the sons and daughters of God. This positive declaration of the inspired Paul does not help you much; but it strengthens the believers in prophecy, and inspires him with fresh energy to struggle on, thanking God for the bounteous means he has given to aid the weary and weak ones.

T.—Does not the word "perfect" apply to Christ as the perfect one? and had not Christ come? hence the time was already come when they should be done away.

D.—Christ was indeed the perfect one; but he desires his redeemed ones to be perfect also, and he gave these gifts for that purpose; and it is the perfection of God's children that Paul refers to. Had your view been correct, we should have all these things done away before he gave them; for it was after his crucifixion and ascension that he gave gifts unto men." (Eph. 4:8). The expression—"That which is perfect,"—refers to the perfect condition which the followers of Christ are to attain unto; and although Christ had come, had died and was resurrected, yet Paul acknowledges his own imperfection.

T.—I see you will get around every passage in some way. Can it be possible that you are right and all the world wrong? I think Paul's instruction to Timothy is certainly evidence of the all-sufficiency of the scriptures, and, no more being needed, they certainly would not be given. Paul informs Timothy that the Holy Scriptures are able to make him wise unto salvation. (2 Tim. 3:15). Now, as all mankind are sinners against the one God, and are in danger of the eternal consequences of that sin; and as there is but one means of salvation for all, that which would bring salvation to Timothy would bring it to all men; hence, if the Holy Scriptures were able—or enough—to save Timothy, they are enough to save all, and we do not need any more. Hence, God will give no more.

D.—Paul never said the scriptures were "all sufficient," or "enough," to save

Timothy. If they had been, there would have been no need of another Savior. The Anointed one might have remained at the right hand of his Father—and, in fact his mission to earth would have been unnecessary. Doctor, you are making new discoveries, but you have one more to make, and I think you are nearing the grand secret, and that is that you are wrong! I know you are not prepared to dispense with a living personal Savior and accept the dead letter of a book in his stead; yet this is the result of your reasoning. Now let us sift this matter. The Scriptures referred to by Paul were the Holy Scriptures that Timothy had known from a child. The New Testament had not then been written; hence Timothy only knew Moses and the prophets. If those were sufficient to make Timothy wise unto salvation, then, as you have reasoned, "what would make him wise unto salvation would make all other men thus wise," and we should not only not need a living, personal Savior, but we also should not need any more Holy Scripture than Moses and the prophets, and the New Testament would be as "one born out of due time," a useless superfluity, and entirely unnecessary. But there is a truth somewhere in Paul's instruction. Let us search for the hidden treasure. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation *through faith which is in Christ Jesus.*" Doctor, here is the pearl of great price, the gem of eternal truth,—"*through faith which is in Christ Jesus.*" Moses and the prophets all pointed the world to Christ. Every rite in the law, and every declaration of the prophets, had reference to Christ. And their united and unchangeable testimony was calculated to inspire the human mind with faith in Him; and this faith would make all who had it wise unto salvation. For as this same Apostle says:—"The righteousness of God is revealed from faith to faith: as it is written the just shall live by faith."—Rom. 1:16, 17. Faith, then, in the great Redeemer, Christ, is the preparation of the heart and mind for the revelation of the righteousness of God. And that righteousness or "gospel, is the power of God unto salvation to every one that believeth." Hence, instead of doing away with revelation, it opens the way to receive it. For as David says: "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25:14.

T.—I have always heard that Smith was a wizard, and I believe he must have conferred his power upon his followers; for you make every scripture support your theory. But I have one more passage to present, and if that fails to silence you, I shall conclude it is useless to try to crush the theory of new revelation by the word of God.

D.—Permit me to correct another error. We do not "make" any scripture support our theory. We take the word of God as we find it, and accept its teachings without any turning or twisting. Truth is harmonious with itself, and Holy Scripture being truth, it is in harmony with every

other truth, and only rings out the divine symphony of truth whether pertaining to things in heaven or things on earth. Now for your last stronghold. And let me warn you, that if the word of God does not "crush out the theory of new revelation," it is utterly useless for you or all the cunning of men and demons to try. "If God be for us who can be against us?"

T.—My evidence is drawn from almost the last words in the last chapter of the very last book in the sacred Canon, penned by the beloved Apostle John while wrapt in the inspiration of the Holy One and gazing upon things ineffable, and eternal; hence it is of the highest authority and can not be questioned by any true believer in God's word. It is indeed a fit seal to be placed by the Divine hand on the closing of his communications with and to man. And woe to the man that shall dare to break that seal, or presume that God has again spoken to the world!—"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Rev. 22:18. I repeat, sir, this is God's closing seal to his sacred word; and the fiery indignation of the Almighty will rest upon the man who has dared to break it!

D.—I suppose you admit that every word of God in the Bible is of equal force to the words just quoted; and especially that all the writings of this beloved apostle are?

T.—Indeed I do; but this is very emphatic upon this subject.

D.—Yes; it is a very positive declaration—no uncertain sound in that—and if it means what you claim it does I must submit to your charge of imposture. But there are a few items I want to examine. You lay great stress on the fact that it is almost the last verse, in the last chapter of, as you claim, "the very last prophecy that God intended should be given." We will allow it its full weight after duly weighing your argument. Would you think John's gospel and his three epistles could be dispensed with from the sacred volume?

T.—No, Sir; not for one moment. For it is also written—"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the thing which are written in this book."—Rev. 22:19.

D.—When was the Book of Revelations written?

T.—Authorities differ; but the fact of it being the last in the sacred Canon would indicate that it was the last written of all the sacred books.

D.—It should be the last, if it means what you claim it does, viz, "That there were to be no more revelations from God to man." I have consulted learned writers and historians on this matter, and as they are all opposed to additional revelations, their testimony will be of value. Dr. John Dick places the time of writing it, about A. D. 96, and that of the gospel of St. John A. D. 97. (Lectures on Theology, p. 46, 47, 51). And Bishop Watson

in his Biblical and Theological Dictionary, (Article, Apocalypse) says, "We may consider this book as written in year 95 or 96." And in regard to the date of John's gospel he says: "If we accede to the opinion of those who contend for the year 97, this late date, exclusive of the authorities which support it, seems favored by the contents and design of the gospel itself."—Article, *John the Evangelist*.

Dr. Wm. Smith in his Dictionary of the Bible (Article Revelation of St. John), says: "The date of the Revelation is given by the majority of critics as A. D. 95-97. The style in which the messages to the seven churches are delivered rather suggests the notion that the book was written in Patmos." Of John's gospel, after referring to his banishment to Patmos, he says, "The accession of Nerva frees him from danger, and he returns to Ephesus. There he settles the Canon of the gospel history by formally attesting the truth of the three first gospels, and writing his own to supply what they left wanting." (Article, John the Apostle). Of the First Epistle of John this author says—"It was most likely written at the close of the first century. Like the gospel, it was probably written from Ephesus." This places the Revelations first in the order of time.

Dr. Fleetwood, in his "Life of Christ and Lives of the Apostles" says: "The greatest instance of St. John's care for the souls of men is in the writings he left to posterity: *The first of which in the order of time, though placed last in the sacred Canon, is his Apocalypse, or Book of Revelation, which he wrote during his banishment to the Isle of Patmos. Next to the Apocalypse in order of time, are his three Epistles. Before he undertook the task of writing his gospel, he caused a general fast to be kept by all the Asiatic Churches, to implore the blessing of heaven on so great and momentous an undertaking.*"

The Historian of the Revised Version of the New Testament (Prof. Isaac H. Hall, L. L. D.) says: "The precise time when the several books of the New Testament were written can not in every case be determined certainly; but the following table will show the facts with a very close approximation to the true state of the case." He then places John's writings in the following order of time: "Revelation, A. D. 94; John's Gospel 96; 1 John 98; 2 John 98; 3 John 98." You certainly can not charge the above authors with collusion with Latter Day Saints, yet they all agree in the fact that the Revelations, though placed last in the sacred Canon, was not the last book written in the order of time; but that John himself wrote *four books* after it. And if your theory is correct, he brought himself under the curse and therefore his Gospel and three Epistles must be rejected as imposture, because additional to the Revelations! This would be taking away four of the brightest gems from the diadem of truth, yet this is the result of your argument, put forth in your intense zeal to destroy the hope of present and continued revelation.

T.—Is it possible those learned divines have come to this conclusion? I have never read these statements, or if I have I have not noticed them. I know of no facts contradictory of them except the fact of it being placed last in the present order of the sacred books. May not God have so directed the arrangement of those books, in order to forbid any man pretending to more revelation?

D.—It would be very dangerous for us to suppose what the facts do not warrant. And it would be dishonoring the divine name and character to suppose that he would represent that book as the last written when he had inspired his servant to write at least *three more afterward*. And it would be the height of inconsistency for him to impress his servant with the idea that inspiration should cease with those words, and then inspire him to write four more books! But the fact of the order of the books is not the only objection to your arguments. I have another, and much stronger, in the fact that, while man is forbidden to add to the divine word, it nowhere intimates that God will not give more. And surely, if God speaks, man should hear. If he sends an angel we must receive the divine messenger. And if the Holy Spirit inspires, man must give utterance to the inspiration, unless as in the case of Paul he is forbidden. The declaration you have relied upon as your last stronghold, only forbids man to add to or take from that part of God's word. And it would be equally wrong to add to or take from any part of God's word, and I fear that while you are trying to prove that revelation has forever ceased, you are guilty of adding, and are placing yourself in danger of the curse which you imagine must fall upon the Latter Day Saints and the prophet of the last days.

T.—I confess you have taken the last Biblical weapon out of my hand against present revelation. But—

D.—Permit me to point to another discrepancy in your argument, and then I will listen to your further objections. You made John's inhibition to apply to the Bible as a book; or to the whole volume of revelation, while John only applied it with reference to any addition to the book he had just then penned. He uses the terms "the book of this prophecy." Now, that book is acknowledged by all to be independent of all the other books of the sacred volume,—just as much as John's gospel was and is independent of Matthew's. In fact, history declares that some of the learned rejected the Apocalypse entire. Dionysius, Bishop of Alexandria, expressed doubts respecting John being the author; and Luther confidently proclaimed that John was not the author. Marcion rejected the Apocalypse in toto; and others followed his wake declaring it was the work of Cerinthus, a writer of later date than John, (see Smith's dictionary of the Bible), so that the prohibition in this particular applies only to *man's* adding to, or taking from that particular book. Moses said, "Ye shall not add unto the word that I command you, neither

shall ye diminish aught from it." (Deut. 4: 2; and 12: 32). Solomon said; "Add thou not unto his words, lest he reprove thee, and thou be found a liar." These commands are as positive and imperative as that of John, yet you would not say that God had forbidden man to receive any more revelation than the law of Moses, nor that intimated that he would give no more. If you did you must reject the prophets, and also the New Testament with John's prohibition. Moses, Solomon, and John, showed the danger of men adding their views, and claiming them as part and parcel of the word of God. In other words, "teaching for doctrines the commandments of men;" or claiming to speak in the name of the Lord when he has not sent them. Now for your other objections.

T.—I was going to urge that the doctrine of continued revelation is a dangerous one from the fact that, if it becomes general, it opens the way for imposition by base, designing men promulgating abominable doctrines under the pretense that they have received a revelation, and thus by pandering to the lusts and caprices of men, they may work great injury to mankind. Paul spoke of "False apostles and secret workers transforming themselves into the apostles of the Lord Jesus Christ, and no marvel, for Satan himself is transformed into an angel of light." (2 Cor. 11: 13, 14).

D.—Because there is great danger that men may counterfeit the coin of the United States, does that hinder the government from issuing the true coin? Did you ever know a counterfeit to exist when there was *no true coin*? Would it be likely to exist if the government had proclaimed its determination to issue no more coin? God well knew there would be false prophets and apostles, but that did not prevent him from sending true ones. He knew men would counterfeit his word; but while this was being done he did not slacken his hand in revealing himself to his children. In fact, David says,—*"The secret of the Lord is with them that fear him; and he will shew them his covenant."* Ps. 25: 14. Solomon says,—*"His secret is with the righteous."*—Prov. 3: 32. And since God is no respecter of persons, the righteous, in all ages, will receive the same evidence of fatherly love and care. Moreover, the revelation of the character of the great Jehovah is a grand key by which apostles and prophets may be known, and their utterances tested. In Jesus Christ he has revealed his will to man, and since he "changes not," if any revelation is opposed in spirit or letter to the character of God, we may know it is from another source; and also if it is opposed in spirit or letter to the teachings of Christ we may know it is not of God, for God changes not. The great danger lies, not in present revelation, but in men not making themselves acquainted with the revelation God has made of himself, and of his will past and present. The history of God's dealings with his people is the history of continued revelation from God to man. Without this the condition of

man is spoken of as a state of famine, (Amos 8: 11, 12, 13), and unto a night of darkness,—“For there is no answer for God.” (Micah 3: 6, 7). What can be worse than a state of famine, or midnight darkness, when men “grope as the blind for the wall?” Yet such will be the spiritual condition of the world, and always has been when there was no vision from God. Solomon emphatically declares, “Where there is no vision, the people perish;” and adds, “but he that keepeth the law, happy is he.” (Prov. 29: 18). The reason of the law-keepers happiness is, that God reveleth unto him his secret. He is treated, not as a servant, but as a friend of God, (John 15: 15), as was Abraham, (Gen. 18: 17, 19.)

T.—My friend, the word vision in Prov. 29th does not signify such as Daniel or Isaiah saw, but merely sight—the natural eyesight.

D.—I have heard it so interpreted; but, unfortunately for your rendering, it is the same Hebrew word “chazon” which is used in speaking of the visions of Isaiah, Jeremiah, Ezekiel, Daniel, etc. It is true the word rendered vision in English, in different places is sometimes expressed differently in the Hebrew; but it nearly always refers to a supernatural appearance, and rarely, if ever, to the natural sight. (See Young’s Bible Concordance). But to return. Can the danger of imposition from “false prophets” imitating the true be greater than the danger of imposition from “false teachers” who “teach for doctrines the commandments of men,” under the plea that God does not commune with man any more? Have there not been as damnable heresies taught by those who denied present and continued revelation as ever were by the base imitators of the true, while revelation from God still flowed in its legitimate channel? Could any thing be more fiendish than Calvin’s doctrine of election and reprobation? Any thing more erroneous than the denial of the sonship of Jesus Christ, the rejection of his ordinances, the repudiation of the literal resurrection of the body, the treading underfoot of the great sacrifice made by Christ, and in fine, the utter rejection (by many who are honored as advanced thinkers) of the whole system of revelation, declaring it a myth? Yet all these are the legitimate outgrowths of the rejection of more revelation from God. They have chosen to be a law unto themselves. “They are drunken but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: The prophets and seers hath he covered.”—Isa. 29: 9, 10. But the true Church of Christ rejoices in the fact that God hath again lifted the veil and revealed himself as of old, in all the grandeur and glory of His divine character, “The eyes of the blind see out of obscurity, and out of darkness, the meek increase their joy in the Lord, and the poor among men rejoice in the Holy One of Israel.”—Isa 29: 18, 19.

T.—I would be glad if I could see as you see; but it seems so *strange and different* from the views of the learned world

and our time honored forms of faith and worship, that I am not prepared to renounce the orthodox theology to accept what seems to be shrouded in such mystery, as the doctrine of present revelation.

D.—The ways of God are always strange to the world. He says, “My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”—Isa. 57: 9, 10. And the work which God is now doing is indeed “a marvelous work, and a wonder;” for “the wisdom of the wise men” was to “perish,” “and the understanding of the prudent men to be hid.”—Isa. 29: 14). But if it is strange to you, it is not new. It is a renewed invitation from *God to man—not from man to man* saying,—“Prepare ye, prepare ye, for that which is to come; for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.”—*Doc. and Cov. 1: 3*. This doom Babylon has brought upon herself by rejecting the revelations of God, past and present and substituting therefor the doctrine and traditions of men, under the plea that God speaks to man no more.

To be continued.

## Selections.

### DAVID WHITMER ON HIS DEATH-BED.

[Special Correspondence to Chicago Tribune].

DAVID WHITMER, one of the founders of the Mormon Church, and a resident of the quaint and interesting village of Richmond, Ray county, Missouri, for almost a half century, lies at the point of death. At the family homestead are gathered the children, grandchildren, and great-grandchildren of the dying patriarch, and beside his death-bed is the devoted woman who linked her life and fortune with his more than fifty years ago. When your correspondent called at the house to-day and was summoned into the bed-chamber where Father Whitmer was calmly awaiting the final summons, a smile lighted up the old man’s countenance as he half rose and feebly pressed the visitor’s hand, and then, as if overcome by the effort, his head sunk back on the pillows. When told of the visitor’s mission and that he had journeyed from Chicago to prepare an historical sketch on one who had played so im-

portant a part in translating the Mormon Bible and proselyting for the Mormon Church, the request for information met with a cheerful response. Fearing, however, that the task would be too great the family deputed a member of the household to relate the history in the presence of Father Whitmer, the narration being closely followed by him and subjected to frequent corrections and interpolations.

David Whitmer was born in Pennsylvania, January 6th, 1805. The protograph, from which the above likeness was engraved, was taken four years ago, and as compared with a protograph taken in 1872, shows that he has aged rapidly during the last few years. The accompanying autograph was written to-day, while the dying man lay propped up on his pillows. “It is probably the last time this hand will ever grasp a pen,” he remarked, as he made the final stroke. While David was yet an infant his father, who served his country through the Revolutionary War, removed with his family to Western New York and settled on a farm in Ontario county, near Watkins Glen. The father, who was a hard-working, God-fearing man, was a strict Presbyterian and brought his children up with rigid sectarian discipline. Besides a daughter who married Oliver Cowdery, the village school-master, there were four sons—Jacob, John, David, and Christian—who helped their father till his farm until they had arrived at the age of manhood. During the early part of June, 1829, Oliver Cowdery incidently learned that a young man named Joseph Smith had found a valuable golden treasure in the northern part of the county, and imparted the information to David. They decided to investigate the rumor, and Cowdery traveled to the home of Smith for that purpose. On the road he found the community teeming with excitement over the alleged treasure, and heard several persons threaten to kill the finder unless he divided his wealth with them. When asked how they knew such a treasure had been found, several asserted that they had seen the receptacle from which it was taken by Smith. Cowdery, assured that there was more to the vague rumors than he had at first believed, pushed on to the home of Smith, who was living on his father’s farm near Manchester. At first he found Smith inclined to be uncommunicative, but was finally permitted to view the treasure, and was greatly impressed by the sight. In fact his wonderment was so great that he at once wrote to David to come without delay. David did so, and was equally mystified.

The treasure consisted of a number of golden plates, about eight inches long and seven inches wide, about as thick as ordinary sheet tin, and bound together in the form of a volume by three gold rings. A large portion of the volume was securely sealed, but on the loose pages were engraved hieroglyphics expressive of some language at that time unknown to any of the persons mentioned. Together with the golden tablets were a pair of spectacles, set in silver bows.

Mr. Whitmer then described Smith’s

story of the vision in which the location of the plates was revealed, with the history of the Nephites, Moroni's labor, and Smith's finding of the tablets, with which every one is familiar.

#### TRANSLATING THE PLATES.

Whitmer and Cowdery were greatly impressed by the recital of this strange story, and were conducted to the hill, where they personally viewed the receptacle in which Moroni, at the beginning of the fifth century, had concealed the history of his fathers. Smith also said that he had been commanded to at once begin the translation of the work in the presence of three witnesses. In accordance with this command, Smith, Cowdery, and Whitmer proceeded to the latter's home, accompanied by Smith's wife, and bearing with them the precious plates and spectacles. The house of the senior Whitmer was a primitive and poorly designed structure, but it was deemed the most secure for carrying out the sacred trust on account of the threats that had been made against Smith by his mercenary neighbors. In order to give privacy to the proceeding a blanket, which served as a portiere, was stretched across the family living room to shelter the translators and the plates from the eye of any who might call at the house while the work was in progress. This, Mr. Whitmer says, was the only use made of the blanket, and it was not for the purpose of concealing the plates or the translator from the eyes of the amanuensis. In fact, Smith was at no time hidden from his collaborators, and the translation was performed in the presence of not only the persons mentioned, but of the entire Whitmer household and several of Smith's relatives besides.

The work of translating the tablets consumed about eight months, Smith acting as the seer and Oliver Cowdery, Smith's wife, and Christian Whitmer, brother of David, performing the duties of amanuenses, in whose handwriting the original manuscript now is. Each time before resuming the work all present would kneel in prayer and invoke the Divine blessing on the proceeding. After prayer Smith would sit on one side of a table and the amanuenses, in turn as they became tired, on the other. Those present and not actively engaged in the work seated themselves around the room and then the work began. After affixing the magical spectacles to his eyes, Smith would take the plates and translate the characters one at a time. The graven characters would appear in succession to the seer, and directly under the character, when viewed through the glasses, would be the translation in English. Sometimes the character would be a single word, and frequently an entire sentence. In translating the characters Smith, who was *illiterate* and but little versed in Biblical lore, was oftentimes compelled to spell the words out, not knowing the correct pronunciation, and Mr. Whitmer recalls the fact that at that time Smith did not even know that Jerusalem was a *walled city*. Cowdery, however, being a school-teacher, rendered invaluable aid in

pronouncing hard words and giving their proper definition.

#### MORE MIRACULOUS DEVELOPMENTS.

A miracle is related by Mr. Whitmer as occurring while the translation was in progress. It seems that Smith, who was puffed up with his great importance as a confidential secretary to the Lord, displeased the Master by entering into some carnal confab in relation to the work. For this offense he was punished by having the celestial visitant, who first commissioned him to inaugurate the work, suddenly appear and carry off the plates and spectacles. In this connection it might also be mentioned that Martin Harris, one of the witnesses to the translation, a farmer in the same county and a man of simple mind and taste, was sent by Smith with a copy of the characters to Prof. Charles Anthon, a professor of languages in Columbia College and author of several well-known works, who pronounced the language inscribed on the plates Reformed Egyptian.

About this time Harris, inspired by curiosity and elation, took sixteen of the golden tablets home to show his wife, who is alleged to have stolen them from a bureau drawer and peddled them among her friends. For this offense Harris was severely reprimanded by the Lord, through Smith, but the angel afterwards recovered the plates and restored them. Smith's offense of tattling the secrets of the work among his neighbors was less readily condoned, and for a long time the work was suspended, the angel being in possession of the plates and spectacles. Finally, when Smith had fully repented of his rash conduct, he was forgiven. The plates, however, were not returned, but instead Smith was given by the angel a Urim and Thummim of another pattern, it being shaped in oval or kidney form. This seer's stone he was instructed to place in his hat, and on covering his face with the hat the character and translation would appear on the stone.

This worked just as satisfactorily as the old method, but at no time thereafter was the backsliding Joseph intrusted with the precious plates. However, the entire portion of the golden volume, which the angel said might be translated, was reduced by the nimble amanuenses to readable manuscript. The other installment was withheld until the Lord could discover what effect the first had on the Gentiles. That He was not pleased with the result is manifested by the fact that the sealed portion has not yet been delivered to the world.

#### THE ANGEL IN THE PASTURE.

After the translation was completed Smith informed Cowdery, Whitmer and Harris that the Lord had instructed him that the time was at hand when they should testify to all nations, tongues and people concerning this work. These four Apostles of the Lord, as they were designated, accordingly assembled in a pasture, cleared of underbrush, at a point equally distant between two public highways. About the noonday hour they were seated

on a log waiting for the promised manifestations, having previously knelt in prayer. All at once the heavens seemed to open and there appeared a dazzling shaft of light, beside which the light of the sun appeared dim. Through this cleft in the sky, which seemed to lead way up to the pearly gates beyond, appeared an angel, disguised as a man, bearing the semblance of a table. The angel descended to the earth, landing nearly at their feet. On this table were the plates of gold from which they had just translated the Book of Mormon, and the plates of brass on which were inscribed the commandments written by Moses and which had been taken from Jerusalem by Nephi six hundred years before Christ and afterwards transported to America. The four Apostles were then commanded to go forth among men and preach religion as set down in the Book of Mormon.

After this wonderful manifestation Martin Harris mortgaged his farm for \$1,500 in order to obtain funds for printing the Book of Mormon, and all four set about founding a church, which was called the Church of Christ, as commanded in the Book of Mormon. The four Apostles began preaching, and were so successful in securing converts to the new religion that a church was organized April 6th, 1830. The Book of Mormon was also given to the world that year. Concerning the converts Mr. Whitmer says that among the *first adherents* to embrace the new faith were many of the most *intellectual* and *refined* men and women in that locality, and the ranks were not recruited from the ignorant and sensuous classes like the Mormons of Utah. The year following the organization of the church the disciples moved to Ohio, where they had been most successful in proselyting, and a temple was erected at Kirtland. It was at this place that Sidney Rigdon and Brigham Young joined the church, and it was here that the first dissensions occurred.

Concerning Sidney Rigdon, who was said to have stolen the manuscript of the Book of Mormon, which, it was alleged, had been written by a Presbyterian preacher named Solomon Spaulding, and originally intended as a romance, Mr. Whitmer asserts that nothing could have been more improbable, as neither Smith, himself, or the other disciples ever knew Rigdon until they moved to Ohio.

#### HE KEPT THE RECORDS.

The original manuscript from which the Book of Mormon was printed is still in Mr. Whitmer's possession and most of it is in the handwriting of his brother Christian and his brother-in-law, Oliver Cowdery. Mr. Whitmer also has an exhaustive history of the church, which was compiled by his brother, and an accurate copy of several plates from which the Book of Mormon was translated. These records he has preserved against all temptations and in the face of death. Several years ago a delegation of Mormons came to Richmond from Salt Lake and made every overture to Mr. Whitmer in a vain attempt to gain possession of the records, but he



stood aloof and declined every offer. A prominent business man of the place, at that time engaged in banking, informed your correspondent that he knows of his own knowledge that the Mormon Church would have willingly paid Mr. Whitmer \$100,000 for the documents, and that the delegation returned home thoroughly convinced that Mr. Whitmer was proof against all financial temptation so far as concerned his records.

It was while the church was flourishing at Kirtland that the name was changed from Church of Christ to Latter Day Saints. Mr. Whitmer, who always adhered to the teachings of Mormon, left Kirtland and journeyed into the wilds of Missouri in company with one other elder, preaching the truth as he believed it to be, and exhorting men and women to Christ. Many new converts were secured, and he assisted in establishing the settlement of Jackson county, Missouri. It was here that the Ohio Mormons found refuge when driven away from Kirtland after Smith and Rigdon had been tarred and feathered for fraudulent banking. For a while the church flourished in Jackson county, with headquarters at Independence, but when the trouble occurred between the Mormons and Missourians the former were driven from the county into Caldwell county, where they founded a settlement and named it Far West. David Whitmer, stripped of his earthly possessions, was warned to flee for his life, and, accompanied by his family, his brothers and their families, and Oliver Cowdery, he journeyed to Ray county, where he settled at Richmond in 1838. At that time he had nothing left but a single horse and wagon and his precious records. It was then that the Danites were organized, and it is said that their formation was for the purpose of killing the Whitmers and Cowdery, they having been commanded and openly refused to obey the so-called leaders, right or wrong. The Whitmers and Cowdery then renounced the church, as conducted, but during the years they have lived in Ray county they have continued to teach the precepts according to the original Church of Christ.

#### THE LORD'S ANOINTED.

David Whitmer engaged in teaming at his new home, and in the campaign when the militia was ordered to drive the Mormons from the State at the point of the bayonet, he drove one of the military baggage-wagons to Far West. During the melee that followed he was handed a musket by the soldiery and ordered to shoot Joseph Smith, but threw the musket down, declaring he "would not harm the *Lord's anointed*." After that memorable event, in which Smith was taken prisoner, David returned to Richmond, and has always asserted that Joseph Smith was called and commanded by God to translate the "Book of Mormon," and that Smith, as *he knew him*, was a *righteous, God-fearing man*. Mr. Whitmer to-day clings to the religious belief of his early manhood and has never sanctioned polygamy, which he considers one of the great

est abominations of the earth. The Book of Mormon as originally translated he asserts to be without a moral blemish, and says it is eminently fit for the library of the most exacting moral philosopher. It expressly forbids polygamy, and Mr. Whitmer claims that if the population of Salt Lake would live in accordance with the strict teachings of the book it would exert a greater influence in crushing out what he terms the "viper polygamy" than any other known agency. Concerning his work in the Church of Christ he looks upon his commission to apostleship as concurrent to having had a direct message from heaven through an angel of the Lord, and even now, at the threshold of death, he "stands by that pure republic, established by Christ on earth and given to the world in its original idiom, the Book of Mormon." Through the mediumship of Joseph Smith he says he received many messages from heaven which convinced him of his divine calling. The text of these messages he refuses to relate, claiming that the promises of the Lord to his apostles should be secretly locked in the breast and not blatantly betrayed to carnal minds, but, he says, they were miraculous in their fulfillment and have stood the test of his reasoning through a long life of fact and experience.

#### A GOOD CITIZEN.

As a citizen of Richmond he stands deservedly high, having filled the office of Mayor and Councilman. Upright in his dealings with men and just towards all, he has progressed gradually with the country until he and his children and their children have secured good business standing and are regarded among the best citizens of Ray County.

Of those who took part in the original translation, Joseph Smith was shot by a mob in 1844, Oliver Cowdery died in this county thirty years ago, leaving a wife and daughter, both of whom are yet living and reside in Silver City, Mo. John Whitmer, a prosperous farmer, died at Far West in 1878, leaving children and grandchildren. Jacob Whitmer passed away many years ago, and his son, John C., a white-haired elder of the Church of Christ, continues to preach the religion of his father in and about Richmond.

David Whitmer has two children, a son and daughter. The son, David J., is without issue. The daughter, Mrs. Julius Schweich, resides here and is the mother of two children, both of whom have children. George, the eldest of Mrs. Schweich's children, is a shrewd business man and is associated with his uncle, David J. Whitmer, in the livery business. His sister, Josie, is the wife of J. R. Van Cleve, private secretary to the Collector of Customs at Chicago.—*Richmond, Mo., Dec. 15th.*

RICHMOND, Mo., Dec. 16.—[Special.]—David Whitmer, who lies at the point of death, had a sinking spell this afternoon and is not expected to last until morning.

#### ADDRESSES.

Elder Alexander Hale Smith, care William Anderson, 1009 Broadway, Oakland, Cal.  
G. T. Griffiths, No. 6 North Second-st., Pittsfield, Mass.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

## Conference Minutes.

### POTTAWATTAMIE.

Conference of the above district convened at Council Bluffs, Iowa, on Saturday, November 28th, 1885. H. N. Hansen, presiding; F. Hansen, clerk. Statistical reports.—Council Bluffs 144; removed by letter 3. Crescent City 70; baptized 5. North Star 59; baptized 2, removed 3, died 1, marriages 2. Hazel Dell and Wheeler's Grove did not report. Reports of Branches: C. Smith of Wheelers Grove, Robt. McKenzie of Council Bluffs, Bro. Kirkwood of Crescent City, H. N. Hansen of Hazel Dell, F. Hansen of North Star, gave favorable reports of those branches. Elder's reports.—D. K. Dodson (baptized 1), H. N. Hansen, Hans Hansen preached in the Danish language, M. T. Short (baptized 5), J. F. McDowell and R. Etzenhouser, reported their various labors in preaching. Bishop's Agent, Andrew Hall, reported on hand at last report \$33.75, received since \$38.50, total \$72.25; paid out \$65; on hand \$7.25. Sr. Hannah Jones was received in the church on her original baptism. The following resolution was passed: That as members of the Pottawattamie District we hereby express ourselves heartily in favor of the Prohibitory Amendment of Iowa, and shall do what we can as law-abiding citizens to urge its enforcement in localities where we reside. H. N. Hansen was sustained president for the next three months, and F. Hansen as secretary, and Andrew Hall as Bishop's Agent. All Elders and Priests were requested to labor as circumstances shall permit. Preaching on Sunday forenoon by R. Etzenhouser. Prayer and testimony meeting in the afternoon. Adjourned to meet in Council Bluffs, Iowa, on the last Saturday in February, 1886, at half-past ten o'clock.

### FREMONT.

This district conference convened November 21st and 22d, 1885. Henry Kemp in the chair; W. C. Matthews, secretary *pro tem*. Branches reported.—Union 54, scattered 10. J. W. Calkins, president; L. C. Donaldson, clerk. Keystone 54. E. S. Weed, president; J. B. Cline, clerk. Shenandoah 86; scattered 14, removed by letter 4. S. S. Wilcox, president; Eva Redfield, clerk. Plum Creek 87; baptized 2, received by letter 1. Wm. Leeka, president; W. W. Gaylord, clerk. Elm Creek and Farm Creek, reported only by visiting members. Bishop's Agent, W. Leeka, reported received since last report \$217.55, disbursed \$160; balance on hand \$57.55. Elder's reports.—Henry Kemp, S. S. Wilcox, J. Goode, G. Kemp, W. Gaylord, J. S. Calkins, W. Leeka, E. S. Weed, R. M. Elvin (by letter) and A. Mortimore, reported that they had done all they could in preaching and other labors pertaining to their offices, and felt deeply interested in the work, and the Lord had greatly blessed them. J. M. Stubbard reported by letter as district clerk, tendered his resignation as district clerk, which was accepted. Priests L. C. Donaldson, D. Comstock and C. Lang, had done all they could in the branches to which they

belong, by way of exhortations and branch labors. Deacon Wm. Schick had tried to discharge every duty devolving upon him, and desired to continue doing so, God being his helper. Blessed, Rufus Earl Pratt, infant son of H. F. and Susan Pratt, by Charles Derry and Henry Kemp. John Vanluven was received into the church on his original baptism. W. C. Matthews was elected secretary of district. November 19th, prayer and testimony meeting in the evening, with good result, the Spirit being manifested in exhortations and the gifts. November 20th, morning prayer and testimony meeting at nine o'clock; preaching in the forenoon by H. Kemp; prayer and testimony meeting in the afternoon; in the evening preaching by Charles Derry. On the morning of the 21st, prayer and testimony meeting; preaching in the forenoon by C. Derry; at three o'clock a prayer and testimony meeting; in the evening preaching by C. Derry, to a full house, a good spirit prevailed, and all felt to rejoice. On the 22d the same order of meetings were resumed; Bro. Derry consenting to remain until the 25th to preach on the evenings, when we adjourned as per previous motion with the best of feelings prevailing. Next conference to be held at Plum Creek, Iowa, time to be given by Bro. H. Kemp.

#### DES MOINES.

Conference convened in the Saints' Church, Des Moines, Iowa, December 4th, 1885. W. C. Nirk was called to the chair; J. S. Roth, secretary. Brn. Etzenhouser and John X. Davis addressed the congregation in the evening. W. T. Bozarth to assist the president. Branch reports: Sheriden 52; baptized 1, received 2. Newton, no change. Boonesborough 67; expelled 1. Edenville 84; died 1. Des Moines Valley 59; received 1, died 2. Des Moines 86; removed 1, died 1, baptized 2. Elder's Reports.—Wm. Nirk, J. P. Knox, W. McBurney, W. M. Ray, J. X. Davis, Geo. Walker and S. Longbottom, reported. N. Stamm preached at Des Moines and Grimes, baptized 2. W. T. Bozarth preached at Olivet, Des Moines, Rhodes, Newton and Collins. R. Etzenhouser reports laboring in four districts, baptized one at Viola. J. S. Roth went to Montrose Camp Meeting and to Galland's Grove Reunion; on my way home I stopped a week at Boone by request of Bro. McDowell; then went home to prepare for winter, afterwards made a trip to Rhodes, then to Bouton, and at Angus opened meeting on Sunday, and on Tuesday I baptized eight; from there I went to Grimes; during the quarter I baptized fourteen, confirmed eight, assisted in confirming about twenty-five, blessed a number of children, administered to eight sick at various times. If the Lord spares me I expect to be in the field this winter. Priest George Shimel, and Teachers A. Freel and J. T. Roberts, reported. Wm. C. Nirk was sustained as district president, J. Sayer as secretary, and J. S. Roth as Bishop's Agent and as Book Agent. The ministry to labor under the direction of the president. The secretary to procure a copy of the Rules of Representation for each branch. The committee auditing the Bishop's Agent's report find them correct. J. S. Roth reports received \$88.56, paid out \$55.47; balance on hand \$33.09. Preaching on Saturday by G. Shimel. Prayer meeting on Sunday morning, in charge of W. McBurney. Preaching in the forenoon by J. S. Roth. Saints' meeting in the afternoon, in charge of J. X. Da-

vis and G. Walker. Preaching in the evening by W. T. Bozarth. Adjourned to meet at Edenville, Iowa, on the 12th day of March, 1886.

#### TAHITI MISSION.

Report of the October conference of the Western Division of the Society Islands Mission. Conference met October 17th, in the Ziona branch, Tahiti. Thomas W. Smith, president of the Mission, in the chair; Tuaterere, secretary. Elders present from Ziona, Taronia, Tere, Maatea, Tepahau, Avatoru, Tiputa, Pana and Amaru branches. Tubuai, Manihi, Taroa, Tapoto and Moturaa branches not represented. Reports from Ziona, Taronia, Tari, Maatea, Tikahau, Avatoru, Tiputa, Manihi, Panan, Aputai and Moturaa reported. Taroa, Tapoto, and Tubuai branches not reported. The following numbers were reported: Ziona 29; Taronia 97; Maatea 83; Tikahau 49; Avatoru 36; Tiputa 34; Panau 43; Moturaa 20; Manihi 52; Aputai 41; Tari 12. Elders present, Metuaore, Terohia, Tapuni, Teipo, David Brown, Mahana, Faito, Fatoro, Puiava, Wairaarva, Paifa, Vairau, Tuteirihia, Tetuarere, Marere Tehu, Tamu, Teroia, Moe, Ometa, Kehauri, Tariirii, Vahiata, Mauira, Manava, Matuanui, Toarere and Roo. Priests Nono, Mauna, Haroatea, Teaviu, Taaua, Naiore. Teachers Temanava.—Several Elders above act as Teachers in the several branches. Metuaore reports having baptized 27 since April conference. Tapuni 21. Tehopea (by letter) 19. T. W. Smith 514. In all 581. The following districts were formed: 1, Tahiti and Maateu (4 branches). 2, Tikahau and Rairva (3 branches). 3, Koukura and Aputai (3 branches). 4, Manihi, Tarva and Tapoto, (3 branches). 5, Tubuai (3 or 4 branches). Some 16 or 17 branches in the Western Division. April conference was appointed to be held at Tubuai. In the branches not reported there are about 150 members. In the Eastern Division there are fully 600 members, and some 17 or 18 branches. In all some 1300 or more members in the mission. Conference lasted over two Sabbaths. Preaching by various Elders. Adjourned to Tubuai, April 6th, 1886. *Expositor*, please copy.

### Miscellaneous.

#### CONFERENCE NOTICES.

Pittsburgh Conference will convene at Pittsburgh, Pa., on Saturday, January 30th, 1886, at half-past one o'clock and continue over the Sabbath. It is expected that several of the traveling ministry will be there. Send all reports promptly to Bro. Frank J. Reese, No. 9 Hazel street, Pittsburgh, Pa. Visiting Saints will be amply provided for, and those who can be present should notify Bro. Frank Criley, care No. 33 Fifth Avenue, Pittsburgh, in time so that arrangements can be made for their entertainment, and for reception committee to meet them at Railroad Stations. Delegates will be appointed to represent the district at General Conference, April 6th next. G. T. GRIFFITHS, *Pres. of Dist.*

The next conference of the Massachusetts District will be held in Dennisport, Mass., on Saturday, January 30th, 1886, commencing at half-past two o'clock, in the Saint's Chapel. A full attendance is desired as there should be delegates appointed to represent our district in the next

General Conference. It is expected that free return tickets will be furnished as heretofore. The Saints are especially requested to pray for the success of the meetings.

JOHN SMITH, *President.*

#### NOTICES.

Notice is hereby given, that George W. Payton, an Elder, and president of Glen Alpine Branch, of the Central Nebraska District, has absented himself from his family, and it is said, leaving debts unpaid, and is purposely evading the officers of the law. Any information concerning his whereabouts would be acceptable, and is much desired. By president of Central Nebraska District. GEO. S. HYDE.

#### DIED.

MERRILL.—In East Des Moines, Iowa, December 14th, 1885, of membranous croup, Benjamin D., only son of Bro. Ezra and Sr. Eliza Merrill, aged 2 years, 1 month and 23 days. Blessed by Elders W. C. Nirk and Roth. Funeral service by Elder W. C. Nirk.

*Bright bud of promise, lent, not given,  
Early called from earth to heaven;  
Now blooming in a better land,  
Now mingling with the spirit band.  
In sinless purity passed away,  
Ever dwelling in eternal day.*

LUCY B. MERRILL.

COBB.—At the residence of her parents, in Little High Valley, near Lower Lake, Lake county, California, November 7th, 1885, Sister Hester E. Cobb, daughter of John and Esther E. Cobb, aged 27 years, 4 months. She was born in Cobb Valley, Napa county, California; baptized by Elder E. Banta, at Middletown, California, August 30th, 1868. She passed away in full faith and hope of the glorious resurrection promised in Christ. Sister Hester was at the time of her sickness and death acting clerk of the Spruce Grove Branch. She was loved by all who knew her, and her young companions of Lower Lake gave a beautiful tribute to her memory, by covering her grave with wreaths of the most beautiful flowers, as a token of the respect and love they held for her. Her early life was clouded with trouble and sorrow, but she struggled so perseveringly to overcome and make herself useful and an honored member of society, that all admired her character. Her death occurring just as life seemed opening with more of hope and happiness than had ever brightened her life, saddens the hearts and makes it harder to be borne by those who loved her so well; and were it not for the blessed assurance that she sleeps the sleep of the just, and will awaken to the light and joy of an endless day with those who die in the Lord, our mourning would be sad indeed. But God has made it possible for us to meet again; though death may separate for awhile, we shall meet in the newness of life, immortal, to dwell with the blessed of God. So cheer up, father, cheer up, mother; she has only gone before. A. H. S.

FONTANELLE, Iowa, Dec. 18th.

*Dear Herald:* I have only to say, my health is on the decline: I have not long to stay. It is known to some of your readers that Nelson Bates, an Elder in the old organization of the church has resided here since February, 1866, and that he has been suffering with a cancer on and in his ear. For the last three months no person can tell the pain he has had to endure. He died the 16th of this month—a scene which he and his

friends had been looking for a month or more. Funeral service took place on the 17th.  
BRIGGS ALDEN.

**THE ART OF CONTENTMENT.**

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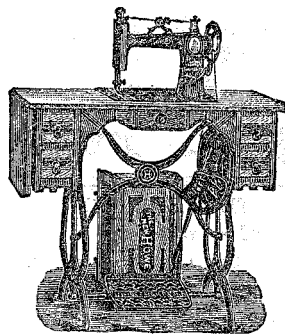
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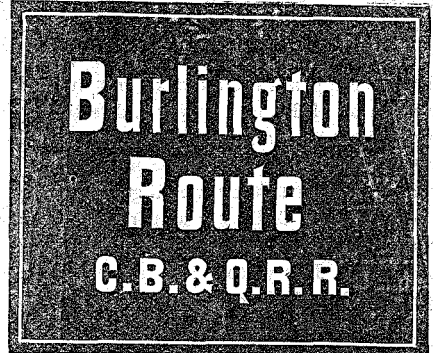
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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, January 9, 1886.

No. 2.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, January 9, 1886.

THE *Utah Journal*, of Logan, Utah in its issue for December 26th, 1885, condones its own want of fairness in regard to what we wrote respecting the revealed will of God on the marriage relation prior to 1843, in the manner following.

"The *Saints Herald* of Lamoni, Iowa, in its issue of December 5th, boils with indignation over a criticism we offered on a sentence which begins as follows: "But at every time and in every place when God has uttered his will regarding the institution of marriage prior to 1843 such utterances have," etc. It seems that the *Herald* does not yet understand that if God revealed a certain law prior to a certain specified time, that the inference is naturally drawn that at the time mentioned, He, God, did reveal a different law; or why specify in regard to what God's will was concerning marriage prior to 1843, if at that date he did not change. Why not make a clear and plain statement to the effect that God always revealed his will in the one way? The sentence which we quoted was a complete statement, and we have a right to criticize it as such."

The *HERALD* understands this, that if God revealed his will or law concerning a matter of so vital moment as this marriage question has become to Utah Mormons, for a number of times prior to any given and recent date, the inference is not that he has subsequent to that date revealed a different and opposite rule or law as his will; but, if he has revealed anything on the subject it should be in conformity to what he had before time stated in regard to it.

We make the statement again, as we made it in October 24th, *HERALD*: "If we did not believe that the expressed will of God under whose commandment the church was organized in 1830 had specifi-

cally defined what should be the rule in regard to the institution of marriage and that it was monogamic, and that such defined rule was intended to be as final as the character of God is unchangeable, we should never have raised a voice in reference to it, neither in the valleys of Utah, nor elsewhere. But at every time and in every place when God has uttered his will regarding the institution of marriage prior to 1843, such utterance has been of a similar nature to the statement in Genesis: "For this cause shall a man leave father and mother and cleave unto his wife;" which statement is qualified beyond a peradventure by its repetition by Christ, as stated by Matthew and Mark; with the addition of the words, "and they twain shall be one flesh." For *this reason* we have ever averred that when the claim was made that a change had been made in the institution of marriage by a revelation in 1843, such revelation was not from God, and could not and never did supercede the rule originally given." *HERALD* for October 24th, 1885.

Language can hardly be plainer than the foregoing. The *Journal* took a part of the statement as we gave it, and perverted its meaning. Had the whole been given in its connection no such inference as the *Journal* of the 5th of December gives it could have been properly draw from it.

The claim has been made that a revelation authorizing plural marriage was received by the Seer, July 12th, 1843. The revelation, so claimed to have been received, was enunciated by Pres. Brigham Young, August 29th, 1852, eight years and two months after the death of Joseph and Hyrum Smith. This claim for divine sanction we have persistently denied. To show that our denial was based upon good and sufficient proofs we cited the fact that the utterances of God upon the subject for nearly six thousand years, including the period of time between 1830 and 1843, during which the church was founded and flourished, had been always monogamic; and for *this reason* the so-called revelation was not from God.

Our indignation was a righteous one and we had a right to "boil;" and our contemporary of the *Journal* may "stew"

now, and "fry" by and by if he does not mend his ways and obey both the laws of God and the land.

PRESIDENT JOSEPH SMITH returned here from Utah and the Rocky Mountain Mission the afternoon of Tuesday the 28th ult., hale, hearty, and in excellent spirits. He reports having a very satisfactory mission; says he was received with kindness and consideration except in one or two places in Utah, had good attention paid to his teachings by many, enjoyed marked liberty of the Holy Spirit in presenting the word, and feels satisfied so far with results.

In his intercourse with Mormons and Gentiles he found many honorable, noble-hearted people, and he expects to see a proper adjustment of matters now agitating the Utah Mormons and the Nation, and he feels assured his efforts and those of his co-laborers will aid largely in this direction.

President Smith's friends and neighbors are delighted to have him at home with them again, and give him warm welcome with hand and heart.

WHILE in Utah we made the statement in public that a comparison between the number of persons to the family in the monogamic states and the number to the family in polygamic Utah, would result to the credit of the monogamic institution. This statement was doubted by some; but the following from a late Lincoln, Nebraska paper in regard to the two counties in Nebraska named, Douglas and Lancaster, with reference to the average number of persons to the family, fully corroborates the statement we made, that the usual average was five. The family of Pres. B. Young, as shown by his will shows a little less than 2½ children to the mother, or 3½ and 1-19 persons to the family; there being 19 wives and 46 children. Diligent inquiry made by us both north and south, where we went, warrants the belief that as a practical institution the average number of children to the polygamic family, counting the mother and her children as the family, is less than the number to the family in monogamy.

"We observe that Douglas county has a report-



ed population of 72,658, there being in the county 11,460 houses and 13,113 families. This gives a population of 6.3 persons to each house and 5.5 persons to each family. Lancaster county has a population of 39,719, with 7,136 houses and 7,527 families. This gives an average of 5.5 persons per house and 5.2 per family. The excess of males over females in Douglas county is 30 per cent. In Lancaster county it is but 20. Thus it will be seen that while there is no very great difference in the salient points of the enumeration, the advantages are all with Lancaster so far as they go. But when we consider the enumeration of school children in the respective counties it almost shakes our confidence in the accuracy of the census enumeration. Douglas county reports and draws money for 14,434 children of school age. Lancaster shows up 11,013. Thus not quite 20 per cent of the population of Douglas county is composed of children of school age, while that interesting class lacks a minute fraction of comprising 30 per cent of the population of Lancaster. This is a remarkable difference, and according to the logic of our newspaper friends of Grand Island, Plattsburgh and other points, it constitutes a fatal impeachment of the Omaha census. *The Journal* does not, however, insist upon its being looked at in this light, and merely drops the fact for consideration at such value as those who contemplate may chose to put upon it."

WE give a letter from Bro. Edward Rannie, Jr., which as he states may be of interest to many who read the HERALD. We can not, however, let the letter pass without suggesting, by way of warning, that matters of this kind are of greater value to the individuals to whom they occur as testimonies, or evidences than to others; and it is not wise to build theories respecting the second coming of Christ upon testimonies evidently intended to be personal and private.

Bro. W. M. Rumel is of the opinion that the stranger is one of the number that were to remain until Christ's coming; and that the reason why Bro. Peak could not remember his name was because it was not intended that these men should be known in the world. It would be an easy matter for a shrewd man to deny having read the books referred to, and still quote from them for an effect.

IN this issue we begin the reprint of a most excellent article on the gospel, taken from the *Evening and Morning Star* and the *Messenger and Advocate*. It was written when the church was in the full blaze of spiritual light and power, and published under the general inspection of the leading officers of the church, and the immediate supervision of the divinely appointed "spokesman," Oliver Cowdery. This gives it a species of authority and sanction next to the very highest.

We reproduce it now, that all the HERALD readers may know just what was the doctrine of life and salvation promulgated by the church in those early times, and what that doctrine must always be. And besides this, we think these early and authentic teachings of the church should be more widely known, and be placed more extensively than hitherto in the hands of the Saints for preservation and future reference.

THE following clipping is from the Pittsburgh (Pa.) *Leader*, of Sunday, December 27th, and is full of good points:

"REV. FORSCUTT ON THE SPAULDING MANUSCRIPT.

"A communication has been received from Mark H. Forscutt, pastor of Saints' Church, Fourth avenue, with reference to the posthumous story of the late Rev. Solomon Spaulding, upon which the Book of Mormon is by many believed to have been founded. In speaking of the "Manuscript Found," by which the original manuscript of Spaulding's story is known, Mr. Forscutt says: 'The publication of the Manuscript Found uncovers the fraud. Friends of the deceased Spaulding have certified that the historic 'incidents,' in detail, name and all contained therein, ('except the religious part,' as found in the Book of Mormon,) are identical with those written by Mr. Spaulding in his 'Manuscript Found.' They tell us also that 'the sorrow-stricken widow,' and brother, and friends of 'the reverend and lamented' Mr. Spaulding were 'much shocked,' and that the 'widowed wife wept bitterly,' when she and they heard the Book of Mormon read, and saw that his work had been prostituted to 'so base a use;' for they recognized the names of Laban, Lehi, Nephi and others there found as 'names which they remembered very distinctly (!)' precisely as they occurred in the Manuscript Found! Now that this precious manuscript is published, the phenomenally excellent memories of Mr. Spaulding's friends, who could accurately remember and succinctly describe, more than twenty years afterwards, what they had casually heard read by the fireside to while away the long winter evenings—these remarkable memories can now be tested. The only drawback to their memorial powers lies in the two facts: Firstly, That they remembered only after hearing the Book of Mormon read, and after having been admonished of the identity; and secondly, and most damaging of all, that they remembered what had no existence in fact and perjured themselves to destroy, if possible, the claims of that book, for not one of these names that they remembered, so distinctly is in the Manuscript Found, and yet it is the veritable manuscript they certified to. It was possessed by Mr. Howe, and would have been published by him only 'it did not read as they expected it would;' for it was obtained for this purpose from Mrs. Spaulding by D. P. Hurlbut, and handed by him to Howe for publication. It was transferred by Howe in 1839-40 to Mr. L. L. Rice, who has owned it ever since. Will these testators and their publishers now—will the men be manly enough, the women womanly enough, the publishers honest enough to make the amende honorable? We shall see."

WE present elsewhere a letter from Bro. Charles Butterworth in regard to there being a good opening at Shelby Station, Iowa, for some good, spiritual-minded Elder who is a good carpenter, and who could and would work energetically in both spiritual and temporal callings.

Shelby Station is in a good and prosperous part of the country, nor far from Persia, Harlan, Magnolia, Dow City, and some other places where there are a number of good Elders. Our experience and observation warrant the belief that what the Saints need more than a preacher is a quiet, persistent effort upon the part of the men folks of the church to live faithful, consistent, working lives, both in temporal and spiritual things. All the eloquence of a Bro. Forscutt, all the persistence of a Bro. Heman C. Smith, all the clear cut logic of a Bro. Joseph F. McDowell, all the soaring enthusiasm of a Bro. W. W. Blair, all the profound earnestness of a Bro. Charles Derry, will not and can not do for men what they can do for themselves.

We were told by one in the streets of Salt Lake City: "Pres. Smith, we have been looking for a deliverer; we have prayed for you to come here and help us out of our troubles."

We replied: "No man, not even Christ himself, can deliver you unless you are not only willing to be delivered, but will step out and *act* for yourselves. I can do no more for you than to show you what the law of God requires. I can not take you by force and compel you to throw off your trammels. If you and others who feel like you do not take the risk of declaring in favor of the right and let the consequences follow, no man, be he never so good and wise, can bring you deliverance."

We repeat this to the Saints, at Shelby Station and everywhere else. No man can preach you into holiness of life, or into spiritual strength. If you lean upon an arm of flesh you will fail with that fleshly arm. If you do not take pains to go to the Lord, and rely on him more perfectly, setting an example of righteous persistence in resisting the things of the world which lead men's minds away from true faith, no elder that lives can help you.

A good man visits no saloon, plays no games of chance, takes no stock in lotteries, neither gambles in church fairs, nor "on change;" but such a man can not keep men of the church, his fellow disciples, from doing those things, try he never so faithfully. Such an elder does not circulate scandal, does not visit houses where idle and vicious talk and conduct are in-

dulged in, nor encourage license in morals; but he can not prevent the men of his flock from doing those things if they choose.

Righteousness is "not in word only," but must be in deed; and he who keeps within the word shall be blessed in his deeds. One unfortunate prophecy by some incautious, or over zealous elder made in a moment of wrapt enthusiasm, which fails of fulfillment, can do more harm in a day than the plain, consistent teaching of the means of salvation by an humble, though wise man can reclaim in a year. "Talk not judgment, boast not of mighty works nor of mighty faith," is just as true and applicable now as it has ever been. When will the children of the kingdom learn to be wise.

#### EDITORIAL ITEMS.

BRO. JOSEPH LUFF remains in Utah until Spring, and is in charge there. He may be addressed in regard to the work there, Box 307, Salt Lake City, Utah. He expected to remain in the city until after New Years, when he would go north to Malad City and Oxford, the latter being the place where Bro. R. J. Anthony succeeded in making so good an opening a few weeks ago.

Bro. Joseph C. Clapp writes from Deer Lodge Valley, Montana, December 25th, 1885, that he was again at work there, and ready to do duty for the cause, praying that God would direct the "strokes of the battle-ax." We wish Bro. Clapp great success.

The slip from the Beaver, Utah, paper, published in a late issue of the HERALD, was an error in point of time. The challenge referred to was given some few years ago, when Bro. Gorden E. Deuel was laboring in Utah, and not now, as stated. The good brethren at Beaver will please notice this correction.

Bro. R. M. Elvin baptized four at Wilber, Nebraska, Monday, December 28th, all "of good repute."

The Senior Editor left Salt Lake City in company with Bro. R. J. Anthony, December 21st, for home. Bro. Anthony will be at Wilber, Nebraska, and vicinity as openings may occur until the April session of conference.

Who knows Elder J. or I. Goodfellow, who was on a mission to England in 1841? Elder John Pett of Dow City, Crawford county, Iowa, is very anxious to learn of him or his whereabouts.

Elder Thomas Taylor, of Birmingham, England, writes that they are not now publishing the *Vindicator*. Let our readers take notice of this fact.

Bro. Rudolph Etzenhouser writes from Rhodes, Iowa, 28th ult., "Had excellent Saints' meeting here yesterday. Spoke for them last evening—felt well."

Bro. Levi Cheney, of Kent, Stephenson county, Illinois, wishes some of the Elders to come there and labor, Cant Bro. J. C. Foss, or J. S. Patterson, respond?

Bro. W. A. Moore writes from Naponee, Nebraska, the 26th ult. and says,—“I can't afford to do without the HERALD, I have been a subscriber for it about twenty-five years.”

Bro. J. Roberts writes from St. Helena, California, saying, "I would hate to be without the HERALD."

Sr. Mary Nicholls writes from Iowa City and says,—“I have taken the HERALD for twenty-two years, and haven't seen an Elder yet.”

E. A. Stedman writes from Lake Crystal, Minnesota, and says,—“I think the HERALD is the best paper printed, and can't keep house without it.”

Sr. M. P. Matthews of Belfast, Iowa, says, "I would not like to do without my papers." (Herald, Hope, and Advocate). "May the editors, and all associated with them, live long to help on with the great work of the Lord.

The foregoing excerpts from the letters of the HERALD patrons are encouraging, and we are led to suggest that greater efforts should be made by the ministry and the membership in sustaining it promptly, and in extending its circulation both in the church and outside of it. When this is done one of the most influential and powerful departments of the church is made thoroughly effective in pushing its interests at home and abroad. And now that we are entering upon a new year, we ask that all strive to help forward the interest of the publishing department.

This year promises to be one of very great importance in the history of the church and of the ages. Every Saint should strive to do all he can to build up the cause of Christ and humanity.

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it right to go and hear sectarian ministers preach?

*Ans.*—Yes; if you do not by so doing neglect the meetings of your own church. Gather wisdom, truth, and useful knowledge when you can.

*Q.*—What was the labor performed by those women who labored with St. Paul, in the gospel?

*A.*—We have no means of knowing definitely from history; but it is probable they embraced teaching, as also such other

ministrations as women could perform, such as visiting the sick, looking after the needy, and performing any and all other labors of love suited to the sex, for the furtherance of the gospel. Sr. Emma, the wife of Joseph the Seer, was commanded to aid in the following manner:

"And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith. And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also, to make a selection of sacred Hymns, as it shall be given to thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads."—Doc. and Cov. Sec. 24, par. 2, 3.

*Q.*—Is it according to church law to elect a sister to act as branch or district secretary, and has that duty any thing to do with our church government?

*A.*—There is no specific law as to whether sisters may or may not act as church secretaries. Wisdom should guide. Secretaries are not necessarily a part of church government—they are primarily *recorders*.

*Q.*—Have the branches the right, and is it in harmony with the law in this church, for branches to appoint at regular business meetings, sisters to act as their choristers and organists for regular church services?

*A.*—Yes.

*Q.*—When branches have appointed their choristers to lead their singing, and given them full charge to conduct the same, has the ones who are presiding over the meetings the right to call out while singing goes on, "third," or, "last verse," and thus interrupt the choristers? Who are the choristers in subjection to?

*A.*—The choristers are subject to those presiding. But those presiding should be careful to do nothing to disconcert or interrupt the chorister, or choir, or any one else, so far as is practicable. Let wisdom, love, and patience rule.

*Q.*—Is it right for Latter Day Israel to eat swine's flesh?

*A.*—It may or it may not be. All depends upon conditions. There is no law for or against it except the dictates of

sound judgment when all conditions are considered. In case of extreme hunger it will be quite proper for any one to use that kind of food, if nothing more suitable is at hand. The Jews, living under a warm climate, were prohibited from using swine's flesh, for prudential reasons. Peoples living under cold climates, or when short of other food, have not the same reasons for abstaining from its use. A vegetable diet is usually the most suitable where it can be obtained. The following instructions on these points should be observed as the wisdom of heaven:

"But remember that on *this*, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on *this* day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer. And inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours; the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion; and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments."—Sec. 59: par. 2-4.

"And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin; and wo be unto man that sheddeth blood or that wasteth flesh and hath no need."—D. C. sec. 49, par. 3.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh, also of beasts and of the fowls of the air, I the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or famine. All grain is ordained for the use of man and of

beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals, that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger."

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."—D. C. 86: 2, 3.

## Miscellaneous.

FORT MADISON, Iowa, Dec. 28th.

*Dear Herald:* I am very much pleased to see the emphatic stand you take on the subject of drinking intoxicating beverages. If there is anything at the present day that Saints should shun, one of them is the use of intoxicants in any quantity or form. If there was anything in them that was in the least elevating, there might be some excuse for indulging in a drink; but on the contrary, everything emanating from the spirit of the still is degrading. From that poisoned worm continually flows misery, degradation and death. If there is anything that the Elders of Israel should stand, seeing eye to eye upon, this is one, that no drunkard shall inherit the kingdom. The way drunkards are made, is by moderate drinking. Consider what fine minds have been laid low by the demon of drink. The history of the world in the past has been a history of fall, ruin, wreck, and death. How many a bright sail wafted by the sunny breeze of a splendid intellect has been dashed to pieces upon the sunken rock of alcohol. We see the fine ship totter and finally go down amid the breakers of misery and death. Blight and desolation follow in its wake.

A few weeks ago I was on the Hannibal and St. Joseph Railroad, going to Laclede, Missouri. One seat behind me sat a poor wreck of a man, fairly pickled with whisky. This was the expression of a traveling man I sat with. His breath was so foul from a long continued debauch that we were compelled to move back four seats, and then we were not out of reach of the contaminating influence. We pitied the poor fellow. Our judgment was that he was a poor gambler or saloon keeper.

We changed cars at Laclede for Hail. Our human still-house also changed, and took the same train. My companion and I took the back seat in the coach, to avoid the drunkard. To my surprise he also got off the train at Hail. I went to the hotel and registered; but the man I shunned had put his name down before me. Then I did not care to look at it. But when supper was called, and the dining room boss pulled a chair out on the opposite side of the table, I respect-

fully declined, and sought a more congenial atmosphere.

The waiter asked me if I knew who I was declining to sit at the table with. I said I did not know.

"Why," said he, "this is the most eloquent preacher in this country; he has just come from holding a protracted meeting, where he converted over a hundred people to the gospel of Christ."

I said, "Why, he is full of rotten whiskey."

"Yes," said the waiter, "he is now sobering off on beer. I just now brought a pitcher of beer up to his room. I agreed to say nothing; but as you are a traveling man, it don't make any difference when I tell you."

I walked out to the register, and what was my surprise to see in bold hand, "*L. L. Norton*," and I thought, "Is this the man that could abuse the Saints, and call them all the vile names that could be culled. I thought—Bro. Hicklin, you should pity that poor wreck of humanity rather than feel bad at the lying frothings you had to reply to in the debate with the eloquent Disciple."

I presume he is not endorsed by his people in drinking, neither should we; nor could we condemn the work of Alexander Campbell because L. L. Norton got drunk. I hope the poor enemies of the Saints who see this will not continue to condemn the church, or its founders, because some "eloquent" man did or said something not in harmony with morality, for we are all human, and, like poor L. L. Norton, are liable to fall.

May the day speedily dawn when the demon of strong drink shall be banished from our beloved land.

J. A. ROBINSON.

MEDINA CITY, Bandera Co., Tex.,  
Dec. 21st, 1885.

*Dear Herald:* The day I wrote from Kempner, Bro. Roberts came, having recovered from *dengue*, and reported that Bro. E. L. Kelley was at Temple awaiting me. On Sunday, November 22d, I returned to Temple, leaving Bro. Roberts to keep up the interest in Lampassas and Burnett counties. I arrived in time to hear Bro. Kelley deliver two very excellent discourses in the Opera Hall at Temple. We then spent a week with Elmwood Branch, Bro. Kelley doing the preaching. It was quite a treat for me to sit by and hear some one else preach, while I for first one reason and then another, excused myself, and did nothing but hear and pray for success. Bro. Kelley, so far as I heard, gave satisfaction, and gave us some wholesome instruction upon the law of tithes and offerings. If all will practice what they heard, the work will take a new impetus here.

Nov. 30th.—We went by train to Caldwell, Burleson county, where we were met by our good brother, W. M. Sherrill, and accompanied him to his home, near Cook's Point. Stayed with him all night, and he then took us to Centaal Branch, where we remained three days—Bro. Kelley preached once and I twice. Then went to Elkhart, where we arrived the morning of December 5th. Here Bro. Kelley was quite unwell, so much so that he could not attend one service. He preached twice, however, and on the night of the 7th I regretfully bid him adieu as he started for Kansas. I enjoyed his company very much, and am fully satisfied that he is "the right man in the right place." May God bless him in his important work.

The night after Bro. Kelley left me I preached

the funeral discourse of Bro. William R. Hassell, son of Bro. Dr. Hassell.

The night of the 9th found me in the city of San Antonio, where I remained for the night, and the next day rode with Mr. Richard Gale to Oak Island, where I had the pleasure of meeting a few as faithful souls as it has been my fortune to meet. I preached in Zion's Chapel twice, and at the residence of Mr. Polk Neal twice.

The 16th, I met my uncle, Mr. L. L. Wight, in San Antonio, and came with him to this place, a distance of about sixty miles. We came by wagon, arriving here on the 19th, and were made welcome by aunt and cousins. There is but one church building here—the Baptist. This was denied us, and so I preached at uncle's residence yesterday. I will visit here until after Christmas, then be off again in the discharge of missionary duty. Two of my cousins, Misses Effie and Ettie Wight, expect to be baptized on Christmas. May God bless and lead them in paths of wisdom, peace and virtue.

I have not heard from Bro. Roberts since I left him. He is a faithful worker, and has no doubt accomplished much good. I think Brn. Thompson and Roberts are traveling together somewhere in the Central District. Bro. Cato at last advices was at Silver Hill, Arkansas, with fair prospects of accomplishing good.

We no longer have to beg for places to preach in, but many doors are open, and hundreds of anxious souls waiting to hear the glad news. If we only had a missionary force strong enough to follow up the advantage we have gained, great good would result. My persistent opponent, Mr. Wilmeth, seems to be going the way of all other wilful opposers of the truth. When we began our debate he was State Evangelist and stood prominently forward in the front rank of ministers of his faith. He was also chief editor of the *Texas Christian*. He afterward lost the first position, and a few months ago was "put out" of the editorial chair by the board of publication, and now the same paper over which he was a few months ago chief, is accusing him of slander, etc. Here is a quotation from the *Texas Department of the Apostolic Guide*, for December 4th, 1885.

"The *Texas Christian* copies an article from the *Messenger* that is signed 'Mark Smith,' and that contains some flings at Bro's Clark, W. K. Homan, the church at Thorp's Spring, the Orphan work, and the editor of this department. The *Christian* comments on the article. For my part of it I am not concerned as to who wrote it or what more the writer shall say. As the Irishman said about being hung: 'There's nothing like getting used to a thing.' Here is the *Christian's* comment: 'The above which we take from an article in the *Christian Messenger*, is a sample of the slang and slander that some men, ardently engaged in a good work, at great personal sacrifice, have to endure occasionally. We suppose we may thank brother C. M. Wilmeth for the above effusion. We are not aware of ever harming or injuring this brother or giving him any just cause to speak of us and our associates in our arduous undertaking in such a heartless style. We are not surprised that he hides behind a fictitious signature. We, too, would wish to hide were we to use toward our brethren such unkind and uncourteous language as the above.'"

Whether this "Mark Smith" is C. M. Wilmeth

or not I do not pretend to know; but the above extract shows how he is held by the paper he once edited. "The church at Thorp's Spring" is Wilmeth's home church where he has resided for nearly two years. How are the mighty fallen!

Let us keep humble, prayerful, and manifest the Spirit of Christ, dear Saints, and God will care for his own. I feel more and more devoted to the cause daily.

In bonds of peace,

HEMAN C. SMITH.

SHENANDOAH, Iowa, Dec. 24th.

*Bro. Blair:* I was called here through sickness. Bro. Eber Wilcox's little boy, Franklin, is down with the bilious and typhoid fever. Last night, in company with Bro. S. S. Wilcox, we administered to the dear little fellow, and thanks be to God, this morning he is much better. Bro. Eber and wife have had severe trials of late. Nor long ago they lost their dear little girl, Hattie, one of the sweetest of God's dear ones. May God give them his sustaining grace in this hour of affliction. Bro. Springer and wife were calculating to leave last Monday; his health was some better. His preaching had a good effect; many were well pleased, and we hope some will obey the gospel. Our meetings have been well attended in the different school-houses in the vicinity of Plum Hollow Branch. We shall stay here a few days and then go to Hamburg.

May the truth of God spread among the people, and to this end I pray that his blessing may be with his servants, and may his Spirit inspire them in doing his will. May God bless you, dear brother, and make you mighty in defending his cause through the written word, is my sincere prayer.

Yours for the truth,

HENRY KEMP.

OMAHA, Neb., Dec. 23d.

*Bro. W. W. Blair:*—It is with great pleasure that I write you. Our conference which convened with very gloomy prospects is closed. There has been a heavy cloud hovering over this part of the veynard for some time, but the conference closed with glorious results. The clouds are lifted, and joy and peace filled our hearts. Never was there a conference of such importance held in this district, and one that resulted in so much good. A young man of more than ordinary intelligence was baptized. The priesthood meeting held on Monday after the conference was a grand success. The amount of good resulting therefrom can not be estimated. Bro. Caffall presided, answered questions, and gave much valuable instruction, all of which was joyfully received. Many were sorry that we could not remain together longer. The preaching was above the average.

The prospect for the spread of the gospel in this district has never been so bright as it is now. I have been greatly blessed of late by the good Lord in laboring in the vineyard. We are encouraged, and propose to fight the good fight of faith. It is good indeed to be a Saint in latter days, notwithstanding the many draughts we have to take from the bitter cup. For the joyous seasons we have by the presence of the Comforter enables us to endure. But, O, if it was all bitter, we could not endure. But having both the sweet and the bitter, we can drink both mingled

together without murmuring. We must expect to have these experiences while the conflict is going on, which will not be ended until "the armies shout, Hail King Immanuel." That we may be found loyal to the King of Kings, shall be my prayer for all Israel. In bonds,

W. M. RUMEL.

DES MOINES, Iowa, Dec. 28th.

*Dear Herald:*—It has been some time since I wrote, but am feeling so joyful over a visit we have had of late from Brn. Bozarth and Lambert. I am sorry to say they found the branch in a very unpleasant condition. These brethren took hold of the matter with courage, love, and wisdom, and what is more, they prayed to God for help, and truly God in his mercy did give them aid, and filled them with his Holy Spirit. They worked faithfully early and late, and with patience. It is wonderful, the amount of work that was done in a short time, and the peace and harmony that prevailed. It never could have been so without the Spirit of God. Oh what a blessed people we are. How much more willing our Father is to give than we are to receive. I can discern that it will need close watching, and continual prayer on the part of the officers to keep the branch as the brethren left it. We have learned a lesson and received valuable instructions. So out of evil comes good sometimes. I pray God these trials may be a warning to us all, that we may all try to let our light shine and pray for wisdom above all things. We shall be pleased to have any Elder come and preach for us.

Yours in gospel bonds,

E. RAY.

DOW CITY, Ia., Dec. 29th.

*Bro. Blair:*—There are a few Saints at Shelby station, Shelby County, Iowa, surrounded by spiritual wolves; and while some of the Saints are quite strong in the faith others have forsaken the religion of Jesus Christ and are following the traditions of men. This is a thriving little village where in my opinion any mechanic might do well, especially a carpenter. If some Elder who is a thorough Christian and a careful and energetic worker in spiritual matters and a fair speaker, would locate himself at this place the Saints here might be more perfectly organized, and the brethren and sisters be fed with that spiritual food so necessary to keep the children of God steadily marching toward the prize, eternal life.

The Saints at Shelby have no house in which to worship which is a great hindrance to them; and while laboring at this place I find that although there has been some promises made to the Saints here by the spirit which has had a complete fulfillment; yet there has been some unwise and presumptuous statements made by some claimed to be given by the Spirit, and thereby the faith of some has been shaken.

While I am firm in the belief that the Saints do and will enjoy the spiritual blessings promised by Christ and his inspired apostles; yet I believe it is foolish, and even wicked for elders or members to speak presumptuously, or even for them to speak of the spiritual manifestations given through them as though it was because of their superior righteousness instead of giving God the glory. In my opinion it is much better to teach the people that if they will believe and obey the gospel of Christ with honest hearts, and hold out faithful to the end they will receive eternal life;



whether they enjoy any of the spiritual manifestations or not. As the word teaches us that Christ will divide the manifestations of the Spirit "to every man severally as he will." And while we should rejoice that our heavenly father has given to us the Spirit to comfort and cheer us, as well as to lead and guide us into all truth, how very careful we should be not to abuse the gifts bestowed upon us; thereby bringing upon ourselves great condemnation, as well as injuring the work of God and bringing reproach upon his people.

Yours in hope,  
CHAS. E. BUTTERWORTH.

PITTSBURG, Pa., December 18.

*Bro. D. Dancer:*—I received the "Manuscript Found" you sent me. Much obliged for the same. Mr. R. Patterson is the first on the list that shall receive one. They will do us good here—more than any one can imagine. Bro. Mark H. Forscutt is doing a grand work here. He has baptized five lately, and many others are at the door. He is preaching four and five nights a week, wherever he can get an opening around the city. We are trying to push the work forward in this district as it never was before. Bro. G. T. Griffiths, president, is a humble laborer for the Master's cause, and is well liked by all that know him. He is building a work that will stand. May the Lord bless all of his laborers is the prayer of your brother in gospel bonds,

FRANK CRILEY.

BLAIR, Neb., December 2d.

*Bro. Blair:*—A somewhat remarkable circumstance occurred at Jamestown, Nebraska, on October 30th, which may be of interest to many of the *Herald* readers. On the above date a stranger came to Bro. A. J. Peak's while he was at work in his black-smith shop. He was of medium height, black hair and eyes, walked erect, was in the prime of life, Jewish features, skin as white as a child's; he had on two suits of clothes, the outer common and the under very fine, black cloth; he could speak several languages. The following conversation took place between them, the important items of which we wrote down, as the whole of it would be too long, as they talked for about two hours.

Bro. Peak.—Which way are you traveling?

Stranger.—The way the Bible speaks of.

Bro. P.—Where did you come from?

S.—Out west.

Bro. P.—Were you among the Mormons?

S.—No.

Bro. P.—The people call me a Mormon.

S.—You are not a Mormon but a Latter Day Saint.

He then told him with great accuracy the faith of the church. He said there were many who would recognize the mission of Bro. Joseph in Utah and turn from their evil practices, that there were many honest people out there and they would be all right. Some were like the children of Ninevah, did not know their right hand from their left; and that the blood of the people would be on the leaders who led them astray.

Bro. P.—Are you a Latter Day Saint?

S.—I was never baptized by any of them.

Bro. P.—What do you think of the other religious denominations of the day?

S.—There are many honest ones among them who if they had the opportunity would obey the

gospel. There are many who would not obey it if they heard it, and they will have to suffer the penalty.

Bro. P.—Did you ever read the Book of Mormon?

S.—No. It is a history of the people on this continent; same as the Bible is of the people on the eastern.

He then quoted the 29th of Isaiah, and also the 37th of Ezekiel, and gave a brief history of its discovery, same as taught in the history of the church; and also an epitome of its contents.

Bro. P.—Did you ever read the Inspired Translation?

S.—No.

He then spoke of the various mistakes in the King James; and also of the corrections in the Inspired Translation, giving many correct quotations from both, and emphasizing Matth. 5: 21.

Bro. P.—Did you ever read the Voice of Warning?

S.—No.

Bro. P.—There is a good sermon in it on the kingdom.

The stranger then quoted extensively from the book.

Bro. P.—What do you understand by the kingdom?

S.—It is God's organized church on the earth.

Bro. P.—What is your business?

S.—A teacher.

Bro. P.—A school teacher?

S.—No.

The stranger reproved him for not reading more of the Doctrine and Covenants, and told him the revelations were given for this generation, as the New Testament was for Christ's day.

S.—Have you had sufficient testimony in regard to the work?

Bro. P.—Yes.

S.—Your persecutions are the greatest testimony. (The brother realized the force of the statement for he had suffered much).

The stranger then gave a full history of the law of tithing, and quoted the 3d of Malachi, and said many understood the law, and many did not want too. He then reproved Bro. Peak for not paying his tithing this year, and told him he had paid it last year; and then explained its necessity in great plainness.

S.—Are you not lonesome being so far from the church?

Bro. P.—Yes, and I intend to go to Missouri.

S.—You had better remain here for a while, and you will prosper; then you can go better prepared for there is plenty of time yet.

He then spoke of the building of the temple, and said it would be of marble, and he would be at its dedication.

Bro. P.—Is the second coming of Christ near at hand?

S.—Yes.

He then quoted various prophecies, and said the building of Jerusalem was one of the buds; and compared the different events to the budding, as found in the prophecy, or in other words each event was a bud. He spoke of several denominations in the neighborhood, and several places where the gospel had not been preached. Said he was going to Independence.

Bro. Peak asked him his name and he told it to him, and even spelled it several times for him,

and then smiled because he could not remember it. He gave the brother a great deal of advice in regard to his affairs; and when asked where his home was, said he had none. When asked to remain all night, he said he would stay somewhere on the road. While talking the brother felt an influence like at a prayer-meeting when the Spirit is present.

There were many things he said which are not proper to write of as they were of a private nature, and on many things that troubled the brother's mind he gave him great light. Some things he told him no man could know save he were inspired. When he left him he shook hands and told him to hold fast to the faith, and walked away quite rapidly.

Yours in bonds,

EDWARD RANNIE, JR.

I was also present when Bro. Peak related the things stated by Bro. Rannie in the foregoing.

W. M. RUMEL.

SANDWICH, Ill., Dec. 26th.

*Bro. W. W. Blair:*—On Sunday evening last I closed my series of meetings at this place. I preached twenty-five sermons, baptized two; others may obey soon. The interest was very good. Many say the gospel we preach is true, and I can't see why they don't obey, as it is to give them eternal life. The Saints here seem very much pleased with the meetings. May our God bless his children. Forty persons, on the evening of the 21st, met at the house of brother and sister I. L. Rogers to surprise me, and chose brother Randall their speaker, who presented J. C. Foss a nice coat, some other clothing and a few dollars in money. I should not forget the Plano Saints, for they aided me well while I was with them. I was with the Saints at Plano on Christmas Eve; had a good time. Four hundred and thirty-two presents were picked from the tree, besides lots of books given to the children, also a nice organ to little Maud Willett. The Mayor of the city and his wife were present and were very much pleased, as he said to me and others. I was called to Amboy on Friday last to administer to old brother Edwin Cadwell. I found him very sick. Brother Stone and myself administered to him. The next morning I learned he was feeling much better. I expect to go next month to Piper City and deliver a series of sermons there. I love this work, brother Blair, and therefore I want to do all I can to further it on. I think it better to wear out than rust out.

J. C. FOSS.

RIVERTON, Iowa, Dec. 30th.

*Bro. Joseph:*—We are trying to do the best we can. I know the work is of God. This testimony was given to me when I was a boy in Ohio, most fifty years ago. I remember well the time when the Spirit of God moved the curtains in the Kirtland Temple, one Sabbath day, when the Lord endowed his Saints and accepted the Temple at their hands.

Bro. Daniel Hougas has been heard and preached five sermons, and was well liked. A good interest was felt, and I think some good done. We feel like taking courage and doing all we can to help the work along. Ever praying for Zion's cause,

Yours in bonds,

JAMES W. CALKINS.

DES MOINES, Iowa, Dec. 23d.

*Bro. Blair:*—For the past four or five months the Saints here have not enjoyed their religion as Saints ought to, when we know we are living in the greatest time that ever was, even the fullness of time, in the which God has decreed that all things shall be gathered into one, and the heathen given to the Son for an everlasting inheritance, "and the uttermost parts of the earth for his possession." When I contemplate the greatness of these times it fills my heart with thankfulness to my Heavenly Father for his mercy extended to me; and through the pleasing influences of the Holy Spirit I have had the great privilege of obeying the gospel, and receiving a knowledge of the great work. Yet with all these holy influences, and this positive knowledge, how liable we erring creatures are to forget from whence we have been hewn.

In the midst of our difficulties and troubles, one of the noble servants of God came to hand, and with wise counsel assisted us out of the deep water. Brother Bozarth having a perfect understanding of the law, he meekly and lovingly helped us to get things into a position so we could go to work. Then we were doubly assisted by our noble brother, Joseph R. Lambert. So with the good instructions of these two brethren everything was put into good order, and all passed off peaceably and quietly, and I think that none were hurt.

While we were thus engaged, our quarterly conference convened, and to the joy and satisfaction of all assembled, we had one of the best conferences, or as good as ever was had in Des Moines. We were made glad with the presence of the Holy Spirit, peace and harmony prevailed throughout the entire business session. Our sacrament meeting was glorious, the preaching was good; so we may truly say, "The law of the Lord is perfect," and that strictly held to, will, under all circumstances cause peace to prevail, showing the order which God has set in the church.

So my beloved brethren and sisters, we ought to prize our brethren that are placed in authority; not by men, but by the God of heaven. Let us pray for them, that they may be blessed with the Spirit of their callings, so they may always be enabled to detect the least appearance of evil or schism in the church.

Yours in gospel bonds,  
JOSEPH P. KNOX.

WILBER, Neb., Dec. 30th.

*Dear Herald:*—As per promise to report progress in the proposed joint meeting with Elder Henry Murphy, of the Christian Church. I reported myself ready to do my part of the preaching, but the Elder declined my help, was willing for me to assist in all except the pulpit labor. I had misunderstood him, having put too much value upon the words of his invitation. However no ill feelings were caused.

We met Brn. Joseph Smith and R. J. Anthony at Crete the 23d inst. Bro. Joseph spoke to a crowded house, in the Baptist Church the evening of the 24th, and in the Court House the next three evenings. At the last meeting there were fully five hundred present. The best of order prevailed, and quite an interest was manifested. We are satisfied the visit has accomplished much good for the cause in this vicinity. On the 28th four were added by baptism in the presence of

a large but orderly company. Spoke to a full house in the evening, at Baptist Church. Twenty-four hours rain, and a light snow prevented meeting last evening. This morning the weather is beautiful, and the cheerful sun but tells too plainly, that after every storm, if our trust is in the Holy One of Israel, all will be well.

In gospel bonds,  
ROBT. M. ELVIN.

WEST OAKLAND, California,  
December 14th, 1885.

*Dear Herald:*—Come along; you have a welcome home here my darling preacher. If you did not come regularly I would soon get the blues. And only \$2.50 will keep me out of them for a whole year! How any Saint can get along without you I have yet to learn. Most likely such will be left behind, or be put in the balances and be found wanting when too late to be filled with the bread of life. Oh what a pity we don't hunger and thirst more now while we can get the church publications, and keep pace with the kingdom of God.

Bro. Bolock died to-day, and Bro. Phillips is very sick. Otherwise we are doing nicely, both Branch and Sunday School.

Yours for life eternal,  
J. W. VERNON.

WHEATVILLE, Wis., Dec. 20th.

*Bro. W. W. Blair:*—I am happy to inform you that I had the privilege of attending the Eastern Iowa District Conference, held at Clinton. We had a good time throughout the entire session. The Saints seemed to be of one mind, and one spirit. I do say they are a warm hearted people. May God bless them in the future. They will soon have a nice little church to worship in. O, may God bless his servants in presenting his word for the good of souls there—there are more calls than I can fill. May heaven send some one here that can spend his entire time in this district.

Yours in Christ,  
A. L. WHITEAKER.

RIVERTON, Iowa, Dec. 25th.

*Dear Herald:*—Bro. D. Hougas has been here, preached a few sermons, and left a good feeling among the people, for which we thank the Lord.

L. C. DONALDSON.

CLEARWATER, Neb., Dec. 21st.

*Bro. Blair:*—We had an excellent meeting yesterday. The elements were propitious, and the gentle sunshine cast its mellow luster upon the Sabbath scene. Through the mercy and providence of God the writer was permitted to break the bread of everlasting life. Since the hour of service, again and again have I tasted of the sweet influences of peace, as the recurring thoughts that furnished the thread of my discourse come floating gently back. Impressions stamped by the Holy Spirit are not easily obliterated.

Brother Barbee is our president now and does well. Without serious hindrance the hour of devotion finds him at his post. Brother James Smith, a stable citizen and noble-hearted man, was re-elected acting Priest, at our last business meeting. Aaron Hollenbeck, beloved by all who know him, and highly esteemed in and out of the church, is acting Teacher of the branch. Brother Holland is Deacon, and faithfully serves at his

post. Brother Willson is clerk, and L. Gamet, financial agent to act in concert with Bishop's Agent for the district.

In bonds,  
GEO. S. HYDE.

NOTICE.

To the Elders composing the First Quorum, Dear Brethren.—Something near two months ago I served upon you a notice, requesting that you forward at once to me, box 60, Nebraska City, Nebraska, your address. I regret to state that up to date, I have only received and know the addresses of twenty-four, while there are now seventy-two who are delinquent, and should they fail or much longer delay, your committee on "Circular Letter" will be unable to perform their task. Those who are the delinquents are those who have not sent me their addresses since November 10th. Arouse, brethren, and send a postal with your name and post office address thereon. None are too poor, or busy, but they can comply with this request.

ROBT. M. ELVIN, Pres.

INDEPENDENCE LOCALS.

Mrs. McWilliams, from Pike county, Illinois, mother-in-law to Bro. James, our "king grocer," is in the city.

E. C. Brand and wife rusticated hereabouts. He filled the stand very acceptably indeed. Yes; and that was a splendid social at Bro. Bishop's, given in honor of E. C. and lady.

On last Sunday a very remarkable testimony meeting was enjoyed by the Saints. Quite a number of remarkable demonstrations of the Spirit. One aged sister remarked that she once enjoyed such a meeting in Nauvoo, presided over by the Seer in 1843.

The *Herald* is just splendid. We look back to the semi-monthly and wonder how we did get along then. There would be no objection now to a semi-monthly.

Bro. E. L. Kelley is here at present, teaching the temporal law. He is the right man in the right place, and is well qualified to present the law with good effect.

The Christmas Tree was hugely enjoyed by the Sabbath School last evening. Quite a number were refused admittance—house too small.

Bro. R. May is building a fine residence on South Liberty street. Brethren Pitt and Barbee are the architects.

The Lamoni Gazette,

A Secular Newspaper, published at Lamoni, Iowa, by A. Sumner E. King. Everyone interested in the Local News of this place should subscribe for the *Gazette*. Terms: One Dollar per year in advance. Samples free. When writing mention the *Herald*. 9Jan3m

TOWN LOTS AT A BARGAIN.

A BLOCK OF LAND in Lamoni, worth \$250, offered, if sold before March, for \$200; size 256 x 300 ft. It lies five blks south of Herald Office and three blks S.E. of the Saints' new Chapel. It is fenced. Address: 2Jan3t H. C. SMITH, Lamoni, Iowa.

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## Selected Poetry.

### THIRTY-FIVE.

As one who climbs a mountain steep,  
And pauses on the way  
With backward glance his path to sweep,  
So would I pause to-day,  
Half-way.

Half-way! and looking down the road,  
The stones that hurt my feet,  
The wayside thorns, the tiresome load,  
Make this short rest seem sweet—  
Half-way.

Half-way! a haze obscures my sight,  
My eyes grow dim with tears,  
As, looking downward from this height,  
I count my buried years—  
Half-way.

Ah, me! how bright and happy some!  
Their graves are strewn with flowers,  
But others shroud me in their gloom,  
And bring back heavy hours—  
Half-way.

How many a treasure from my grasp  
Has dropped along the way!  
Father, thy strong hand and steady clasp  
I seek anew to-day—  
Half-way!

Half-way along! I look above,  
But nothing can I see;  
My Father's guidance and His love  
Are all in all to me—  
Half-way!

Half-way! and I may never count  
My "three-score years and ten!"  
But looking down on life's rough mount,  
Think that this might have been  
Half-way!

Aye, looking down! If e'er my feet  
May tread the Mount of God,  
I fain would stop for rest so sweet,  
And drop life's weary load  
Half-way!

## Communications.

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

### METHODIST METHODS OF BAPTISM, AND THE PHYSICAL IMPOSSIBILITIES OF IMMERSION.

By request of Bro. W. R. Calhoun, I undertake a reply to an article in the St. Louis *Christian Advocate*, for November 18th, 1885, by W. M. Rush, D. D.

The writer's first proposition is: "The New Testament, or Hellenistic Greek nowhere authorizes immersion." A host of learned men might be quoted in refutation of this assertion, but I prefer to think that the nature of a Christian ordinance can not be determined by the heathen term chosen to designate it. I prefer to think the question historical rather than philological. Barnabas, supposed to have been contemporary with the apostles, says, "We descend into the water, and come out of it." Hermas, one of the Apostolic Fathers, says, "They descend into the water bound to death, but ascend out of it sealed to life." Justin Martyr, 140 A. D. says: "Those who believe, are led to some place

where there is water, and are washed in the water." Tertullian, 200 A. D. says, "We are immersed in water." "Let down into the water, and dipped." Again, "Peter immersed in the Tiber." And in another place, "It is one thing to be sprinkled by the violence of the waves in a boat, and another to be dipped in a religious ordinance. It is indifferent whether one is baptized in a pool or in the sea, in a river or in a fountain, in a lake or in the bed of a river." And he calls the flood, "the baptism of the world." Cyril in the 3d century says: "As in the night so in immersion, as if it were in the night, you can see nothing." Basil in the 4th century says: "The bodies of those baptized, are, as it were, buried in water." Eusebius gives the first known departure from the true mode, saying, "who (Novatian), assisted by the exorcists, (having fallen into a dangerous disease, and being supposed near death) he received (the rite), being poured round (perikutheis) on the bed on which he lay; if indeed it is proper to say that such a one could receive (the rite)." In 754 Pope Stephen dispensed with immersion. The English reformers had been sprinkled, and had not inspiration enough to restore the true method. Wesley found the church great, and failed to assert the whole truth. Dr. Rust finds that Wesley was great, and the church is great, and great is Diana, and so "wrests the scriptures to sustain his craft."

In this connection Mr. Rush attacks the baptism of John saying it was not the same as the Christian ordinance, because not done in the name of the Father, Son and Holy Ghost. This is putting stress upon a form of words, without regard to the "weightier matters of the law." John's faith was identical with that of the apostles. He was the first preacher of the Father, Son and Holy Ghost. Christ called him greatest of those born of woman, and went from "Nazareth of Galilee to be baptized of him in the river of Jordan," saying thus it behooveth him "to fulfill all righteousness;" and awful was the display of divine power. And one is left in doubt whether to seriously argue the case, or dismiss Methodist sophistry in disdain. John was the "voice of one crying in the wilderness;" the predicted fore-runner. His birth and whole history were miraculous. If he did not baptize in the name of the Father he knew the Father, and communed directly with him; and God said upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost. If he did not baptize in the name of the Son, he was first to proclaim him as the Lamb of God, and the one who should baptize with the Holy Ghost. If he did not baptize in the name of the Holy Ghost, the Holy Ghost was there to bear witness, and the voice of God from heaven sealed his acts. "And straightway coming up out of the water he saw the heavens opened, and the Spirit like a dove descending upon him, and a voice out of heaven saying, 'This is my beloved Son.'" "Angels and ministers of grace defend us." Is there nothing in this scene to overcome

the Methodist line of tradition and Diana! Is there nothing in this great event that prompts them to a desire to imitate the example of their Lord. Oh how unwise to substitute the errors of the dark medieval age, for the divine command "follow me." If the Methodists demand so much of John, may we not demand something of them; where in all their history can they point to a case of the divine approval of their acts? Their objection is that John did not baptize in the name of the Father, Son, and Holy Ghost; it is nothing that Father, Son, and Holy Ghost were present in a display of power and glory too awful for words to tell. But what right have they to say that John did not use this formula? They are wise above what is written; no man knows this.

Another objection they make is that long afterward Paul met some parties who said they had been baptized unto John's baptism, and he had to baptize them again. Why not avoid the difficulties by supposing that they had been baptized by some impostor or ignorant person, who did not and could not represent John? John's baptism was merged into that of Christ, and thus they were and are one. We would of course reject any one who should now propose to baptize unto John's baptism. It does not exist separately from that of Christ, and never did. "He shall increase, but I must decrease," applies to John's work being swallowed up by Christ's, or merging into it. John built up no church; sent out no apostles; delegated no power. He baptized unto repentance; preaching the kingdom of Christ, till he was killed, and that was the last of John's baptism. "From John the Baptist until now the kingdom of heaven suffereth violence," says Christ. Dr. Rush says there was no Christian ordinance till after Pentecost. What miserable shifts these man-made systems are. No wonder the voice said to the boy Joseph, "they are an abomination." Those whom John baptized did not need re-baptism. Those whom Paul re-baptized did not say they had been baptized by John. In view of this wresting of Scripture, I make the charge that the reason the Methodist doctor wants to degrade John is that it is not possible to break the force of the declaration that he baptized "at Enon near Salem because there was much water there—*Polla Udata*; Isn't that 'Hellenistic?'" No one can be baptized with the baptism the Eunuch was baptized with without "coming up out of the water. No man can follow Christ in the regeneration without "coming up out of the water." "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." I prefer penniless Paul to the pampered teachers of this degenerate day. Wesley said "buried with him, alluding to the ancient manner of baptizing by immersion." Did Wesley know what is in the "Hellenistic." The Apostolic Constitutions of the third century say, "bap-

tism relates to the death of Christ; the water answers to the grave; the immersion represents our dying with him."

The third point in Dr. Rush's article is that it was prophesied of Christ that he should "sprinkle many nations." This was written by Isaiah in the measure and metaphor of Hebrew poetry. Is, of course, symbolical, and has reference to the blood of sprinkling, and the practice of the Jews. His blood should save the nations as the blood of sprinkling atoned for sin under the old covenant.

Fourth—Immersion is not practicable in the land of the Esquimaux, says Dr. Rush. This is not true, and we are not Esquimaux; and sprinkling would be inconvenient there under some circumstances. In this connection it is claimed that three thousand converts could not have been baptized on the day of Pentecost. This is an arithmetical argument. There were twelve apostles, seventy elders, and "other seventy" and all commanded to "tarry" and therefore were at the Pentecostal meeting, and could have baptized three thousand persons after ten o'clock on that day, for Chrysostom and his clergy did the same thing—that was before the mode was changed, but the text does not say so, and if it did it would be credible, and not an exaggeration like the assertion that all Judea was baptized by John in Jordan. The Methodists should have lenity for the text, for they take six months' time for baptizing their converts, and in one case I know of did not baptize at all. In this connection the subject of water supply is treated by the doctor. During protracted sieges Jerusalem never suffered for water. At the time of Pentecost the Cedron is a flowing stream. Siloam was a running stream, and was used to irrigate lands outside the walls; and is now a place for washing clothes, bathing and watering animals. Bethesda was big enough for a great multitude of impotent folk, of blind, halt, and withered, to "step into."

Lastly Paul was told to "stand up," and be baptized; *anastasias* is the "Hellenistic" that is forced into service at this point. Then by this interpretation, "arise from the dead and Christ shall give thee light" would require one to "stand up" from the dead. Interpreting language requires an allowance for the idiom. For instance, "Get up and git," translated as an idiomatic expression would probably become, "Stand not on the order of thy going, but go." It takes the drilling of a college to bring out drilled dunces.

Dr. Rush promises to explain away the baptism of the Eunuch. After that I would recommend him for a "Star Route" case.

S. F. W.

### A DIALOGUE.

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCH OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINETEXT AND ELDER D.

PART EIGHT.

DOCTOR T.—Well, sir; I acknowledge that I can not sustain the claim, neither that the Bible is all that God has given,

nor that he will not give any more. And I am astonished at this fact, because I have always had the idea that with the Book of Revelations the volume of God's communications to man was forever closed. I did not consider the order in which John's writings were penned, nor the fact that he was only speaking of that book he was then writing on the Isle of Patmos, nor the more important fact that there is nothing in the testimony of John which indicates that God would give no more, and, as you have shown, that it only prohibits man from adding to or taking from that prophecy, or rather the book of that prophecy. But while I concede that fact, as I am in honor bound to do, I think it will be a hard matter for you to prove that Smith's great revelation, (?) "the golden Bible,"—or "Book of Mormon," as he termed it—is entitled to our credence as a revelation from God. The story that "an angel told him it was hidden in the hill of Cumorah," that "this angel directed him to the hill, and put the golden plates in his hands, with the Urim and Thummim by which he was to translate it," is rather too fishy for enlightened men to believe. It is indeed proven false by the testimony of reliable persons, who declare on their solemn oaths that the Reverend Solomon Spaulding, a highly esteemed but superannuated minister of the Presbyterian Church, wrote it for pastime, and that by some means either Smith or Sidney Rigdon stole it from Mr. Spaulding's widow, or from the printing office in Pittsburgh, Pa., and that Rigdon was the chief fabricator of the great falsehood, while only the ignorant Smith's name was used as the discoverer of the precious relic. This evidence has been before the world for the last fifty years, or thereabouts, and has not been successfully met by Smith or any of his followers; hence Smith's story is evidently a fraud, and if any revelation is to come from God we must look to some more reliable medium than Smith.

ELDER D.—Doctor, you seem to me a mixture of candor and inconsistency, but I suppose I must accept your plea of being so traditionated, and that it is a hard matter to shake those traditions off. But I perceive you are getting nearer the light, notwithstanding the weak and foolish reasoning, and the flimsy, vacillating testimony you bring to bear upon this matter. You say that Smith's story is "too fishy." So says the infidel world in regard to the story of the creation of man from the earth, and the woman from his rib. Noah's "tale of the ark and the flood," or Moses' version of that affair—the deliverance of Israel from Egypt, the events said to transpire on their journey from Egypt, including crossing the Red Sea on dry land, the receiving of the law amid the thunders of Mount Sinai, Joshua commanding the sun to stand still, etc., etc., in fact, every transaction recorded in the Bible has been declared by them "too fishy," and none more so than the manner of Christ's birth from a virgin. His miraculous draught of fishes is not considered more "fishy" than the story of his birth. This is only equalled in their esti-

mation by the story of his resurrection. The great fact is, even men who admit the existence of a God, judge of his works and ways according to their "traditions" instead of according to his revelations and for this reason the wisdom of God has always been foolishness in the eyes of the world, and they have invariably rejected his work because he adopted a course the very reverse of their vain imagination. If this latter day work had come forth in harmony with the views, sentiments, desires, and traditions of men, it would have been an incontrovertible evidence of the falsity of its claims, and the grossness of its imposture, or else that he who had always declared himself "God unchangeable," "without any variableness or even the shadow of turning," had lost the crowning attribute of his godhead, (immutability), and become uncertain in his promises, variable in his laws, and changeable in his works. You are not prepared to admit the latter, hence you will hesitate to give judgment against the claims of Joseph Smith before you have fairly heard both sides of the question.

T.—There you are again—running off to the Bible to bring parallel cases by which to justify the imposture. Come at once to the point and prove that the charges I make are false! Did, or did not Joseph Smith steal the "Manuscript Found" from Solomon Spaulding?

D.—Patience is a jewel, and consistency is equally precious. Are you afraid of the Bible, Doctor? Don't it read as you "thought it did?" You, who have hugged it with such pious zeal to your bosom, should not fear to hear it quoted, even though it does present parallel cases to that which you deem an imposture. But to your charges. Did you see Joseph Smith steal the Manuscript Found from that holy man, Rev. Spaulding?

T.—No! But reliable people testify that he did.

D.—So-called "reliable people" testified that Christ's disciples stole his body from the tomb. Have you seen those "reliable witnesses," and questioned them?

T.—No! But they made oath to the transaction before proper authority, and it is recorded.

D.—Did not the "reliable witnesses" (?) before Pilate make oath to their charges of treason and imposture against the Son of God? History repeats itself sometimes. But let us examine your reliable witnesses. They charge that "EITHER Smith or Rigdon stole the M. S.," either from Spaulding or his widow, or from the printing office. One of these men must have stolen it, and from somewhere, if your case is a good one. But if either, which? If they know that one of these men stole it, they know which. But it is confessed by the manner of their so-called evidence, that they don't know which, and consequently do not know that either of them stole it. Again; these witnesses are uncertain as to where it was stolen from; hence they do not know that it was stolen at all. Their charges are as unfounded as the testimony of the lying witnesses before Pilate; yet they charge that "either Smith or Rigdon stole it," "either from Spauld-



ing or from his widow, or from the printing office." Would you be willing to condemn a man, charged with crime, upon such flimsy testimony? But after charging that Joseph Smith, instigated by his mother, got up the "imposture," as you term the Book of Mormon, you say that Sidney Rigdon was the head and front of the matter. Here your testimony is as faulty as that of your "reliable(?) witnesses." For, if Joseph got it up, Rigdon did not. But while you charge Joseph Smith with being an "ignoramus," you confess the marked ability of Sidney Rigdon, and claim that Joseph was "his tool." Please reconcile the facts and show how this "tool in the hands of Rigdon" was always the acknowledged head, the first in authority, the first in counsel, the first in the executive department of the church, and the one revered as the mouth-piece of God, not only by the whole church, but by Sidney Rigdon himself. If, as you and all the world claim, this is an imposture which Joseph presented, or which, as you claim, "Sidney Rigdon was the real founder of," the object of the imposition must have been to get gain and honor. Was it likely that the "able," "eloquent," "cunning," "crafty" Rigdon would allow his mere "tool," an "ignoramus," to get possession of all the honors and what means could be made out of the imposture without exposing the fraud when he found that he had been cheated out of the darling objects which he had set his heart upon? There may be honor among thieves; but when one rogue obtains improper advantage over another, human nature rebels, and is very apt to break faith with such a colleague. But Sidney Rigdon never complained because Joseph Smith was his superior—he accepted and honored him as such, and gave his testimony to the world that Joseph Smith had been an instrument in the hands of God in leading him into the fulness of the everlasting gospel.

T.—If neither Smith nor Rigdon stole the manuscript, nor published it as the Book of Mormon, there has been a great deal of false swearing, much pains taken, and a vast amount of money spent to prove the Book of Mormon an imposture and fraud upon the strength of this false testimony. But I shall need stronger evidence than the testimony of Smith, Rigdon, or any other Latter Day Saint to prove that the Mormon Bible was not made from Spaulding's Romance. I admit the testimony of Smith's enemies is vague and indefinite, to say the least. They surely ought to know which, if either stole it, and also where it was stolen from. And as they fail to designate positively, which one stole it, (and they certainly would have done this if they knew, for they seemed very anxious to prove Smith an impostor), their testimony is unreliable on that point, and equally so as to the question *where* it was stolen from. But as they charge that it was stolen "either from Spaulding," "or Spaulding's widow," "or from the printing office," it is evident they were swearing to something they knew nothing about. I grant you all this; but I submit that, while this proves that they

knew nothing about it, it does not prove that Smith or Rigdon did not in some way get access to Spaulding's Romance, and publish it as the Book of Mormon. The whole world knows that a romance was written by Rev. Spaulding, and that romance undoubtedly would treat upon sacred things, as that would be in keeping with his sacred calling. And you know it would be an easy matter for some shrewd impostor like Smith or Rigdon, if they got possession of it, to palm it off upon an ignorant people as a divine revelation.

D.—I am glad you have detected the non-reliability of these pretended witnesses; for it must be borne in mind that it is upon their testimony, and that alone, that all the divines of Christendom, without exception, have pronounced the Book of Mormon to be the work of Solomon Spaulding. They have spent thousands of dollars, flooded the world with books and pamphlets, and employed ministers and lecturers of every shade of character to publish it as such to the world. I don't wonder you blush, Doctor; but you will blush deeper yet when I present facts that, under the providence of God, have come to light within the last year, upon this subject. For although your prejudice is too great to allow you to receive evidence from Joseph Smith or any of the Latter Day Saints, you must, as an honest man, receive it from the source from whence it comes. The original "Manuscript Found," written by your learned and pious (?) Reverend Solomon Spaulding, has come to light, and is authenticated by the signatures of Aaron Wright, Oliver Smith, and John N. Miller, who testified to the identity of the manuscript as Spaulding's writings fifty years ago. And these, with others, were made to testify that it was the manuscript from which the Book of Mormon was copied by Smith or Rigdon, but which of the two men they could not tell. It is now in the library of Oberlin College, Oberlin, Ohio, and was placed in the possession of President Fairchild by Dr. L. L. Rice, of Honolulu, Sandwich Islands, on the 12th of June, 1885. It is accompanied by a letter from Dr. Rice to President Fairchild, in which he says: "Herewith I send to you the Solomon Spaulding Manuscript to be deposited in the library of Oberlin College, for reference by any one who may be desirous of seeing or examining it. As a great deal of inquiry has been made about it since it became known that it was in my possession, I deem it proper that it be deposited for safe keeping where any one interested in it, whether Mormon or anti-Mormon, may examine it. It has been in my possession forty-six years—from 1839 to 1885—and for forty-four years of that time no one examined it, and I was not aware of its contents. I send it to you enclosed in the same wrapper and tied with the same string that must have enclosed it for near half a century." And in a letter to President Joseph Smith, in answer to a letter from him Dr. Rice says:—"The Spaulding Manuscript in my possession came into my hands in this wise. In 1839-40, my

partner and myself bought of E. D. Howe the Painesville *Telegraph*, published at Painesville, Ohio. The transfer of the printing department, types, press, &c., was accompanied with a large collection of books, manuscripts, &c., the manuscript of Spaulding among the rest. So, you see, it has been in my possession over forty years. But I never examined or knew the character of it, until some six or eight months since. The wrapper was marked 'Manuscript Story—Conneaut Creek.' The wonder is that in some of my movements I did not destroy or burn it with a large amount of rubbish that had accumulated from time to time. It happened that President Fairchild was here on a visit at the time I discovered the contents of it, and it was examined by him and others with much curiosity." In another part of the letter Dr. Rice observes,—“As to this manuscript, I can not see that it can be of any use to any body, except to the Mormons, to show that it is not the original of the Mormon Bible.” Mr. Fairchild writes further to Joseph, saying,—“Certainly, the manuscript I saw was not the source of the Book of Mormon.” He adds however says the *Western Watchman*, from which this extract of Dr. Fairchild's is quoted, "that since the discovery has been made public, it has been claimed that there were two manuscripts by Spaulding, one on the Indian and the other on the Hebrew tribes, the former being that discovered in Honolulu, and the latter the source of the original J. Smith's alleged inspiration. Nothing, however, seems to have been heard or circulated about any second manuscript until after the first (so termed) was discovered, which gives the hypothesis a decidedly *ex post facto* smack that some may call 'fishy.'"

I will add that Dr. Rice says he found the following endorsement in the manuscript: "The writings of Solomon Spaulding proved by Aaron Wright, Oliver Smith, John N. Miller, and others. The testimonies of the above gentlemen are in my possession. Signed, D. P. Hurlbut." Hence, neither Smith nor Rigdon stole the "Manuscript Found." For full information on the subject I refer you to a work entitled "Manuscript Found," published at Lamoni, Decatur Co., Iowa, by the *Herald* Publishing Board. When you have read that, compare with the Book of Mormon and blush for your "holy," "pious," and "learned" Rev. Spaulding, minister of the Presbyterian Church; and for the "reliable witnesses" who, in their pious (?) zeal to destroy Joseph Smith and crush out the church which God made him an instrument in founding, who have so unblushingly lied, but most of all for yourself and the host of learned divines, together with Mrs. Dr. Horace Eaton, of Palmyra, N. Y., who have accepted the gross falsehood without examination, or if they did examine it, became wilfully criminal partisans in sanctioning, abetting, and publishing from press and pulpit the unfounded falsehood to save their own sinking crafts. And if you do not blush with shame and deep confusion, then indeed your "conscience is seared as with a

hot iron," and truth has no place in your heart.

T.—Well, well, Elder you are waxing warm, and perhaps not without some just cause; but I confess that I accepted the story because it was backed by the very reverend names of my clerical brethren. I never dreamed they would lend the weight of their great influence to sustain a falsehood. For my part I shall now examine the matter thoroughly. But let me tell you, there still is room for doubt as to the divinity of this "Golden Bible." And while I acknowledge that mine has been proven the "fishy" part of the story, you have hard work before you ere I am persuaded to accept the divinity of the Book of Mormon. I have never seen its title in the Bible, nor anything that I could understand as alluding to it. And unless you can find some scriptures in which reference is made to it, I can not receive it.

D.—You remember there was great difficulty in determining what books of the New Testament were inspired; and that for a time some that are now in the sacred Canon were rejected by some of the learned fathers, John's Revelations among the rest; and that even the great reformer, Martin Luther, rejected the Epistle of James and denounced it as an "Epistle of Straw." (Dick's Lectures on Theology, Lect. 13, p. 131.) But I am not aware that any were rejected because they had not been before referred to by inspired authors. If you judge all of the sacred writings by that rule, you will throw them all away as even worse than "Epistle of Straw." But if I prove that the Book of Mormon has been spoken of before it was written, by the sacred writers of the Old Testament, then it must follow that its being written and coming forth in the last days must have been a part of the purpose of God in his divine economy, and hence of great importance to the human family.

T.—I readily concede that point; but I am doubtful, in fact, I know of no allusion to it.

D.—In order that the matter may be thoroughly understood, it will be necessary to review to some extent the history of Abraham and his great family. The scriptures teach that God chose Abraham and his seed as a peculiar people; that "in Abraham and in his seed all the kindreds of the earth were to be blessed." God promised to Abraham the land of Canaan; the same promise was renewed to Isaac, and also to Jacob. (see Gen. from 12th to 35th chapter.) In 28: 14, 15, Jacob is told: "Thou shalt spread abroad to the west and to the east and to the north and to the south. \* \* \* And behold I am with thee and will keep thee in all places whither thou goest and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." This shows that the Almighty did not intend to confine them to that land. The next point we come to is the blessing upon Ephraim and Manasseh. We find in Gen. 48: 16, Jacob predicts that "the lads" are to "grow into a multitude in the midst of the earth;" and in verse 19 that Ephraim is to be the

greatest, for "his seed shall become a multitude of nations." In Gen., chapter 49, Jacob blessed his own sons, and of Joseph he says: Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. \* \* \* Even by the God of thy father, who shall keep thee; and by the Almighty who shall bless thee with the blessing of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Keep in mind the fact that Jacob says: "The blessings of thy father have prevailed above the blessings of my progenitors." Abraham and Isaac were given the land of Canaan, but Jacob's seed was to "spread abroad to the west and to the east, and to the north and to the south;" hence we must not be surprised if we find Jacob's seed at all points of the compass. And if they are there, as they are chosen of the Lord, his word will be likely to be with them, since "the secret of the Lord is with them that fear him, and he will show unto them his covenant." Now listen to the "blessing wherewith Moses the man of God, \* \* \* while he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together," gave to Joseph. "And of Joseph he said: "Blessed of the Lord be his land for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth. And they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—(Deut. 33: 13-17). There are several points we will do well to notice. First, the agreement between this blessing pronounced by Moses and that declared by Jacob. That of Moses seems to enter more into details; but both are substantially alike. Moses speaks of Joseph's land as though it was separate and distinct from the land of the other tribes; and we have seen that the blessings which Jacob received "prevailed above," were greater than the blessings of his progenitors, "unto the utmost bounds of the everlasting hills;" and he placed this greater blessing on the head of Joseph. And as we have also seen that, while the land given to Abraham and Isaac was only the land of Canaan, the Lord told Jacob: "Thou shalt spread abroad," etc., (Gen. 28: 13, 15). Therefore, whatever else may have been embodied in the blessing given to Jacob, *greater possessions* were one of

the prevailing features. But as the land of Canaan was, according to Dr. Wm. Smith, "but a strip of country about the size of Wales, less than one hundred and forty miles in length, and barely forty miles in average breadth, on the very frontier of the east, hemmed in between the Mediterranean sea on the one hand, and the enormous trench of the Jordan on the other, by which it is effectually cut off from the mainland of Asia behind it. It is on the very outpost, the extreme western edge of the east. On the shore of the Mediterranean it stands, as if it had advanced as far as possible towards the west." And as the inheritance of the sons of Joseph was chiefly on the Mediterranean Sea, extending to Jordan on the east, the sea being a "wall" unto them on the west, in "running over the wall," they would go over the sea in search of greater possessions. And as the seed of Joseph were to be "a multitude of nations in the midst of the earth," and as Jacob declares their possessions were to extend "unto the utmost bounds of the everlasting hills," it follows that some of his seed must leave the land of Canaan. And as the language—"utmost bounds"—is expressive of great distance, the word "utmost," signifies *furtherest*, therefore we are to understand that these possessions were to extend and include the *furtherest* or most distant limits of the everlasting hills. Such an expression could hardly refer to Joseph's inheritance in the land of Canaan. Its extent was too small. Moreover, Joseph's seed must not encroach upon the possessions of his brethren; therefore to increase their landed possessions they must "run over the wall"—go "over the sea." In doing so they, by sailing west, would pass through the Straits of Gibraltar, thence by continuing westward over the Atlantic Ocean they would land on the western continent. Now we will notice Moses' description of Joseph's land. First, "Blessed of the Lord be his land for the precious things of heaven." Mark the language, it is very significant. What are the precious things of heaven? They are something different from the other things named. Those that follow after these "precious things of heaven" are all physical blessings and pertain to earth. But not so these, for these pertain to heaven. I need not remind you, Doctor, of the preciousness of the word of the Lord. David says:—"The statutes of the Lord are right, rejoicing the heart. \* \* \* More to be desired are they than gold, yea, than much fine gold: sweeter also than honey or the honey comb." (Ps. 19: 7, 11). "The law of thy mouth is better unto me than thousands of gold and silver." (Ps. 119: 72). "Through thy precepts I get understanding." (v. 104). Therefore I love thy commandments above gold, yea, above fine gold." (v. 127). This then is undoubtedly one of the precious things of heaven. And then comes the blessings that can not be expressed, given as the reward of obedience to that word; and this word was to come direct to Joseph's land—not indirectly through another source, or from another land. It is one of the characteristic blessings of Joseph's land; and that land

embraces in its extent. "The utmost bounds of the everlasting hills." We shall refer to this again.

"For the dew, and for the deep, that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon." These embrace a great part if not all the products of the vegetable kingdom; and Joseph's land was to abound with them. Next the man of God mentions "the chief things of the ancient mountains," and "the precious things of the lasting hills." Here reference is made to the precious and useful metals and minerals with which the Western Continent abounds. "And for the precious things of the earth and fulness thereof." So far as the Western Continent is known, her resources are almost boundless, and every new exploring expedition reveals fresh and unheard of treasures of wealth, and answers clearly the prophetic description given by Jacob and Moses, and proves unmistakably the divine inspiration of these holy men when so minutely describing the geographical features and characteristics of this continent. But Moses crowns all these temporal blessings, in harmony with the first blessing—the "precious things of heaven"—with the words, "And for the good will of him [God] that dwelt in the bush." This also is to be manifest on Joseph's land. Surely, with all these blessings, "It is a choice land above all other lands."

T.—This is entirely a new idea; but putting the blessing given to Jacob: "Thou shalt spread abroad to the west and to the east and to the north and to the south," (Gen. 28:13, 14, 15), with the words of Jacob found in Gen. 49:26, "The blessings of thy father have prevailed above the blessing of my progenitors," proves unmistakably that Jacob's seed had a right to a greater inheritance than that given to Abraham and Isaac. Then uniting the above two declarations with another of Jacob's when he blessed Joseph and told him that "his branches should run over the wall," it would indicate that the inheritance given Joseph's seed in the land of Canaan would be too narrow for them, and they would have to go to another land, and I know of no land that would answer the description given by Moses so well as the Western Continent. But I can not agree with you in all of your conclusions. For instance your mode of interpreting the words of Moses, "For the precious things of heaven;" you make them mean spiritual blessings, or the word of God. God revealed his word on the Eastern Continent, but I know of no intimation that he would ever reveal it on the Western Continent. Moreover, the word "heaven" does not always mean the abode of God, but often applies only to the firmament. The precious things referred to may signify the dew or rains or sunshine, and you know the term, "dew of heaven" is several times mentioned in scripture.

D.—It is true the word heaven often means the firmament, as in the account of the creation. But in the passage before us it seems to be used as referring to God, or the abode of God. Jacob in his blessing

to Joseph uses this language, "Even by the God of thy father who shall help thee, and by the Almighty who shall bless thee with the blessings of heaven above." Doctor, you would understand this language as referring to spiritual blessings, yet you can not doubt that Moses' language means the same thing. To say that God who had manifested such care over Abraham, Isaac, Jacob and Joseph, as to give such profusion of temporal blessings and no spiritual ones, is to greatly lessen the magnitude and importance of the blessings which God gave and inspired these holy men to promise. If there was no spiritual blessing here promised to rest on Joseph *in his land*, or, more properly speaking, on Joseph's seed in that land, then there was no spiritual blessing promised to Abraham or Isaac. And if not, in what sense could all the families of the earth be blessed in them? But there were great spiritual blessings promised to these, and as Jacob declares that his was greater than theirs, and now as both Moses and Jacob sealed this greater blessing on the head of Joseph, (Gen. 49:26; Deut. 33:16), it follows that the spiritual and temporal were blended together. Permit me now to refer to the prophecy of Jacob while his hands were on the heads of Ephraim and Manasseh, "Let them grow into a multitude of nations in the midst of the earth." Then, speaking of Ephraim being greater than Manasseh, "And his seed shall become a multitude of nations." Now you are well aware, if you consider the matter, that this prophecy could not refer to their greatness in the land of Canaan, a land which Dr. Smith declares "is not greater in extent than one hundred and forty miles long by forty wide." But the term, "Midst of the earth," determines the part of the globe where they "shall become a multitude of nations." I now quote the *Millennial Star*, vol. 6, p. 66. The prophecy was pronounced in Egypt: "Taking the longitude of Grand Cairo, we find it to be 30 degrees east of the meridian of London, and tracing our course east or west 180 degrees, we find ourselves 'in the midst of the earth' at the termination of the stony mountains of North America, near Crooks Inlet." In harmony with this fact, we find on this Western Continent a people evidently of one common origin, yet divided into "a multitude of nations," each nation having a separate government and language, with manners and customs peculiar to themselves. The traditions of these several nations point to the Asiatic Continent as their original home, and the patriarchs of Canaan as their progenitors. One tradition is, that they descended from a man who had twelve sons. This points to the patriarch Jacob. Mr. Boudinot says, "It is said among their principal or beloved men, that they have it handed down from their ancestors that the book which the white people have (referring to the Bible) was once theirs; that while they had it they prospered exceedingly." Boudinot further says: "Their language in its roots, idiom, and particular construction, appears to have the whole genius of the Hebrew, and what is very remarkable

and well worthy of a serious attention, has most of the peculiarities of that language; especially those in which it differs from most other languages." He concludes they descended from the ten tribes. (*Gospel Reflector*).

I now refer you to the 17th chapter of Ezekiel. A parable is shown and explained by the Almighty. The king of Babylon had made Judah tributary unto him. Zedekiah, the king of Judah, had rebelled. Nebuchadnezzar had come against him, defeated him, slew his sons, put out the eyes of Zedekiah, and then carried him captive into Babylon because he had broken the covenant. This was about 600 years before Christ. (See 2 Kings 24:25). The "cedar" here mentioned was the Kingdom of Judah; the king, Zedekiah, was the highest branch, with the princes and nobles, who were taken captives with him. His rebellion and captivity form the burden of this chapter to the 21st verse inclusive. In verses 22, 23, 24, the Lord remembers his covenant with Jacob, and expresses his purpose to preserve to himself a remnant—"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs, a *tender one*, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I the Lord have spoken and have done it." In speaking of the cedar in this connection the Lord calls it "the high cedar," by which I understand him to mean the whole house of Israel. The highest branch thereof is the tribe of Joseph, who was the first born from Jacob's legal wife, Rachel. Although Rueben was the first son born unto him; but forasmuch as he defiled his father's bed his birthright was given unto the sons of Joseph, the son of Israel." (1 Chron. 5:1; Gen. 49:4, 5). And the name of Israel was given unto them. (Gen. 48:16).

God says, "I will take of the highest branch of the high cedar, and will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent." From this we learn that he will establish this "tender twig" of the house of Joseph in a land exalted and known for its greatness, not only in extent, but for its wealth and privileges and power. It is to be "in the mountain of the height of Israel," even in the greatness of Israel this land is great. This agrees with the blessings of Jacob and Moses. It is to "be a goodly cedar." "And under it shall dwell all fowl of every wing; in the shadow of its branches shall they dwell." This greatness is to be realized in its fullest extent in the future, and I believe it will be found to be the kingdom of God. Compare Matthew 13:31,



32. "The trees of *the field*" refer to the nations of the world, "the world is *the field*." And all the nations will know that God has exalted Israel, while he has abased the proud and haughty kingdoms. And Israel, who has been looked upon as a dead and withered tree, or nation, shall yet be made to flourish and bear fruits of truth and righteousness. And Ephraim is the Lord's first born, God will not forget his pledge that he made unto Jacob; "I will not leave thee until I have done that which I have spoken to thee of." (Gen. 28: 15, and Isa. 60).

In harmony with the foregoing scriptures, the Book of Mormon tells us, that in the first year of the reign of Zedekiah king of Judah, a man named Lehi, of the tribe of Joseph, who had dwelt at Jerusalem all his days, saw a vision in answer to prayer, in which the corruption and abominations of Jerusalem, and the destructions which would come upon her in consequence thereof were shown to him. He was commanded afterwards to take his family and depart from Jerusalem into the wilderness, with the promise that God would lead them into a land that was "choice above all other lands." They travelled from place to place in the wilderness, continually receiving instructions from the Lord, until he finally led them to the sea, or as they termed it, "Irreantum," meaning "many waters," which was undoubtedly the Mediterranean Sea. They were commanded to build a ship, and when they had set sail the wind drove them toward the promised land. Eventually they landed on the western coast of South America. They had with them the five books of Moses, and a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, and also the prophecies of the holy prophets down to that time. They pitched their tents, tilled the soil, and it yielded abundantly to them. They found beasts in the forests of every kind, including the cow and the ox, the ass and the horse, the goat, and all manner of wild animals which were for the use of man, also various kinds of ore, as gold, silver, and copper; but it is thought they commenced permanent settlement in the region of country not far from the Isthmus of Darien. Thus we have a portion of the seed of Joseph landed on the western continent, upon a land fully answering the description given of Joseph's land by Jacob and Moses. Nor do we know of any other land on the face of the globe that will answer that description but the continent of America. It will next be our duty to examine the claims of the Book of Mormon, by the evidence found within its pages.

To be continued.

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Selections.

THE GOSPEL.—No. I.

KIRTLAND, O., Sept., 1834.

WHATEVER difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledge the truth of the Bible, agree in this, that the ancient Apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of all its powers.

We believe that it is universally admitted by all believers in revelation, that no persons could receive into their hearts the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these Apostles are held up to view in the Scriptures is, that the gospel which they preached was the only gospel acknowledged of God, and the proclamation which they proclaimed the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and his Apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned!" From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and his apostles, nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance, for they were to go into all the world, and preach the gospel to every creature; so that every creature in all the world, had to

be taught by them, and receive the gospel which they preached, or else they must be damned; for they who believed not should be damned. This was certainly placing their commission in an important point of light; and their own teachings were in perfect consistency with their commission.

Paul says, when writing to the Galatians, first chapter, 8 and 9 versés. "But though we, or an angel from heaven preach any other gospel unto you, let him be accursed. As we said before, so say I now again, if ANY man preach any other gospel unto you than that ye have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but for all of it; yea, every creature in it. It mattered not what progress the world had made in the knowledge of other things; in the knowledge of the science of salvation they had retrograded, until there were none doing good, no not one. And unless God had sent the Apostles, or others authorized as they were, the world must have perished; every creature in it must have been damned; for they were to go into all the world, and preach the gospel to every creature, he (that is every creature) that believed and was baptized, should be saved; but he (that is, every creature) that believed not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained that state without the Apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their directions should be damned.

Nothing can make the Apostles' commission true, but the fact, that no creature in all the world could be saved without their being brought into favor with God through their ministry.

The Savior, through the whole course of his ministry in the flesh, made it one of the principal items of teaching to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known His will to men. He did not reprove the Jews for adhering to the law, but because they had corrupted it and made it void by their traditions. For neither the law nor the prophets made hypocrites, blind guides, a generation of vipers; but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed



them they would have believed the Savior also; for they wrote of him. Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never have been overthrown; for they would have received their Messiah when he came, and have escaped "the wrath to come." But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves, nor let those who were entering go in; for which the Savior upbraided them. Not that they worshiped God according to the law, but according to their own traditions, by which they had made void the law, and rendered it of none effect; teaching for doctrines the commandments of men. Mark, 7th chapter, from the 5th to the 15th verses; Matthew, 15th chapter, from the 2d to the 10th verse.

Every person in any degree acquainted with the Jewish history, as written in the Scriptures, knows, that God, previous to the days of the Savior's coming in the flesh, was withdrawing from that people, and that he continued to do so until they were abandoned to destruction.

But God never withdraws from a people for adhering to the order of things he established among them; for while they all adhere to Him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when he came, and have entered into his kingdom and have found rest, and continued the people of God, even the favorites of heaven, until this day.—But instead of their doing so, they changed their temple from a house of prayer, to be a house of merchandise, and a den of thieves. Matthew, 21st chapter, 12th and 13th verses. Mark, 11th chapter, 15, 16, and 17th verses. Luke, 19th chap., 45th and 46th verses. They made void the law by their traditions, and stoned the prophets that were sent unto them. Matthew, 23d chapter, 37th verse. Whatever was saving in their institutions they rejected and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when He commissioned the Apostles to go and preach the gospel to them, and not to them only, but to every creature in ALL the world also.

The Apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day; in the first chapter commencing with the twentieth verse he thus describes the state of the Gentiles: "Because when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness,

through the lusts of their own hearts to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The Apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God; for when they *knew* God, says the Apostle, they worshiped him not as God, etc. This is evidence positive, that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the third chapter of this same epistle, he gives a description of the Jews also, commencing with the 9th verse to the close of the eighteenth we have the following description: "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin, as it is written. There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." In the 19th verse he says: "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." In so saying the Apostle gives his readers to understand that the preceding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only were under the law. "Now what things soever the law saith, it saith to them that are under the law." So the Apostle makes a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when he sent the Apostles among them to bring them back to the principles of righteousness, from whence they had strayed; for God considered them all, not only under sin, but in a state of apostasy also.

Let the world have made what advances it might in literature, science or philosophy, in relation to eternal life—their case was deplorable; for instead of their being in a situation to be saved, they were in a situation to be destroyed; instead of being redeemed, they were in a situation to be condemned; for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was

not a sufficiency of righteousness to save one creature in ALL the world.

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advance towards eternal life, only by receiving the Apostles, and submitting themselves to their guidance and direction, however humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, of else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be admitted as a substitute for his ordinances and institutions; no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each other's shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life—to the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give unto them eternal life, nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee; for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclaimed by the apostles, and the forms of worship taught by them.

These apostles, however, did not pretend that God never had at any former period of the world, any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in the 3d chapter of the epistle to the Galatians, and 9th verse, that the gospel had been preached unto Abraham. He says thus: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee all nations shall be blessed." Observe that he says that the gospel was preached unto Abraham. But in the 1st chapter of the epistle to the Ephesians, the apostle shows that the gospel was of a much earlier date than the days of Abraham; that it was before time, being devised in eternity, before the foundation of the world. See the 3d, 4th, 5th, and 6th verses. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoration of children by Jesus Christ in himself, according to the good pleasure of his will,

to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

In the 11th verse he says: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

"We learn the following things from the above saying of the apostle: That the scheme of things by which he and the saints at Ephesus were saved was devised in eternity before the foundation of the world. "According as he hath chosen us in him [Christ] before the foundation of the world."

2d. That they were to be the children of God, through adoption by Jesus Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself."

3d. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the counsel of his own will? That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man he purposed in himself that mankind should become his son through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is, that the gospel, or scheme of life and salvation which is the same, was from before the beginning, and that from the creation of the world God had but the one way of saving men; and that all that were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things, all things were accomplished according to the will of God, and this decree, will, and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others that are to be redeemed, were saved. And if the same scheme of things, then the same ordinances were obeyed by all; for if Paul administered ordinances that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference, it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else they were not all saved by the same gospel or plan of salvation; and if the plan of salvation taught by Paul required men to be born of the water, and the Spirit in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world or else the plan of salvation has not been the same, and if so Paul's testimony is not true.—*Evening and Morning Star.*

To be continued.

## Conference Minutes.

### DECATUR.

The conference of this district was held at Lamoni, Iowa, December 19th and 20th, 1885. H. A. Stebbins, president; Asa S. Cochran and V. White, secretaries. Branch reports.—Lamoni 535; 2 baptized, 2 received, 9 removed. Lucas 221; 2 received, 2 removed, 5 expelled. Little River 100; 1 baptized, 2 received. Greenville 28; 4 received. Davis City 62; no change. Allendale and Lone Rock, not reported. Elders W. W. Blair, C. H. Jones, H. A. Stebbins (baptized 5), S. V. Bailey, J. Johnston, M. McHarness, O. B. Thomas (baptized 3), J. S. Snively, E. Banta, J. P. Dillon, O. J. Bailey, H. Bartlett, E. Lovell, L. Atkinson, G. Adams and T. Wellington, reported; also Nephi Lovell, Priest. By invitation, Brn. Geo. A. Blakeslee, Columbus Scott and Gomer Reese, reported. A motion was offered, the intent of which was to repeal and take the place of the existing resolution on dancing, but did not prevail. Preaching on Saturday evening by C. H. Jones, assisted by J. Johnston. Preaching on Sunday forenoon by W. W. Blair, assisted by E. Robinson. Sacrament and social meeting in the afternoon, in charge of H. A. Stebbins, assisted by G. A. Blakeslee. Preaching in the evening by Columbus Scott, assisted by W. W. Blair. Adjourned to meet at Lamoni, March 13th, 1886.

### EASTERN IOWA.

This district conference convened at Clinton, Iowa, December 5th and 6th, 1885; President Jerome Ruby in the chair. Branch reports.—Clinton, no change. Jackson, returned for instructions. Elders J. Johnston, W. Turner, J. Ruby, I. B. La Rue and C. C. Reynolds, reported. Bishop's Agent reports \$10 due the church; Priests, W. T. Maitland and D. L. Palsgrove, reported. On Saturday evening, preaching by A. L. Whittaker. On Sunday morning by D. S. Holmes. Sacramental and testimony meeting in the afternoon; brethren Ruby and Turner conducting services. The testimony of Jesus was given the Saints in Clinton, also to the Saints in the districts, warning them to care and diligence. Preaching in the evening by R. Etzenhouser. Adjourned to meet in three months; the president to designate time and place.

## Correspondence.

### NOTICES.

The conference of South-Eastern Ohio and West Virginia District will be held April 24th and 25th, 1886, at Limerick, Jackson Co., Ohio, instead of at Vale's Mills, Vinton county, as per minutes of last conference. We kindly solicit the presence of brethren W. H. and E. L. Kelley, and as many other officials and members as can come.

T. J. BEATTY, *President,*

A. B. KIRKENDALL, *Secretary.*

The conference of the Southern Nebraska District will be held at Nebraska City, January 17th, 1886, at eleven o'clock; and it being the last conference of the year, I hope that all the branches will be sure to have their reports at the conference, (and not in some elder's old coat pocket), so that I can make out my annual report to the

General Conference, as the law requires. Address me at Nebraska City, Nebraska.

J. B. GOULDSMITH, *Dist. Sec'y.*

To the undersigned, scattered members of the Des Moines Branch of the Church of Jesus Christ of Latter Day Saints: Polly Roberts, Ann Picton, Reuben E. Conklin, Charles W. Deuel, Willard Deuel, Julia A. Shellhart, George Ann, Margaret Hartman, sen., Millisa E. Yost, David Hartman, Rose Ellen Sorter, Avis C. Lane, Jacob Butler Yost. We, the undersigned, having been authorized by the branch to send this notice to the *Herald*, as we do not know how you feel in the work, to notify you that you may report yourselves to us by the 15th of February next, or your names will be dropped from the branch books, and appear on the general church records only. George M. Wyman, No. 1052 Enos Avenue, Des Moines, Iowa; or to Ezra Merrill, Lyon Street, between 17th and 18th, East Des Moines, Iowa.

[These names ought not to be "dropped" from the Branch Record, but be reported as "scattered" members.—Eds.]

### MARRIED.

McMILLAN—MILLS.—December 13th, 1884, near Santa Ana, Cal., at the residence of the bride's parents, by Elder D. S. Mills, Mr. John McMillan and Sr. Annie Mills, second daughter of D. S. Mills. May peace and prosperity ever be theirs.

GOFF—HILDEBRAND.—By Elder D. S. Mills, at his residence, near Santa Ana, Cal., October 8th, 1885, Bro. Ammon A. Goff and Sr. Vina Hildebrand; the former of Laguna, and the latter late of Dow City, Iowa. This is a bond of strength for Zion's cause.

LOOMIS—GOFF.—October 14th, 1885, by Elder D. S. Mills, at the residence of the bride's parents, Goff's Hotel, Laguna, Cal., Bro. Lauren F. Loomis and Sr. Clinnie Goff, eldest daughter of Elder H. E. Goff. May their pathway be smooth to life's fair tree.

### DIED.

HASELL.—At Elkhart, Anderson Co., Texas, February 26th, 1885, Bro. William R. Hassell. Bro. William was born in Anderson Co., Texas, July 23d, 1862, and was baptized by Elder Heman C. Smith, February 27th, 1882. Funeral sermon was preached in Saints' Hall in Elkhart, December 8th, 1885, by Heman C. Smith.

TRUBY.—At Putnam, Pa., December 26, 1885, Catherine Truby, aged 25 years, 7 months and 16 days. She was born in Newport, Giles Co., Virginia; was baptized August 14th, 1885, in Pittsburgh, Pa., by Elder Jacob Reese, and was a faithful Saint. Death was sweet to her. She passed away calmly, with a smile on her face, and told her friends around her that when she died, not to fret about her, for she knew she would have a glorious resurrection. She also told them to be faithful, so they could meet her again. She leaves a mother, father, three sisters, and two brothers, besides a great many relatives and friends, to mourn her loss. Funeral services were conducted by Elder Jacob Reese of Pittsburgh, at the home of her parents in Mansfield, Pa.

WATERMAN.—At Florence, Nebraska, December 15th, 1885, Sr. Mary J. Waterman, aged 72 years. She was born in England in 1813. Funeral services by brethren J. Avondet and O. H. Brown.

**PEARSON.**—At Corinth, Elgin county, Ontario, November 14th, 1885, of consumption, five weeks after the death of his mother, Bro. Richard, the youngest son of Brother Joseph and Sr. Jeanette Pearson. Brother Richard was born September 2d, 1859, in Malahide, Ontario; baptized and confirmed, October 30th, 1876, by Elder John Cornish. He leaves a young wife, a father and one brother, to mourn his loss; he died in the hope of meeting in the better land a mother, three sisters and three brothers, and also in the hope of coming forth in the first resurrection. Funeral sermon by Elder Arthur Leverton.

Brother Richard has passed away,  
To the realms of endless day,  
When he returns to earth again,  
It will be with Christ to reign.

**FISHER.**—At Burlington, Iowa, December 16, 1885, Bro. George Fisher, born in Germany, November 19th, 1836; baptized the 23d of March, 1872. Funeral service conducted by Elder Bauer; text, Ninetieth Psalm.

**TROUT.**—At Grand Rapids, Michigan, November 11th, 1885, of scarlet fever, Walter H., son of Bro. Joseph and Sr. Louise Trout. Walter was born at Morris, Grundy county, Illinois, November 24th, 1868. At the time of his death was 16 years, 11 months, and 18 days. Walter was a good boy, and was much interested in the latter day work. And I think would soon have united with the church had he lived. While we were asking the Lord to spare him, if it was His will, Sr. Trout in vision saw a beautiful bed of flowers, and she said, Is it life? But it soon took the form of a grave, and when she saw this, she said, "He will die." Sister Trout lately united with the church; but this great affliction does not shake her faith, or the faith of Bro. Trout. May the Lord help them in this time of sorrow. So sad to see the precious boy die, but his faith was in God to the end.

Like a sunbeam through our dwelling,  
Shone thy presence bright and calm;  
Thou didst add a zest to pleasure,  
To our sorrows thou wast balm.  
Passed the shades of death's dark valley,  
Thou art leaning on his breast;  
Where the wicked may not enter,  
And the weary are at rest.

**CASTOR.**—At Bartlett, Fremont Co., Iowa, Effie C., daughter of R. C. and O. Castor, aged 10 years and 2 days. Funeral sermon by Elder Henry Kemp.

God give them strength to endure,  
In this hour of sadness and gloom,  
And help them on earth to be pure,  
As the one that's gone to her home.

**SYLVESTER.**—At Omaha, Nebraska, December 12th, 1885, Holly William Sylvester; born March 26, 1881. Funeral service by Bro. O. H. Brown.

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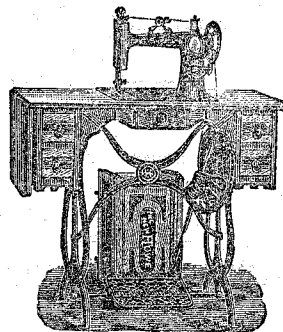


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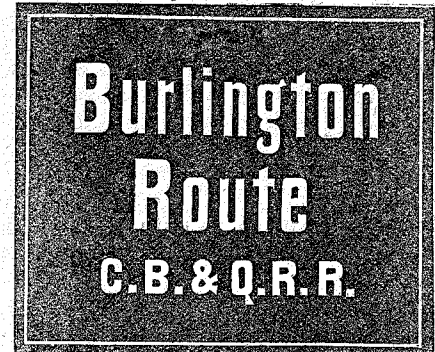
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# THE SAINTS' HERALD

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"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, January 16, 1886.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 16, 1886.

[From Deseret News, Dec. 24th.]

### "ONE OF THE IMMORTALS."

A FEW Sundays ago the Rev. R. Heber Newton, of New York, delivered a discourse on "the three names that represent the patriarchal period in Jewish history"—Abraham, Isaac and Jacob—the men whom Jehovah was pleased to be called after as their God. The preacher had nothing but good to say of those ancient worthies. He showed that each was unlike the others, "while each was one of the great Fathers of the people called by Providence to teach the world in conduct, each of whom was equal with the others a man of God—of the God of Abraham, Isaac and Jacob."

Here is what he said of Abraham:

"The story of Abraham is of a magnificent manhood, a nature as one of the immortals, a veritable son of the Most High. He led a migration to a new country for freedom of conscience and purity of worship. I believe our history preserves to us the dim memory of a mighty master of men, such a hero of the soul, in the father of monotheism. When Alexander Severus was filling the Pantheon with busts of the immortals of earth, he passed by Moses and placed Abraham there. Moses founded a National religion—Judaism. Abraham fathered the faiths of three great religions—Judaism, Christianity and Mohamedanism. The Abrahamic type of character is that of the colossal forms of manhood, the giant figures of the earth—the immortals. Our business is to recognize and do homage by them when they come. The deepest irreverence of our age is its attitude of cynical familiarity toward our few really great men. There are spots on the sun, yet one should not think less of the orb of day because of these obscurations, or decline to walk in its light because it has shadows. The faith of the great souls of the earth is not easy for us, but it is in the part of true wisdom, of a sound reason to believe in their belief, to trust the vision which opens on their eyes, though it be clouded to our sight as we walk low down in the valleys of earth. In the light of their lives we can best learn to believe in one of whom these splendid beings are the children; one whose jus-

tice and goodness is imagined in these His offspring; one whom these immortals may justly call 'Father.'"

All this is just, and nothing but what is due to the memory of the great patriarch, who had a kingly soul, was learned enough to teach the Egyptians astronomy, was a foe to idolatry, a leader of men, an owner of much wealth, the "friend of God," and the husband of several wives. Yet, if this "splendid" being, this "giant figure of the earth," one of the "immortals," was living in the United States, to-day, his eulogist with others of the same cloth would have put him in the penitentiary. "Distance lends enchantment to the view." What was virtue three thousand years ago, is counted vice in the nineteenth century. One of the grandest figures in history would to-day be counted as a common criminal. And the same men who revere his memory as one of the mighty dead, would spit upon him and revile him and seek his destruction if living.

We are well aware that customs and manners and laws change with the progress of time and the growth of nations; that some things which might be tolerated in one age will be condemned in another; but morality and virtue remain the same. If plural marriage is adultery, as claimed by modern ministers, then Abraham was an adulterer and could not enter into the kingdom of heaven, according to the teachings of the New Testament, and was worthy of an ignominious death according to the Old.

Dr. Newton declares that we should "do homage" to such men as Abraham when they come to us. He says, "It is the part of true wisdom, of a sound faith, to believe in their belief." Well, then, the Latter Day Saints or "Mormons" should be praised instead of blamed wherein they pattern after the example of the great patriarch. They not only show "true wisdom" and indicate "a sound faith" by believing in his belief, but they show their faith by their works, and follow the injunction of Jesus, the great teacher, who said, "If ye were the children of Abraham ye would do the works of Abraham." But, in the language of Dr. Newton, it is because the light which opened to the vision of Abraham and his followers is "clouded to the sight" of modern "Christians," because "they walk low down in the valleys of earth" that their "deep irreverence" turns to evil that which the God of Abraham, Isaac and Jacob approbated and regulated for good.

If the plural marriage of the "Mormons" is vice, it was vice in Abraham. The laws of a nation do not make or unmake essential evil. The lapse of time does not change purity into corruption. If plural marriage is vile in itself, it was always vile, and Abraham was defiled by it as much as any "Mormon" is said to be to-day; and if it was not inherently sinful then, it can not be so now.

We are not arguing upon the legal aspect of

this question. We are merely looking at it morally, religiously and logically, taking Dr. Newton's eulogy of one of the great characters of history as a basis.

The inconsistency of modern divines in their intemperate attacks upon the Latter Day Saints and their wholesale and unsparing denunciations of polygamy, is made plainly apparent when they go into rhapsodies over the grandeur and holiness of Abraham, and descant upon the purity and devotion of Sarah, of Rachel and of Hannah. They hold up for the admiration of modern nations the biblical worthies of antiquity and then condemn to the fate of a felon any man who exhibits faith in those examples by patterning after them in his life and conduct, and yet Dr. Newton tells us that Abraham, Isaac and Jacob were "each called by Providence to teach the world in conduct." They were not merely examples of faith but of action. Why then abuse the Latter Day Saints for their practical obedience to the teachings of those divinely called and holy "men of God?"

Verily this is a generation of humbug, and the teachers of religion, while uttering fine words to fall pleasantly on the ear, do not mean that their high-sounding sentences shall be taken for practical lessons to influence the lives of men. Truly they are but "as sounding brass and a tinkling cymbal."

[From Salt Lake Tribune, Dec. 25th.]

"The *News* last evening delivered an eulogy on Abraham. It was right in the line of the *News*, for so far as ideas are concerned, Abraham and the *News* are contemporaneous. Neither has had any business on earth during these last three thousand years. The *News* described its contemporary as "a man of much property and many wives. Will the *News* be good enough to inform us of any record that shows that Abraham had more than one wife at the same time? Mormon-like he settled with Hagar for several years' work by using her without marriage as a substitute for Sarah, and then drove her and her child out naked into the desert. After Sarah died he took another wife. What is there in this record that appeals to Mormon admiration except the way he treated his poor slave, Hagar?"

The eulogy of Rev. Newton upon Abraham is all well enough in its way; but the twisting and warping that the Abrahamic story undergoes passing through the loom of the *Deseret News*, would be contemptible if it were not pitiable.

Abraham had one wife, Sarah; this wife had a maid servant, presumably a slave; when Sarah fancied herself to be barren, she took this Egyptian bond-woman to her husband's bed under the impression that she might raise an heir to Abraham



(by proxy) by her. This act was disastrous to the peace of the household of Abraham; because Hagar proved fruitful which caused her to despise Sarah, and created jealousy in Sarah's heart; in her trouble Sarah reproached Abraham, and put the wrong of her having furnished her husband a concubine with whom he had transgressed against his marriage covenant upon him. To this Abraham replied, "Thy maid is in thy hand; do as it pleaseth thee." When Sarah drove her out from her house, the angel who visited her called her "Sarah's maid," and told her to "submit" herself to her mistress. After the birth of the promised child, Isaac, Sarah had additional cause for complaint against the method she had forced upon Abraham, for God had removed her disability and given Abraham legitimate seed. She demanded that Abraham should cast the bond-woman out. Abraham hesitated to do this, but the same God that had watched over him, and promised him an heir, now commanded him, (and it is the only time God spoke to him about the affair), to "hearken unto" the "voice" of his wife; for that "in Isaac shall thy seed be called." Abraham obeyed the voice of God and "cast the bond-woman out."

The whole history of Abraham being taken into the account and plain, honest common sense being brought to bear upon its examination, the *Tribune* may well challenge the *News* to cite the record in proof that Abraham had more than one wife at the same time. Sarah died about 1860 before Christ, and it was not till seven years after that Abraham married Keturah. These two, Sarah and Keturah, are the only ones named in the history as wife, or wives to Abraham; all other women with whom Abraham cohabited are called concubines.

The *News*, and all other polygamous papers and defenders of Utah's special doctrine, object to Judge Zane's statement to Mr. Clawson that in the eyes of the law polygamous wives were but concubines; yet the *News* foolishly or weakly publishes an editorial from which no other deduction is possible to the fair minded reader of the Bible than that if the example of Abraham is worth any thing in regard to his intercourse with other women than Sarah, first; and Keturah, afterward, the women with whom he so cohabited were concubines; and therefore all this Utah hulla-ba-loo about honorable polygamous marriages and the denial of concubinage in connection with polygamy is downright folly; for if anything is proved against Abraham by the record in regard to his

departure from the monogamic domestic relation it is concubinage and not plural marriage.

That Abraham knew that he had sinned against his marriage bond with Sarah, is clearly deducible from his words to Sarah when she said to him "my wrong be upon thee;" "thy maid is in thy hand; do to her as it pleaseth thee." It is also strongly implied in the casting out of the bond-woman upon the censure and command of God; and the material fact that Abraham, conscience stricken, or with the view that his evil example in violating the marital rule given of God might not affect the life of his "only son Isaac," the child of "the covenant," sent his "concubines" with their children "away from Isaac his son, while he yet lived, eastward, into the east country." (Gen. 25: 6). It is also curious that though the record details the names of the children of Sarah, and Keturah, no child of a concubine, except Hagar, is given.

"The lapse of time does not change purity into corruption."

When the *News* states this it virtually concedes what we have persistently claimed; that is, that when God said through Jacob in Book of Mormon times that the having of "many wives and concubines" was "abominable before" him; for that he, the "Lord God delighteth in the chastity of women;" he set an infinite seal to what he considered was pure in the marriage relation. And when the same "God of Abraham, Isaac and Jacob," gave the rule: "There shall not any man among you have save it be one wife; and concubines he shall have none," he disapproved at once and forever of both plural marriage and concubinage. The rule given to the church in 1831, which church the *News* grossly misrepresents, was, "Thou shalt love thy wife (not wives) with all thy heart and cleave unto her and none else." Like unto it and equally terse and binding was the other statement from the same God of Abraham, Isaac, Jacob and Joseph; (Smith); "Wherefore it is lawful that he (man) should have one wife, and they twain (not three nor twenty) shall be one flesh, and all this that the earth (not heaven, nor eternity) might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was."—Doctrine and Covenants, sec. 42, par. 7, and sec. 49, par. 3, Lamoni Ed.

The purpose of the Lord in giving the rule, as defined in the last two quotations is clearly stated in the Revelation given January, 1831, and reads as follows:

"And that ye might escape the power

of the enemy, and be gathered unto me a righteous people, without spot or blameless: wherefore, for this cause I gave you the commandment, that ye should go to the Ohio; and there I will give unto you my law."

The church did go to the Ohio, and there God gave them the law, and the revelations of February and March 1831, already quoted from above, were definite parts of that law.

If God then designed to "gather the people" of the church "unto him a righteous people," he knew what rule of marital conduct to give them to accomplish that work; and if he gave that rule monogamic, then, adopting the argument of the *News* that "the lapse of time does not change purity into corruption," the one wife system was the pure one in God's sight and intention, and the opposite of it would be impure, or to use the words of the Lord himself "which thing is abominable before me saith the Lord."

It is stated in the Holy Writ that the wives of Solomon turned the old man's heart away from the paths of wisdom; and it is equally certain that the hearts of the *News* and its co-workers have also been turned from wisdom's ways, and for a similar cause.

If the people whom the *News* attempts to represent, and whose best interests it is constantly betraying, would in good faith and conscience "do the works of Abraham" in very deed, there remains one act of obedience to God's commandment by which they may crown their devotion to truth and right in sublime self-abnegation and abasement, and be exalted in the eyes of good men and God, let them put away their polygamous wives.

#### "A PITIABLE ATTEMPT."

"THE head of the 'Josephite' movement has been regaling audiences in this Territory with stale gossip and old wives' fables about polygamy and kindred topics. The Ogden *News* gives a report of one of his recent lectures (?) in the junction city. Here is an extract from it:

"The speaker drew strong and vivid pictures of life in polygamous households, and illustrated the 'straying from the law of God,' by the people, in a striking way, when he told of a Salt Lake woman, now alive, who has been 'sealed' to ten men, and a 'Beaver' woman who has had thirteen husbands, one of whom 'she paid to her Bishop as tithing.'

"If that is the kind of stuff he deals out to the public, there is no wonder that his audiences in Ogden have been so small. Joseph's 'main holt' is misrepresentation of polygamy, of the practice of which he personally knows nothing, and pettifogging attempts to show that his venerated father did not enter into plural marriage.

"As to the actual workings of the system, he is

dependent upon what other people, some of them characterless, choose to tell him. Of the plural family connections of his father, he has had evidence enough to substantiate the facts and secure conviction in any honest man's mind.

"He says he prefers not to believe it. But conviction fastens itself on a rational mind when the proofs are strong, in spite of his preferences. There are very few people here who believe in his sincerity when he attempts to argue away the testimony of living women who were sealed to his father and were his wives to all intents and purposes. And while he pretends to disbelieve that which thousands here as certain of as of the existence of his father, his efforts in any direction will be vain.

"The most pitiable feature of the erratic course of the oldest son of Joseph the Prophet is his vain and sophistical and persistent attempt to argue against an established and irresistible fact."

The foregoing is from the *Deseret News*, of Salt Lake City, Utah, for December 30th, 1885. So far as the "Josephite" effort in Ogden is concerned, there was no stale gossip in the whole affair. The speaker was examining the statement made by leading pluralists of Utah, that in the section on marriage which these same pluralists have without authority taken out of the Doctrine and Covenants, "We declare that we believe that it is lawful that a man should have one wife and a woman but one husband," the woman is restricted, but the man is not; and to illustrate the practical workings of that restriction in Utah gave what is current gossip among those who profess to know, that the woman is at liberty to change her existing marital relationship and contract others, almost at her will. And the speaker further stated what was told him by two living members of the Utah Church that women were the freest in that particular in Utah than in any other State or Territory, for the ease and facility with which they could change their marriage conditions. Names can be furnished when time, circumstances, and place demand.

The audiences in Ogden were not small on either night, and on two of the three the seats were filled, and some stood during the service.

The leader of the Josephites did not attempt to deny that Joseph the Seer had more than one wife, as any one present can inform the *News*. Nor did the speaker waste his time discussing a dead issue; for the question is now, as it has been for years with the Reorganized Church, or "Josephites," is plural marriage in harmony with the law of God, and not did Joseph Smith secretly teach and practice it.

The evidences that have been presented on the latter point are "considerably shaky," to use an expression that dropped

from the lips of a "live Mormon" in the city of Salt Lake this Fall, and who has believed for years what has been told him on the subject. And it seems as if the *News* in its desperation can not distinguish between the plain statement made by the "Josephites" that polygamy, plural or patriarchal marriage, is contrary to the law of God as that law was given to the Church of Jesus Christ of Latter Day Saints, and therefore not of God; and the idea that the martyr practiced an evil and thereby sanctified it as a doctrine.

Besides this, the "head of the Josephite movement" made not one argument in public in attempted refutation of the charge that Joseph Smith practiced plural marriage; but in every instance discussed the principle from the "law and the testimony."

At present there are two "irresistible facts," the one opposed to the other: one is, that those who teach and practice plural marriage are law breakers; the other is, that the Government of the United States, under which the evident design of God in authorizing the establishment of the church in 1830 was that it might flourish and culminate in all Christian graces unto its final triumph, is proposing to punish those law breakers. A third fact, perhaps as important for good to the innocent of crime in Utah, though of quite another nature to the first two, is that the "Josephite movement" offers to the honest-minded an honorable way out of the sin-fog into which they have been betrayed and led by just such men as control the *News*.

#### EDITORIAL ITEMS.

SR. A. E. MORRIS, of South Englewood, Illinois, (post office box 115), asks to know the place of the Saints' meetings in Chicago, Illinois, as she wishes to meet with them, "a privilege, she says, "I have not had for twenty-six years. The *Herald* is a most welcome visitor. I can not see how I ever did without it."

Bro. H. L. Holt writes from Audubon, Minn., the 2d inst., saying he had organized a new branch recently, of nine members, all late converts but one. His address will be Audubon, Becker county, Minn., care box 27.

Bro. O. O. Bean, of Van Horn, Benton Co., Iowa, wishes the Elders and Saints to call at his home, and that the Elders may preach there, "so that the honest in heart may be gathered into the kingdom of God."

John Richards, of Beaumont, Kansas, says: "I can't go it without the *Herald* for the few days remaining for me."

Sr. Ann Thomas, of Fairfield, Utah, asks the prayers of the Saints, feeling she

needs health and spiritual strength. Sr. Thomas and a little band—mostly sisters—at Fairfield, have done nobly in the past, and are truly worthy.

Sr. Eliza Horton, of Plano, Illinois, writes of late that nineteen have been baptized there, and thinks more will be soon.

Bro. I. L. Hart, of Coffeyville, Kansas, says, the 2d inst., of the *Herald*, *Hope*, and *Advocate*: "I would not be without the papers for three times their cost."

Bro. W. E. Lloyd writes from Harwood, Missouri: "Success to the grand old *Herald*, and God bless you."

Read Bro. Thomas E. Jenkins' letter indicating good news from Wales. We pray for the continued prosperity of the work there and everywhere.

A sister L. Talbot, of Brighton, Colorado, writes us asking whether it would be practicable to devote a portion of the *Herald* to the Sisters' work, in articles concerning their life and labors as wives and mothers, their capacities, privileges, methods and successes, in connection with the great work of the last days. To this we reply; that we will publish articles devoted to the discussion, or presentation of subjects of the sort named, occasionally; if such articles are sent us by the sisters who may be interested in them, and choose to write them. But we can not promise to furnish the articles and edit such a department, for obvious reasons.

#### EXTRACTS FROM LETTERS.

Bro. J. F. McDowell in a letter written from Council Bluffs, Iowa, the 1st inst., says:

"Our revival closed for a while, on the 23d, ult. On the 20th seven were baptized in our new baptistry. We expect still others. Have been much blessed in preaching the word."

Sr. Polly L. Hyde, of Belmont, N. Y., writes as follows:

"I wish the *Herald* to be continued. We can not do without it. . . . It is food and drink for us, as it gives us such cheering news of Brother Joseph and the brethren who are preaching the word. The Master will care for his own."

Brother and Sister Straus, of Portsmouth, Iowa, say:

"The *Herald* has become so interesting that it is like a drink of cool water to one who is perishing. We greet the New Year by remembering our subscription for *Herald* and *Hope*."

Bro. C. E. Pearson of Burnside, Michigan, says of late:

"The *Herald* is greeted with joy. Although it seems a dear paper, I do not see how we can do without it. The work seems onward in this part of the vineyard; but I hope our northern ministry will get a shaking up to a sense of their duty

so we can have more labor and less promises."

If the HERALD had a "patent inside," and devoted half or three-fourths of the rest of the space to paying advertisements, it could be published at \$1 to \$1.50 per copy to subscribers. But when all its contents have to be set up here every issue, and there are so few advertisements, it is published as cheaply as is practicable. Its readers should know and think of these things. The "patent inside" papers common to the country are issued by the hundred thousand from the same type, for merely a trifling cost, if any, over the price of white paper.

#### CAPTAIN CODMAN ON MORMONISM.

WE give below an article from the Salt Lake Herald of December 27th. It will pay for the time spent in perusal, as the Captain is a shrewd observer, and being friendly to the people of the Utah Church, as a people, his opinion on questions affecting them may be considered to be good.

We believe Captain Codman mistakes when he states that there has been no "plural marriage contract" made in Utah in the last six months; for we were assured by several while in the Territory, that such contracts were being entered into constantly.

We agree with the captain in regard to the inapplicability of those provisions of the Edmunds Bill now pending before Congress which look to the interference with the monetary concerns of the Utah people. It would be no hard thing to predict that should Congress appoint trustees to go to Utah and take charge of the moneys and properties of the Utah Church, there would not be found any estate, real or personal, upon which such trustees could administer. For this reason we believe that those two provisions would prove abortive. Any legislation which might be unproductive of good in the present crisis of affairs in Utah, would be damaging to the general result. Because of this we should dislike to see those provisions of the bill to become a law.

Captain John Codman has recently returned from Utah, with which part of the country he is familiar, and in regard to which he has published several pamphlets and newspaper articles. He was met by a representative of the *Traveller* in an office of this city yesterday.

In reply to a question as to the recent *emette* in Salt Lake City, he said that it was totally devoid of truth, and that dispatches he has received from his correspondents there express great surprise at the intelligence of it, which only came to their knowledge through eastern reports that have reached them. In Captain Codman's opinion it was a curiously-devised scheme of Gentile malcontents, who built it upon the slight founda-

tion of a street encounter, in which only two individuals were engaged, which produced the excitement that would naturally ensue in a small town where people have little to talk about. "The general topics of conversation," he said, "in Salt Lake City, are Mormonism, polygamy, and sexual vice, and any little row of this kind affords rather a pleasing variety."

"It reminds me of an incident at Boise City, Idaho. There was a dog fight in the street. A large crowd had collected at the scene of action, and some one attempted to separate the animals. The newly-appointed Governor Bunn, who was looking on, exclaimed: 'For God's sake, let them alone. It is the only excitement we have had since I came here.'

"Seriously it is to be regretted that such a nasty condition of things prevails in Utah. The Gentiles are as much in fault as the Mormons. Indeed, they are more so, for their official organ, the *Tribune*, is full of the most disgusting details of crime daily spread before the eyes of their own women and children. As to this street disturbance, it was used by that newspaper as the foundation for the malicious fabrication telegraphed the *New York World* with a view to influence the President's message and to convey to him a false impression when it was too late for him to investigate it."

"What has been the effect of the Edmunds law?" was asked of Captain Codman.

"It has been successfully, although somewhat arbitrarily, enforced," he replied. "It has completely put a stop to new cases of polygamy. There has not been a contract of 'plural marriage' in Utah for the last six months. The late prosecutions have been directed against the continuance of the practice by those already polygamists. The punishment for this is six month's imprisonment and \$300 fine. The court, in its discretion, has been willing to remit the imprisonment if the person convicted will promise to abandon the practice. This has been done in a few instances, notably that of Bishop Sharp, but it is to be regretted that he has not the following he anticipated. Most of the culprits prefer to be 'martyrs' at such a cheap cost. The penalty ought to be much more severe, so that martyrdom would become a more expensive luxury."

"What new legislation do you consider necessary?" was asked.

The reply was, "None whatever, excepting such an increase of the penalty that obedience would be preferable to imprisonment. This instead of six months with nothing to do, should be five years with hard labor."

"Would Utah be better ruled under a commission?" was the next inquiry.

"No," he replied; "with such a commission as is proposed to be selected from resident Gentiles I can not conceive of a more deplorable condition of things. The government is now in the hands of the monogamous Mormons, and they administer it wisely and economically. There is no disposition whatever on the part of any Mormons to antagonize the laws of the United States in any respect excepting where they bear on the single crime of polygamy. With that exception, I say unhesitatingly they are as loyal to the government as any people in the land. They can not be kicked into a rebellion. They submit without resistance to punishment, and as I have said, the punishment ought to be made so severe that they

will choose to obey this as well as every other law of the government rather than be punished at all."

The *Traveller* representative asked: "What do you think of Senator Edmund's new bill?"

Captain Codman—From what I hear about it, it seems to be like that of Senator Hoar's of the last session, which proposes to take possession of the property of the church. It is hard to say now what is constitutional and what is not. At any rate the measure would be inoperative, for the church long ago, in anticipation of such a measure, has put its property out of its hands, and if government could lay its hands on it, I don't see how it would prevent the Mormons from believing that polygamy is a divine institution.

"Can not any moral influence be brought to bear on them to eradicate this belief," was asked.

"Yes, indeed," was the reply, "and I have often urged it on our philanthropic public. Joseph Smith, the son of the founder of Mormonism, resides at Lamoni, Iowa. I know him well. He spent a week with me last summer; and, although I regard all Mormonism as a fraud, I am satisfied that there is no fraud in the Mormonism he advocates. He says his father never countenanced polygamy, but that it was a devise of Brigham Young. Joseph Smith the younger has 18,000 followers in the Western States, and their neighbors speak of them as good citizens. Now, let me tell you the way to convince the Mormons, while we punish the actual criminals, is not to lie about them all, as has been done, or to disfranchise those who are obedient to law, or to deprive a free people of their autonomy, but it can only be done by persistent missionary effort; and the best kind of missionary effort would consist of pouring these 'Josephites' into Utah by the hundreds, to go everywhere preaching a pure Mormonism, which comes much nearer a pure Christianity than most people suppose. At all events, first eliminate polygamy, and then preach to them any other gospel which may be supposed to make them better than they are."

SR. BOURGVOIN, of St. Joseph, Missouri, sends the following clipping from a daily paper there.

#### "REORGANIZED CHURCH OF LATTER DAY SAINTS.

"This important ecclesiastical organization has been in prosperous existence in this city for the past sixteen years. In connection with this church a large Sunday School was maintained, when the society held religious services in the Court-house. This latter organization has, however, since the burning of the Court-house, been temporarily suspended. Measures have been taken looking toward the erection of a suitable church building, and it is hoped that the same will be accomplished at no distant day. It is the purpose of the society to secure, as early as practicable, a regular minister to whom will be committed the charge of the congregation. At present the society is in temporary charge of E. T. Dobson, Esq., late principal of the Sunday School. Religious services are at present held in the Saints' Hall, over the State Savings Bank, corner Fourth and Felix streets. The present membership of this church, which includes several representative business men of the city, and

some of the best families in St. Joseph, now numbers ninety-one. In the past six months this church has had eight additions; five by letter and three by baptism.

"The regular services of this church occur at the usual hours in the mornings and evenings of every Sunday, and prayer meetings are held at the hall every Wednesday evening."

#### COMPLIMENTARY.

THE clipping below is from a late Chicago *Journal*. It thinks the President should appoint members of the Reorganized Church on the board of trustees proposed in the new Edmunds Bill to have charge of the temporal concerns of the Utah Mormon Church. In the first place the Reorganized Church does not aspire to such position, and in the next, it is not at all probable that any such trustees will be authorized by Congress. The *Journal* says:

"The new Edmunds bill provides that the President of the United States shall appoint fourteen trustees, who shall administer all the affairs of the corporation known as the Church of Latter Day Saints. It would be right and proper for the President to appoint as such trustees at least a fair proportion of non-polygamous Mormons. Among the disciples of Joseph Smith, Jr., in various parts of the country suitable members for such a board could be found. The property of this corporation not held and occupied solely for purposes of religious worship is to be so disposed of as to form a school fund for the Territory. The Emigrating Fund Company is to be dissolved and its assets similarly appropriated."

### Correspondence.

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

OXFORD, Idaho, Dec. 28th.

*Editors of the Saints' Herald:* I am glad to be able to say the spirit of unity which Oxford felt when Bro. Anthony was here, is not abated, but greatly strengthened. Some (if not all) felt afraid to leave the old ship—Utah Mormonism. "Oh," said a sister to her husband, "I would not have cared, if you had not been the first to make a stand, but had let somebody else make a start. They will cut you off." We were very careful to see if the ice would bear us before we ventured on it, notwithstanding we could see the fire destroying the old craft. That fear has gone, and the glorious confidence belonging to the gospel has filled our hearts. We have mourned a little that we did not believe the warning voices on the banks of the Missouri, at Wyoming village, Nebraska, in 1866. "O," said some, "they are d—d apostates, scattered all over the land." Well, thus we were "deceived by the craftiness of others." It doubles our joy when we can see what we have passed through by cleaving to the rod of iron—the written word.

Bro. Luff is right about President Joseph; for no one could have reached the sheep that were scattered on these mountains but him. The cry

daily is, "When will Joseph come?" It is in the mouths of all. But where the Great Shepherd of the sheep calls him, there let him be. We are feeling after others, and it may be that some more around us whom we are watching will come on the other side. No one wants to go away at present. May he who has said, "My angel and also my presence shall be with you," bless all who love and obey the Master. Amen.

Yours truly,

WM. E. GOOCH.

LOS ANGELES, Cal., Dec. 22d.

*Bro. Blair:* This "city of angels" is now being stirred on the surface, if not to the depths, by an excessive sensational wave, 'mid these orange groves, usually so quiet. Multitudes of eastern tourists are pouring in like a stream of life, until places of accommodation are crowded. The valley is a blooming field of gardens; roses and flowers of every hue abound, and while the extensive vineyards look denuded, the bountiful orange groves are laden with their rich golden fruit, and still richer and sweeter white blossoms peering out from the thick foliage of dark evergreen leaves; the graceful rolling hills on the north side of the city are nicely carpeted with green, now being thickly dotted with cottages and mansions of every hue and design, while behind all this, in bold relief, rising in stupendous grandeur, the snow-capped mountain range stretching from ocean far away into eastern desert wastes, forming a substantial background for the picture; while from the west and south come the welcome ocean breeze, bearing the low murmur of the sea, or the loud thunder of the foaming breakers which madly obey the living fiat—"Thus far canst thou come, and no farther; and here shall thy proud waves be stayed."

Nightly, at the great Tabernacle in the midst of this city, thousands of excited people assemble to hear the sensational speeches of Dr. Munhall, who dispenses "another gospel" in the most approved style of man's wisdom, while the spirit there manifest says smilingly to Dr. Munhall,— "I have not chosen you out of the world, else the world would hate you; but verily I have chosen thee into the world; therefore, behold how the world loveth thee. Verily, thou hast thy reward. Give thanks, therefore, that thou art not like other men, neither like these unpopular Elders, vulgarly called Mormons, who are attended only by a few dozen non-sensational, thinking people, as they meet nightly in Judge Ranney's small court room, and hear the old gospel as Paul preached it in those ages when they saw 'through a glass darkly,' who are far behind the fashion of this age, and who are even contending for present revelation to guide and instruct them, instead of the wonderful knowledge and wisdom of this advanced age of men, in which such things are not tolerated by the masses. Hence, behold how the world hateth them who are not called as thou art; wherefore, thou canst not see their reward, for, lo they minister chiefly to the poor, and are friends of publicans and sinners, and are deceiving the too conscientious people, by calling on them to believe the words of Christ, as in Mark 16:17, and of that fanatic (?) James, in his epistle, 5:14, when we have such famous medical colleges all over the land which must be supported. They even preach and teach without hire, when we have heaps of teachers, whose delicate ears itch at such things, who must be kept and

paid in a princely manner—and whatsoever must be is right. Wherefore, I call upon all this great people whose voice in such things is the voice of God, to go to and make religion popular. We must float with the great current, or sink."

And when he had made an end of speaking, all the people shouted, "Great is the wisdom of Munhall of Babylon; Amen and amen." And the smoke of their rejoicing ascendeth forever.

Bro. Alexander H. Smith has been holding forth here in a series of meetings, with a moderate attendance of good thinkers. He is now called to San Bernardino for a time. Elder Badham is at the Azusa. I am holding the fort here with gradually increasing congregations, who appear interested, spiced with nightly conversations with divers ministers and others, with their questions and remarks, some of an encouraging character, and some critics. Thus the leaven it as work. The city press has treated us fairly, and published our epitome, through the kind aid of Mr. Marsh (nephew of Elder Thomas B. Marsh), a kind spirited man. We are likely to have a good hall, permanently, twice a month. It is used by the Knights of Pythias. This will be a great help to the work here. It will require quite an effort on our part to supply this city with semi-monthly meetings, and supply the demands of the district. But it must be done, else we shall not be found faithful and approved of the Master. We have some faithful Saints here, at Green Meadows, and at Downey, who will aid liberally in pushing the work in this city of confusion; but we need more active Elders. Our beloved and estimable sister Schnell, has just returned from a visit to her aged mother and relatives, at Burlington, Iowa. We hail her return gladly, as does her fine family, and especially our dear sister Fannie. Bro. William Howland, whom all love and honor, with his estimable wife and family at Green Meadows, is fast recovering from his severe sickness by the blessing of our kind Father and the tender nursing of his devoted wife and family. Nigh unto them resides old Sister Davis and her excellent family. She is an old-time Saint, faithful though feeble, looking for the inheritance of the meek. This region is full of old-timers, scattered at the smiting of the shepherd. One by one they are returning to the Shepherd's call again, and it seems like a new lease of life to them, as their spirits burn within them again as of old. As an old-time Elder (bother Michelson) remarked the other evening after meeting, "This seems like the good old time when I preached this gospel in Germany," and with moist eyes he moved away, returning nightly to hear. This seems a favorable time to labor here. Bro. and Sr. Rohrer and family have moved into town. Their musical talent will aid us in our service. Sister Jennie is an expert in music. The German sisters also are quite a force, with our aged and excellent sister Bossart at their head. Bro. Schnell has been an efficient worker among the German Saints. The coming season will no doubt be a lively one, both here and at Laguna, where all are more than pleased who are the guests of the good Samaritan at the spacious seaside resort of our well known brethren, H. C. and A. A. Goff, who, with the sterling qualities of the former, aided by the indispensable offices of Sisters Elizabeth, Vina, and Addie Goff, make the justly popular mansion more than a desirable resort and home. Visiting Saints and



friends from the east should not fail to call on them and be filled, Long live all the excellent Saints of Laguna.

The labors of our able and efficient brethren, Blakeslee and Kelley, were most acceptable during their brief but busy mission here, the effects of which are quite visible and will do a vast amount of good. In short, it was just what was needed. The Saints desired to see the Bishop himself, and talk with him; and in so doing their confidence in him and in his work is firmly fixed, as all were greatly instructed in the temporal part of the gospel order as expounded so very ably and clearly by the Bishop and his counselor. We all very much regretted the Bishop's sudden call home; and while those gladly accept the law who never have before, we all pray they may be spared and ere long make us another visit and finish their work so nobly and well begun. Bro. Alex. H. Smith can not stay with us as long as we would wish, as he is soon to visit the northern districts of his extensive field. May his shadow never grow less. May his voice ring out the gospel both long and loud till all have heard who will.

Surely the set time of favoring Zion has come. Let the good work go on. The nations are beginning to gaze upon the glorious standard of Zion. I feel well in the work. Thank God for his Spirit in the work of the gospel—in proclaiming, and in administering. Many are being healed, and love is beginning to abound. Success to our noble truth-bearing *Herald*, and to all our blessed publications that gladden the hearts of thousands. Truth will prevail.

Yours for the kingdom of God.

D. S. MILLS.

McFALLS, Mo., Jan. 4th.

*Bro. Joseph:*—I have a good opportunity to learn the feelings of the people toward the work here. I find in this place, Bro. J. W. Johnson and family commanding the respect of the citizens. Being alone, they desire two or three good families to settle here and help them build up a branch. He preached his introductory discourse last night with telling effect. Services were opened by Rev. Mr. White, professor of music, in a courteous and Christian spirit, he styling us the reformed Latter Day Saints, asking the audience to lay prejudice aside and receive truth. This place is located about fifty miles south-west of Lamoni, on the Wabash railroad.

J. A. UPTON.

INDEPENDENCE, Mo.

*Dear Herald:*—This is Christmas day, the supposed birth-day of our Savior. I oftentimes try to fathom the breadth, depths, heights, and possibilities brought about by that event; but the finite mind is only permitted to reach out a very short distance indeed on the many avenues of thought that presents themselves. One very prominent and easily comprehended fact is, that whoever accepts the truth as brought about and revealed in consequence of that birth—temporally speaking—is saved or unsaved, successful or unsuccessful, in all the undertakings in life. In fine, he has by his own action been side-tracked from the main lines of life to a line on which he is successful and happy, or very unsuccessful and miserable. This is manifested in a marked degree when the life is spent in mismanagement,

wilfulness, or the force of circumstances against desires and callings of the individual, which was revealed in consequence of his acceptance of those truths. In proof of this thought we point you to those who, before their acceptance were successful "money gatherers" and financiers, and every thing to which they put their hands turned to their profit; but afterwards a fatality seemed to hang over them, over which there seemingly is no control, and life becomes laborious and burden-some indeed, from a financial standpoint. The writer hereof has experienced, to the fullest extent, the truthfulness of the above, and we can look back on our past life and see now that God was working otherwise, but we were blinded then, as we may be again in the future. Oh, how our heart has leaped and throbbed for joy to think of being free from the environments of life, that we might in some degree at least magnify our calling, and be able to answer in our weak way some of the many calls in your columns to "come over and help." Until such times we will continue to toil, and pray God that he will rule and guide in all things to our benefit, and his glory, and the full redemption of Zion.

Yours in hope,

T. W. CHATBURN.

PLYMOUTH, Mass., Dec. 21st.

*Pres. Blair:* I came here from Boston two weeks ago, at the request of the president of the district and this branch, to help adjust some difficulties existing, and have been laboring to this end. What changes have been made have been with general consent and good will, and I trust may result in good. Ignorance, misconstruction, and misapplication of the law and scripture generally, often confuse and get people into difficulty; but it is a comfort to know that out of these trials and discipline may be evolved character.

Plymouth has a band of warm-hearted Saints, who love this latter day work, not in words only. And against fearful odds, so far as the world is concerned, they are struggling to hold up the banner of the gospel of Jesus Christ.

To-day Plymouth is celebrating the anniversary of the landing of the Pilgrim Fathers. A special train is here from Boston, with its "big ministers," to celebrate the memory of the dead, and their struggles for the cause of religious liberty in this land, all unmindful of the struggles of a lowly people in their midst to establish the perfect law of liberty, as revealed by the restoration of the gospel of God's dear Son.

Blinded by tradition, unaided by the Spirit of truth, the light shining in darkness is as much uncomprehended, the kingdom of God as much unperceived by the Pharisees of to-day, as in the days when public opinion permitted them to crucify the Son of God. "Do the rulers know that this is the only Christ?" "Have any of the rulers, or of the Pharisees, believed on him?" "Is not this the carpenter's son?" "They saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men." "Behold, are not all these which speak Galileans?"—and don't their clothes smell of fish! Why are men so ignorant, blind and forgetful, that they can not remember what were the surroundings of the Saints of God eighteen hundred years ago, and the popular character of the men who gave the world a religion that has revolutionized it? We say their boasted wisdom and power of dis-

cernment of spiritual things are not in keeping with the facts; that they allow and employ the same methods of criticism against a people whose very claims suggest inquiry and a reasonable and scriptural analysis, instead of abuse, or even indifference.

It was impossible to bridge the gulf between the rich man and Lazarus, because of the rejection of Moses and the prophets. What shall be said, and what will be the fate of the proud and haughty and learned ignoramuses and pious hypocrites of our day, who with not only Moses and the prophets; but Christ and the apostles read every Sabbath day in their hearing, and with our multiplied press privileges and modern means of diffusing knowledge, reject the testimony of God to men in all ages concerning the times of the restitution, fulfillment of all things spoken by all the holy prophets and servants of God ever since the world began.

I thank God, Bro. Blair, that the test of my character and of yours is largely to consist in the strength and manliness with which we, in the faith of God, throw our life, our name, our all on earth, against these popular and mighty errors. Oh, may I not stand abashed or ashamed in the presence of the great Dispenser of the final award! I do desire to excel in that which will give me place and association eternally among the truly courageous, who like Moses are willing to forsake the earthly treasure, to make a test of their faith by suffering affliction with God's despised people, having wisdom enough to build for a long eternity, and with an eye "to the recompense of reward" which is enduring, and with Paul to work for the things which are unseen, "which are eternal."

"Thank God for the "cloud of witnesses" with which he has surrounded his saving truth in our day, which makes the future to us, not a picture of fancy, or of imagination, but of fact, rendered sure to us by such a preponderance of evidence as would insult our reason to reject it. The wicked do not know, "for the wicked shall not understand, but the wise shall understand." I praise God that his Son hath come and given me an understanding of the things that are true. May the Lord in mercy help us to endure until the end; until like Paul we may say, "I have finished my course." The day of trial is upon us. I can see the power of the tempter at work, and recognize the process of trial, and we hope of ultimate elimination, through this sad resort, of the refuse and the dross in our natures.

I hear that Bro. Scott has returned west, and am made to feel sad and lonesome, thinking of the work there is to do, and the need of approved workmen in this eastern country. I trust his health will be restored to him. He is an able speaker, and was well liked. Bro. Kelley's stay was altogether too short to be satisfactory. His genial way, like sunshine, makes companionship both a profit and a pleasure. Humility with those in authority—how pleasant it is to witness—and how profitable to emulate. Honor, not flattery, to whom honor is due. Flattery is the basis upon which fools build in short-lived pleasure and vanity, but to fall. True appreciation of honest and faithful endeavor is helpful, and is as safe to accord as it is unsafe and unjust to withhold.

Our meetings here for the last two weeks have been marked by spiritual power, and the refreshing testimony of God's unchangeable goodness:

One was baptized yesterday, and the Spirit was present at the water's side in power, to confirm the testimony of the Son of God, that "except a man be born of water, and of the Spirit, he can not enter" his kingdom.

The news from Utah is encouraging. If blindness in the last degree had not come upon those people, they ought to see "the hand-writing on the wall" in the Scriptures, and especially in the revelations of God to Joseph Smith, whom they profess to revere so much. But it is said, that "whom the gods would destroy they first make mad." I want to see Utah evils swept out of the way, and also the reproach that has rested upon the church and blessed gospel of Jesus Christ, because of the departure from the faith they once held.

Yours in the faith,

MYRON H. BOND.

FORT NIobrARA, Neb., Jan. 2d.

Dear brother Joseph, and the readers of the *Herald*:—Having been in the church for two years, I thought I would write in hope of hearing of some Saints hereabouts, whom we have no knowledge of as yet. I am fifteen years of age, have just finished teaching my first term of school, and have a second grade certificate. I like to teach and expect to commence teaching right away again. We came out west for the purpose of getting us a home, and I think we have succeeded. We have a nice place, and the country around us is excellent. I would advise any of the Saints who want homes, and are going out west for them, to come here. Brother Joseph, we ought to have an Elder out here. Pa has been preaching Saturday evenings, and the people turn out well and pay good attention. I think there are some here already who believe. Please send us a good Elder right away, if possible, I will help pay his expenses out here, meet him at the depot and take care of him after he gets here.

Your sister,

LIZZIE TAYLOR.

MAGNOLIA, Iowa, Dec. 31st.

Dear *Herald*:—By the date at the head of this letter I am reminded that another year has almost gone. Perhaps before this letter is concluded, it will be in the eternal past. It is a time to cast up accounts, to review my doings, weigh well my life, and ascertain as far as possible how I stand with God and man. The account with the latter is easily figured up, and I am glad to know that with man I stand pretty fair. I owe but little, and there seems no doubt on the minds of my creditors that my obligations will be promptly met. Malice I owe to none, hence am not troubled as to any method of revenge. If any feel to hold any against me, I am happy in not knowing of it, and the misfortune is theirs. With me, while I court the favors of none, only as right doing will secure them, it is an important duty to see that I give no just cause for hatred to any. I have always felt since I knew the gospel of Jesus Christ, that if I walked uprightly before my heavenly Father, I should have no need to sue or strive for the good will of the pure and the true; and I am confident to-day that their lasting friendship can be obtained in no other way. I also know that no man can be false to his fellow men and at the same time true to his God. I have at least the happy consciousness that I am at peace with my fellow men. But

the thought presses home to my heart, How do I stand with God? This carries my mind back to my baptismal vow, and instantly there looms up before my mind the crooked steps I have made, the lack of wisdom in my actions, duties neglected, vain thoughts that have been cherished, failure to control the powers of my body and mind; and I can see that if my Heavenly Father had been as slow in his tender mercy toward me, as I have lacked in my duty towards him, I should not have so much cause for gratitude as I have on this the last day of the year eighteen hundred and eighty-five. This I can truthfully say, I have tried to improve, but I can not boast of my improvement. Little or great it should have been still greater; for I find there is still room, and I am thankful that opportunity is still afforded for improvement.

In looking over my journal for the year, I find my last public act just one year ago to-day was to preach the funeral sermon of our truly noble brother, David M. Gamet, a man whose life was an epistle of the gospel of Christ; and since then it has been my mournful duty to perform a like service for quite a number of God's noble ones. It is sad to look over the list of the good and true who have passed away from earth, whose voice in counsel, testimony, exhortation and preaching we shall hear no more in this life; but it is joyous to believe that they have passed to the paradise of rest, and this record of those who have gone before, should be a strong reminder that our days are also numbered, and that we must work while the day lasts, and lay up for ourselves treasure in heaven. I want to do God's will, and I know of no power that can hinder, beneath the eternal throne, if I do not surrender my manhood to the evil one. That I may be enabled to fill the measure of my creation, I earnestly ask an interest in the prayers of all Saints.

This has been an eventful year to the church. I thank God it has not toadied to the world, nor stooped to wrong to secure favor from any. But God has given it favor with the Nation, and has exalted it above its enemies. And if it remains true to its mission, honoring the law of God and spreading the gospel to the nations of the earth, God will indeed exalt it above all things here below; and truly Zion shall be the head and not the tail, neither shall be trampled under foot any more; but the glory of God shall be seen upon her, and her light shall illuminate all nations, and the wise and the meek of all earth will flock to her standard, the truly noble shall feel it an honor to be members in the ranks of her humble ones, and great prosperity shall be within her borders. I am glad Joseph and his brethren have been to Utah in this eventful year. I have no hope that Utah's leaders will allow themselves to be benefitted by his labors there, but the church has done her duty in sustaining him there, and the honest among them will be blest and redeemed from their thralldom. The effect of his labors will not cease because he has left. The good work will go on; the leaven will spread until every pure minded man and woman has been brought under its divine influence, and will have burst off their shackles and stand free in the light and liberty of the gospel of truth, peace, purity, and love untainted by lust. I do not rejoice in Utah's calamity, on the contrary I mourn, with every right minded man and woman, that there is any just cause for her suffering. And I am

satisfied now that God would lift the hand of justice, and sheath the sword of his wrath if she would put away from her the unclean thing, return unto the Lord, and accept his servants whom he has sent unto her. But if she will not, God will not be mocked, but he will sweep away, completely, her "refuge of lies," until she is humbled in the dust and there is none to say "Why doest thou?"

I have been blest in laboring for the spread of the gospel. The Holy Spirit has greatly aided me in declaring his truth. My labors have been widespread, and ungrudgingly given. I have said but little about them in the *Herald*. In fact, I felt that I had but little to say, and I think it folly to crowd myself before the *Herald* readers without tidings. But I will say right here, that I do not find the world manifesting a very great desire to hear the gospel. I have many calls, but they come mostly from Saints who are anxious to have the gospel preached in their neighborhood. But when I go there, I find but few others who want to hear. It may be owing to my clumsy manner in presenting it; yet I try to tell the truth. Among the Saints I find a considerable degree of faith, but it is not always strong enough to produce the right kind of works. Desire to get gain, and keep it, is a ruling weakness with some, and the financial interests of the work are neglected. Testimonies are fine, prayers are many; but works are meagre and few. But there are noble instances of self-sacrifice, and by these the wheels of the kingdom are kept rolling. And between you and me, Mr. *Herald*, those noble, self-sacrificing ones will obtain the crown, and hear the glad "well done." I am not weary; see no cause for relaxing my efforts; can find no excuse for stopping, hence I shall plod on and struggle for the crown. May God grant to all Israel a happy new year.

Jan. 1st.—This is the first morning of the New Year, and I want to say that I endorse the letter of Bro. Stebbins in *Herald* for December 26th, 1885, and especially the portion where he urges the paramount importance of feeding the flock. God has wisely divided the work of building up his kingdom in these last days among his servants, and has ordained men for every duty; placed them in quorums, the names of which designate their several duties. He has also distinctly stated the duties to be performed by each quorum, and this fact convinces me that it is absolutely necessary for each quorum to perform the duties allotted to them, and hence every man is commanded to "learn his duty," that he may fill the office whereunto he is called. "Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect."—Doc. and Cov. p. 230, 297. The above shows the absolute necessity of every man working according to the pattern, and every quorum standing in the place which God has ordained it unto. It needs no further revelation to designate the duty and place of each quorum. It only remains for each quorum to stand in its place, and for every man to discharge the duties allotted to him. Then the work will spread and prosper. But when the quorums are jostled out of their places and

nored by any other quorum, then confusion reigns, unity is broken, peace is gone, and the thirst for power takes the place of the love of God; and then amen to the prosperity of the cause, it must languish and eventually die. We all love the cause. Let us all be willing to stand in our places, and be content to perform the duties to which God has assigned us, not thirsting for power and authority over our fellows, but working for the good of all. Then peace will flow like a river, we shall be cemented together in love, unity will be as a strong and high wall around us shielding us from the assaults of the adversary, prosperity will attend our labors, and God will smile upon his children, and reveal unto them the abundance of peace and truth. God grant it. Amen. C. DERRY.

PLEASANT GROVE, Utah, Dec. 31st.

*Bro. Blair:*—I sometimes feel like writing a few lines for the *Herald*, to give a somewhat brief account of my labors, but because of my inability to write in this language I generally keep putting it off, thinking that letters from those more able would be of more interest to the readers.

My labors in this mission have not been in vain. The Danish paper is a good missionary in this country, and it must be sustained. I hope the Scandinavian Saints will give me more aid in writing for the paper. Short articles from our missionaries on the principles of the gospel will also be thankfully received. It is quite a difficult work for me, being inexperienced and illiterate, to write such a paper and at the same time labor as a missionary in this field. The assistant Editor does not seem to think that he has any thing to do with it. But perhaps he has enough to do anyhow.

Since writing you last, I have preached in several of the settlements in San Pete and Utah counties, and have baptized six. We should have half a dozen or more Scandinavian missionaries in Utah now, and hope that next General Conference will return Bro. H. N. Hansen to this mission. He did a good work while here a few years ago. In some places the Brighamites did not like him so well, and the reason I have been told was, that they always came out second-best when having an argument with him.

Bro. Blair, you were right when last Spring you told me that this was "one of the best fields for experience;" but so far my experience in this mission has only served to strengthen me in my determination to follow in the footsteps of our Master, and to more fully appreciate the sacrifice that he made.

Respectfully yours,

PETER ANDERSON.

DECKERVILLE, Mich., Jan. 4th.

*Bro. W. W. Blair:*—I thought a few lines from this part would not be amiss. Our debate with the Rev. Mr. Staples of Oil City, Ontario, is over. We put in nine nights in all,—seven on the Reorganized Church of Latter Day Saints and two only on the Methodist Church. To my mind it was a grand success. Many of the people who were so prejudiced against the Saints, and would not come out to hear them preach, came to the debate; and I tell you they heard the gospel after all. I think when we started with it, that there were fully three quarters of the people opposed to us; but when it was over I feel sure it was just the reverse. Three were baptized

during the debate, and after it was over several said they were almost persuaded. Four or five told me that they intended to investigate the doctrine more fully, and believed they would yet obey the gospel. I received many invitations to "Come and have tea with us;" "Come and stay with us over night;" "Be sure you give us a call before you go home," &c.; and that, too, from members of the Methodist Church. One of the members of that faith said to me before I left, "I'm done with the Methodists forever."

Some times when I would stand and converse with some one of the congregation on the subject under discussion, (perhaps before meeting or after), the minister would sometimes crowd right in between us, and say, "Say, you are not swallowing down that trash, are you?" Some would say to him, "Why, its plainer and plainer, every night," etc. During the third night of the debate, the Rev. said, "I'll know next time who I am signing papers with. I'll never sign papers to debate with a Latter Day Saint again. I'm sick of this debate," etc. And when all was over, "I'm done with him (Cornish) forever." Mr. Staples acted very well all through the debate, with the exception that (as Bro. H. C. Smith says) he had to "sing that old song" a little, and would also misquote a little, and mistify it a little after it was quoted, etc.; as for example, Isa. 29: 11, "And the vision of all is become unto you as the words of a book." "Now," said he, "it is not a book, but *as* a book," etc. But there is no stop there; it reads, "And the vision of all is become unto you as the words of a book that is sealed." That shows that it is a book, but it is as one that is sealed. He cavilled about the baptism of little children mentioned in Book of Mormon, page 540, and of Emma Smith's being required to quit work, etc., (Doc. and Cov.) But when we would explain this to the audience it would all turn to our good, and to the honor of God.

It was agreed upon, before we debated, that we should occupy *at least* two nights on each proposition. The Latter Day Church stood the storm seven nights and came out shining, but we could not get them to stand the racket over two nights. I had everything arranged before me, necessary to be discussed, in a work I am getting up. It was not so handy in the manuscript form as it will be when it is printed in book form. When this book is published, it will be one of the best of books for any one, especially in debate. It will be a sort of synopsis of the scriptures; passages treating on the same subject in the different parts of the Bible will be brought together and arranged in rotation, so that the reader can read the many proofs one after another. Book, chapter and verse, will be printed to show where such passages are found, together with other references, etc. I have arranged in that way the first principles of the gospel, Book of Mormon, the God-head, Soul question, Sabbath question, etc. I have over fifty subjects now arranged, and will soon have it finished, and have the type setter at work. Bro. H. A. Stebbins, myself and other Elders, talked this matter up about ten years ago, but somehow it fell through. At the time of the forest fire in 1881, I had it nearly completed, but my books and papers were all burned. Since that I have it about ready for the printer. I have spent years of my spare time over it. I know it will be a great assistance to all both in and out of the church.

The work in this district is onward. Several are coming into the church, and others are believing, and but few if any, going out from us. During the year now past about seventy-five have been baptized and confirmed, and are rejoicing in the same.

I look for good to come from that *servant who is at his work* amongst the erring ones in Utah. And I believe and feel sure that at the next General Conference, or in the near future, further instructions will be given through his servant concerning the quorums and the work in general that will redound to the glory of God and the onward spread of his work on the earth; to that end, my brethren, let us pray, and prepare ourselves to accept it and act accordingly. I am in the faith. JOHN J. CORNISH.

No. 15 Broad St. DOWLAIS, Wales,  
December 21st.

*Dear Bro. Blair:*—The good work is beginning to move onward a little here. It is like a dawn of day on us in Wales, because for many years the work has been at a stand-still, and worse, going less through deaths and other causes. In 1884 there was not one baptized in the mission. What a sad report. But thanks to our Heavenly Father, seven have been baptized this year, and signs of more following. Four at Cardiff, two at Morryston, and one at Ogmere. We have reprinted 5,000 tracts called *Crefydd Bur*, (Pure Religion). In our semi-annual conference, October 25th, the brethren manifested a determination to renew their labors, and to distribute the tracts everywhere. November 15th, in company of Elders J. R. Gibbs, Wm. Morris and J. Lewis, I went to Cardiff at the request of brethren that came there to live from Nottingham; one a Priest the other a Teacher. We ordained the Priest an Elder, and the Teacher a Priest, and confirmed three that were baptized there. Then we organized a branch of seven members, to be called Cardiff Branch. Elder W. A. Webberly was chosen President, and George B. Cope Priest of branch. We had an excellent day there. The Spirit of God so powerful there, made us all feel happy. December 13th we had a real good district conference at Merthyr. These are the reasons why we think we shall have better times in Wales. May God grant it, is the earnest desire of your bother,

THOMAS E. JENKINS.

KANSAS CITY, Mo., Jan. 5th.

*Elder W. W. Blair:*—I have met with quite good success here in Kansas City in reaching the ears of the public. Four weeks ago I was summoned as juror in the Criminal Court, and opportunities have been presented so that nearly every day I have had the privilege of expounding the doctrine of Christ to those who never heard it before. Last Wednesday Bro. E. L. Kelley was here with me, and he struck hard in the right place. Bro. Kelley also preached here and at Independence and Armstrong. His counsel was well received, and will no doubt result in good.

The Saints here are at work building a house of worship, a great necessity. I have preached two Sundays on the street, at the Public Square, assisting Bro. Tankard, president of this branch. Hundreds of people gathered around us, and some received the truth with joy. Now the cold weather prevents us in that direction, but we will

make an especial effort in the Spring. I have been preaching at other points in the district, and as a whole the people here are not very anxious to hear the truth; but if our field is poor soil, we will plow the deeper and cultivate the oftener, so as to raise the best crop we can, and be content. Many of the Elders are doing the best they can. I have no flattery for you or the *Herald*, but I feel perfectly satisfied with the onward march of the Church.

I remain as ever, your brother in Christ,  
F. C. WARNKY.

AVON, Mont., Dec. 28th.

*Bro. W. W. Blair:*—I have been a subscriber for the *Herald* and *Hope* for sixteen years, and during fifteen years of that time I have lived in Montana, and have seen only two of our Elders in that time—Elders Brand and Clapp, two mighty men in word and deed. There is great opposition to all parties bearing the name of Mormon in this county, as there are Josephites, Brighamites, Cananites, and others in these parts. So you can perceive that the *Herald* and *Hope* have been our anchor, sun and guide. Were it not for them, myself and my little ones would have been adrift, or would have been wrecked on the rocks. Though not zealous in the good cause, yet my hope is there. I trust that I have not brought reproach on it. Hoping that I am worthy of fellowship, I am yours in the one faith,

I. R. PRICE.

## Communications.

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

### SHALL THE UTAH ELDERS OCCUPY OUR CHURCHES

THIS seems to be a question of some importance just now; and as that which has appeared in the *Herald* heretofore, on this topic, has seemed to suggest an even swap; that is, you occupy our churches and let us occupy yours, the writer thought a few suggestions might not be out of place.

In the first place, it is not an even set off, because of the marked difference between the two organizations in point of morality. For if they teach polygamy, and that too by our consent, and in our own houses, (either houses of worship or private houses), then we not only make ourselves parties to some extent, in teaching against the "law of God" but likewise against the laws of the land. For as the law forbids polygamy and its kindred evils, (blood atonement for instance), it certainly does not contemplate that any should be allowed to teach those evils. As for instance it would seem poor policy for a city council, to allow the public halls in the city to be thrown open for men to lecture in, and try to prove to the people that it is right to steal, to rob, and to commit murder, and then complain that somebody had committed either one, or all of these above crimes, and that they must be punished. It would seem in order to be consistent, if they allow the teaching, then allow the crimes committed also, because one is just as certain to follow the other, as daylight

is to follow darkness. We are not making the distinction between the two laws here, as though one is not as sacred to us as the other, because they are both bound together to us, as a church, by the word of God. We ought therefore to walk so far above that which says "thou shalt not do," as to have no effect upon the steading of our gate. Then to allow teaching in our churches that pretends to evil is equivalent to encouraging that evil. Where is the true Saint that would allow polygamy taught in his house—before his wife and daughters, (because it has been known to take both). If there are any who claim to be such, let them stand up and be counted. But not only because some of the house-hold may be led astray are we to forbid it; but, as we have shown before, we should exclude it from principle. Why! say some, I'm as good a Latter Day Saint as any body, and I would allow it in my house. Hold on gentle reader, tread lightly, we are now on dangerous grounds, pit-falls on the right and left. Perhaps your zeal has got the start of your knowledge, you have failed to learn that "evil communications corrupt good manners." Or perhaps you have been to Utah, but stood a little one side when the elephant passed, so you could get a good look at him, and saw he wasn't white, and with you there's no danger. Haven't you any daughters? and have they had the knowledge and experience that you have had? And if no daughters of your own where do you find it written that your Christian sympathy, and if need be protection should not extend to others children as well as your own? Then if not in our private houses, why in the churches dedicated to God's service; for "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 9-11. And hence accessory to the crime. And if it be a criminal act in the eyes of the law of the land, then so much the worse.

But says one, if we exclude them from our houses of worship, then they will exclude us from theirs. So they may; but remember that when brethren Briggs and McCord first went to Utah and to Brigham Young, he refused us permission to preach in any of their houses, and from that time the decree has gone forth, and has been re-confirmed. So that our letting them into our houses, would make no change. But it is not for this reason that the writer would exclude them, but as said above it is from principle.

Is it contemplated in the word of God, that we should open our houses for all kinds of teaching, in order that they may open their houses to us? If so—then let us go to the robber's den, and to the different brothels, and say, open to us, that we may teach you our doctrines; and we will open to you our houses, and places of worship, that you may teach us your doctrines.

But, reader, you say that's too strong. They, the Utah people, profess to worship God as well as we; and why not let them in. To this we will say, and I hope with deference to the opinions of others, and with a desire to reclaim the erring, that it does not make any difference by what name you call it, whether righteousness or devilry, if the result is the same, it's all the same to me. No! there is no need to compromise our good name. When our first Elders (above mentioned) went to Utah, there seemed to be but one house open for them, more have been opened since, and more will be opened still, so that those who make themselves worthy may be reclaimed.

Some may say let them in, but forbid them to preach polygamy, blood atonement, etc. But if we do this, then who can tell the difference between us and them. Did we not hear through the *Herald* just recently from one of our missionaries in Utah that he had heard one of their Elders preach, giving the scriptural evidences in favor of the "choice seer's" mission, and that he could see no especial objections to it, then, if he couldn't, who could. The same will apply to faith, repentance, baptisms, laying on of hands, resurrections, necessity for authority to preach, etc., etc. So that if we confine them to these, well may the world's people say, "Ha! ha! we knew you were all the same, because we have never known of a disreputable character, making often and continued visits to a house, without the household, or some member of it, being disreputable also."

The congregations in the several churches throughout the country, as well as in our own, are made up largely of females—many of whom are young and tender in years, none of whom want to hear polygamy preached, and to admit it in our places of worship would not only drive them from the same when it was preached, but they would get disgusted, because of it's being allowed, and stay away altogether; and who could blame them.

And if our doors are opened with a kind of a half invitation to come and occupy, what is to hinder the Utah Church from planting an Elder in Council Bluffs, Omaha, Nebraska City, and all the principal cities and towns throughout the United States, Canada, and elsewhere, where we may have churches, to occupy them, say, Sunday afternoon, and different nights through the week. Well you say nobody would go to hear them, and they would soon leave. Let me tell you there would be enough go hear them to make a laughing stock of us. Don't numbers of preachers of different persuasions try to convince their followers that we are all one and the same church, and we are only constrained from the evil practices above referred to, through fear of the law.

The fact is, the line of difference must be drawn somewhere and that too by us. And as we are forbidden to allow anything that is "unclean" to enter the Temple when built in Zion, we had best begin with our present houses of worship, (for are they not dedicated to God's service as well as that will be) so that we will be in good



practice by the time the temple is built. Because they have already polluted the Lord's holy grounds, ordinances, charters, and holy words which he has given them, even in the temple, at Nauvoo, before its completion, and would no doubt have polluted that had it been completed; and I will venture to say that they will pollute any and every church that they are allowed to occupy any considerable length of time. The above restrictions will apply to no other church organization, or that which pretends to be a church organization, from the fact that there is none other, within our knowledge, that pretends to palm off any of those "wicked abominations" (if they should have any), as a part of their religion. Neither will it apply to any other faction of the church that does not teach the above practices.

Now, with all good feeling, and for that which I consider to be for the best interest of the church, that she may become "Fair as the sun, clear as the moon, and as terrible as an army with banners," I subscribe myself to the *Herald* readers in bonds of fellowship.

J. C. CRABB.

LITTLE SIOUX, IOWA, Dec. 22d, 1885.

#### NATURE.

How beautiful are her productions, how ample her provisions. She presents a combination of the useful with the beautiful. Her works are an index to the nature and character of God. Her smiling face reflects the intelligence of the benign Creator, and animation and life power are depicted in her lovely form. Clothed with simple but rich drapery, her grace is equalled by none, while the blushing rose bespeaks her modesty and sterling worth. With cheerfulness she toils the livelong day, and when her king, clothed with regal splendor, bows to kiss the western horizon, she spreads her sable mantle o'er the earth, and folds her children in the arms of morpheus. She is a teacher of the wise and appreciative, and her infallible precepts cite our attention to the Higher Power. Her lessons are varied, and adapted to the capacity of great and small. She clothes the sublimest truths in the garb of simplicity, and grand eloquence is her crowning virtue. She is kind and considerate, and offers rich reward to those who obey her just laws, but plies the rod to refractory children. Though gentle, yet firm; and her charity does not rob justice. She teaches wisdom, love, justice, mercy, patience, temperance, and every other principle by which the universe is upheld, and equipoise is preserved.

Is not loud or demonstrative in her labors, but goes about with gentle, yet firm tread, and accomplishes her work with ease, grace and skill. She is the greatest economist, and cleanly in all her habits. In literary attainments unexcelled; as she has written a volume, the extent of which none but the Infinite can know. Progressive by nature, never idle, but always doing good; and her works never cease. In fact one whose examples we may well emulate. It should be observed that she teaches chiefly by *example*; that

honest labor well performed constitutes her mental and moral precepts. In all her works, are deftly blended the beautiful with the substantial, or necessary. The sturdy oak, while its chief or prime object is, perhaps, to shield man and beast, in more ways than one, from inclement elements; yet it performs an additional and important function in beautifying earth, thus pleasing her children with a display of the beautiful and grand. The towering pine, the graceful elm, the weeping willow, the bright leaved poplars, all present a combination of the useful and beautiful, serving to instruct us in relation to the character of Deity, and to inspire our hearts with reverence and filial devotion to him who is the fountain of wisdom and the gracious donor of every good.

Symmetry, beauty, and usefulness are the Divine impress upon every product of nature. Should we allow her to become, in part, our preceptor, and were we to follow her examples, we would become wise in thought and conversation; diligent and untiring in honest and useful labor; cheerful, loving, kind and generous to all, and true in every respect to ourselves, to others, and to God.

Wearied with my toilsome journey,  
'Neath the friendly shade I stood;  
Pensively I gazed around me;  
Some useful lesson then I wooed.

The mockingbird with mimic warble,  
The oriole in gorgeous hue;  
Made melody in field and forest,  
Gave sweet enchantment to the view.

The floating clouds in air suspending,  
The shining sun with golden rays;  
Alternate light and shade thus blending,  
To cheer the heart, inspire our praise.

The busy bee with honey laden,  
Swift to his home his burden bore;  
The stalwart youth and graceful maiden,  
Passed gently by in search of lore.

From distant hills came cattle—lowing,  
While borne in air the anvil sound;  
The gentle dove with mournful wooing,—  
All nature with her notes resound.

And thus I saw that cloud and sunshine,  
That pleasure's smile and labor's frown;  
With merry laugh and sad emotion,  
All serve in turn our lives to crown.

"Who, then," I cried "shall be our teacher?  
Who then in truth our feet shall guide?  
Nature shall be our silent preacher,  
And Nature's God our joy and pride."

G. S. HYDE.

#### SPIRITUAL REVERIES.

God commanded Moses, saying, "Put off thy shoes from thy feet; for the place whereon thou standest is holy ground." Now if Moses could not enter into the presence of God with unclean shoes, how can we expect to enter the holy of holies with unclean hands and impure hearts—without an entire sanctification and purification from all our sins and follies. There goodness, love, justice, and mercy reign supreme. The very atmosphere is hallowed by holy thoughts and aspirations—hallowed by the presence of God, of Christ, of angels, and of just men made perfect. If we would enter, we must be in possession of those attributes which characterize the children of the Great

King. In order to be a possessor of these graces, we must cultivate all the higher and nobler powers of our nature, and a harmonious action of all the faculties of our being, mentally, morally, and spiritually, will enable us to attain unto a high standard of Christian excellence, and a perfection of character that will necessarily in the gospel constitute us a child of God, and therefore a subject of that kingdom. Like the gushing of the stream from the mountain-side that wends its way forth until it reaches the great ocean beyond; so the desires and aspirations of the soul, the great underlying current of our lives will go out and beyond, until it reaches the great ocean of eternity.

The cause is onward, and in order to keep pace with its onward march and the ever hurrying tide of events—we must be up and doing, gird on the whole armor of faith, and fight manfully, fearlessly and bravely. A brave soldier is one who has faced death in the hottest of the fight, and fiercest of the battle, amid the canons roar and shower of shot and shell. He marches to victory or death. However stormy the heavens, or dark the clouds, or repeated the failures, let us arise in the strength of God and press on. The light of hope gleams through the mists and shadows; and in the language of inspiration, the church shall yet come forth "clear as the sun, fair as the moon, and terrible as an army with banners." She will yet become a power in the land that will be felt to earth's remotest bounds. Oh! what a shout will go up, what hallelujahs rend the air, when triumphant and victorious she goes forth to meet the king. Let the rocks and rills, the brooks and hills, take up the glad refrain and echo and re-echo the glorious strains: "Peace on earth good will to man."

No more the burning tears shall course down the pallid cheek, or wasting disease wreck and torture our physical frames. No more midnight watchings beside the couch of the dying until "the boat-man cold and pale" comes to take our loved ones o'er the "mystic river." Death is swallowed up in victory.

LIZZIE M. WOODWARD.

JONESPORT, Me., Dec. 12th, 1885.

#### A DIALOGUE.

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCH OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINTEXT AND ELDER D.

PART NINE.

DOCTOR T.—Well, Elder; if you have rested sufficiently since your long conversation yesterday about the "seed of Joseph" and "the promised land," I would like to renew the subject; for to me it is interesting. And while I am not converted to your views, I confess myself unable, so far to refute your arguments, or overturn your position. I think you stated that the next subject would be the evidence of the truth of the Book of Mormon, drawn from its contents; but I am more interested in knowing what our Holy Bible says about the matter. At present you have only

treated of what you call "Joseph's land," and have endeavored to show that this Western Continent is that land; (and indeed, it answers that description given by Jacob and Moses); and you have made out a pretty clear case, from your golden bible, that Joseph's seed went from Jerusalem to that land about 600 years before Christ, in fulfillment of Jacob's prediction that "his branches should run over the wall," and also of the declaration in Ezekiel respecting the "tender twig" being taken from "the highest branches of the high cedar," and planting it "upon an high mountain and eminent," which mountain, you say, is Joseph's land, or this Western Continent. Now before I can have implicit confidence in the testimony of the book which you claim to be divine, I must be convinced that such a record was promised, or at least referred to, in the "Book of books," hence I request you to bring scriptural proofs that I can accept.

ELDER D.—I gladly respond to your wish, and will proceed at once to bring Biblical evidence that such a book as the Book of Mormon was to come forth. But permit me to remind you that, as God gave the name of Israel to Jacob, and as Jacob by divine guidance placed that name upon the sons of Joseph, so Joseph's seed were called Israel; and as Ephraim was to be the greater, and as the Lord says, "Ephraim is the strength of my head." (Ps. 60: 7), the name Ephraim often refers to Israel, and the name Israel to Ephraim. Moreover, as only a small remnant of the house of Joseph came to this land, as indicated by the words—"a tender one"—which may mean one family, or at most a small company, the main portion of Joseph's seed remained behind, and shared the fate of the other tribes. Again; it does not follow, nor does the promise indicate, that all of those who are brought to Joseph's land shall be faithful to their God, any more than the balance of Jacob's seed. But their sinning will not weaken the evidence that God called them out, placed his name upon them, and led them to their promised possessions, any more than the rebellions of the whole house of Israel proved that God had never chosen them, nor brought them out of Egypt and established them in the land of Canaan. The fact of their unfaithfulness only proves the weakness and deceitfulness of the heart of man, and his liability to go astray from his Maker. Let it be understood, then, that the name Ephraim, is not confined to the descendants of those who came to this continent; but that it may and does refer at times to the seed of Joseph elsewhere. Hosea, in speaking of Ephraim in general, says;—"My God will cast them away because they did not hearken unto him; and they shall be wanderers among the nations." (Hosea 9: 17). This is true of all Israel. Therefore it will be no wonder if the particular seed of Ephraim are found among the Gentiles as well as the other tribes, and as Hosea further says—"He hath mixed himself among the people," (Hosea 7: 8), it is probable they have mingled with other nationalities, or at least that they may be found among them.

T.—Candor demands that I admit you have presented the whole of the subjects of which you have treated, in a much better light than I had supposed possible, and although I set out in this conversation as a teacher, I have been the one taught, and am desirous of hearing more. But, although driven by fair and candid reasoning from every position I have taken, I am not yet convinced of the divinity of your claims; for I conceive it possible for one to defeat another in argument while the victor may be far from the truth in the majority of his claims; and I can not think of yielding to claims of divinity, the evidences of which I can not see.

D.—I honor your resolution. If there is any time when a man needs all his manhood, it is in the investigation of truth or error, so that he may have the moral courage to denounce wrong, and acknowledge the right. The man who bows to another's opinion, or *ipse dixit*, without being convinced that it is truth, is hardly fit for the kingdom of God. But to our subject. From Hosea we learn that God had "written unto Ephraim the great things of his law, but they were accounted as a strange thing." This was seven hundred and sixty years before Christ. And Isaiah, speaking of Ephraim, and of his departure from the Lord, asks, "Whom shall he teach knowledge? And whom shall he make to understand doctrine?" Then he answers,—“Them that are weaned from the milk and drawn from the breasts,” and he gives his reason as follows,—"For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." (Isa. 28: 9, 10). And while showing the necessity for this continued instruction, he says, "But the word of the Lord *was unto them*, precept upon precept," etc., "that they might go, and fall backward, and be broken, and snared, and taken." (V. 13). This was because they were *rebellious*, and would not hear nor obey the word of the Lord. If, as the prophet shows in verses nine and ten, it was necessary "for precept upon precept" to be given, and as the whole language implies, to be given *continually*; then, as the Lord has taken a portion of the seed of Joseph out from among the rebellious and planted them in the land promised to Jacob and given to Joseph, does it not follow as reasonable that He would reveal Himself unto that portion, that they might learn the knowledge of God and understand doctrine; and that they might have that knowledge continually?

T.—Your conclusion is correct, if your premises are right.

D.—Ezekiel says,—“The word of the Lord came again unto me, saying: Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou

not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hands of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.” We are told by the learned, "It was customary in ancient days to write upon parchment, and roll the same upon sticks;" and also "on the inner bark of trees." It matters not what material it was that Ezekiel wrote on, his writings represented two distinct *records*,—one of Judah and one of Joseph. And these records were in the hands of the tribes to which they belonged, respectively, the record of Judah in the hands of Judah, and that of Joseph in the hands of Ephraim. It can not be successfully denied that the Bible, comprising the Old and New Testaments, is the stick of Judah it having come down to us through that channel. But until within the last sixty-five years, nothing has been heard or known of the stick, or record, of Joseph. And since that time, *only one record* has made any claim of that nature, viz., the Book of Mormon; and this claim has been made solely through a youth, destitute of learning, he being scarcely able to read, and consequently ignorant to a very great extent of the contents of our Bible, with limited means of information at his command, and hence unlikely to conceive the idea of foisting an imposition upon the world, and especially such an one as would demand a great deal of erudition and a thorough acquaintance with the Bible in order to make his production harmonize in every particular with that record chronologically and doctrinally as the Book of Mormon does. In fact, the agreement of that book with the Bible proves that its author, or authors, had a more perfect knowledge of the truths contained in the Old and New Testaments than all the learned divines of Christendom have displayed during the last eighteen centuries. This is indisputable evidence that Joseph Smith was but an instrument in the hands of a *higher power* than uninspired man.

T.—This is the first time I ever heard that the Book of Mormon had any claims to being a learned work. I have not read it, but I have always heard it spoken of as being a very illiterate book, abounding with errors in its grammatical construction, and very meagre in its style.

D.—If true and solid learning consists only in a mere acquaintance with letters, and the skill to artistically arrange them, and also of the utterance of high sounding forms of speech, then I admit the Book of Mormon is deficient, and so, in a great measure, is our Bible. But if solid learning consists, as I claim it does, in a thorough knowledge of the highest and grandest of truths, the revealed purposes of the great Creator of the universe, together with his dealings among the children of men, then, sir, the Book of Mormon stands second to no book known to the world, not even the "Book of books"

which we all revere. It is in perfect harmony with the Bible, pure in its principles, plain in its diction, and in every sense adapted to the capacity of the lowest among men, while the mightiest of minds may revel amid its great truths and find ample room for their utmost capacities. Like the Bible, it is a treasure house of knowledge that seems inexhaustible. And here let me add, that its plainness, and the meagerness of style are evidences of the divinity of its origin. Had it been an imposition, its author would have imitated the style of the age, in order to adapt it to the tastes and ideas of the world in general; and the precepts it taught would have been largely in keeping with the sentiments of the day.

T.—There is considerable force in your statement. Impostors either seek to create a public sentiment, or what is easier, and more likely to be the case, to pander to the sentiment that already prevails. Have you any other scriptures that seem to point to this book? I confess I am anxious to learn all I can.

D.—Isaiah in his 29th chapter, after pronouncing a woe upon Ariel, or Jerusalem, foretelling its destruction; and, at the same time telling what shall be the fate of all those nations that fight against her, he calls upon all those that do iniquity to stay themselves and wonder; declaring that "they are drunken but not with wine, they stagger but not with strong drink. For behold, the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as *the words* of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; And he saith, I can not, for it is sealed: And *the book* is delivered to him that is not learned, saying, Read this, I pray thee; and he saith I am not learned." After describing the state of the religious world at the time when this general destruction of "all that fight against Zion and that distress her," shall take place, the Lord says, "Therefore, Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. \* \* \* In that day shall *the deaf hear* the words of the book, and the *eyes of the blind* shall see out of obscurity and out of darkness." Here we are brought face to face with a book; and this book claims to be "the stick of Joseph which is in the hands of Ephraim." And the fourth verse of this chapter will give us a clue to the origin of the book; "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, *out of the ground*, and thy *speech* shall whisper out of the dust." There is no uncertain language here. For so surely as the ancient covenant people of God were brought down, so surely was their voice—or their words—to be heard out of the ground. Now, Sir, in all the centuries that are past, the world

has heard of no such event having transpired; and when the learned world have been questioned as to the meaning of this prophecy, they have learnedly declared it was one of the hidden mysteries of God; and they were right so far as their power to solve the problem was concerned, and it must have remained a mystery had not the Almighty broken the silence in these last days and taught knowledge to one that was as one just "weaned from the milk, and drawn from the breasts." (Isa. 28:9). Then it was made plain that the righteous among the chosen people had written the word of the Lord, and in their zeal for the Lord of Hosts, and the welfare of his children, they had hidden it up; and the words of the righteous on this continent, with many of the words of the righteous on that continent, now "whisper out of the ground," "the deaf hear the words of the book," and the eyes of the literally and spiritually blind have been enabled to "see out of obscurity and out of darkness." Remember, they were "to speak out of the ground." We talk of the prophets and of Jesus and his apostles speaking to us, *i. e.* they do so by their words being preserved and handed down to us. In this way many of the sayings of the prophets in Jerusalem as well as the prophets on this continent speak. Their words having been written and hid up in the ground, and thus preserved, they come forth in the due time of the Lord. The Psalmist gives us light on this subject: "Truth shall spring out of the earth, and righteousness shall look down from heaven." (Ps. 85:11). What a strange statement! It is equal to the one that says, "Thou shalt speak out of the ground." How could it be fulfilled? It is not enough to say, "It is one of the mysteries." It has a meaning. We know how righteousness can look down from heaven; for we have many instances of that in the sacred record; but, how shall truth spring, or come, (as is the literal meaning), out of the earth? It must first be placed in the ground. The Book of Mormon solves the problem; it contains the precious truths of God; it was written by holy men, and then hidden up that it might be preserved for generations yet to come, when God should "do his work, his strange work; and bring to pass his act, his strange act." (Isa. 28:21).

T.—Is there any time set, or are there any events mentioned in connection with the "springing forth of truth out of the earth," the coming forth of the book, and the union of the stick of Joseph with that of Judah? If those three passages refer to the same record, the time mentioned, and the events connected with its coming forth, must agree, or else your argument is faulty.

D.—Let us see. We will begin with the 85th Psalm. The Psalmist acknowledges the favor of God toward Israel in the past, and he prays that Israel may be turned again to the Lord, and that his anger may cease from them; after which he says,—"I will hear what God the Lord will speak, for he will speak peace to his Saints; but let them not turn again to folly." Then, as if wrapt in inspiration in answer to his prayer, he breaks forth in prophecy,

—"Surely, his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall *spring out of the earth*, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and *our land* shall yield her increase. Righteousness shall go before him; and shall set us in *the way of his steps*." One event connected with the springing forth of truth out of the earth, is the commencement of the restoration of "the land" of Canaan to her ancient fertility and glory. Another, which must eventually follow, is the final gathering of the Jews to that land; and, thirdly, the coming of the Lord, as is foreshadowed by the words, "Righteousness shall go before him and set us in the way of his steps." Righteousness went before him at his first advent; but the Jews would not then be set in the way of his steps, neither did fertility follow, but marked barrenness of the land, rather.

But before all this shall be accomplished, truth shall spring out of the earth, and righteousness look down from heaven." We turn again to the 29th chapter of Isaiah. After speaking of the siege of Jerusalem, and the judgments to be poured out upon the enemies of Mount Zion, and his reference to "the book," the emptiness of the pretended worship of the Lord, he then refers to the "marvellous work and a wonder" which he will proceed to do, and of which the following is undoubtedly a part, which evidently refers to the restoration of the holy land and the establishing his people thereon. He says: "Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? In that day shall the deaf hear the words of the book and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Then, referring to the oppressors of God's people, he says,—"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity shall be cut off." We know this latter event will not be until the Lord Jesus is "revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ." Thus we find that Isaiah agrees with the Psalmist as to the time and the events connected with the coming forth of the book. Let us question Ezekiel. In his vision of the valley of the dry bones, the burden is the restoration of the whole house of Israel. And immediately after, and connected with the prediction of the union of the stick of Judah and the stick of Joseph he says,—"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two



nations, neither shall they be divided into two kingdoms any more at all." He then closes the prediction thus,—“My tabernacle also shall be with them; yea, and I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.” Now, as this condition of things has not yet been brought about, it yet must be; for “God is not a man that he should lie.” But before this comes to pass, “the stick of Joseph” is to be revealed; a “book” is to come forth “from the ground;” “truth shall spring out of the earth.” This event is decreed in the order and economy of the allwise and unchangeable God. No man has produced such a book except the youthful Seer of Palmyra. He has, and he must have been directed by the inspiration of the Almighty, or he could not have known those great and momentous events which, although revealed in God’s word, were hidden from the eyes of the learned and worldly wise. Much less could he have translated the record from a language long since lost and had it harmonize so beautifully and perfectly as that harmonizes with the Old and New Testaments. Again; as a result predicted from the coming forth of the book, “The meek do increase their joy in the Lord;” “The *poor* among men are rejoicing in the Holy One of Israel;” while “the terrible ones” and “the scorner” hold them in derision, and denounce them as fanatics, false prophets, &c.; and yet this even increases their joy; for in it they see the fulfillment of God’s holy word. Moreover, the Jews are beginning to return to their own land, and that land is regaining its ancient fertility. The former and latter rains are returning, and thus the Lord is doing a “marvellous work and a wonder,” according to his word.

T.—I admit, and it has always been admitted by commentators, that the passages of scripture quoted by you were hard to understand, and that it was not known to what events they had reference; but is it not possible that some shrewd, cunning mind, while reading these passages, might conceive the idea of weaving them together; and, as they mostly favor the idea of a book hidden up and apparently coming forth at some time, would it not be an easy matter to conjure up the finding of hidden records, translating them out of some unheard of language, and pretending that such production was the book referred to in the divine word?

D.—I will not say it would be absolutely impossible; but I do say it would be very improbable, for the following reasons. These passages are not found together in one chapter, or even in one book. If they had been, that fact might have suggested such an idea as you refer to, had not the idea of any more sacred books or writings coming forth, or being in existence, been in direct opposition to the sentiments and teachings of the whole religious world. But the fact that the whole world denounced the idea of any other sacred record being in existence, or to come forth, would render your suggestion a very im-

probable one, and certainly one not likely to have originated in the brain of an unlettered boy. The passages that treat of the coming forth of this book are found in different parts of the Bible; and the reader of that book must be a very studious one, and possessed of a remarkable memory, whose mind would be called to see the near relationship of those passages in spirit, and the events connected with them, unless called to notice the same by a prepossession of ideas in harmony with the events connected in the word with the coming forth of such a record. And, as we have shown that none had any thought of any other record than the Bible; and still further, that with the open Bible in their hands, the Christian world entertained no thought of the literal gathering of the Jews. The Jews were denounced as the forsaken people of God, to whom forgiveness could not come; and their idea of their gathering again to their own land was treated with scorn. Hence it is not likely that any impostor would have made any such claim as is made for the Book of Mormon. The object of his imposture would be rather to make gain out of the credulity of his dupes; therefore he would adapt his imposture, as near as possible, to their tastes and traditions. The Book of Mormon comes forth in direct opposition to the popular, and world-wide doctrine of “No more revelation;” and it teaches that it is a harbinger and “messenger” before the gathering of the Jews to their own land, which gathering the whole world scornfully denied, or ignored, at the time of its coming forth; and even now a very few are willing to admit; and those few have been compelled to believe in that gathering from the logic of events that are daily transpiring in fulfillment of the testimony of the very book they despise. Hence your suspicion of imposture is not well founded. Moreover; the book claims to immediately precede the second coming of our Lord; yet at the time of its coming forth not a church was found in christendom which believed in the literal appearing of our Lord Jesus Christ; but all declared that coming would be purely spiritual and all explained that event differently; some making him to come at the time of conversion of souls, others at death, others only at the final day, or last judgment. Few, if any, believed that he would come literally to reign over all the earth as “King of Kings and Lord of Lords,” yet there is no subject more plainly treated of in the holy Scriptures, and it forms a great part of the burden of the Book of Mormon. Thus, the events connected with the coming forth of the book, and those that were to follow it, are plainly written in the Bible, and are transpiring daily around us, bearing testimony of the fact that the Book of Mormon is divine.

T.—Does it not seem reasonable that, if such a book was to come forth, that when it did appear it would be brought about in some public manner, and with such circumstances surrounding it as to make it evident to all mankind that it was the book spoken of, and that it was divine?

D.—What may appear reasonable to

you, may not have been wisdom in the mind of God. But if you can show that such has been God’s method of dealing with mankind in the past, I will admit that he would adopt the same course to-day. Let us see. How many of those living just prior to the flood heard the voice of God declare to Noah that he was about to drown the world, and also command him to build an ark? That event affected the whole human family for good or evil. Would it not have been likely to have saved myriads of lives if they had had positive evidence of what was to take place instead of the single testimony of the despised and hated Noah? Have any who were immediate survivors of the flood told us of the facts, and left their testimony to the world of that stupendous event? None, not even Noah, has given us one scrap of evidence; but Moses, who lived near one thousand years after Noah, tells us of the flood and all that is known about it. This event is one of the great bones of contention found in the Bible; but you accept the statement from Moses’ lips, yet there is not the scratch of a pen to tell how Moses obtained the particulars, whether it was discovered by men of science, handed down in history, or revealed to him from heaven. Again, this Moses tells us that God gave unto him two tables of stone containing the law which was to govern Israel; and, that this law was written by the finger of the Almighty. What evidence does the world possess to-day—what evidence did Israel have—that these tables of stone were not Moses’ own production, and that the writing was done by an engraven tool in the hand of Moses? One more event out of hundreds that the world has received upon the testimony of very few witnesses, and we have done. I will pass over the birth of Christ and all the angelic visitations and miraculous works connected with it, and come to his resurrection. It is written that after he was crucified and laid in a strong tomb carefully guarded by Roman soldiers, and having a seal set upon the mouth of it, that he arose again, on the third day after his burial. Upon whose testimony are we to believe this astounding and entirely unheard of event? Just six Bible witnesses tell us that Christ is risen. Not another Bible witness has given a scrap of evidence that is known to the world of this great and stupendous fact. And, be it remembered, all those six witnesses were *his particular friends*. Not a foe—not even a disinterested friend—has said any thing about it that we know of. Yet we accept these statements as histories of living, real, substantial facts,—facts upon which the fate of a world depended; upon which the fate of a nation depended; and the last a fact upon which the eternal destiny of all mankind depends! And it is written, “He that believeth, and is baptized shall be saved and he that believeth not shall be damned.” If then our salvation depends upon our acceptance of the facts stated, and presented to us upon the evidence of so few, who shall dare to say that we shall be justified in rejecting the Book of Mormon because, forsooth, it comes with the



simple testimony of an unlettered boy, coupled with the solemn assurance of three men of honest repute declaring they had seen and handled the plates, that an angel of God had shown them the plates, and that the audible voice of God declared the divinity of this record to them? But this is not all, for eight additional witnesses testify to the reality of these plates, who state that they saw and handled them. And what is more, they have all been often questioned as to the facts they have testified of, and their testimony has never varied in the least. They have all lived and died in that testimony, except one, who still lives, and at the advanced age of fourscore years, still lifts his hands and eyes to heaven, and with an unfaltering voice and steadfast heart declares their testimony is true, that the Book of Mormon is divine, and that the voice of the eternal declared it unto him. But sir, these are not all the evidences of the truth of this book. As faith in the Lord Jesus Christ, his death and resurrection, brought evidence to the saints in former times of his divinity, and his glorious victory over death and hell. So faith in these same eternal truths, and in the marvelous and wonderous work he is doing in these last days, brings the same indubitable evidence to the hearts and minds of God's children to-day. And we have a cloud of living witnesses, whose testimony shakes the foundation of every creed and causes the strong holds of so-called "orthodoxy" to totter to their base. Already they are slyly catching up the principles inculcated in that book, while they fain would have you think those truths have been discovered by their own researches. From the foregoing facts we learn, that we are expected to receive the truths of the eternal from the lips of his *authorized servants*, (Luke 10:16), and that our eternal salvation hangs on the acceptance of the truth he has delivered unto them to declare to the world. We walk by faith and not by sight, until the gospel has its perfect work in our souls. Of course, this true, living faith leads us into a partial knowledge, by the blessings we receive and the joys we receive. But for all that is in the future, we cling to that by faith in the precious promises. And every promise realized, strengthens our faith in the ones that are still to be obtained, so that the work of God in the last days is perfectly in harmony with his work in all ages. This fact throws a cordon of evidences around the work that all the powers of earth and hell can not break down.

To be continued.

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## Selections.

### THE GOSPEL.—No. II.

KIRTLAND, O., Nov., 1834.

I CONCLUDE that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but that believe also that all that will ever be saved, will be saved by virtue of the sacrifices of Jesus—for this is what was taught by prophets and apostles, as far at least as we have knowledge of the teachings. They all testified of Jesus, and had knowledge of his coming into the world in order that he might save it. Abraham saw his day and when he saw it was glad. John 8:56. The Savior says to the Jews, "Had ye believed Moses, ye would have believed me; for he wrote of me." John 5:46. And the author of the epistle to the Hebrews says of Moses, "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." "By faith Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: *esteeming the reproach of Christ greater riches than the treasures in Egypt*; for he had respect unto the recompense of reward."—Heb. 11:22-27.

It can not be a matter of dispute, that these men were made acquainted with the mission of Christ into the world; and if so, they were acquainted with the gospel or plan of eternal life, which Paul says, was before the foundation of the world. But in order that we may have a clear view of this matter, let us enquire what it was that was proclaimed to the world, which is called the gospel. For be that what it may, it is God's plan of saving men; for Paul says that the gospel is the power of God unto salvation to all them that believe. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek."—Rom. 1:16. So, let the proclamation be what it may that was made to the world by divine authority, that the inspired men called the gospel, that proclamation was the *only thing* which could save any person of the human family, and that was the thing which existed before the foundation of the world—the purpose, or scheme of things, which was devised in eternity, through which purpose of his own will God designed to save them that believe.

This proclamation is set forth so clearly in the Scriptures that none need mistake it, not only in the commission given to the twelve after the resurrection of Jesus from

the dead, but in different of the epistles, so that the enquirer after truth on this point need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading. A person must be greatly blinded by tradition who can not see it if he reads his bible once through with any degree of attention.

When the Savior gave commission to the apostles after his resurrection from the dead, he said unto them, Matt. 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

### THE GOSPEL.—No. III.

KIRTLAND, O., Dec., 1834.

MARK gives the following account of the commission given to the apostles, 16:15-18. "And he said unto them, Go ye into all the world, and preach the gospel to every creature.—He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Luke records it thus, 24:45-47: "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

In the second chapter of the Acts of the apostles we have an account of their first acting on their commission, and of their making proclamation at Jerusalem; as according to the Savior's command, they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the Acts of the apostles, 37th and 38th verses. After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, the people cried out, and said to him, and the rest of the apostles, "Men and brethren what shall we do? Then Peter said unto them Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain. Matthew says that they were to go and teach all nations, baptizing them, with the promise that the Lord should be with them until the end of the world. Mark tells what the teaching mentioned

by Matthew consisted in; that is, preaching the gospel, which he says they were to do to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved; and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles. Matthew says that the Lord should be with them even until the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world; that is, by confirming the word with signs following. They both say that the people were to be baptized; but neither of them tells us what they were to be baptized for; only Mark says that the baptized should be saved. Luke throws some light on this subject: that is, "that repentance and remission of sins should be preached among all nations." This compared with what Peter said on the day of Pentecost makes this part of the commission very plain. He tells them to repent and be baptized, every one of them, in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Mark says that he that believeth and is baptized shall be saved. Peter says that he shall receive the gift of the Holy Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs were to follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them, in confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was that these men proclaimed to the world.

First; they were to go into all the world and teach the gospel to every creature in the world.

Second; those who believed their proclamation, and repented of their sins, they were to baptize in the name of the Father and of the Son and of the Spirit, for the remission of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophesy, see visions, and dream dreams, and that in addition to these, signs should follow them—in the name of Jesus they should cast out devils, they should speak with new tongues, they should take up serpents, and if they were to drink any deadly thing it should not hurt them; they should lay hands upon the sick and they should recover; and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprise the whole of the items of command and promise which they were to deliver to the world; First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew 28:

19, 20, with Mark 16: 15-18. Luke 24: 45-48, with the second chapter of the Acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people. When Paul says that "if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed;" or "if any man preach any other gospel than that which you have received, let him be accursed." It is to the above mentioned proclamation he alludes; for this is what he preached, and this is what the Galatians had received—not a part of it, but the whole of it—not one, or two, or three, or four, or five, or even six items, and the other one left out; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a perversion of the gospel of Christ.

Messenger and Advocate.  
To be continued.

## Miscellaneous.

### NOTES FROM WILBER, NEB.

"The use of the court room was secured by the Mormons for the opening sermon of Elder Joseph Smith on Christmas eve. The managers of the Christmas tree also desired it for the same evening for their tree, and were sorely disappointed when they found it had already been promised. On their mentioning the matter to Dr. Anthony, that gentleman at once in the most courteous manner yielded to them any prior claims there might be to the use of the room. The Doctor himself preaches sometimes, but he never in his life preached a more eloquent sermon than the performing of this little kindly act."

"Elders R. J. Anthony and R. M. Elvin have been holding meetings in the Baptist church this week."

"Four converts of the church of Latter Day Saints, were baptized in the Blue River near this place last Monday."

"Elder Joseph Smith, the president of the Church of Latter Day Saints, stopped over at Wilber last week while on his way east from Salt Lake City, and preached to large and attentive congregations at the Baptist Church on Thursday evening, and at the Court House on Friday, Saturday and Sunday evenings. The elder is a good speaker, and from his prominence in the religious world, much interest was taken in his visit. There is but little difference between his preaching and that of any other preacher who has the ability to deliver a good sermon. He denounced, in strong terms, the polygamic practices of the Utah Mormons, which practices are not sanctioned by his church, the doctrine of which on the marriage relation is: One wife and one only. The Court House was crowded on Sunday evening, and many had to stand during the services. The Elder expressed himself well pleased with his visit to Wilber, and left on Monday morning for Lamoni, Iowa."—*Opposition.*

### SAW AND GRIST MILL.

There is a good chance for a saw and grist mill near the railroad at Beardeux Station. My brother and I can furnish 100,000 feet. There is plenty of pine timber to last for several years. This is a good small grain country. It is in the north tier of counties in Nebraska, about fifty miles east of the Wyoming line, a good country for health. This is a good chance if they would come the coming Spring. Plenty of wood can be had at reasonable prices to run a mill.

Yours in gospel bonds,

JAMES L. RICHEY.

HAY SPRINGS, Neb.

### NOTICE.

The conference of the Independence District will convene at the Saints' Chapel, in Independence, Missouri, February 13th next, at half-past ten o'clock a. m.

F. C. WARNKY, *President.*

ERRATUM.—In minutes of conference of Far West District it should read that said conference convened in Stewartsville City Branch, instead of German Stewartsville Branch.

### BORN.

THOMAS.—At Hyde Park, Pennsylvania, August 9th, 1878, to John E. and Martha Thomas, a daughter; named Mag Emily. At Pittston, Pa., November 24th, 1880, a son; named Willie. August 3d, 1883, a daughter; named Ellen. November 12th, 1885, a daughter, named Annie. All the young ones are doing well.

### MARRIED.

THOMPSON—OWEN.—At the residence of the bride's mother, Beckville, St. Louis, Missouri, December 30th, 1885, Mr. Henry Thompson to Sr. Mary Ann Owen, Elder William Hazzledine officiating. It was a pleasant little party. May the blessings of the Lord attend them all the way of life.

TEMPLETON—RUSSELL.—At the residence of the bride's parents, Bro. L. P. and Sr. S. A. Russell, December 24th, 1885, Mr. David E. Templeton to Sr. Florence Russell, both of Bennett, Cedar county, Iowa. The bride is a niece of "Perla Wild." Seventy guests were entertained by the host and hostess, and a pleasant evening was enjoyed by all. The happy couple were kindly remembered by their many friends with tokens of friendship, and many good wishes. Mr. and Mrs. Templeton have from childhood been residents of Cedar county, and have always been held in the highest esteem by their many friends.

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

DION—MALONEY.—At the Saints' Chapel, in Independence, Missouri, January 3d, 1886, Mr. Charles J. Dion and Sr. Rebecca A. Malony. Brethren Alma Etzenhouser and Frank Chatburn acted as groomsmen, and Sisters Floe Chatburn and Malissa Warnky as bridesmaids. Elder F. C. Warnky officiating in sealing the holy bonds of matrimony. Many of the friends of the newly wedded couple repaired to the residence of the bride's parents, where a brilliant reception and a sumptuous repast were enjoyed. May God's

blessing attend them through life, is the wish of their many friends.

**DIED.**

**HOLDSWORTH.**—At Beckville, Mo., Sarah E., the beloved child of Albert and Eliza Holdsworth, December 21st, 1885, after a severe illness of heart disease, aged 1 year and 10 months. Funeral services by Elder W. H. Hazzledine.

"She sleeps in Jesus and is blest;  
How sweet her slumbers are."

**RUSSELL.**—October 29th, 1885, near Howell Station, Arkansas, Arriss W. Russell. Born February 21st, 1859, in Massac county, Illinois; baptized at Cabool, Texas Co., Missouri, October 24th, 1884.

**PARSONS.**—At her father's home, Allegheny, Pa., December 23d, 1885, of consumption, sister Sarah Emily Parsons, daughter of Bro. and Sr. Joseph Parsons, aged 23 years, 1 month and 4 days. Born at Allegheny, November 19th, 1862; she was blessed, when a child, under the hands of Elder Archibald Falconer; baptized when near seventeen, by Elder T. W. Smith, November 9th, 1879, and confirmed by him and Josiah Ells, and died as she had lived, a faithful member of the church, honored in society, true alike to her faith and her love. She was buried in the Pittsburg Cemetery. Funeral obsequies were held over her smiling and beautiful corpse at her father's residence; but it being impossible to accommodate the many who wished to attend at her funeral sermon, that was appointed for Sunday, January 3d, 1886, and was preached by Elder M. H. Forscutt, in the Saints' Hall, 67 Fourth Avenue, Pittsburg.

The afflicted, the noble, the beautiful one  
To "the home of the soul," to her rest she has gone;  
Like the rose, whose sweet scent she so loved to inhale,  
Whose form-beauty decays, but whose life through the veil

Of its death, (sweet fragrance), its sweet attar imparts,  
So our Sadie's sweet virtues still gladden our hearts;  
Though transplanted from parent-stem, more beauteous still

She in Paradise blooms—and we bow to God's will.  
HER UNCLE MARK.

**CRACRAFT.**—At East Des Moines, Iowa, December 21st, 1885, of brain fever, Annie M., infant daughter of Milton and Sarah E. Cracraft. Funeral service by Elder J. P. Knox.

To the parents bereft  
Is the promise left—  
The bud they now miss  
Will now bloom in bliss.

**FARM FOR RENT.**

Eighty acres, 1½ miles from Lamoni; 53 acres of plow land, the balance in meadow and pasture. Good new house of six large rooms and four closets; also a small house. Stable for two teams, large Crib, two Wells. To be rented for one or more years, cheap for cash, to a good, responsible party. Possession given 1st of March.  
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**TOWN LOTS AT A BARGAIN.**

A BLOCK OF LAND in Lamoni, worth \$250, offered, if sold before March, for \$200; size 253 x 300 ft. It lies five blocks south of Herald Office and three blocks S.E. of the Saints' new Chapel. It is fenced. Address:

2Jan3t H. C. SMITH, Lamoni, Iowa.

**Wanted.**

A BROTHER with Three or Four Thousand Dollars, to buy one half interest in the New Roller Mills of T. W. Chatburn & Co., in Independence, Missouri. This mill is new throughout, has a good local custom, and in the best market in the United States. Everything can be sold that the mill can possibly produce if increased to double its capacity. The sale is in order to fully stock the mill and increase its business. A splendid chance for some one with a little money. Address:

T. W. CHATBURN, Independence, Mo.,  
2Jan3t Or J. W. CHATBURN, Harlan, Iowa.

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OF 140 Acres, adjoining Lamoni; with a House and Orchard; is well watered; 70 acres in Meadow; balance in Pasture and Plow land. Will rent 90 acres, or the whole, Terms Cash; price made known on application.

MINNIE A. WICKES,  
9Jan3t Lamoni, Iowa.

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160 ACRES; 90 to 100 Acres of Plough and Meadow Land, balance in Brush Pasture. Barn 28 x 30. Stabling for 7 horses, Granary, two Wells of Water, Orchard of 200 bearing Trees; two miles from three Grist and Saw Mills, two miles to the village of Pleasanton and R. R. Station, in a Branch of 100 members. For further particulars, address: WILLIAM ALDEN, Pleasanton, Decatur Co., Iowa.  
2Jan3t

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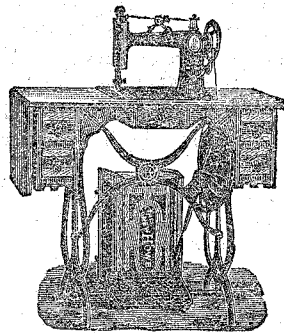
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# THE SAINTS' HERALD.

Joseph Luff

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 33.—Whole No. 663.

Lamoni, Iowa, January 23, 1886.

No. 4.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 23, 1886.

ONE of the arguments used by the Elders of the Utah Church as a reason for not abandoning the doctrine of plural marriage is that having taught and practiced it for almost a lifetime they can not now consent to say to themselves and their followers, "We have erred;" or to stop its practice without being dishonorable. This argument is not a good one for this reason. These same elders are endeavoring to teach the world, including all classes of believers in all forms of belief called religion, that those faiths to which they are holding are erroneous and can not save them; that if they value peace here and eternal life hereafter, they should leave the churches to which they now belong, abandon the principles they have so long held sacred, and accept the light brought them by these latter day preachers. All this is honorable and commendable; no matter what the sacrifice; no matter what ties are severed; no matter who abides, or who says nay; whether they have to forsake father, mother, brothers, sisters, wives, or children,—all must be laid upon the altar, however sacred, to accept the new philosophy.

Consistency is a rare jewel at any time, and exceedingly rarer in the case in point; for the same men who are asking these of other faiths to abandon their belief and church practices, hold up their hands in holy horror and cry "impossible," "dishonorable," when asked to abandon that which can be clearly shown to be a grievous error, and productive of unhappiness and misery. If it is honorable in one instance to abandon error and wrong, it is equally so in the other. Sin is not sanctified be-

cause otherwise holy men commit it; nor is error made to be truth because men claiming to be God's servants teach it.

For those persons in Utah and other places in the United States who are teaching and practicing polygamy to abandon both precept and practice would be to honor both the law of God and the country, and for that reason commendable and honorable.

"Do unto others as ye would have them do unto you." We may be in fault in regard to the matter of permitting the use of the meeting houses controlled by the Reorganized Church to ministers of other denominations, including the church in Utah. There are only two principles upon which we favor such opening of our church doors; one is, that of free speech; the other, the one quoted above. Neither of these may be good and applicable to the case.

One reason why we favor the permitting of representative men of the Utah faith to occupy our pulpits on suitable occasions is that the great majority of that faith do not practice plural marriage, and are not open advocates of it abroad. It is our business to reach this class if we can. We think this can be more readily done if we show that we can afford to meet them fairly. He who has the better cause need not hesitate to treat an opponent with clemency.

As to what the world may say, we have nothing to say; those who choose to shape their course by what the world may say are at liberty to do so.

### EDITORIAL ITEMS.

THE HERALD management are anxious that the HERALD should be taken extensively, and as extensively read. All those whose term of subscription has expired are requested to forward their names and send in the amount for renewal. Those who may be in arrears for 1885, are requested to forward the amount now due at the same time that they renew for the new year.

The Brownington, Missouri, Boomer, published at Brownington, for January 7th, has a communication from Bro. I. N. White, in which he successfully gets the

Epitome of faith before the people, together with copious extracts from the Independence, Missouri, Progress; Record-Union, Sacramento, California; Tribune, Salt Lake, and Chicago, Sunday Times. We thank Bro. Wm. Thompson for the Boomer.

All those writing to Bro. T. W. Smith should address him as follows: Rev. Thomas W. Smith, Missionary, Papeete, Tahiti, Society Islands, via San Francisco, California.

Elder L. D. Hickey, of Coldwater, Michigan, one of the apostles in the organization of the prophet James J. Strang, and now one of the few survivors of that organization who hold to the tenets and philosophy of it, visited Lamoni, January 5th. He had been into Kansas on a mission to some believers in the prophet James and called on us on his way back home.

UPON solicitation of Sr. Talbot, of Colorado, and other sisters who have regard for woman's work in connection with the church, we have concluded to devote a portion of the HERALD to such a department. In accordance with this conclusion we have arranged to put this department under the management of Sr. "Frances," of Lamoni, who will edit it.

It must be understood, that this department is to be devoted to the Sister's work and care, and will be under the sole direction and control of its Editor. All contributions of original articles, selections and correspondence must be addressed to "Frances," Lamoni, Decatur county, Iowa, and not the Herald Office. All questions of inquiry concerning the work, its object, matter and conduct must be also directed to Sr. "Frances."

### EXTRACTS FROM LETTERS.

ELDER R. WARNOCK, writing to President Joseph Smith from Marysville, Utah, the 3d instant, says:

"More than a year ago, at about 9 o'clock in the day, I received a most powerful and peaceful manifestation of the Holy Spirit telling me that you were the authorized exponent of the doctrines of Christ on earth. Tongue can not express the heavenly joy that I experienced. For more than ten years there has been a power and an influence not human, which has kept me in Utah. I have been advised of trials, and in every instance have



been promised grace to overcome if I continued faithful. Never before have I been blessed with so much liberty in secret prayer as I enjoy now. I am thankful for the good work you have done in Utah."

May heaven bless and prosper Brother Warnock and his family. They have often aided the Lord's work with ready hands and willing hearts.

Bro. J. J. Cornish writes from Uby, Michigan, the 11th instant, saying:

"The Saints are alive to the work here. Others are believing. It makes Satan mad. Another debate is to take place here on the 25th of this month—with a Disciple Minister this time—to last three nights only, on Resolved; That the doctrine of the Saints as taught by Joseph Smith is in harmony with the teachings of Christ and his apostles."

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it right to frequently repeat the names of Deity in our prayers? Is not this constant repetition what Christ taught his disciples to avoid when he said, "Use not vain repetitions, as the heathen do"?

*Ans.*—If persons would read and reflect upon how the Master taught his disciples to pray, (Matt. 6:9-13), they would discover that he used the sacred name directly, only once in that model prayer. If all would follow after "this manner" of prayer, being careful of their desires, and their words when expressing those desires, it would be far better than having careless, rambling, and pointless expressions and "vain repetitions" of the names of Deity.

None should understand us as meaning that, at no time, in any one prayer, should the sacred names be used more than once; but that care should be taken so that a too frequent use of these holy names should not be had.

Persons should watch as well as pray;—watch carefully and see that their desires are pure, correct in matter, and then that they be expressed in words of soberness, sincerity, appropriateness, and fervent faith. One of the revelations of the Seer states that, "Out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name," the church in ancient days called "the priesthood after the order of the Son of God" the Melchisedek priesthood. (Doc. & Cov. 104:1). Here we find the principle stated in effect that the Saints should be very careful, and "avoid the too frequent repetition" of the name of Deity, whether in prayer, teaching or ordinary conversation. John and Jesus taught their immediate disciples how to pray, (Luke 11:1), and in

these days the Saints need, should have, and profit by similar instructions.

*Q.*—Is it proper and right for an Elder to hire a house or attempt to preach in a town where two Elders a few years before shook off the dust of their feet for a testimony against that town? (Matthew 10:14, 15).

*A.*—Yes; it is both right and proper. We know of just such a town, where two Elders attempted to get a hearing but failed. They shook the dust off their feet against the place; but since that time a good work has been done there by others.

*Q.*—Are we to believe that the Lord ever would or not send an Elder to such a town?

*A.*—Yes; if you choose so to believe.

A CORRESPONDENT of The South Bourke and Morning Journal, New South Wales, or Australia, writing from Hastings, in that province, has a letter in the issue of that journal for November 18th, 1885, concerning the work of Bro. Joseph F. Burton, that will do the Saints good to read. We give it below:

"We have been visited during the past week by a member of that church called the "Latter Day Saints." This denomination or name arises through a re-organization of a church unfavorably known as the Mormons of Utah. The Saints of this day disclaim all connection with the church referred to, and repudiate the many charges of impurity levelled against the Brigham Young party. Mr. Burton, who, at the present time, represents the Saints in this locality, has had two services in the Athenæum, both of which were very well attended. Of course curiosity may have had something to do with the attraction, but I think it may be safely said that a desire to learn the truth and an unprejudiced regard for the views of others operated as a chief inducement. Mr. Burton commenced his discourse by stating that his church had no connection whatever with the Mormons of Utah, except as sending missionaries there in the hopes of converting them; and all the rest of that discourse was of an earnest and scriptural tone, derived from the Bible alone, and which might have emanated from any evangelical preacher. The faith that we inherited from our forefathers is cherished as the truth and the only truth, and this extends from the savage with his idol god to the highest pinnacle of religious perfection. It is admitted that the Latter Day Saints believe that Joseph Smith was a prophet, and that the Book of Mormon is an inspired writing, but does this in the eyes of the orthodox render their case hopeless? and doubtless with many people it does so; but if a good man, a sincere believer in the Bible and the truths contained therein was to believe that Gulliver's travels were inspired, and that Tom Sayers was a prophet, must he necessarily be hopelessly lost? It is not fair or just to condemn a new church merely on account of its novelty, even when some knowledge has been acquired of the *modus operandi*; but when in perfect ignorance to ridicule and misrepresent is a

sad example of the lengths to which one of an ungenerous, unscrupulous and uncharitable turn of mind may go. Fortunately the days of intolerance and persecution and the faggot and sanguinary wars have gone by, and are succeeded by liberal views, and with an intelligent charity for other men's opinions, which receive that consideration that a problem unsolved deserves at the hands of the believers in truth and justice. It may be as well to announce that Mr. Burton proposes holding services during the ensuing week, commencing on Thursday next, the 19th inst., when an opportunity will be afforded those who desire to learn the doctrine of the Saints to do so exhaustively. Up to the present we have had no startling revelations, but what may be in store this deponent knoweth not. To the lovers of novel mysteries an opportunity may be afforded of satisfying their anxious craze, but to judge from the discourses already given, and from that alone is it possible to judge, nothing but the old, old story will be heard in its sincerity and integrity, and profitable to members of all churches."

THE Plano, (Illinois), Pivot, of the 5th ult., has the following to say of the "Manuscript Story." The views the editor takes are decidedly sensible.

"Everybody is aware that there has been a great deal of discussion concerning the origin of the Book of Mormon, a very prevalent belief being that Jos. Smith obtained the foundation ideas of that work from a manuscript written by Rev. Solomon Spaulding, and with the help of Sidney Rigdon elaborated it to the present form. The truth or falsity of this theory has been a matter of vital importance to the Latter Day Saints, and therefore they hailed with joy the discovery of the lost manuscript, a verbatim reprint of which has been sent us from the publication office of the Reorganized Church at Lamoni, Iowa. This pamphlet of about 150 pages contains letters establishing the authenticity of the manuscript found as that written by Spaulding. It was accidentally discovered by Pres. Fairchild of Oberlin College, among the papers of L. L. Rice Honolulu, who was for years state printer in Ohio. He says that it came into his possession with a miscellaneous collection found in a printing office bought by him in 1839, but that he had never examined it till President Fairchild made him a visit about a year ago. The original manuscript is now in the Oberlin college library, and Pres. Fairchild says he could detect no resemblance between it and the Book of Mormon. We are not sufficiently acquainted with the latter book to render an opinion, but we certainly see nothing in Spaulding's story that would suggest any of the theories advanced by Smith, or assist in maturing them. Of course this does not establish the authenticity of Smith's revelations, but it saves the trouble of further refutations in one direction."

#### SUNDAY SCHOOL SUPPLIES.

Sunday School Engineer and Record Book	35
Prompt Attendance Tickets	100 for 15c., 1000 for 1 00
Good Behavior Tickets	Same price.
No. 547.—Floral Tickets for Infant Class; 96 for	25
No. 496.—pack of 96 for	20
No. 106.—Fancy Borders, 2x2½; 10 for 5c., 100 for	40
No. 461.—Book Markers, 2x6; 10 for 8c., 100 for	70
No. 251.—Book Markers, 2½x6; 10 for 25c., 100 for	2 25
No. 371.—Flowers and Verses, 2½x4; 10 for 10c., 100	99
No. 389.—Bronze Birds and Flowers, 3x5; pack of 10	for 20c., 100 for
No. 373.—Flowers and Verses, 3x4½; 10 for 15c., 100	1 25
No. 469.—Flowers and Verses, 2½x4; 10 for 12c., 100	1 00
No. 385.—Autumn Leaves, 2x6; 10 to 25c., 100 for	2 25

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Correspondence.

QUEEN'S FERRY, Western Port,  
Victoria, Australia, Nov. 25th.

*Bro. Blair:* I arrived here October 6th, and commenced meetings with the brethren of this place and the "mills" four miles distant. I also accompanied brother McIntosh in his boat eighteen miles to Tooradin twice, preaching twice each visit, but failed to interest the people sufficient to warrant another visit until they get more hungry than they are now. From there I went to Hastings, and there found quite an interest already existing, for Bro. Evan Jones (a Floridian) lives there, and by his wise instruction, upright deportment, and Christian life, had created a favorable impression on the minds of the people of the village, and prepared some for ebedience to the gospel; so that all I needed to do was merely to confirm his teachings. I found one ready for baptism on my arrival, a Bro. McGurk. After a few discourses, and visiting in company with Bro. Jones, five others wished also to follow Christ in baptism. Sunday last we had excellent meetings: preaching in the morning, and baptism and confirmation in the afternoon, and preaching in the evening. For the last six months I have been especially blessed in my mission-work, by the presence and power of the Holy Spirit.

The Saints in America have been praying for us, and our God has heard them. There is great power in true prayer. In our confirmation meeting, last Sunday, we enjoyed an excellent spirit—the room seemed to be filled with the Holy Spirit, all present felt happy, and in different degrees received of the divine Spirit. In the evening, preaching on the "restoration," I felt exceedingly happy; and as the evidence accumulated in the discourse, my heart burned within me, and as thought flowed as fast as utterance could be given it, the truth of the restoration, and also of the word of God, was confirmed by the Spirit with such an assurance that there seemed to be no place for doubt. My whole soul was filled. How happy—how full of love to God, and Christ as my Redeemer; how anxious for sinners to see the beauties in Christ's life and ways; and that they should obey him and enter the kingdom; how I wanted the power of the hosts of heaven to beseech men to turn to God; and, loving Christ, keep his commandments, that they might receive the blessed gifts of the gospel here, and life eternal in the world to come.

If the professing Christians would only know how far below the privileges of Saints they are living, I think they would gladly rejoice in the great restoration of the gospel, so plainly foretold by Christ and the apostles, and the prophets of old. But how shall they know? Patience, brethren; the light that dawned on the world in 1830 is permeating all classes of society, in all Christendom. A mighty shaking is taking place, and after a little more shaking there will be a sifting time. Then all who are in Christ will be gathered in one, both in heaven and on earth. We better remain in Him.

I had the pleasure of hearing the Rev. Charles Strong's first discourse, after the organization of his church under the title of The Australian

Church. He was of the Presbyterian order; but getting beyond the creed, he withdrew. His discourse was intended to show what a church should be. I felt sorrowful as I listened; for, as he handled "the sword of the Spirit," he found it two-edged, cutting both ways, and he dare not use it; so putting it away, he admitted the necessity of organization; but repudiated the New Testament form of organization,—priesthood, law, and privileges,—and thus virtually made the church to mean grace and charity, while quite severely denouncing those from whom he withdrew, as well as other bodies of the world's orthodoxy. The only passage in his sermon that was applauded was when, in speaking of heretics, he said "the day had passed when the rack, the stake, or the gibbet could be used; but that now, instead of these, denunciations and the gag were freely used;"—another Swing or Dr. Thomas.

The enclosed clipping is from the pen of Dr. Arthur Smith of Hastings. He is quite fair, as you see; was acquainted with Bro. Glaud Rodger, and speaks very highly of him. He has attended most of our meetings, and is somewhat interested. I hope he may both see and enter the kingdom. There are some more persons in Hastings who will obey soon. One of those baptized on Sunday was brother Jones' son Evan, a fine young man twenty-two years old, who will be a help to the work here in preaching the word through this Continent. All the others were married persons. I left an appointment to meet them again a week from Thursday. I shall be here and at Bass, a new place, next Sunday. I am glad to say, the work is prospering in Australia—slowly, but we hope surely. Still pray for us. May God bless you and all the Israel of God.

Your brother in Christ,  
JOSEPH F. BURTON.

MOLINE, Ills., Jan. 2d.

*Bro. Blair:*—While reading the *Herald* I felt like making some effort to open the work here, as I have been living here ten years and have heard but two sermons. I think if they could send a good sound preacher here there could be some good done. My neighbors are all Swedes. They have been reading my *Heralds*. They say they can't understand, and the Elders try and help me in this effort. They can have a home at our house. I will close by saying, this work is true.

Your sister in the gospel,  
MRS. SUMAN.

FANNING, Kansas, Jan. 1st.

*Dear Herald:*—I am still holding the fort at this place with fair prospects of doing some good. The opposition is losing strength; the promised reward seems to be very near. Those who heretofore have been against us are now for us, and that too, with enthusiasm, and are helping us to fight the ignorance that hitherto has prevailed. We hope to trouble the waters next Sunday, Lord willing. One of the strange features of the whole matter is, that those who have been the strongest against us are the first to fall before the light of truth. Pray for us that we may be kept strong in faith and assurance towards God and our Lord Jesus Christ who giveth the victory. We have been fighting against great odds. The Methodists are and have been holding a protracted meeting three miles north of this place; but we are undismayed, knowing the Lord is God and that he will prevail, and that if we do

our duty "the church" will triumph at last and we shall be blessed as our works shall be. We hope to receive a good report that our joy may be full when we have finished our labors here. We have more places to preach in than we can possibly fill. Oh, that more of our Elders were so situated that they could take the field and thrust in their sickle and reap; for truly the harvest is great, and the fields are white. If we do not reap we will suffer loss.

CLARENCE STCLAIR.

SPICKARDSVILLE, Mo., Dec. 27th.

*Dear Herald:*—I have often thought I would write to the dear Saints, and as I have just been reading Bro. Stebbins' letter of December 15th, it seemed it was in unison with my own thoughts so often. "Feed my sheep." "Feed my lambs." Oh how often I have been trembling on the brink, starving for more of the bread of life. I could not reach it myself, and no shepherd near to feed me the true word. If it had not been for the Spirit saying, "Be cautious before you step," I might have given way to the tempter who said, "Why stand you there almost alone in society, with the epithet, Mormon cast upon you, when you might be surrounded by the society and have the applause of other denominations. Oh shepherds; feed your flocks! For many poor, weak lambs have fallen or strayed by the way. How thankful I am to-night that the good Spirit has led me through so many dark places. And I feel his presence with me, giving me strength to say, All glory to God the Father, the Son, and the Holy Ghost; for these three are one. God helping me I am determined to hold on to the rod of iron. Pray for me that I may never give over to the tempter. I would like for some shepherd to soon come this way, and gather the flock together, and at least give us a little salt once a year. Your sister in the gospel,

SARAH L. MCVAY.

NORTH PLYMOUTH, Mass., Dec. 27th.

*Bro. W. W. Blair:*—Feeling an interest in the *Herald* and the plain and pure teaching of the gospel, I will try to tell you something about our beloved brother Bond and his visit with us. He preached twice in this place, and the same in Plymouth, to small audiences and some attentive listeners. He spoke Sunday evening on the revealed book from the Psalms 85, and the 29th chapter of Isaiah, with such firm and unshaken faith, and with such plainness, that it did my heart good. Brother Bond is a worthy brother. He appeals "to the law and the testimony." He believes firmly in this latter-day work and Joseph the Seer's divine calling and prophetic mission. He shows the fulfillment of prophecy, our surroundings and the signs of the times, in a most remarkable manner. I hope the church will sustain him, for you can plainly see that he has no other motive than to build up the kingdom of God with the pure in heart. He is seeking to save souls. He baptized one when he was here, and in the confirmation the Spirit was with us. He has exhorted the Saints to hold to the law and and showing them glorious promises in the future, if they are faithful. I will give you my testimony to this work, that I know that Joseph the Martyr was a prophet of God to bring forth this latter-day work, and that part of the Bible has had its fulfillment, namely the 14th chapter of Revelations and 7th and 8th verses, that the an-

gel has come. I am ready to defend it if occasion requires. And I do know that Joseph, his son, is the true successor not only by the Spirit of Christ, but by the law in Doctrine and Covenants. Now I do not say this to boast of these things, but the God of heaven has given me such a knowledge of this upon my heart and mind that it has become part of my very nature; and I believe I can say firmly that I would rather meet death than to deny this testimony. I will give you a little sketch of my experience. I was trying to exercise my faith at one time after returning home from a M. E. revival. I had taken part while there, in going forth to the anxious seat. I received nothing, but was in very deep reflection about my soul's salvation, and I was calling upon God, when all at once his son appeared to me in the clouds, and he spoke to me, and I shall never forget the words he said—"I am the way, the truth and the life. No one can come to the Father but by me," And through that enlightenment I was led into the latter-day work. Brethren, no personal influence has had control on me on that point—only the Spirit and the word. I have passed through some trials, but it is only added fuel to the flame.

Your brother in Christ,  
N. K. NICKERSON.

PAPEETE, Tahiti, Dec. 7th.

*Dear Brethren and Sisters:* The mail for October has come, and we are rejoiced to find letters from America, and some papers. But we miss the *Globe-Democrat*, which Bro. Robinson had been sending us; and we have not received from Brn. Andrews and Anderson any California papers for two mails now. We received the October *Heralds*, *Hopes*, and *Advocate*, and were sad indeed to hear of the death of Bro. Ells; but not altogether surprised, knowing something of the disease afflicting him when we saw him last at Stewartsville. He was always most highly esteemed by us. He has ended his work, and has gone to rest in the Paradise of God; and being faithful to the end, will hear the Master say, Well done, thou good and faithful servant, . . . enter thou into the joys of thy Lord. His death reminds me of an impression I had in 1878, while talking with some upon the desirability of having the Quorum of the Twelve filled, and it was, that before it would be full it would become still less in numbers. The Saints here, who of course have never seen Bro. Ells, yet feel sad over his death, and on last Sabbath the pulpit was draped in mourning, which will remain for three months.

The Saints are all glad to hear of Bro. Joseph's labors in Utah, and have prayed much for the blessing of God on his work there in the "fenua i te roto no te mito,"—the land with a lake of salt. Now for one I am not surprised at any very marked results being visible at present, for the time has not quite come for the harvest to be seen; but it will come, and that ere long. Many there will accept Joseph as the true shepherd of the flock of God on earth, and some who will be of much value to the cause of truth as represented by the Reorganization. But the cup of iniquity of many there, notably the chief leaders, is not quite full. There are men of prominence there to-day whose memory will be held in execration ere long by hundreds who almost worship them to-day; but the scales have not fallen from the eyes of the people yet. They will find that

their supposed shepherds were merely hirelings and false shepherds, whose only care is to fleece instead of feeding the flock. There will be many however who because of the disgust and mortification they will feel because of the abominations, iniquities and hypocrisies of some of their leaders, will repudiate everything connected with what is commonly called Mormonism, becoming sectarians, and infidels, and atheists. But many will be reclaimed; yes, very many; and the labors of Brn. Blair, Briggs, McCord, Alexander Smith, Brand, Anthony, Luff, Short, Deuel, and other good and faithful Elders who have toiled in that field will yield a grand harvest by and by. But it strikes me that something yet has to be done before the garments of the Reorganization will be clean from the blood of that people; but I believe it will be done, for those whose duty it is never shrink when they understand what duty is. I am truly glad that Joseph went to Utah just when he did, and did just what he did. The wisdom of the movement will be seen after awhile, and the mouths of croakers will be stopped, who say:—"Ah, I told you so; it is only waste of time and money to sustain a mission to Utah; you see they have not forsaken Taylor, Cannon & Co., and followed Joseph." I will only say to such, just wait awhile and see, and you will find that the labor bestowed has not been spent in vain.

I suppose that the Saints are sitting around their stoves and fire-places, and wearing thick, heavy clothing, and wishing the dreary winter to be over; while I am sitting by the open window, without coat or vest, and Helen is writing in the open portico, and the little native girl is running about bare-headed and bare-footed. The trees are full of fresh foliage; the grass bright and green; the flowers in full bloom, and on Saturday we had for supper, fresh cabbage, green beans, cucumbers, and tomatoes. This present winter with you is the second we have missed, and it seems strange to pass a year without any frost or snow; and to see green leaves on the trees, and fresh grass the whole year. As far as the climate is concerned this country is very desirable, but we would very cheerfully stand the frost, and snow, and the cold air, in order to possess the many comforts and conveniences of a home in America. One good, lively, spiritual Saints' meeting would be a good exchange for all the temporal advantages we enjoy here. Now when I write of a spiritual meeting, I do not mean such only where the "gift of tongues" is manifested, for I have found in my nineteen years connection with this church that some of the very best meetings were those where every heart was melted to tenderness, humility, meekness, and charity or love by the invisible operation of the comforter, while no one spoke in tongues or prophesied, but I have also seen some of the most heavenly seasons that mortals could enjoy, where these gifts were abundantly manifested; and while perhaps not a "wise builder" as some others doubtless are whose mission seems to be to "treat lightly" not the things however they "have received," but that others have, yet I have for nineteen years taught *everywhere*, that when we come together in a Saints' meeting, we should seek in earnest prayer for the gift or bestowment of the Holy Spirit, leaving God to direct the operation, and manifestation thereof, and give such gift as "he will," and that every one should be willing to receive and exer-

cise just such gift, or enjoy just such manifestation, and permit the Spirit to operate—as God would be pleased to so order. This may not have been wise teaching, but it has been mine, as Saints everywhere well know, and as truth loving ones would testify to. We are to "covet earnestly the best gifts." But doubtless Paul could no more tell what the "best gifts" were than we can to-day, or he would have told the church what they were.

And as some contend for one, and some for another and all can not agree, I think the wisest course would be to follow Paul's advice, "Seek that ye may excel to the edifying of the church." But here comes in the same difficulty: shall each one form his or her own opinion as to which gift would edify the best, and select that one, and seek for it? No, that would not help the matter at all. What then? And if one should in his mind select one gift, and another some other, and so on till all the gifts are picked out, would the Spirit then divide or distribute as he (the Spirit) will or elects, or would he give such as the individual in his own finite judgment elects? If human judgment could not determine this matter, and it is evident by the history or experience of the church that it can not, what then? Why, leave God to give as in his infinite wisdom he sees proper, and would he give a gift that would not edify the church, or that would not be the *best* gift for that particular individual to exercise? And if God gives the gift of tongues to one, and the gift of prophecy to another, and faith to another, etc., who shall say it is not proper, or wise to exercise that gift whenever the Spirit will? The trouble in my judgment is, this very selection of gifts, calling this one the *best*, and that one the *best*, and not leaving the selection entirely with God; simply seeking for his Spirit, and being willing to receive and exercise the gift that the Spirit chooses, and only when and where he chooses. To say that there could be anything said, or the gift used at an improper time, or in an improper manner if the Spirit directs and leads in the matter is an insult to the wisdom of the Giver. The Seer taught the same doctrine as I do. See entire section 46, D. & C., 52:4; 63:3,4. Now I suppose that taking neither extreme, neither over zealous for, nor fearful of, spiritual gifts, I please neither extreme party. Now while selecting some particular gift, irrespective of any knowledge of God's will and purpose in the case, is certainly unwise, and unallowable; indifference to, and fearfulness of, and a "treating lightly" of certain gifts is deserving of as much censure, and is equally offensive to God, and equally unwarranted, to say the least. God has *commanded* the Saints to "covet to prophesy," and has forbidden the prohibition of "tongues." He requires us to "seek earnestly the best gifts," and as we can not tell what are the best (for all are good) we should simply live for, and seek for in prayer, for God to choose, and for him to bestow. To not "seek earnestly" for God to bestow on us what in his infinite wisdom is the best gift for each one of us to possess, is to disobey him, and to treat his offer to give us these heavenly blessings with contempt. I have never seen but one branch where there was undue zeal for certain gifts, and that was not planted or builded by me. But I have seen scores of branches where there was scarcely any zeal at all in the matter, even for such gifts as would not frighten the

"fearful and unbelieving," namely, wisdom, faith, knowledge, discerning of spirits, healings, miracles.

Can the devil inspire wisdom, faith, knowledge, healings, miracles, etc.? If any deny, I will prove it. And if the matter was looked into carefully it would be found that his operations in tongues and prophecy are few in comparison with other superhuman operations, or spirit manifestations. Indeed, does the devil speak in *unknown* tongues at all, or is it in some of the various Indian dialects of the United States. But suppose he does speak in tongues, how many sick and infirm does he heal, or miracles does he work? Now as there are "signs and wonders" and "miracles" and "doctrines" of devils; why not get skeptical about these things also, and finally doubt everything claiming to be divine. In fact that is the tendency of the spirit that begins on the "tongues" question. I would like to know what is not doubted? Whatsoever constitutes the faith, or forms part of the faith, we will be tried upon. If the trial of our faith is necessary, may not it be wisdom that bogus tongues, prophecies, visions, dreams, revelations, &c., &c., be occasionally manifested?

My faith in Joseph the Seer being a prophet of God could not be shaken should I find a revelation given by him, to be not of God. He could be a prophet of God, and that particular prophecy be not of God. Having been clearly proven to be a prophet of God by the test that God gave to Moses, and no evidence of having lost the spirit of his calling, I can see how that for a trial of faith he could be permitted to speak presumptuously. I do not say that I think such has been the case; but I mean that if "a trial of our faith" be the order of heaven, then means to that end must be permitted of heaven. I do not believe that God ever inspired men to speak what is not true, for he can not lie, nor vary from that which he hath said. But he could permit even his children to speak by a power not of him, and it would not prove that they were not his children. If it would, how about Jonah and his prophecy concerning Ninevah, and other cases that can be named? Were there no genuine gifts there could be no counterfeit; or false revelations, if there are no true ones. Shall we destroy the genuine so that counterfeiting may be impossible? Or kill the prophets lest they might prophesy out of their own hearts? Or burn up the multitudinous revelations that God has given, because the devil or some human spirit may give one or more?

Would a man be a wise builder who would reject his whole bill of lumber because of a rotten shingle? or a wise gardener who would dig up and throw away his whole garden, or a part of it even, because he found one or two weeds in it? What shall wise people do? "Prove all things, and hold fast that which is (proven to be) good." Now what things are to be proven or tested? Those which we *know* to be good, or true already? Nay, but those which we are uncertain about. But how can we test that which does not exist, or which we have no opportunity to try? There is no need of trying the spirits, if all are good and true, and there can not possibly be any evil or false ones. If there is nothing in the world either solid or liquid that is sour, or bitter, why need any one taste this or that to see whether it be sweet or sour? The gift of "discerning of

spirits was and is necessary, because there are various spirits to be discerned. But if not allowed to manifest themselves, the gift is an empty one, or useless. What are the conclusions reached? 1st, For the trial of faith, and for the purpose of test, and exercise of "discerning of spirits," the existence of false spirits, and gifts not divine, must be expected, and permitted an opportunity of displaying themselves. 2d, The gifts of the Spirit of God must be desired and earnestly sought for. 3d, That the seeking for, should be without dictation to the Almighty as to the kind or degree of the gifts. 4th, The gifts such as the Spirit elects to bestow should be exercised when and where said Spirit bestows them. 5th, All gifts proven to be of God, should be valued, and God be thanked and honored therefor, and all proven to not be of God should be simply ignored, and not that all should be accepted as of God because of those which have been proven to be divine, nor on the other hand, all should not be doubted or condemned because that some having been tested, were found unable to bear the test.

God having by his Spirit commanded us to "prove all things," to "try the spirits," and to "Beware, lest ye be deceived," does not ask us to close our eyes and swallow everything put into our mouths, without knowing first whether it be food or poison. Revelations to individuals should be tested by the individuals concerned; revelations to the entire body should be tested by the body, and this can be best done by the several quorums in a General Assembly. Can the entire body thus represented be deceived? I can not believe it to be possible, except the entire body was under transgression, and had forfeited the Spirit, and the power to discern between the good and the evil being lost. Then they would be more likely to accept the voice of Satan as the voice of God, than not. In fact God would not speak through any member of such a body. If he should speak to them by some one outside of that body, they would not receive it as coming from God.

Had a revelation like that on polygamy been given in 1843, it could not possibly have been accepted by the church at that time; therefore, God could not have given it at that time. After he rejected the church, and they went deeper and deeper into sin, and he withdrew his Spirit from them, he would not reveal anything to them through any of their leaders at least. Having lost the ability to discern between the Spirit of God and seducing spirits, or between the "doctrine of Christ," and "doctrines of devils," then they could receive a revelation from the devil, and would contend that it was of God, and do it so long as they remained in darkness, and devoid of the Spirit of God; and that is where the Utah Church stands to-day, and that is why they would not as a church receive Brother Joseph. But it was needful that the opportunity should be given them; the judgments of God could not be poured out upon them until they had a chance to reject him. In more than one respect the course of the Utah Church and the Jews are a parallel, the experience of the former will not be widely different. Those who have read of the sorrows of the blinded Jews who knew not "the time of their visitation," will feel sick at heart in contemplating the picture of the sorrow and suffering that the leaders of that people will bring upon them. For one I can not be surprised at any

measure of folly and of madness, that their blind infatuation will lead them to do. They may and probably will provoke the people of the United States by their treason, their rebellion, and repeated insults to the Government; that their fury will be unbounded and uncontrollable, and what happened in the "green tree" of their history will be nothing compared to the "dry." I wish I had even a little faith that the judgments of God could be averted. But I verily believe that the leaders have sinned away their day of grace, and now they call punishment, justly deserved for their crimes, persecution; as well, and with as much propriety, could the convicted horse-thief, gambler, or murderer, call the execution of the law against him, "persecution," and an interference with his "religion." It is just as easy for one set of men to make a religion warranting stealing, infanticide, or cannibalism, as for another class to make adultery and incest a part of their religion, calling it by the deceptive title "celestial marriage." Great Scott, as Bro. Caffall would say, what would *bestial* marriage be, if that is celestial? Perhaps they really mean "bestial," and it is a typographical error.

But I must say something of the mission, and that is what I intended to say the most about. Bro. Joseph informs me that Benjamin Grouard still lives, and is in California, and has repudiated Brighamism. This will be good news to hundreds here who revere his memory. They felt sad enough when I told them that he was living in Utah, and had joined Brigham's Church. They said, "He taught us nothing but the gospel of Christ, and we will not join Brigham's Church; we will believe what Grouard taught, and not do as he has done." Grouard never taught that Brigham was the President of the Church, after Joseph's death, and I suppose knew nothing of polygamy. After Grouard had established branches in some six different settlements or villages on Anaa, and on a number of Islands of the Paumotus, and lived among the people for about eleven years, he went to Tubuai, and joined the Church of Brigham, being baptized into it by the missionaries sent out by that church. These men wanted to go to Anaa, and baptize the church there, but Grouard vigorously protested, saying that they should let his work stand there as he had reared it. They tell me that they were not visited by any of Brigham's Elders, and have never changed their baptism. I told them that as Grouard was sent out by the church in the days of Joseph the first, or the father, that I would receive them on their original baptism; as the faith and form, or organization of the church under the father and the son were the same. When David Brown went there some three years ago, he could do nothing with them, for following the example of Nelson, he insisted on rebaptizing them, no matter when or by whom they were baptized. These Anaa people claimed that their baptism by Grouard was all right, and of course I say so to; so while they rejected Brown, they were willing to receive me. However if they learn that Grouard has joined our church by baptism, they probably will want to be baptized over. also. It would be a wise course, yet not one that I shall insist on. It would be a most excellent thing for Grouard to unite with us, and come here, and spend the remainder of his days, taking a general oversight of the work here. I should like to have some



one sent here right away so that he might get an understanding of the work, before I went away, for I should like to go on to Australia by next June or July. That field is too large for Bro. Burton or any one man, and while he is doing finely, and as much as any one man could do, I begin to feel that I ought to go to his help ere long, and it is a general desire there that I should. Some one should be sent here with a good retentive memory. Eloquence is not particularly requisite, but a good understanding of the doctrine and history of the church. No one who comes will have half the trouble, vexation, care, and work that I have had and still have. When the Board of Publication prints what I have prepared, the missionary would have comparatively light work. I hope one will be sent so to get here by the first of April at least. I expect to return to Anaa in a week or two, and hope to get back here by the first of March next.

While we are very grateful for stamps sent for return postage, and appreciate the motives of the senders, yet they are useless here. American paper money or greenbacks are as good as gold here, bringing a premium of ten per cent. American silver is on par with other silver. It costs us a great deal more for everything here than it does in the States. Potatoes just now are bringing \$5 a bushel, sometimes they are down to \$1.50. Native yams or sweet potatoes are scarce now, and about \$2 per bushel. We were away during the plentiful season. When we are at Anaa and on the Paumotus we get potatoes only occasionally; and pay there 80 cts for two pound can of meat, 40 cts for small can of oysters, 30 cts for one pound can of salmon. So we live on rice, bread and fish, and occasionally chicken. We have always had enough so far; but here in Tahiti the Saints have only what they earn daily. On other islands they sell their cocoa-nuts, or dive for shells, and sometimes get a pearl worth from one to a hundred dollars. Our mail is expensive. The mail we sent out in October cost over \$3. This mail about \$2. The November mail about \$1.50; or not less than \$25 a year. So you see that it is quite expensive to live here. The Herald Office will have to excuse us for not observing their rule to write on one side of the sheet only, for it costs enough for postage as it is—five cents for every half ounce, or fraction thereof. The Papeete daily or weekly Herald, or News, or Tribune, or Times, are not published yet, so we can not send any in exchange for papers sent us by three or four friends. They must take the will for the deed.

Yours in gospel bonds,

THOMAS W. SMITH.

WABASH, Ind., Jan. 1st.

*Dear Herald:*—As I was reading the letters of the Saints I saw one from brother Shook in Buchanan, Michigan, and it made me feel sad to think I have no one in this place to meet with. It has been two years since I heard a sermon, and I don't know where I belong, as I was a member of the branch in Nauvoo, Michigan, and many of the Saints there have moved away as I have learned. I am the fore-woman of forty girls, and they ask me what church I belong to. I tell them, The Latter Day Saints. And they say, What Church is that? I never heard of such a church before. I am glad to get the *Herald*, as it is food for me, and I give it to the neighbors to read, as I hope it may do some good. I

would be pleased to have some Elder call this way; and if there should some one come, enquire for H. C. Underwood. Brothers and Sisters, I ask you all to pray for me, as I need the prayers of all Saints to help me in my trials. One who is trying to live faithful in the good work.

SUSAN EVERETT.

LAMONI, Iowa, Jan. 10th.

*Dear Herald:* Since writing you last, I have visited and labored at DeKalb Branch (formerly Stewartsville), Cameron, Bevier, Salt River and Renick. At DeKalb I spoke twice, and did some other work which is far more difficult than preaching. Enjoyed very good liberty in speaking to small congregations. Near Cameron, in the Delana Branch, I spoke four times, and with the exception of hard labor in my first effort, I felt well. In my last effort I felt unusually well, and so did the Saints. At Bevier I preached twice, and the good Master was with me. It was hard work to get away from the Bevier Saints without stopping over Sunday. However, there are a few at Bevier who never come out any more to my preaching meetings. I presume they would rather give their own reasons for staying away than to have me do so, and I am willing they should, in order to avoid a conflict. At Salt River the weather was against us, but I spoke twice on Sunday, and felt reasonably well. I spent a week at Renick, preached three times, and attended four other meetings.

Of the condition of the work in these five branches, for prudential reasons, I have only this to say: some of them are in fair condition, but plenty of room for improvement; while others are "below par," and need to repent and learn wisdom. I desire to pray for the welfare and salvation of all. I am most positively opposed to highly colored and one sided reports, which claim to represent the true status of the work in different parts of the field. When done *knowingly*, it is a species of hypocrisy, which is a sin before God; and when the reaction comes, as it surely will, it will bring loss to the church *every time*. The gospel law does not authorize the least variation from truth and right.

I am also opposed to the practice of highly eulogizing any person or persons, when they have done nothing more than to perform a common and well known duty belonging to their office and calling in the church. Good, solid men do not need this kind of encouragement (?), while those who are not good and solid are quite likely to be spoiled by the practice.

After a six weeks' tour, I returned home last Thursday, thankful that under such peculiar physical conditions, I was able to remain in the field that long.

Whether it is the duty of the Twelve "to regulate" and set in order "the affairs of the church," as defined by resolutions of April, 1884, or not, one thing is clear, namely, this duty and prerogative belongs to somebody. The fact that there is a demand for this kind of work to be done is a sufficient argument to all who believe in the divinity of the work, that somebody has been authorized to perform it. And if so, the authority must be found in the revelations of God which define the calling and prerogatives of those to whom this important duty belongs (D. C. 104:12).

My feelings are these: Were it not for the *law* and *order* which God has laid down, and not men,

I would gladly shift my part of these responsibilities; but my difficulty is this: outside of that *law* and *order* I can have no faith. He who desires to assume these grave responsibilities for any other purpose than the good of the work, is destitute of intelligent faith, and from my point of view, I would be compelled to regard him as an ignoramus or a knave.

May the good work move on gloriously, as I believe it will, is my prayer.

JOSEPH R. LAMBERT.

AKRON, Iowa, January 1st.

*Dear Herald:*—What a very welcome visitor. I can not do without you, with your pages freighted with such a variety of choice reading, teaching the gospel in its fullness and simplicity, which is meat and drink to us isolated ones who have but little chance to learn, only through your columns. And through you we learn also of the progress of this glorious latter day work, which makes our hearts glad. I praise God for his truth, and do earnestly pray that the good work may go on until the honest in heart are all gathered into the fold of God, and that his servants may have wisdom to carry on this great work, that the quorums of the church may be more fully organized and enabled to see eye to eye. For this is the grandest work allotted to man on the earth, to my mind. My constant thought and wish and prayer are for its ultimate triumph. It does my heart good to learn of the good Joseph and his co-workers are doing in Utah. And I trust Bro. T. W. Smith's cry for laborers can be reached in the near future. Dear brethren and sisters, the old year has flown, the new year is here. Let us help on this great work with our means, with our prayers, and in every way that is open for us. The time is short, therefore let us redeem the time, because the days are evil. I send some aid as a freewill offering to help roll on the gospel work. Let every Saint that can, do likewise; and let us see how much can be done this year for the advancement of the greatest and best work that we ever were or can be engaged in. Will Bro. Hiram L. Holt please write me. I have written to him twice and the last was returned to me. I don't seem to direct right.

Your sister in Christ,

M. A. CHRISTY.

CABOOL, Mo., Dec. 29th.

*Bro. W. W. Blair:*—Another Christmas is past, another year is ended. Yea, blessed be the Lord, for we know that our Redeemer liveth. When our minds wander back over the many years that have passed since the first Christmas, in all our studies of his divine character and mighty works, we are drawn with peculiar interest to the lowly manger where the Holy Child was laid, to the obscure village where the son of the carpenter lived, to the sacred city where the immortal Redeemer died. Yea, on Calvary the conflict with death and the powers of darkness was complete, and the cross of shame was changed to the sceptre of power and the throne of glory. Dear Saints—sisters and all—we can all do something to forward the great work which is before us, if it's only to preach the gospel of purity and peace and love by a living example in our own homes. Christ calls for multitudes of martyrs to suffer the pains of rack and fire, in sickness and infirmity, and yet live on and find much to be thankful for every day. I can talk and pray

and try to get others to see and understand the scriptures as they are demonstrated to me through the fulness of the gospel. Should I labor faithfully all my life, and be the means of saving but one soul, my reward would be much greater than sitting idle, with my hands folded. For then I would fear the Lord would say, "Depart from me into outer darkness." Every one can find something to do. I have often heard women say, "Oh, women can do about as they please; the Bible don't say much about women." Dear Sisters, read Deut. 31:12: "Gather the people together, men, and women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Why were they commanded to be gathered together? Of a surety it was, that women as well as men might be prepared to observe to do all the words of the law. "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them," (Josh. 8:35). Dear sisters and children, we can not excuse ourselves in doing nothing, for that is evil. My prayer to God is that each and all may see their follies, and turn from their evil ways while it is day; for when night cometh no man can work. Our Saviour hath taught us that he will rule the kings of the earth with a rod of iron, and dash them in pieces like a potter's vessel. He teaches us that the kingdom of heaven comes like the sunlight, in silence and in power. The throne, which is to be exalted above all the thrones of earth, is to have its seat in the heart. Your sister in the true gospel of Jesus Christ,

MARY A. ATWELL.

SILVER LAKE, Minn., Dec. 29th.

Dear Herald:—In reading the good news in your columns of crowded houses, good attendance, and kind friends met nearly every where by the Elders, I thought it best to present a little of the other side of the picture, lest the Saints might be led to think our labors all sunshine. An appointment was given out for me to preach, where we had reason to believe an interest had been awakened. At the time appointed we started, and after a cold ride of some five miles we arrived to find all dark, cold, and silent. After making our horses as comfortable as possible we entered, and by the light of our lantern, which we fortunately carried with us, we made a fire and patiently waited for company. They came, two besides those we brought, and we began service. It should be said the flow of eloquence was not very great, nor very long. Being invited to return, we consented, in order to give the place a fair trial. That night appointed proved to be a bitter cold one. When part way there we were not a little provoked at breaking our double trees, by the sleigh getting caught, which necessitated our getting out of our wraps and into the snow, a performance in this country which is easier realized than imagined. After hitching a horse to each runner with straps taken from the harness, we got in with feelings not the best, nor feet the warmest. When we got there we found a like reception as before. And amid the cracking trees and glistening frost we tied our shivering animals, and went inside, ourselves to shiver, which after an hour or less we started

for home not having the pleasure of meeting even our former congregation. But changes come. The next effort was at the town of Flieburg some twenty miles from there, where I was kindly taken by Bro. Barnhart, who is young in the work, but destined ere long to be a standard-bearer in his Master's service. There I had the pleasure of presenting the word to a very attentive audience with the best of liberty, and of meeting two, if not more, of the old veterans—Kidders. They are not identified with us at present, but their sympathies must always be with what they once loved. May the light soon shine with a glow that will attract all the wanderers back to shelter and to safety. Its increasing splendor must soon meet their wandering gaze.

Our conference, held on the 19th and 20th was a most enjoyable one. The Holy Spirit's presence was felt, and its fruits were visible to the joy I believe of all, through the entire session. Envy and jealousy did not attend. Peace and love filled their proper places, reigning right royally in the hearts of all. The Saints here have a bright prospect before them, and are striving hard for their crowns. One noticeable fact, which goes far to ensure success, among the ministry is, that there is very little if any of this terrible fiend, jealousy. While the head is right all is well, or soon will be. May God bless all the faithful. I go in a few days to Detroit. My address will be Clitheral, Otter Tail Co., Minn.

HIRAM L. HOLT.

OGDEN, Utah, January 5th.

Bro. Joseph Smith:—The minds of the people are quite different now concerning the Reorganized Church, than they were some time ago; and my belief is that in the near future many souls will be saved from the eternal punishment.

Your brother in Christ,

OLIVER JOHNSON.

OAKLAND, Cal., Jan. 6th.

Editors of the Herald:—The Lord so willing, I expect to leave here in a short time for Oregon, to preach the gospel; and have been praying in secret and want to be rewarded openly. My prayer has been that I might be an instrument in the hands of our Father in heaven, of bringing some to a knowledge of the gospel. And I do not want to go with my hands tied, into a new field, the church looking for some returns from my labors, therefore I have been praying that the Lord would put it into the hearts of some of my good brethren and sisters to send me about two thousand tracts, for distribution, and, as some may not see their way clear, allow me to make some suggestions to all those who are eating, drinking, chewing, smoking, wearing, or spending time or money in any way not conducive to health, comfort and the service of God in body and spirit, and have said many times in private and public that they want to do all they can towards the advancement of the great work of the last days, to show by their works as well as by words, and lay all of these things aside. Spend your money for tracts; flood your neighborhood with them; all can preach the word in this way. To those who do not come under this head, I say, send some tracts, as it is an uphill business to start the work in a new field without tracts. My prayer is, Father help my beloved brethren and sisters to put away all their pride and spots of

the world and be doers of the word indeed and in truth; and help all they can to preach the gospel for a witness that the end may come. You can order the Herald office to send tracts to my address, East Portland, Oregon.

Yours in the gospel bonds,

A. HAWS.

DOW CITY, Iowa, Dec. 28th.

Editors Herald:—The snow has left us now, the roads are muddy, and the ground soft enough to plow. This evening it is raining a little. Bro. E. C. Brand has been here and preached several times; fortunately the sleighing was good then, and congregations fair. The Saint's at Gallands Grove were greatly blessed with the good instruction and kindly words of cheer and encouragement given. Bro. W. W. Whiting and James Turner are now, and have been for some days past, holding forth at Dow City. Quite an interest is awakened there now, with a prospect of its increasing. Yesterday afternoon (Sunday), we had an excellent prayer and testimony meeting there, causing all hearts to rejoice.

Our conference was a peaceful and profitable one, the Spirit of the Master being present and manifesting itself on one occasion in the gift of tongues to the encouragement of those who would go into the world and proclaim the word, graciously promising to sustain and be with those who did so, and declaring that the blotch brought upon the church by the people in the west should soon be removed and the fair name of the church vindicated. Since the conference, ten have been baptized, and thus the good work prospers.

Yours in gospel bonds,

JOHN PETT.

TIPTON, Iowa, Dec. 26th.

Dear Herald of truth and heavenly light to all the lonely, scattered sheep of Israel's flock:—You come to us surely, with clean hands, pointing us unerringly to a higher plane, a loftier walk in life. Silent, yet eloquent friend, heaven bless you and the gifted ones whose inspiration makes you potent for truth and righteousness.

I have often heard the remark, "How I wish I had lived in the days of Christ," from the lips of professing Christians; and I remember to have uttered the same thing myself, before hearing the gospel. Sincere in believing, the early Christians enjoyed superior light and knowledge of Spiritual things. They looked unto our day and dispensation with wistful and longing hearts, as many before Christ had "desired to see his day, but could not." This desire was evidently consistent with the true Spirit of the gospel. The scriptures teach the folly of looking on those things which are behind, as did the Jews, saying: "If we had lived in the days of our fathers, we had not slain the prophets." This is precisely the spirit actuating the mass of religionists to-day, paying fabulous prices for dumb canvas daubs of the Holy child by the "masters," and driving His Saints from their doors. Lauding Peter, Paul, James and John to the seventh heaven, and refusing their synagogues to their fellow servants of the same priesthood. Not discerning the ominous signs of the nearness of the times of restitution of all things, which, when accomplished, yea, and while in process of accomplishment, make this day and dispensation, so much more desirable than all preceding ones that it formed the theme of inspiration so joyously and enthusiastically

astically dwelt upon "by all the holy prophets since the world began." The king who shall shortly reign has given his loyal subjects a number of signs, or tokens, whose appearing shall herald the speedy coming of himself. Those eyes are certainly spiritually dim, which see no likeness between the manner of chariots described by the prophet "in the day" of his *preparation*," and the lightning gaited, railroad coaches, which are as a torch in the night, which "*rage* in the streets," and "jostle in the highway."

Who so blind as to see no "hand beneath the wheel" rolling away the prejudice against Judah, as evinced by the election of the late Lord Beaconsfield (a Jew) to the British Premiership "whose skirt" was laid hold on by the ambassadors of the ten allied Powers of Europe at the treaty of Berlin, the terms of which were dictated in the interest of Judah, putting, the "sick man" under the care of a "nursing mother," whose coat of arms is a union of the tribal totems of Judah and Ephriam, (see the bottom of your stone ware dinner-plates), the Lion and the Unicorn rampant. As Jacob, speaking of Judah in the last days says:—"His hand is in the neck of his enemies," he shall possess the "gates" (exits, entrances, ports, harbors) of his enemies. "As an *old lion*, who shall rouse him up?" What nation to-day but thinks twice ere it risk an insult to the "*old British lion*?" What important straits does she not dictate the opening or the closing of?

Again; what Saint fails to see a fulfillment of the prophecy saying:—"In that day shall seven women take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach." When the delegation of women from the Utah church waited on Mrs. Hayes, in 1877, with a petition signed by (seven) a multitude of Utah's deceived wives of youth, "treacherously dealt with," asking her to use her influence with the President to have the bill then pending before Congress, making polygamy a crime, *vetoed*, urging that in case it passed the polygamous mothers would be classed as prostitutes and their children as illegitimates; saying they were willing to support themselves *apart* from the relations of polygamous wifehood, and only desired the mantle and protection of the husband's *name* to remove the stain and reproach threatened in the bill then pending.

Read Habbakuk, chapter second, and then walk in the telephone office and you will hear "the stone in the wall cry out," (Halloo!) and the timber and beam in the wall answer. This, too, in an age when the "vision on plates" has been made known, for which the prophet said "wait," when Joseph (the Smith) had brought forth the instrument (document) against which the *tin sword weapon* of Conneaut Creek fame has so ignominiously failed; a day in which (unlike Eli's) there is "open vision."

Thank God, dear Saints, we are not left comfortless. But revelation's brilliant light has burst the brazen seal of the heavens, so many ages voiceless, and that they who err in spirit may come to understanding, and the murmurers learn "so ind doctrine" which the self-wise will "not endure." God speed the word of life by the means of his ministry. Saints should speed this word by the use (under the law) of the means which they are but stewards of, although wolves may say and teach—"this is *my own* to do as I

please with,"—You don't own yourselves; you are bought with a *price*! Would all your possessions equal that ransom?

Love to all Saints,  
WM. T. MAITLAND.

KIRTLAND, Ohio, Jan. 4th.

*Editors of Herald*:—On Saturday, October the 10th, last, in company with Bro. Frank M. Sheehy and sister Elizabeth Woodward who had been in attendance at the Providence conference. I arrived at Jonesport, Maine. Bro. Sheehy and I were soon domiciled at the comfortable home of brother and sister Walker, familiarly known as "Joshua and Liza," where we found a warm welcome; Sr. Woodward going to her place of business and home. She is a very worthy sister and citizen. We slept sweetly in sight and hearing of boisterous old Atlantic. Awoke on the following day to find ourselves on a good granite foundation, and really among the "down eastahs;" whom by the way we found to be very much like other people. We had to be disciplined a little in taking beans for breakfast on Sunday morning, but found it quite easy to conform to custom, as an orderly missionary should. In fact it don't pay to put on airs when a breakfast is at stake any. "Eat what is set before you, asking no questions," is excellent advice in these days of epicurean habits.

The 11th held two services in a commodious room in the city with attentive listeners, and were thus fairly introduced into the east Maine district. Here in Jonesport is a very commendable society of Saints and of long standing; Bro. J. S. Walker presiding. They hold regular services, and are holding their own if not gaining, and exert a good influence for the cause.

We were disappointed at not being able to visit Grand Manan and Nova Scotia from this place, to meet with the Saints there, but failed to connect at any time with a boat. Should have gone direct from Boston. May they be of good comfort and press onward in the cause. Help will reach them by and by; and we will labor to that end.

We spent a month in the Eastern Maine District, averaging a meeting a day; but was not able to visit all of the Saints; but met with some very worthy ones among those we did chance to meet. The names of Josiah Ells, T. W. Smith, J. C. Foss, Joseph Lakeman, Frank M. Sheehy, John Gilbert, Z. H. Gurley, J. Smith, E. Banta, E. L. Kelley and others, are household words among the Saints, they having in turn labored more or less in the district. Whatever may have been the mistakes made, if any, some good work at least has been done; and we were glad to find witnesses for the truth in that far off land, who love and labor for the prosperity of the work.

At Addison Point there is a branch organization, some excellent members; but they hold no meetings, being scattered, yet hold on to the faith. We held meeting in the little school-house near by, with an attentive audience. Also at the house of Bro. Steele; father and mother Steele being sick and not able to attend services away from their home, but longed to meet with the Saints. We felt like gratifying them. Sisters Clara and Mercy were present, and we had an enjoyable Saints' meeting. Father Steele is an old veteran in the cause, and laments that he has not many more years of vigorous manhood to devote to the work. May God comfort them in their isolation. Sister

Clara's tears and ardent heart plead that the branch remain intact. It continues. Sr. Hall welcomed us at her home, as did her son Andrew and his wife. We are indebted to them for consideration and kindness, which are duly appreciated. Thanks! Sister Hall acting the part of a missionary in conjunction with Mr. Stephen Phipps, of Epping, the very pleasant and commodious church of his neighborhood was procured, where we held a number of meetings with good audiences and excellent attention. Bro. Sheehy's efforts in that neighborhood, some time previous, made friends for the cause, and they were pleased at his return. There are a number not far from the kingdom in that place. Bro. Frank promised to continue the work as practicable. We are indebted to Mr. Phipps and his very worthy household for looking after our welfare and furnishing us a pleasant home while there. Already convinced of duty, may they take pleasure in finding a place in the true fold. We believe good will result from our efforts in that community.

At Mason's Bay we tarried over with Bro. Samuel Otis Foss, brother of John C., and held meeting in their new school house in the evening with attentive listeners, who seemed to be edified. Some adverse winds have blown here, the Saints are reduced to but a few, and meetings are not kept up. They love the work and the preaching, however. Bro. Foss might be a very efficient laborer, but the circumstances are against him just now. He was sustained president of the district without any dissenting, at the conference.

We visited Little Kennebec and called on Bro. W. Manchester, to find that but a few members of the church there were left—not enough to continue meetings; they were scattered. Thought of Bro. T. W. Smith as we scanned the chapel on the hill. The commendable incentive that moves one to "aim high" governed in the erection of this, whatever the practical results. It is quite well preserved. We preached in the school-house at Jonesboro to what seemed to be rather indifferent hearers, and were kindly cared for by Bro. John Benner and family. Bro. Benner is an Elder in the church and an earnest and devoted worker, doing what he can. May the Spirit attend him and family. The Elders who have the courage to move out into new fields are the ones that will succeed. Try it. The good news is to all the world.

November 7th we attended the district conference at Indian River. Was kindly received by the Saints. The families of Capt. J. Campbell Crowley and son made us welcome at their home. They are very kind and considerate. May the faith ever have an abiding place with them. Father and son were chancing it upon the great sea for a livelihood or fortune. May they return rewarded for their sacrifice and effort. Sisters Brown and Kelley are among the faithful there. The unfavorable weather for a conference gathering prevented some from attending, but the district was fairly represented. The preaching services were good and were attended by appreciative hearers. The meeting altogether was comforting and assuring.

I think we took in the situation of the district, its needs and demands. Whatever other causes have militated against the progress of the work, the constant diminution of numbers has had its effect. At Mason's Bay where there were some

forty members at one time, and active, but ten or twelve can meet now if they so desire. A less number can meet at Little Kennebec where a still larger number was once active. Moved away—scattered. Only about twelve can meet at Homer's Bay out of twenty-five in number; and about the same is true of Addison and Indian River. There is nothing very strange that a branch should flourish well for a season and then dwindle away and become inactive, especially when built up by the working classes who depend on being employed for a livelihood. They go where work can be had and the highest wages paid. What is most needed is some capable, persevering and energetic laborers, who can and will push out and work in old and new fields,—especially the new. Whatever the methods and policy employed by those who wrought in the interest of the work there hitherto, a number of excellent Saints have been gathered out, and survive all conflicts. May the darkest hour have been passed.

At Jonesport I chanced to attend the Sisters' Sewing Society, where was gathered as noble band of workers who apply heart, and head, and hands to aid the cause as it has been my fortune to meet. Experienced and capable they would honor any sphere assigned to woman. May the good they deserve come to them. We are indebted to the Saints there for consideration and kindness, and especially brother and sister Walker, who furnished us a cheerful home when we chose to enjoy it.

November 12th we went into the West Maine District, and late at night found us on Deer Island, kindly received at Bro. Joseph Eaton's, where we lodged for the night. Sister Eaton was ill, but had faith to be administered to. I saw her at meeting afterwards. The next day we set to work helping to get ready for the conference the next day at Green's Landing. After some effort at hunting up trustees and insisting on "yes," or "no," we succeeded in being refused the use of the "Union Church" of that place. The "blind guides" did not know that this suited us just as well. Green's Hall was tendered by the owners for preaching services, and three sessions were held on Sunday with the people in attendance. We could well afford to pray for our enemies, their neighbors were taking care of the other part. The business was transacted on Saturday evening, and we had a pleasant and cheering social season on Monday morning, and an attentive audience again at evening. The Saints were not so lively here as in some other places, but they need help, encouragement, and comfort. The gospel message has not completed its work on that island yet. There are some quite capable brethren here who can defend the cause. Thanks to Bro. J. D. Nolton and family, Bro. H. Robins, Eatons to numerous to mention, Messrs. Green, Richards, and others for care and hospitality. Go on and be encouraged in the good work. Father Landers and Z. H. Gurley, sen., pioneered the work here, which was sustained by Bro. T. W. Smith.

The 17th, Brn. Nolton and J. Eaton conveyed us in a schooner across to the Bray's Mountains Branch, where we held meeting in a small but crowded house with attentive listeners. Was kindly cared for by Bro. J. B. Eaton. Sister Eaton was unwell and is an excellent Saint. There is a good people here.

The 18th, Bro. Samuel Eaton conveyed us across the reach to his place where we dined with his cheerful family, after which himself and two young sons conveyed us by schooner to Sedgwick. From here Captain Carver was kind enough to convey us with his private conveyance to Bro. W. G. Pert's where we met a cordial reception and a pleasant home. Bro. Pert is Bishop's Agent and President of the West Maine District, and has the confidence of the Saints.

The 20th we took supper with Mr. Billingsly, at Sargentville, who seems to be a fair man, and preached in the church in the village in the evening to a small audience. Stayed with our warm hearted Bro. Brown, who is in the faith, has a young wife and nice children. May his happiness be just begun.

The evening of the 21st we were twenty miles away in a new field, opened up by Brn. Sheehy and Carter; friends of the cause having secured our passage with a Mr. Clawson. That is a hilly and rocky country; rather picturesque. We held four meetings with excellent attendance and interest, and was very kindly treated by the neighbors. Bro. Frank Carter resides here, who introduced Bro. Sheehy into the neighborhood last summer and the faith was presented to the people who received it with consideration. A good work might be done here and we regretted that our program would not permit us to stay longer. Continue the work Bro. Sheehy. Bro. Carter and family have a happy faculty of making one feel at home. May the good spirit attend them and the further prosecution of the work there. I saw so much to be done that I wished that I could have remained until spring in the east, but could not. By the kindness of Bro. Carter and aid of the steamer Richmond the night of the 23d found us under the kind care of Sr. Martha Murry at Rockland. The day following I parted with my genial companion and able defender of the faith, Bro. F. M. Sheehy, leaving him in his wife's care at Brunswick with the intention of spending thanksgiving at home; and night found me at Boston in a rain storm—soon comfortably housed at Bro. Frank Steffe's where I found a home and friends while tarrying in the "Hub."

Briefly,

WM. H. KELLEY.

AGENCY, Mo. Jan. 7th.

*Bro. Blair:*—A few days ago I received from Switzerland the sad news of the death of sister Anna Bear, wife of brother Diethelm Bear, in Affollernd, A. Zurich, Switzerland. She suffered great afflictions and pain for almost eight months, which turned at last into dropsy. She continued strong in the faith to the last moment, and watched the clock. And when asked why she was looking upon the clock she always replied, Because the Savior will soon come. She then slept away in peace, September 29th, 1885. During her sickness she had a great desire to see me once more, and firmly believed that she would be healed through the power of God if I was there. But God had ordered otherwise, and she is now free from all pain and suffering, waiting for the resurrection day. She leaves a husband, three daughters, and one son. She was born June 23d, 1833, in Affoltern; baptized by me November 22d, 1880.

While I am especially interested in that mission field, it saddens my heart as I see one by one ce-

parting into the other life, which lessens the number of the little band of Saints there. Already five have passed away since I was there the first time as a missionary. May we all be ever ready and prepared, when we are called by the all wise Father to leave this earthly career, in the wish and desire of your brother in Christ Jesus,

J. L. BEAR.

BIRD CITY, Kansas, Jan. 6.

*Editor Herald:*—There is probably no branch of our church within seventy-five or one hundred miles from here. Certainly, this is a broad field to labor in, if not a very inviting one; but of course we must wait till Spring, as the weather would not permit of much work being done in midwinter on these prairies. There is no use going into details about the good qualities of this country again; it has been said, and any one wishing to know more can write to us. I would like to be understood, though I have no desire to create a spirit of discontent among Saints who are blessed with church services and good schools, and doing very well in general. No, no; a thousand times no. But there are certainly Saints some place, who like myself, that would like to gather where they might do good, work for the cause of the church, and at the same time secure themselves a home—a good home—in a country where it neither gets very hot or cold, so that its inhabitants can manage to get along very nicely. And I would have it distinctly understood there is no sand here, except along the Republican river. Let us hear from some of you.

Your sister in the gospel of Jesus Christ,

MRS. DIAN CARTER.

REESE, Michigan, Jan. 8th.

*Bro. W. W. Blair:*—I have just returned home from where I have been laboring for Christ. I have been away from home three weeks, and have been blessed in presenting the truth. Since writing you I have baptized one in Vassar, preached five times in Juniata, and then on to Goodland, where I held several meetings and ordained one teacher. When I returned home I found two letters from brethren in Tawas, wanting me to come up there and do some preaching. I shall go next week if the Lord permits.

"Sanctify them through thy truth, thy word is truth."—John 17:17. To my mind the subject is not clearly understood by many. However, I desire to give my views in regard thereto. It is thought by many that we could not become sanctified until Christ comes. So we will cite to some scriptural evidence. "Abstain from all appearance of evil, and the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ."—1 Thes. 5:22, 23. We join with this the fifth Lecture on Faith, par. 2, referring to Christ: "And Christ descended in suffering below that which man can suffer; or in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding this, he kept the law of God and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin." In section 17, paragraph 6, of Doctrine and Covenants, it is said by the first elders of the church, Joseph and Oliver, "And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true,



and we know that sanctification through the grace of our Lord and Savior Jesus Christ is just and true." When any person believes in God and Christ with all their heart, and repents and is baptized for the remission of sins, they are then justified from all past sins, but not sanctified. And then comes sanctification through a continual pleading with God, not being overcome by any temptation, because one sin brought upon Adam condemnation, say nothing of the results on others. We are preserved by law. "They [who are not sanctified through the law, even the law of Christ, can not inherit the celestial glory." (Doc. & Cov. 85:5). So if we are guilty of breaking that law, or of not keeping it, we are condemned. And if we keep no law, we must abide a kingdom which is not a kingdom of glory. But to him that is purified and cleansed from all sin, he is in possession of all things—just in the position that God wants him in. My position may be doubted by some. If so I would be glad to see the other side. Enoch and the city of Zion went to heaven. Why? Because they were perfect. May we attain the same perfection, which is our privilege. If we can not refrain from all sin and be sanctified, let some one show the sin we can not overcome.

Your brother in Christ,

E. DELONG.

MC FALL, Mo., Jan. 7th.

Bro. Joseph:—Last Sunday night, I, for the first time in this place tried to tell the people what the gospel was. Since that time many of them say that I am a Campbellite in full. One man said he wanted that I should have gone ahead for two hours longer; so I hope that Bro. J. R. Lambert may come here and help things out. Bro. Upton, of Lamoni, Iowa, was here the 2d to 5th inst. He is a nice man I think. The work seems to be looming up in many places, yet some have room for a chance to do better. I would rather have a people hungry for more when I quit speaking than for them to say I don't want any more of that. In haste,

J. W. JOHNSON.

## Communications.

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

### REVELATION FROM GOD.

In view of the relationship mankind sustain to God by virtue of the creation and the utter hopelessness of our case without the interposition of his providence in our behalf, no subject is better calculated to fire the mind with interest, nor can any matter lead to greater issues than the one suggested by the above caption. If, as many assert and claim to believe, there is no communication from God to man then it follows that the future to all men is a dark chasm into which all must be hurled by the resistless tide of death, to meet they know not what. How awful to contemplate! How terrible to believe! And yet I am led by observation to think that some prefer this kind of faith—or rather unbelief. Even professed Christians have entered protest against latter day revela-

tion upon the ground that the credulity of the people to this belief subjected them to deception. How profound! As though the wisdom of God was confined to time or place. How thankful these modern Christians ought to be that Enoch, Noah, Abraham, Moses, and all the prophets with Jesus, the apostles and all the primitive Saints were subjected to a pressure that they themselves are unwilling to bear.

If the noble men of God referred to had cherished such an aversion to present revelation as do these modern apologists for Christianity, mankind must have inevitably remained in a condition of darkness, the economy of God would have been unknown and all men, themselves included, would have been deprived of the benefits of the gospel.

The issues of life must be met, manfully or otherwise, and to desire darkness rather than light may signify that our "deeds are evil." It is further urged by some,—indeed the idea is quite popular, that the present status of Christianity does not necessitate additional revelation to that given in the Bible; but this is rendered anomalous when we consider that those who unanimously agree upon this point are at loggerheads upon every prominent feature of the gospel, so that every precept enunciated by Christ is by them called in question. Who or what is to settle this controversy? To the tribunal of God they can not appeal. Their wise men differ and the breach grows wider and wider. Is confusion to thus increase and the souls of men be bereft of the light of God; because forsooth their ministers differ and wisdom that would settle the difficulty can not be sought for and obtained of God? Without arrogance, I trust, and with due respect to all men and their religious faith, it occurs to me that the present condition of the nominal Christian world is that of the "dog in the manger." Permit me to add that in this charge I implicate the personality of none, believing as I do in the personal faith and goodness of many who live to the best light and knowledge their circumstances afford.

If the entire membership of the so-called Christian churches constituted "one body" as represented by Paul in 1 Corinthians 12, then there would be a source of appeal in all cases of controversy. And if sufficient wisdom was not found in the body to decide on matters in dispute the Lord could be importuned and answer given through the proper channel—the head. But, alas, this one body of modern orthodoxy is multiform, multifarious and hydra-headed. The claim so often made to palliate this difficulty that the mystical body of Christ is found among the membership of every denomination is controverted by Paul. Those who read dispassionately Ephesians 4th chapter, with the chapter already quoted, can not fail to conclude that the "one body" referred to relates to an organization of men and women according to the pattern there given. It should be borne in mind that the Church of Christ is organic and authoritative. Jesus, who was a High Priest after the order of Melchisedec, conferred this priesthood upon

the chosen of his brethren. Its authority is shown in the language of Jesus to Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16: 19.

It will be seen by reference to Mark 16 that these men were empowered to act *in the name* of the Father, Son and Holy Ghost agreeably to the instructions they had received. And it necessarily follows that their ministerial acts were recorded as binding on earth and in heaven. Doubtless the record made is with the view to future judgment of men according to their works. John in exile saw by vision that the books were opened and still another book was opened which was the book of life and men were judged out of those things which were written in the books according to their works.

By what rule of reasoning are men led to suppose that the Church of Christ today is less authoritative than the Church of Christ anciently? John 15th shows clearly the relationship of Christ to the Father and his disciples. We are informed by some that the various and diversified Christian organizations now extant exhibit the adaptability of Christ's work to the various phases of humanity. Jesus said substantially, "My sheep hear my voice." John 10th. Is really the voice of Jesus subject to such variety and contradiction? In music there is such a blending of sounds as to produce harmony, not discord. Throughout the wondrous realm of nature in all its diversity there is a harmonious blending of conditions, shades and colors. "It is admitted that the different species of the animal kingdom require a corresponding diversity of food, but we are not willing to concede that such change and variety of spiritual meat will fit men and women for the presence of God. However, for the benefit of these adaptationists, I wish to cite the fact that while the demand may exist for the variety created by promiscuous church organization, the word of God provides that in the world to come our glory and happiness and reward will only be commensurate with the desires and aspirations by us exhibited in this humble sphere. In the midst of confusion that every where abounds, God has, we think, planted again the standard of his truth by the revelation of his own will. Prior to the organization of the church in April, 1830, by Joseph Smith and his compeers, and subsequent to the apostacy of the primitive church, there was no church organization agreeing with the pattern represented by the apostle Paul. The ordinance of baptism has been a disputed point in theology. The most scholarly and profound among the clergy have differed with reference to the mode, object, and efficacy of this ordinance.

The Book of Mormon clearly defines the mode and object of baptism and who shall administer it. The laying on of hands as a church rite so long forgotten, is again taught and practiced as the result of revelation from God. The Holy Ghost in

its rich effulgence is bestowed upon the meek and faithful of earth. And from thousands of hearts ascends the incense of praise and thanksgiving for the matchless love of God made known and enjoyed through the fulness of the gospel. Now, agreeably to the commands of God, men commissioned from on high are going forth preaching the gospel of the kingdom of God. Not a new, fanciful theory, but the same blessed plan taught and enjoyed by the primitive Saints. The Lord has promised that his kingdom shall no more be thrown down—the authority to act in the name of the Lord will never again be taken from the earth. Every nation must hear the glad sound that proclaims the news of redeeming love and saving power. The signs of the times portend the consummation of earthly events. Sooner or later all men must meet the justice of God. Swift retribution will overtake the evil doer, “the scorner will be consumed and they that watch for iniquity will be cut off,” but the pure in heart will be saved. Things “whispered in the ear in the closet will be revealed upon the rooftops” and the secret acts of men will be proclaimed aloud. See Luke 12: 2, 3. Among the requirements of the latter day gospel is that men should “fear God and give glory to him, for the hour of his judgment is come.” And Solomon records a terse epitome of our obligations and the inevitable issues that are to be met. After having risen to the very acme of glory and magnificence that wealth and the favor of God could bestow, he takes a retrospect of the past and concludes that to “Fear God and keep his commandments” is the “whole duty of man.” And assigns the best of reasons, “For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil.” Eccles. 12: 13, 14.

GEO. S. HYDE.

#### A PLEA FOR DOMESTIC CULTURE.

DEAR SISTERS of the household of faith, I trust our beloved editors will grant us space in the columns of the *Herald* for the purpose of writing to each other whatever may seem best for our mutual benefit, that we may assist ourselves and others also by kind words of advice and such encouragement as shall lead us, through our own energies, to attain a higher plane of excellence in every-day life.

The times now urge us to be steadfast; striving daily to perfect our faith and build each other up in every good work, spiritually, socially, and morally. An exchange of our choice recipes and best methods of regulating our domestic affairs for the comfort and health of our families is very desirable, that we may learn to simplify our work and teach ourselves to be pleasant and companionable, and that although our homes may be very poor and plain, try to make them habitations of love and happiness. We will also consider the duty of parents to children and try to learn the most wise and proper plans for their training. Home is a mother's kingdom, and there is no field in this world that requires

more careful, faithful cultivation than the hearts of our little men and women. Truly, a happy home is worth striving for, and it is a duty we wives and mothers owe to ourselves and families to make it happy. We need encouragement, therefore let us try to give and receive with all patience, charity and humility before God, asking him to bless our efforts, that our talents may multiply and our light shine through this department, helping the *Herald* to bless every fireside it may reach. Household, according to Webster, are those under one roof, or those belonging to the same family. All Latter Day Saints should feel that they belong to the one family our Father in heaven, and as such should love and help each other as members of one household, remembering it is the duty of the strong to help the weak; and the duty of the wise and fortunate to seek to uplift the needy and unfortunate. If some are more blessed than others and have by dint of calculation gained a more lofty round in the ladder, let them not look down on those struggling beneath, but kindly show them how they may accomplish the same ends. Wisdom, and all good gifts are from God, and we should impart as freely as we receive. Blessed are they that *overcome self* and strive to keep that love in their hearts like a living fountain which continually strengthens the faith and patience of the Saints of the Most High.

Hoping that many of our sisters will put forth efforts to establish a household department in the *Herald*, and praying for the deliverance of Zion's children.

LUCY LLOYD.

#### WONDERS OF ASTRONOMY.

BY ELDER F. R. TUBB, LONDON, ENG.

##### CHAP. II.—COMETS.

IN our first article upon the wonders of the heavenly world as revealed by the science of Astronomy, I endeavored to fix the admiring attention of your readers to the wondrous size, power, distance and velocity of the sun and the planets of the solar system, including the planets Mars, Mercury, Venus, the Earth, Jupiter, Saturn, Uranus and Neptune.

We now propose to take a rapid survey of those wondrous objects whose movements frequently defy and set at naught all rule, and baffle the computations of the most patient and observant Astronomer, viz, the *comets* of the solar system.

I propose to confine our attention to these mysterious visitants of our solar system for the simple reason that more is known of their form, dimensions, character and velocity, than can possibly be known as to the movements and nature of those vast systems of suns, planets, and comets, which carry on their ceaseless, silent and apparently eternal revolutions in the illimitable spheres of space above, around and beneath us. To convey to your readers, (en passant), some idea of the fearful magnitude and distance of these other solar systems, it is only necessary to state that one of the latest discoveries of astronomi-

cal science reveals the stupendous fact that our sun, (immense though it is to our eyes), is but a small fiery globe revolving round an incomparably greater sun some where in the region of the milky way; and carrying our earth, Jupiter, Saturn and all the planets of our (solar) system with her in the sun's eternal revolution round that far greater sun in a circle which must take ages of ages to complete one revolution!

The milky way, therefore, which to the naked eye appears but as a long irregular streak of star-dust,—turns out to be a vast assemblage of suns, planets and comets, beside which the planets of our entire solar system fade into positive insignificance; while our sun, with his (to us) unmeasurable heat and power of light, takes the back seat; as a star of no more than the fifteenth magnitude! Well might the contemplative and adoring mind of the royal psalmist burst out into the rapturous pæan of praise wherein he exclaims:—“When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?”—Psal. 8: 3, 4.

Having taken but a passing glance at those vast orbs whose immeasurable distance forms at present an impenetrable barrier to our feeble sight, but of which we shall assuredly “know hereafter,” (John 13: 7), we take up the thread of our narrative by introducing to your readers some account of those mysterious visitors to our solar system, *i. e.*, by proceeding at once to consider the form, structure, and velocity of comets.

In ancient history several very remarkable comets stand recorded. One is mentioned by the Greek philosopher Aristotle, in B. C. 371; with a tail extending over a third part of the sky. Many great comets are recorded at even more ancient dates in the Chinese annals; for that strange people kept an official record of all the remarkable stars, meteors, and other celestial appearances for more than a thousand years before the Christian era; and, what is stranger still, that record has been handed down to us, and seems reliable. A great comet was seen close to the sun sixty-two years before Christ, during a total eclipse of the sun; and one which appeared in the year B. C. 43, soon after the murder of Julius Cæsar at Rome, was seen by all the assembled people in full day-light? Such a thing, though very uncommon, is by no means singular; it has happened several times, and in one even quite recently: the great comet of 1843 was seen at noonday quite close to the sun, both in Nova Scotia and at Madrid; and before sunset at the Cape of Good Hope. Of course it is only the brightest part or the head of a comet that can be so seen; the faint light of the tail has no chance of contending against broad daylight.

Before the invention of telescopes, the appearance of a comet was of rare occurrence, because only a small proportion of them can ever be seen by the naked eye; and of these again only a small portion are considerable enough to attract much atten-

tion. Since that discovery, however, it has been ascertained that they are very numerous; hardly a year passes without one, and very often two or three; and in one year, 1846, no less than eight were observed by the telescope. Taking only two a year on an average as visible if looked for in a telescope, and considering that at least as many must occur in such situations that we could not expect to see them, in the 6,000 years of recorded history there must have been between 20,000 and 30,000 comets, great and small.

A *great* comet, however, hardly occurs on an average oftener than once in fifteen or twenty years, or even yet more rarely; though, as sometimes happens in matters of pure accident, and in the course of chances, it is not *very* unfrequent, (and we have lately seen it remarkably exemplified), for two, or even three very great comets to follow each other in rapid succession.

Thus the great comet of 1860 was followed in 1862 by another very conspicuous one, of which we shall have more to say.

When a comet is first discovered by a telescope, it is, for the most part seen only as a small, round or oval patch of foggy, or as it is called nebulous light, somewhat brighter in the middle. By degrees it grows larger and brighter as it approaches our (solar) system, and, at the same time more oval, and at length begins to throw out a tail, that is to say, a streak of light extending always in a direction *from* the sun, or in continuation of a line supposed to be drawn from the place of the sun below the horizon, to the head of the comet above it.

As time goes on, night after night the tail grows longer and brighter; and the head, or nebulous mass from which the tail springs, also increases, and within it begins to be seen what is called a "neucleus," or kernel—a sort of rounded misty lump of light dying off rapidly into a haziness called the "coma," or "hair." Within this, but often a good deal out of the centre, there is seen with a good telescope, and a high magnifying power, a very small spark or pellet of light, which may or may not be the solid body of the comet, and which is the real nucleus.

All this while the comet is getting every evening nearer and nearer to the sun, and is therefore seen for a shorter time after sunset or before sunrise, as the case may be; (for quite as many comets are seen in the morning before sunrise as in the evening after sunset.) At last it approaches so near the sun as to rise or set very nearly at the same time, and so ceases to be seen, except it should be so very bright and great a comet as to be visible in the presence of the sun. When this has taken place, however, the sun is by no means to be considered dead and buried. After a time it reappears having passed by the sun, or perhaps before or behind it, and got so far away on the other side as to rise before the sun, or set after him. If it first appeared after sunset in the west, it will now reappear in the east before sunrise. And, what is very remarkable its shape and size are usually totally different after its reappearance,

from what they were before its disappearance. Some, indeed, never reappear at all. The path they pursue carries them into situations where they could not be seen by the same spectators who saw them before.

Others, like those of 1858 and 1861, without altogether disappearing as if swallowed up by the sun, after attaining a certain maximum or climax of splendor and size, die away, and, at the same time run southward, and are seen as that of 1858 was (on the 11th of October for the first time), in a southern latitude, the faded remnants of a brighter and more glorious existence of which we, in the northern hemisphere witnessed the grandest display. On the other hand we here receive, as it were, many comets from the southern sky, whose greatest display the inhabitants of the southern part of the earth only have witnessed. It may often happen, also that a comet which before its disappearance in the sun's rays was but a feeble and insignificant object reappears magnified and glorified; throwing out an immense tail, exhibiting every symptom of violent excitement as if set on fire by its near approach to the source of light and heat. Such was the case with the great comet of 1680 and that of 1843; both of which, as I shall take occasion to explain, really did approach extremely near to the body of the sun and must have undergone a terribly violent heat.

Other comets furnished with beautiful and conspicuous tails before their immersion in the sun's rays, at their reappearance are seen stripped of that appendage, and altogether so very different that, but for an intimate knowledge of their courses, it would be utterly impossible to identify them as the same bodies. This was the case with the beautiful comet of 1835-6; one of the most remarkable comets in history. Some on the other hand, which have escaped notice altogether in their approach to the sun, burst upon us at once in the magnitude of their splendor, quite unexpectedly, as did that of the year 1861.

I come now to speak of the paths described by comets in the sky.

There are four paths or orbits in which comets travel through the regions of illimitable space (1) circular, (2) oval or elliptical, (3) parabolic, (4) hyperbolic. Those of the first class travel in a circle, those of the second in an ellipse. The third class of comets travel in an orbit known as a parabola. The fourth in a path known as a hyperbola. Comets of the first and second class return after a varying period of years to the region of our solar system because circles and ellipses are forms which are self-contained and any body or object travelling in either a circle or ellipse will necessarily return after a greater or lesser lapse of time to the point from which it started. Those comets which travel in either a parabola or hyperbola for their orbit in space can never return to our system even after the return of endless ages. The reason for this is difficult to explain in a brief treatise such as the present, but any of your readers acquainted with the rudiments of Astronomical Geometry, and converse and with the nature of conic sec-

tions,\* will readily understand why comets of the third and fourth class, after once visiting our solar system will never return to it, worlds without end.

The properties of the ellipse (or oval) have, even from a very remote period, been the subject of careful study among Geometers; and their acquaintance with them is so far perfected, that, knowing certain circumstances with regard to *any portion* of an ellipse, or having certain *data*, (as it is termed), in respect to that portion of an ellipse, they can tell the form and magnitude of the *whole* of the ellipse. Having these data of any, the least part, they know certainly what is the whole of the ellipse of which it forms a part.

#### TO IDENTIFY A COMET.

Now, *four* observations upon one of the heavenly bodies describing an ellipse in space are sufficient to give an observer at the earth's surface these data, by which he can tell the magnitude of the whole ellipse traversed by the comet. Thus, then, four observations tell him what is the ellipse, which (if it describe an ellipse), a comet is describing. Now, knowing the *form* and *magnitude* of the ellipse, we can further, by another known process of calculation, tell all the circumstances of the comets motion in it; and if it really move in an ellipse, we can, therefore, tell before-hand what place it will occupy in it, after any given time. Suppose the astronomical observer to have done this, and again then to observe it. If his observations agree with the predictions, he will know that he was right in supposing the comet to be describing an ellipse in its course through the regions of "eternal ether"—and *that particular ellipse*.

Now, observations of this kind have for the last two centuries been made upon all the comets which have appeared; (two hundred in number); and the observations on each have been repeated so as to verify one another in a great variety of ways; and the conclusion from nearly all has been the same; viz, that those portions of their orbits (or paths) which the comets are describing when within our sight, are ellipses: ellipses which have the sun for their focus, or rather for one of their foci, —and that the other focus is infinitely far off beyond the limits of the orbit of the most distant of the planets. Moreover, that all these ellipses are of the kind which are described as of great eccentricity, or deviating greatly from circles. Now, similar observations applied to the planets of our system show them also to describe elliptical paths in the heavens, having, too, the sun in one of the foci of each ellipse; but these ellipses are of exceedingly small eccentricities; *i. e.*, they approach very nearly to circles. But the elliptic orbit of a comet may lie in an infinite variety of positions in respect to the sun, and yet in all these have its focus in the sun.

The length of the ellipse may lie one way or another, to the right or the left of a line drawn, for instance, from the sun to

\*Apollonius Pergaus, the author of a most learned Treatise on the curves called conic sections, of which number is the ellipse, flourished in the second century before Christ.

a particular star, or at any angular distance from that line; or having its plane inclined, at one angle or another, to the plane of the orbit which our earth describes round the sun; and all these things we are required to know, before we can fix what is the precise path in space along which the comet flies in its fiery way. They are called the *elements of its orbit*. And, on the other hand, knowing these, we do know very nearly the curved line which through the years, perhaps centuries, of each of its revolutions, the comet is describing through the fields of space. Nay, more, we can tell what part of that path it is at any given time describing; the inward eye remains, as it were, fixed upon it, long after it is beyond the reach of the most powerful telescopes. We can tell when it will slowly reach its greatest distance from the sun (or its *aphelion* distance, as it is called), somewhere, perhaps, double or treble the distance of the planet Uranus from us; and when it is borne in mind that the planet Uranus is distant 1,995 millions of miles from our orb,\* the reader may glean some faint and imperfect idea of the enormous distance from whence come some of these mysterious fiery visitors to our solar system. We can also tell precisely when the comet will return and go through its perihelion, or that extremity of its orbit in which it is nearest to the sun and to us. Now, these other elements of a comet's orbit may all be determined from the same four observations which ascertained its form and its magnitude.

These things have been calculated in respect to two hundred comets, which have appeared at different times during the last two centuries, and if from this number three or four be excepted, no two will be found to describe the *same orbit*,—no two of them are, then, different returns of the same comet. But if two comets, appearing at different periods, had, on examination, been found to be describing, one of them at one period very nearly the same path in space, which the other did at the other period; if, moreover, the actual movement of the first comet, known from a previous knowledge of its orbit, ought to bring it precisely to that point of its orbit where the second comet was, at or near about the time when it was seen there, then we should have known that the two comets were, in fact, one and the same comet.

Out of the whole number there are three, the identity of which with three others, has been thus established: Of these, one is the comet of 1835, or 1759, called Halley's Comet, because he first established its identity with the comet of 1682, 1607, and 1531. This comet, therefore, has a periodicity of 76 years; that is to say it takes 76 years to traverse the ellipse which the Divine hand has planned out for its pathway through the heavens. Another is the comet known as Encke's comet: so called because Professor Encke was the

first to discover that this comet skirted the borders of our earth's orbit every 3 3-10 years. A third is the comet called, for a similar reason, Biela's comet, which is known to have a periodicity of  $7\frac{3}{4}$  years.

A comet discovered at Paris by M. Faye, in 1843, has been calculated by M. Nicolai to have a period of somewhat less than seven and a half years. This comet returned in 1851, at the very hour predicted by M. Le Verrier; and thus a fourth is added to the number of comets whose periodicity is ascertained.

There are two others, one discovered by M. de Vico in 1844, and one by M. Brorsen in 1846, respecting which calculations have been made, assigning periods of about five and a half years to both; but at the time of their predicted return they were sought for in vain, probably because of their proximity to the sun. The former returned to its perihelion (or nearest distance to us and the sun) on the evening of August 6, 1855, the latter early in 1857; and both have been found to attain their perihelion every  $5\frac{1}{2}$  years since that period; but, owing to the earth's position at the time, and their near proximity to the sun, these comets have only been visible two or three times since 1857, at the respective  $5\frac{1}{2}$  year periods assigned to them by those eminent astronomers.

Now we all know that the sun, moon, and planets keep to certain high roads, (their orbits), like beaten tracks in the sky; from which they never deviate beyond definite and narrow limits assigned by calculation. With comets it is far otherwise. They are wild wanderers, and appear to care nothing for beaten tracks. A comet is just as likely to appear in any one region of the starry heavens as another. They are no respecters of boundaries. The first time a comet is seen, no one can tell where it may next day be. The second observation still leaves a great uncertainty as to its future course. The third nails it. After three good observations, carefully made, of its place in the heavens, we can thenceforth tell where it will go. For we shall then know which description of the four great classes it belongs to. If traveling in either a circle or an ellipse we know that we shall see it again, and at what precise period to fix its return to our solar system. But if traveling in either a parabolic or hyperbolic orbit, we know that to endless ages it can never return to the region of our earth; for parabolas and hyperbolas are curves which never return to the point from whence they started. Meanwhile, such is the variety of which their paths are susceptible, that for a very long time their movements were considered to be altogether capricious and unaccountable,—creatures of chance,—governed by no laws. *Now*, the case is different.

Comets are wild wanderers; yet the sun controls the movements of them; and by the very same force acting according to the very same law which retains the planets in their paths—that marvellous law of gravitation. The same power which draws a stone thrown from the hand back to the earth, which keeps the moon from flying off, and holds her to us as a companion,

which keeps the planets in their well-beaten tracks about the sun, controls all the wanderings of the comet.

Planets are tame and gentle things for gravitation to deal with: a little tightening of the rein here, and a little relaxation there, as they career round and round, suffices to keep and to guide them in their smooth and graceful evolutions. We belong to a planet, and we can realize this law. But here is a stranger from afar—from out beyond the extremist limits of our system—dashing in, scorning all their conventions, cutting across all planet orbits, and rushing like some infuriated thing close up to the central sun, and turning round it in a sharp and violent curve, and with a speed of, in some cases one thousand two hundred millions (1,200,000) of miles an hour at the turning point, and then going off at a new and ever-changing pace. But, in its wildest gallop and easiest walk alike, it is curbed by the guidance of a firm and steady leading-rein held by a powerful hand.

The most magnificent comet ever seen was that which appeared from November 1680 to March 1681. In its approach to the sun it was not very bright, but began to throw out a tail when about as far from the sun as the earth is. It passed its perihelion on December 8th; and when nearest, it was only one-sixth part of the sun's diameter from his surface; being only one hundred and forty-five thousand, two hundred and ninety-one miles and four-sixths (145,2614.6) miles from the sun; and it had at that moment the astonishing speed of one million two hundred thousand (1,200,000) miles an hour, 20,000 miles a minute,  $333\frac{1}{3}$  miles in a second.

Now observe one thing. The distance from the sun's centre was about the one hundred and sixtieth ( $1\text{-}160\text{th}$ ) part of our distance from it. All the heat we enjoy on this earth comes from the sun. Imagine the heat we should have to endure if the sun were to approach to the one hundred and sixtieth part of its present distance! It would not be merely as if one hundred and sixty suns were shining on us all at once, but one hundred and sixty times one hundred and sixty. Now that is twenty-five thousand six hundred (25,600).

Only imagine a glare of 25,600 times fiercer than the sun—not the sun as felt here in England, but in the tropics, at the equator, and at noonday. And again, only conceive, not only a heat, but also a light 25,600 times more glaring than the glare of such a noonday. In such a heat, iron, rock, and every solid substance we know of would run like water and boil away in smoke and vapor.

No wonder that at such a time the comet gave evidence of most violent excitement. It had come from the cold regions outside the very furthestmost of our planetary system, torpid and icebound. When arrived in our temperate region, it began to show signs of internal activity; the head began to develope and the tail to elongate, till the comet was for a time lost sight of in the intense splendors of nearness to the sun. No human eye beheld the wondrous spectacle it must have presented on December 8th. It was as above described.

\* Twice the distance of the planet Uranus from our orb would therefore be 3,990 millions of miles: three his distance brings us to the enormous number of 5,985 millions of miles, (5,985,000,000).



Four days afterward it was, however, seen; and its tail had already lengthened to an extent of about ninety millions of miles. (90,000,000).

All this is very mysterious. We shall never, perhaps, quite understand it; but the mystery will be, at all events, a little diminished when we come to understand some of the things which are seen to be going on in the heads of comets under the excitement of the sun's action, and when calming and quieting down afterwards.

(To be continued).

#### COLONIAL LAW.

THE Colonial law makers of the commonwealth of Virginia were evidently strongly indoctrinated in the belief of the necessity of baptism, as we glean from a copy of a law found in Henning's Statutes at Large, vol. 2, page 165, December 14th 1662, Charles II.

"Article III.—Against persons that refuse to have their children baptized.

"Whereas many schismatical persons, out of their averseness to the orthodox established religion, or out of the newfangled conceits of their own heretical inventions; refuse to have their children baptized—

"Be it therefore enacted, by the authority aforesaid, That all persons that, in contempt of the divine sacrament of baptism, shall refuse, when they may carry their child to a lawful minister in that county, to have them baptized, shall be amerced in two thousand pounds of tobacco—halfe to the informer, and halfe to the publique."

The same importance is not placed upon the ordinance by the wide spread offspring of the King's subjects, as was considered essential for the safety of the religious weal of the colonial people, a relapse from the religious zeal has transpired.

ROBT. M. ELVIN.

## Selections.

### THE GOSPEL.—No. IV.

KIRTLAND, O., Jan, 1835.

THERE never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teaching unless they were easily understood; for if the gospel is designed for the salvation of all men, *it certainly ought to be very plain*; for there are a great many in the world who can not understand any thing unless it is very plain and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so plain and easy of comprehension as the gospel, if we may credit the persons who have promulged it. They profess to have had a commission to proclaim it to *every creature in all the world*. In taking so wide a range there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be ex-

ceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but what will be led to see that it must be the plainest of all messages, for it was to effect *every creature in all the world*; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence. For if they could not understand it, it would be worse than folly to present it to them. This is one reason why so few either believe or embrace it. It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practice those things which the world consider the most perfect foolishness, and too simple and degrading to be believed by any rational being. And yet, notwithstanding its foolishness and simplicity, it had power to save them that believe. For says the apostle, the (or in other words this) foolishness of God is wiser than men, and this weakness of God is stronger than men: "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe."—1 Cor. 1. Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save; for after all the wise men of the world had said or could say, and all the wisdom they had or could get, with it all they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the New Testament we can see that such was the contempt in which the gospel was held in that age of the world, that for a man of talents or understanding to profess to believe and receive it, was to expose himself to the certain contempt of the wise ones, so-called—to expose himself to their bitterest feelings and severest contempt. Even to so great an extent did those feelings prevail, that they that killed them thought they were doing God service, (John 16: 16), doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people in the days of Paul, Peter, John and James, in relation to the gospel which they preached, and such are the feelings which prevail now, both concerning the gospel and those who receive it.

Since the coming forth of the everlasting gospel, contained in the Book of Mormon, the very same feelings prevail among the would be wise ones. It is called a "simple and a foolish mess!" too simple to be believed or received by any person of sense. And every man of that description in the estimation of the world must be a knave, for say they, Surely they know better; for any person of a spark of sense, must know that it is an imposition. But notwithstanding all this tumult of words

and great exertions, the persons who embrace it in sincerity and truth learn, as did the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than men. God saves them that believe. And as this last proclamation has the same effect on the enemies of God in these days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same Spirit, and that Spirit brings forth the same fruit at one age that it did not at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world. It is this: all men who believe, or who profess to believe in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it; but as to the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the Spirit which were brought forth in former days, notwithstanding they were the effects of receiving the gospel were limited to a small period of the world, for though men receive the same gospel now, yet these fruits have ceased, but still the eternal blessings are the same—they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there!

The great query with me is this: How can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth. And we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom. This may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found that those who never receive its power on earth, should likewise fail of its glory in eternity.

To be continued.

## Conference Minutes.

### SOUTH-EASTERN ILLINOIS.

This conference convened at Springerton, Illinois, December 19th 1885, I. A. Morris, president; J. F. Thomas, clerk. Branch Reports.—Brush Creek 90; died 1. Dry Fork, no report. Tunnel Hill and Alma reports returned for correction. Springerton 64; cut off 2. Elders T. P. Green, G. H. Hilliard (baptized 7), J. W. Stone, I. A. Morris (baptized 4), J. F. Thomas and M. R. Brown. Elder T. P. Green appointed to labor in the district as his circumstances and his ability permit; Bro. H. Walker to Jacob's Chapel and

Keen Station, assisted by Bro. J. F. Thomas and Bro. M. R. Brown; Bro. J. W. Stone and Bro. Green to Brush Creek; and Bro. Stone and Bro. G. H. Hilliard to Springerton and Franklin county. This conference requests Brn. E. Webb, I. M. Smith, and Ouldcott to labor as their circumstances permit, and that Bro. Stone visit Alma Branch. We request Bro. J. F. Hensen to labor at or near home, and in Marion county, and elsewhere. Bishop's Agent received \$11.50 since report in June. I. A. Morris was sustained as president and J. F. Thomas clerk. In the evening preaching by T. P. Green, assisted by J. F. Thomas. Sunday forenoon preaching by G. H. Hilliard. Sacrament and Saints' meeting in the afternoon, presided over by Brn. Stone and Morris; there were many testimonies borne, and a good feeling prevailed among the Saints, as also through the entire conference. In the evening preaching by I. A. Morris. One came forward and was baptized. The meetings were well attended, and good attention given. Adjourned to meet at Springerton, White county, Illinois, Friday evening, March 19th, 1886.

GALLAND'S GROVE.

Conference of the above district convened at Dow City, Crawford county, Iowa, November 19th, 20th, 21st, 1885, in the Saints' Church. W. W. Whiting, president; John Pett and C. E. Butterworth, secretaries. Branch Reports.—Salem 87; baptized 5, removed by letter 1. Boyer Valley 47. Ministerial Reports.—J. A. McIntosh, J. Hawley, C. E. Butterworth, J. Rudd, J. Pett, W. Whiting (baptized 4). By request of the president of the Boyer Valley Branch a Court of Elders was appointed to examine into and report upon the case of an offending member of said branch. Brn. J. A. McIntosh, J. Hawley and J. Turner were appointed, who subsequently reported and were discharged. Preaching in the evening by Bro. J. A. McIntosh, assisted by Bro. B. Salisbury. Ministerial Reports continued.—B. Salisbury (baptized one), J. Turner (baptized 2); Priests C. Williamson and W. Galland; and Teachers W. Spence and N. Brogden reported. M. Lynch and Priest J. Pearsall reported in person. R. Etzenhouser, M. T. Short (baptized 2), and J. Rounds (baptized 2), reported by letter. Bishop's Agent John Pett, reported: cash on hand June 20th, \$15.20; received since \$231.75; total \$246.95. Paid out \$217.45. Balance \$29.50. The following preamble and resolution was adopted: "Whereas, the work of God in these last days, as in all former times, is of the highest and purest character; and whereas, the command of God is, "Be ye clean that bear the vessels of the Lord," and as no man can be pure or clean in his sight who becomes intoxicated, or who is not truthful; therefore, be it resolved, that the presiding elder of the Galland's Grove District be and is hereby requested to silence any Elder who is either given to lying, or visiting saloons, or indulging in intoxicating drinks either in or out of saloons." Bro. W. W. Whiting was chosen to preside over the district till after the close of the next district conference, with Bro. Charles E. Butterworth to assist him. All the Elders and Priests who can labor were requested to do so, under the direction of the president of the district. The authorities of the church were on motion sustained in righteousness. Preaching in the evening by Bro. Whiting, assisted by Bro. Turner,

Sunday forenoon preaching by Bro. James Turner, assisted by Bro. Ira A. Goff. In the afternoon an excellent prayer and testimony meeting was held; the Spirit of the Master being present in tongues, interpretation, and prophecy, to the edification and encouragement of the Saints. Sunday evening preaching by Bro. Whiting, assisted by Bro. Turner. The conference was a decided success, the speakers were blessed with good liberty; the congregations large and the attention and interest all that could be desired. A vote of thanks was tendered the friends and brethren of Dow City for their kindness in entertaining those who came to the conference. Adjourned to meet at Galland's Grove on Friday, March 5th, 1886, at half-past ten o'clock.

NORTH-WEST KANSAS.

Conference of the above district was held at Blue Rapids, Kansas, December 12th and 13th, 1885. A. W. Parsons presiding and H. R. Harder, clerk. Branch reports.—Twin Creek 46. Blue Rapids, no change. Elmira 34. Official reports.—John Landers, G. W. Shute, R. Hoyer, G. Vail, M. Smith, H. R. Harder (baptized 2), A. H. Parsons (baptized 9, ordained a Priest and Teacher, organized one branch), J. D. Bennett, G. W. Beebe, J. Morrill, J. Caffall, J. F. Jemison; Priest Z. Decker; Teacher W. Scott. Bishop's Agent's report.—Received \$60.25, paid out \$54, balance \$6.25. District officers were sustained for three months. Gaylord Branch was disorganized. The ministry to labor in the district as their circumstances permit. Whereas, the means coming through the Bishop's Agent's hands is insufficient to properly prosecute the work in the district, and that we believe the cause to be that the agent does not preach the temporal law sufficiently to be comprehended by the Saints; therefore, resolved, that we pray the Bishop of the church to instruct his agent to either preach the law, or step down and out, that some one may be appointed who will preach that law as the church of God demands. Elder J. D. Bennett reported that his past, present and future labors, are done outside the limits of this district, where they are well received, with plenty of calls for preaching, and his labors blessed. His report was by vote regarded by this conference as reprehensible. Adjourned to the call of District President.

CENTRAL NEBRASKA.

This district conference was held at the Saints' Chapel, in Clear Water Branch, December 26th to 28th, 1885. Pres. G. S. Hyde in the chair, L. Gamet secretary. By request of the president Bro. James Caffall made a few remarks. Branch Reports.—Columbus 39, no change; Clear Water 66, no change; Deer Creek 31, a gain of one; Cedar Creek 18, a loss of one; Grand Rapids reported the organization of a branch of ten at that place, on the 7th of October, 1885, also a gain of one; Glen Alpine, not reported. Elders Reports.—J. Caffall, C. Brindly, P. W. Premo (by letter), B. Kester, L. Gamet, J. B. Williams, W. S. Barbee, and G. S. Hyde; Priests M. Cain, J. H. Smith and C. Derry, by letter; Teachers, A. Hollenbeck, W. H. Blalock and J. Shepard; Deacon, J. Holland reported. Whereas, we learn by report that G. W. Payton has absconded to parts unknown, and further learn that he left debts unpaid; and whereas, we have had no opportunity yet to formally investigate the facts in the case.

We, nevertheless, assure the public and all concerned, that we will lose no time in making a thorough examination to find out and frown down any and all his illegal proceedings; and be it known that the said G. W. Payton will be under disability so far as privileges of the church are concerned until restitution is made. C. Brindley, Bishop's Agent, reported nothing received or paid out. His resignation as Bishop's Agent was accepted, and L. Gamet recommended for appointment in his stead. L. Gamet was selected to preside over the district, and W. S. Barbee secretary. L. Gamet, B. Kester, and J. B. Williams were appointed a committee to investigate the condition of Glen Alpine Branch. J. Caffall was requested to consider the appeal of B. Kester from the action of Glear Water Branch. He reported and advised that the matter rest where it is. Saturday evening and Sunday morning and evening Bro. Caffall preached; on Sunday afternoon Saints' meeting was held. Adjourned to meet at Clear Water, Neb., March 27th and 28th, 1886, at ten o'clock.

Miscellaneous.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

CONFERENCE NOTICES.

The conference of the North-East Missouri District will be held at Bevier, Macon county, Missouri, commencing the first Saturday in February, 1886. All the branches are earnestly requested to send delegates, or in other words, Elders, to represent them, as there will be some important business to transact.

W. H. BYBEE, *Dist. Pres.*

The Fremont District conference will convene at the Gaylord School-house, February 13th and 14th, 1886. We hope all who possibly can will attend.

HENRY KEMP, *Pres. of Dist.*

WANTED,

Information of Fredrick Banewer, formerly of Norrkoping, Sweden. The last known of him he resided in Omaha, Nebraska. Address Eric Johnson, 214 Sedgwick street, Chicago. Illinois.

MARRIED.

POTTER—THORNTON.—At Bartlett, Iowa, on January 1st, 1886, by Elder Henry Kemp, at the residence of the bride's parents, W. D. Potter to sister Flora Thornton, both of Bartlett, Iowa.

Imbue them with love divine,  
Great God of truth;—  
Help them to feel they are thine,  
While in their youth.

DIED.

BLACK.—At Ridgley, Litter county, Mo., at the residence of her father-in-law Christopher Black, December 10th, 1885, of pneumonia, Sr. Mary J. Black, wife of H. H. Black, daughter of H. T. and E. A. Burnam, aged thirty-nine years, five months and thirteen days; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, May 20th, 1868, with her father, mother, and one sister, by John Vanderwood, at Nebraska City, Nebraska, and remained firm in the faith to the last. She was the mother of six children. One daughter, three sons, her father, one brother and five sisters have gone before her.

She leaves a husband, two sons, six nieces, six nephews, a mother, three brothers, and many friends to mourn her loss. No Elders being nearer than twenty-five miles, her funeral was preached at the Mt. Zion grave-yard by R. H. Jones of the Baptist church, from 2 Cor. 5:3. Thus we laid her to rest to await the resurrection morn.

E. A. BURNAM.

WEST.—At Dennisport, Barnstable county, Massachusetts, Jan. 6th, 1886, Sister Sophorina West, aged 61 years, 5 months, and 2 days. She was sick but two days, and died of paralysis. She was conscious that the end was approaching, and quietly passed away, not fearing the "King of Terrors." Her funeral service was held in the Saints' Chapel, which was filled with her neighbors and friends, who met to pay their last respect to one whom they loved while living, and now desired to honor in death. Sermon at her request by Elder J. Smith, on January 8th.

SELLERS.—At Fall River, Bristol County, Massachusetts, January 6th, 1886, of a complication of diseases, James Sellers, aged 47 years, 9 months, and 19 days. Just before his departure from this life his dying request to his children was that they should be good to each other, as he would soon close the battle of life satisfied to go and meet his Master. Service was held in the Saints' chapel, January 10th; sermon by Elder J. Smith at Bro. Sellers' request before his death. The chapel was filled to overflowing. The Benevolent Society of Foreston, of which Bro. Sellers was a member, attended the funeral in a body, he being held in high esteem by them. The ritual of their burial service was also read over his remains. Thus, "one by one" they are passing away.

## ADDRESSES.

Rev. Thomas W. Smith, Missionary, Papeete, Tahiti, via San Francisco, Cal.

## For Sale.

I WILL sell my MILL and HOUSE and lot here cheap; all in good condition. The Mill has one run of 36 inch French Buhrs. Elevators, Smutter, Bolting chest, &c., and one No. 5 American FEED MILL. Business good. I will take part in good farming land in the west. For further particulars address me at Lamoni, Iowa. 23 Jan 2 times PETER HARRIS.

## FARM FOR RENT.

Eighty acres, 1½ miles from Lamoni; 53 acres of plow land, the balance in meadow and pasture. Good new house of six large rooms and four closets; also a small house. Stable for two teams, large Crib, two Wells. To be rented for one or more years, cheap for cash, to a good, responsible party. Possession given 1st of March.

Mrs. W. H. CURWEN, Box, 94, Lamoni, Iowa.

## TOWN LOTS AT A BARGAIN.

A BLOCK OF LAND in Lamoni, worth \$250, offered, if sold before March, for \$200; size 256 x 300 ft. It lies five bks south of Herald Office and three bks S.E. of the Saints' new Chapel. It is fenced. Address:

2 Jan 31

H. C. SMITH, Lamoni, Iowa.

## MISCELLANEOUS.

The Problem of Human Life, Here and Hereafter, by A. Wilford Hall; 524 pages, in cloth boards. . . . 1 50  
 Universalism Against Itself, by A. Wilford Hall; in cloth boards, 336 pages . . . . . 1 00  
 Josephus, complete in 1 vol., library leather. . . . . 3 50  
 Gibbon's Decline and Fall of the Roman Empire, cloth boards, 5 vols. . . . . 4 00  
 Mosheim's Church History, cloth boards, 2 vols. . . . . 4 00  
 Baldwin's Ancient America, (Illustrated) cloth. . . . . 1 80  
 Rollin's Ancient History, 2 vols. in one, leather. . . . . 4 00  
 The Koran, library leather . . . . . 2 00  
 Gieseler's Ecclesiastical History, from A.D. 1 till 1854, cloth boards, 5 vols. . . . . 10 00  
 The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine, cloth boards . . . . . 2 00  
 Cruden's Complete Concordance of the Bible, cloth. . . . . 1 75  
 The Bible Text Book. . . . . 1 00  
 Apocryphal New Testament . . . . . 1 65  
 Brown's Concordance of the Bible . . . . . 60  
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 Five Quires of Note Paper, better quality. . . . . 50

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MINNIE A. WICKES,

9 Jan 1 Lamoni, Iowa.

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## DENTISTRY.

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Dental Surgeon.

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I have Sixty Acres of Land for sale: 37 acres in Grass, 17 acres in new Timber Land, about 3 acres of Standing Timber, and two acres of Orchard; a good Spring Well on the place, a House, Barn, and Granary.

Price: Six Hundred Dollars, Cash Down.

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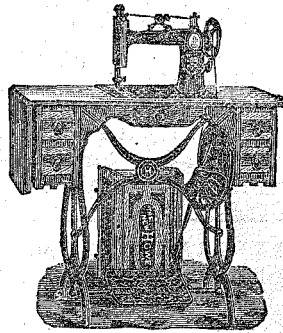
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A Secular Newspaper, published at Lamoni, Iowa, by A. Summer E. King. Everyone interested in the Local News of this place should subscribe for the Gazette. Terms: One Dollar per year in advance. Samples free. When writing mention the Herald. 9 Jan 31

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# THE SAINTS' HERALD.

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

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

Vol. 33.—Whole No. 664.

Lamoni, Iowa, January 30, 1886.

No. 5.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success. Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 30, 1886.

THERE are two provisions of the Edmunds Bill which we think ought not to be adopted and become law. One is the section providing for the taking charge of the Perpetual Emigration Fund, by trustees for the purpose of closing out that fund and winding up its business. The other is the section providing for the appointment of Trustees to take charge of and administer upon the monetary affairs of the church.

Our reasons for wishing that these provisions may not prevail are, that when the Trustees so appointed shall attempt to administer in their office they will find no assets upon which to exercise their calling; and the law will fall flat of its purpose. The measure is extreme and if it should fail may be construed into spiteful and oppressive legislation by those whom it was intended to reach.

### CHARITY.

It is said that "Charity is the love of God." Paul seemed to think that if he should give all his goods to feed the poor, yet if he lacked charity, he would be but as a "tinkling cymbal, or as sounding brass." "Charity begins at home." How? How shall we describe charity? It is a quality of benevolence, and yet it is not benevolence. A man gives of his means to endow an academy, a church, a hospital. He is a charitable man. Another goes a mile to help a neighbor out of a push in his work and it is called a kindness. One man gives money to relieve the distress resulting from a flood which had turned hundreds out of doors, and it is accounted a charity; another visits a neighbor in his sickness and it is called a duty. One man sets another up in business and it is worthily called a charitable act; another helps a tramp to a lunch at a restaurant and it is soundly berated for encouraging idleness.

But some of the characteristics of personated charity, as stated by the apostle, seem to indicate that the qualities of mind

(heart or soul) that constitute a charitable character, may not be found in acts of giving of this world's goods in any sense.

"Charity is kind." How does that agree with the act of a churlish money-grubber who saves largely that he may endow a college at the end of his life when he can no longer covet, or use the wealth he has gained? How does that accord with the sentiment by which a man throws a quarter of a dollar to a hungry tramp for the sake of getting rid of him?

"Is not puffed up." What can that mean? How is the character of a charitable giver of this world's gain affected by that sentence?

Pride as a motive frequently lies at the bottom of many an act accounted as charity. John Jones waits upon Christian Purse with a paper, headed: "We the charitable citizens of Bankville agree to pay the sums set opposite our names for the purpose of relieving the sufferers by the flood at Brookville." When presenting the paper he says: "Mr. Purse, we thought to get you to head this list. You always give something handsome, and there are those who if they see your name down at the top will give freely as they are too proud to be outdone." So Mr. Christian Purse puts his name down and by so doing captures the dollars of his proud fellow citizens. Had pride anything to do with Mr. Purse's giving?

Robert Goodfellow is too good-natured to say, No. Hence keeps his bank deposits from becoming large by aiding and giving to those who seek him. He is often remonstrated with for so doing. "I hate to say No," is all the answer he gives. His wife says, "Charity begins at home." Does it in his case? He has no self esteem to gratify and is not proud. Where is the motive for his giving?

Theophilus, the grocer, has a garrulous tongue. He gives largely, in his way, but every one knows of his giving as he fails not to tell how ungrateful many of the recipients of his benefactions are. "But then," he says, "I'll get my reward in heaven. The Lord loves a cheerful giver." Is Theophilus entitled to reward?

"Vaunteth not itself." This seems plain enough; and is usually rendered as against the man who gives, but declares in self praise what he does in that way. Is it not possible that it will justly apply to other cases of boasting in regard to what a man may be, or have, or do?

"Charity suffereth long." Does this mean physical or mental suffering? The faculty of enduring pain, bodily suffering, differs in many degrees in different persons. What one man will bear without a murmur, will completely unman another.

Some are stoics in enduring the pains and distresses of others, and shrink like cowards from that inflicted upon themselves. Some resolutely offer condolence to others, but in sorrow are themselves inconsolable. Some meet disaster with apathy, seeming not to feel what to others seems great. Do these suffer? Others are keenly alive and sensitive to every touch of adversity, but meet their difficulties and sorrows with resolute courage. How do they do it? It is said in legendary teaching that Abraham drove a man from his tent door, one evening, because he sat down to meat offering no thanks therefor. The angel who reproved Abraham asked him, "Have I not borne with thee, lo, these many years? and couldst thou not bear with thy fellow man one night?" Abraham had set the lentils and milk before his transient guest, because it was a custom from which he did not care to depart. The traditions of his race required it, and disgrace, or loss of caste would have followed him had he neglected to offer the traveler food. But he was jealous for the honor of his God and his faith, and drove the stranger out into the night because of it. Are there Abrahams in these respects with whom our life work lies? Was Abraham a charitable man as shown in this transaction, when offering food to the wayfarer?

"Charity is kind," and "begins at home." May we not safely write that kindness begins at home and that loving kindness is the true motive in all classes of giving. Is not he who takes pains to do his neighbor a good out of his penury of purse but his richness of labor, as much entitled to the merit of being charitable, as he who feeds a township of men suffering from general calamity, out of an abundant purse. Kindness of heart underlies much of the manly helpfulness that we meet with in the world; and much that is beggarly and mean is sheltered under the misnomer of charity though giving with a prodigal hand. Some revel in the self ascribed attribute of charity for lavish giving, who will not concede one inch of standing room in moral honesty and heaven to a man who differs from them in social and moral ethics. No matter what claims such may make, "How dwelleth the love of God" in them?

"Charity abideth." Why? "Charity is the love of God." Is it love for God? Or is it love of a similar nature to that which God has for man; or such as affects the divine mind, or heart?

A traveler in the streets of Jerusalem, "once upon a time," found a motley group of men surrounding an object lying in the street, about which many disparaging statements were being made. One remarking,



how ugly; another how poor; and each in turn found something ill in the appearance of the object. The traveler leaning upon his pilgrim's staff pushed into the crowd to discover what the pitiful object was, and saw a dog that had fallen and died in the street. Parting the lips of the fallen brute with the point of his staff, he remarked, "Pearls can not exceed the whiteness of his teeth." Happy traveler. To him, footsore and weary, worn with the conflict of man's ingratitude toward himself, and through him toward the one who sent him; love like unto that which is an attribute of Jehovah, found something to tolerate in kindness in an animal emaciated and bedraggled, fallen unto death in the streets, where he was himself a stranger among the children of his Father's house."

"Charity (the love of God) covereth a multitude of sins." How can this be? God can not "look upon sin with the least degree of allowance." How then can his love cover what he can not allow? The love of God (charity) is wise. Prescience belongs in its province. It foresees what may be foreshadowed, or foreordained. It comprehends. Hence, "charity preventeth a multitude of sins." Long suffering and patient forbearance are but indications of the presence of charity. Smiles glow where charity warms the heart. Gloom flees abashed from the radiance of charity's glance. Before her footsteps sadness departs. Sorrow lies down to rest in resignation when charity's hand smooths the pillow. God's love (charity) finds all men brothers. Beneath its fostering care goodness becomes greatness. Evils and wrongs which embitter the soul, become under the wise direction of charity blessings in disguise. Charity is large of heart and generous of mind.

To charity there is room on Life's platform for all. No tormenting jealousy embitters her labors or life. Her kindnesses are without dissimulation. Hypocrisy and double dealing have no place in her affairs.

What can we say more. Charity endureth when all else fades and fails.

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BRO. STEPHEN J. STONE of Amboy, Illinois, writes us the 18th instant, that Bro. Edwin Cadwell passed away the 11th. He says: "We have lost a great and good man, and will miss him very much. I preached his funeral sermon to a crowded congregation."

We have known Bro. Edwin Cadwell from 1850, and we always found him to be a man of strong, clear brain; a man of honor and uprightness, one who earned and enjoyed the confidence and esteem of his neighbors and fellow-saints. It was largely due to his excellent qualities as a citizen, his plain subject matter and methods in preaching, and his clear, straightforward and decided testimonies as to *what* he knew and *how* he knew it, in respect to the truth of the restored gospel and Church of Christ, that the writer first united with the Saints, October 8th, 1831. We were closely united with him in doctrinal views, in church work, and in our sympathies from that time forward.

The writer remembers well a vision related by Bro. Cadwell, by which he was first fully confirmed in the faith of the restored gospel. He, prior to uniting with the Saints in Ohio, had been sceptical on matters of religion, and after joining the Saints his doubts and fears in this direction troubled him much. At a time when hearing Elder Almon W. Babbitt preach a series of discourses on the latter day work, including the Book of Mormon and prophetic mission of Joseph the Seer, he felt powerfully and persistently prompted to seek for special testimony from God as to the truth of those things. One night, upon returning home from one of these services, he was deeply moved to pray, and kneeling alone (as his family were in bed and asleep) he asked God in fervent, faithful prayer to give him the needed testimony. After prayer he retired to bed, his soul still filled with ardent, longing desire, and had been there but a short time when, to his surprise, he saw his room was rapidly becoming filled with a clear, soft, beautiful light, which at length became so intense that it seemed brighter than day. Raising up upon his elbow, and looking toward the opposite side of the room, he there saw a personage, as the appearance of a man, clothed in a robe of white, whose brightness was much greater than the light with which he was surrounded. This glorious being looked directly upon him, and, though uttering no audible words, he by his silent look held communion with Bro. Cadwell, and conveyed to him by the Spirit such testimonies as fully confirmed him in respect to the truth of the latter day work, its gospel, church and dispensation. After this had occurred, the light seemed to gather in around the heavenly personage, and in a moment the vision closed.

No one who knew Elder Cadwell well would question his word in respect to the ordinary affairs of life, for they knew him to be a man of much more than average mental and acquired ability, a man of truth and integrity, even tempered, strong nerved, well poised, and of fine self-control. Well, he has passed away to try the realities of what he so fondly cherished, and firmly believed in this world, and his memory is rich in all the leading qualities of a good man and a humble, fearless, diligent, devoted servant of Christ. We shall ever look back upon his life-work with pleasure, and look forward upon his present and future rewards with rejoicing and delight.

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THE Elders writing in regard to their labors in the gospel field report that as a rule they are greatly blessed of the Spirit in their ministrations. Were it not for the unseemly quarrels and interminable difficulties that like Banquo's ghost "will not down," or stay settled, the lot of an Elder would be pleasant so far as branches are concerned. There are a few branches on which apples of discord seem to grow. There are some few so called Saints, who are almost proving the western proverb to be true of themselves. "There is only one good Indian—and he is dead." Why will men persist in such irreconcilable disputes.

An officer goes among them, and after listening to the affair, arranges for its settlement and departs thinking people are at peace; scarcely have his footsteps ceased to echo in the hall where peace was established before the muss is all stirred up again, the old feud is raked into life and the public peace of the branch suffers. We believe the angels are ashamed of such doings and we know that we are.

#### EDITORIAL ITEMS.

WE publish by request, the minutes of a conference held at Atchison, Kansas, by some of the followers and believers in James J. Strang; but who from one of the resolutions seem to have accepted the President of the Reorganization as the one to lead. It seems to us that if these men were really in earnest in adopting such a resolution, with an understanding of what leadership implied they would not be contented with such a left hand policy as the one upon which they seem to have acted, as shown by the resolutions.

Brother John Martale, of Manning, Iowa, wishes some of "the ministerial brethren" to call on him when any are passing through that region, and deliver a few discourses. There has never been any preaching in that place by our ministers, he says.

Bro. Martale wishes to hear from some of the brethren of Six Mile Grove Branch.

Bro. J. R. Badham writes from San Bernardino, Cal., the 12th inst., that "Elder D. S. Mills is holding forth at the city of Los Angeles with good effect."

Sr. Agnes O'Neal of Cherokee, Iowa, in a late letter says she obeyed the gospel in the days of Joseph the prophet, and had manifestations of the truth of the work she embraced.

Bro. C. St. Clair writes from Fanning, Kansas, the 13th inst., that his meetings are largely attended by attentive listeners, and that he looks for the fruits to be gathered in at an early time. He says Bro. Gurwell has aided well in helping forward the work at that point.

Bro. J. C. Clapp was at Deer Lodge, Montana, on the 10th inst., and says he had baptized one—a lady—and that quite a number more are believing and he hopes to trouble the waters again soon "if it don't all turn to ice."

Bro. W. H. Garrett of Greenville, Pa., writes the 15th inst. and says, "Like all the rest of the Saints the HERALD is a feast to us every week. We could not be without it."

A passenger coach was thrown from the track on the Chicago, Burlington and Quincy Railroad, forty miles south-west of Lamoni, near Albany, Missouri, on the 20th January, resulting in the death of one killed outright and the injuring of six others, one likely to die. "In the midst of life we are in death."

Bro. Joseph Luff has baptized five at Salt Lake City lately.

Bro. Asher Allen writes of late from Birkner, Illinois, that a branch was organized there the 15th of August last, with twelve members, and that already much

prejudice had been removed, that their neighbors are forming better opinions of the Latter Day Saints, and there are some persons very near ready to obey the gospel of the Kingdom. He says, "We have been greatly blessed of the Spirit in our meetings, and rejoice that we are engaged in the work of God."

Lorenzo Snow, one of the Twelve of the Utah Church, gets eighteen months in the penitentiary and is fined \$900 for unlawful cohabitation. He "who sows to the wind must reap the whirlwind." "If a man sow to the flesh, he shall of the flesh reap corruption."

Bro. C. A. Butterworth sends for twelve copies of the *Hope* for their newly organized Sunday School at Dow City, Iowa. They are pleased with its "Lesson leaves."

Old Sr. Mehitable Hall writes from the "Old Ladies Home," San Francisco, Cal., thanking us for sending her the church papers. She says "There are many religious papers coming to the 'Home,' but they are nothing compared with ours."

Bro. Alexander H. Smith, of the Twelve, wrote from Oakland, California, January 14th. He had been preaching steadily for quite a while. He spoke twice Sunday, the 11th, and was to speak in Oakland on the 17th, and possibly at San Francisco in the evening.

Sr. Sarah M. Sullivan of West St. Paul, Minn., says the *Heralds* she sends to Waltham, Mass., "are doing much good, as also the tracts."

Bro. O. W. Cambridge, London, Ontario, writes us that he has been imposed upon by "a black sheep," in the person of one William Robert Frazer Laird. He is about five feet eight inches in height, dark brown hair, and a very red nose. He warns all to beware of him.

Bro. B. H. Case writes from Randolph, Kansas, as if there were hopes that the town might be reached in time, though at present there are giants there. A Mr. Adams, an Englishman, and an infidel, had lectured there lately.

#### QUESTIONS AND ANSWERS.

*Ques.*—Does the 46th section of Doctrine and Covenants teach that confirmation and sacrament meetings are not public meetings, and should not be held before the world?

*Ans.*—They are not "public meetings" in the same sense as are preaching services. It does not teach that those of "the world" should be excluded from those meetings for the reason that they are not church members. The exercises of such meetings relate especially to the members, while those devoted to preaching the principles essential for non-members to learn and obey before entering the church, are very properly distinguished as "public meetings."

*Q.*—Does the 4th paragraph of same section make it obligatory upon the Saints to seek the best gifts; and does it also teach that if they are in possession of the gifts they are safe from deception?

*A.*—It teaches that the members should seek "earnestly the best gifts," and that,

too, for the very purpose that they "may not be deceived." And it also teaches that when the members are in actual possession of the said "best gifts," and so long as they retain them, they will be safe from deception. But persons must be certain as to what are the "best gifts" in any given case where they are in danger of being deceived. Discerning of spirits may be the best gift in some cases, divine wisdom in another, interpretation of tongues in another, and so of the other gifts. Each several case may require a different gift.

*Q.*—What are the best gifts?

*A.*—Wisdom, knowledge, faith, in the order given. These three are those first named by the apostle in 12th Corinthians. "Wisdom is the principal thing."—Sol.

*Q.*—Is it right to seek the gifts of the gospel in a meeting where there are those who are not seeking to keep the commandments of God?

*A.*—It may or may not be. The guidings of the Spirit and surrounding circumstances should govern.

*Q.*—It is stated in the 7th paragraph, that to the Bishop and presiding Elders it is to be given to discern all the gifts. Now, if the Bishop or said Elders have not the gifts to discern, is it evidence that they are not called or appointed of God?

*A.*—No. It is simply evidence that they have not *then* the gift needed to discern, and that such persons may then be living beneath their privilege and duty.

*Q.*—Can the presiding elder fulfill the requirements of the 1st paragraph of said section when the members appoint the meetings and say what the order of said meetings shall be?

*A.*—Yes. Appointing meetings is one thing, and conducting them is another. The members of a branch may, by vote, in a regular way, appoint meetings, and to those who preside over them it is given to conduct them "as they are directed by the Holy Spirit."

#### EXTRACTS FROM LETTERS.

A BROTHER writes, saying:

"I am sorry I am not prepared at present to pay for the *Herald*. But as I can not do without it, please continue it and I will pay as soon as I am able to do so."

All others who are in arrears for their papers should notify us as this brother has done, if they can not pay up at once and yet wish their papers continued. Such a course is business-like, and it saves misunderstanding, disappointment and other trouble. There is nothing like punctuality, promptness, and frank, open-hearted dealing; and this is just as true in respect to journalism as anything else.

An intelligent and worthy sister writes us under date of the 15th inst., as follows:

"Brother Blair; enclosed you will find a year's pay for the *Herald*, *Hope* and *Advocate*; also ten dollars as a free-will offering. We have a book in the branch, with all the members' names on it; but the brethren can't decide whether we ought to pay one-tenth of all we possess, one-tenth of our increase, or whether we ought to pay any-

thing. For my part I now feel, and have always felt, that it was my duty to pay all I can. If I waited 'till I could spare something,' I probably would give nothing. I want something laid up where 'thieves can't break through and steal.' I heard a brother say he never was as prosperous as when he gave most to the church. As we all want to prosper, I think we had better try it."

Bro. I N. White, writing from Clinton, Missouri, the 15th inst. says:

"I am preaching every night, with liberty, to a hungry people. I now have such an investigation as was never witnessed in this country. I have completely nonplussed three or four ministers. They are reading our works. I look for fruitful results. The enemy is on the move, yet at every turn has been out-generated. The oil of wisdom and charity is a fort in favor of truth. God is with me, and my heart is comforted."

Sr. Taylor writes from Fort Niobrara, Nebraska, the 16th of this month, rejoices in the knowledge of the latter day work, and wishes to bear witness that she has had a large measure of its divine favors. She further says:

"We started from Blair, Nebraska, last spring, landed here the first day of June. My husband and two of my children have taken land here, on the north side of the Niobrara river, eight miles east of the Fort, and twelve miles east of Valentine, this being our nearest railroad station. This is a fine country; good soil, plenty of timber, plenty of rock, well watered, (the water is mostly soft), all kinds of vegetables, and corn and wheat grow well; abundance of wild fruit, such as plums, grapes, raspberries, black currants, sand cherries, and wild cherries. There is still some vacant land here. Will some of the Saints that want homes come here and settle? We want some good Elder to come here and preach for us. We are very lonesome here, away from the church and the society of the Saints. The *Herald* is all the preacher we have, and we have not been backward in giving our *Herald*, Book of Mormon, and the Epitome of our faith to our neighbors to read, in all places and under all circumstances. We have embraced every opportunity offered to speak a word in defense of the truth. In so doing we have made some enemies, some friends, and convinced a few of the truth."

#### MADAME VS. MISSUS.

WE commend the following from the *Chicago Tribune*, of December 29th. We have frequently been shocked, sometimes pained at the careless way in which men speak of their wives. "This is my woman," or "This is my old woman."

We believe that we would like to see the word *Madame* adopted for *Missus*, or *Mistress*, as applied to a married woman.

"It is forty-one years ago to-day since my father, entering our humble home one evening about five o'clock, newspaper in hand—it was a little bit of a sheet called the *Shippensburg Gazette*—announced that Col. Tom Benton had "set his ball in motion—solitary and alone." Father was a Whig—an up-and-down National Union Henry Clay Whig, blind to all things but Whiggery and a high protective tariff. He had read something in the sheet referred to about the Harrison and

Tyler nominations, and was almost furious to think that "Mint-Drop-Tom," as he (Benton) was frequently called, should think of such a thing as starting a huge ball to roll onward from St. Louis to Baltimore over the great National Government turnpike between those two then widely-separated cities. He threw down the paper in somewhat of a dejected mood, and, my mother picking it up, began to read aloud something about Missus Dunlap and Missus Marshall. And then, following down the column, she struck upon an item about Missus Knodle and Missus Baker, concluding with an obituary notice of a Missus Shoemaker. Just here my father remarked. "Madame, in mercy's name, stop! If there is anything that sounds bad in the ears of a man it is to hear the word Missus. Why not say Madame? I hope that some day some newspaper editor will take hold of this subject and handle it as John Calvin did all church flummery." (Father was a Calvinist, and believed it would take at least a thousand years to produce another such a man). Mother looked up at him, never spoke a word, laid the paper aside, and walked to her room. This was all I heard of it, but it made an impression upon me, young as I was, and to-day that impression is as fresh and clear as though it was imprinted but yesterday.

Now, being through with the prefatory part of this article, would it not be a glorious thing were the newspapers to start in motion a reform ball? At best missus is very much out of place when applied to a married lady. It is but a corruption or vulgarism of "mistress;" in French, "maîtres," which means a kept, unmarried woman. In London all the married barmaids are missuses, and the word is not considered altogether genteel. There, among the better classes, a married woman or wife is generally spoken of as "the wife of Mr. So-and-so;" or, more frequently, "Mr. So-and-so's wife." The upper classes always use the word lady, as "Lady So-and-so," etc. "Missus" is rare among the educated.

The French, to whom by universal consent is accorded true politeness, never say Missus, "madame" being their word. And they are right. No child ever lisped missus, but they lisp "ma," "mam," "ma'am"—hence madam and madame.

We Americans—it is so said—never copy from foreigners. That's an error—a gross one. We have copied hundreds of things from them—among these the postage stamp, the money-order system, the hansom cabs, etc., which were in use in Europe years before we adopted them. We are all the time copying from Europe—our fashions as well as our dude ideas—and, while we are about it, why don't we copy "madame?" We use boulevard with no meaning to it so far as our own thoroughfares are concerned, and we may as well copy madame, which has a meaning. "Boulevard" is old French for bulwark, and as Paris grew the old walls of defense were torn down, their sites becoming roads. These were built up, and hence afterwards called boulevards because the bulwarks of the city formerly occupied the space. "Boulevard," however, does not do much in misleading people, unless it be a true Parisian "to the manner born;" but missus does mislead, and very improperly. Therefore, by and with your consent, I ask The Tribune and every other paper in the United States to hereafter use the word madame instead of missus and madames or mesdames instead of mistresses. The French-

man, in his musical language, when addressing a bevy of married and single ladies says: "Mesdames and mesdemoiselles," and it does really sound much prettier and better than "mistresses and misses."

The newspapers taking hold of this, the eye will become quickly trained to accept madame instead of Mrs., and the voice will utter madame instead of missus. It will save many a full-point, and period, too. Start the ball rolling. All the married ladies will prefer it and talk about it; so will all the girls who are anxious to become dignified madames. Both old and young men will give it a push, and with the aid of all the editors this ball of reform will ere a decade run to a successful terminus, not meeting with anything like the friction which retarded the ball set in motion by good old Tom Benton, who, it will be remembered, looked Gen. Kearney, the old Indian fighter, so sternly in the eyes that these organs of the latter were said to have fallen unto the floor of the senate and rolled around among the No. ten and twelve boots of the Senators. Seriously, let us have madame instead of missus.

R. D'UNGER, M. D.

THE Utah Territorial Legislature has refused to pay the expense incurred in the maintenance of the Penitentiary in the Territory. They say:

"The Government can liquidate its own debts, settle its own bills, manage its own treasury. It can not legislate a dollar or a dime out of a Territorial treasury. It may undertake the task, but it has no lawful authority to do so. The people have the right to say what shall be done with their own money, and if the Government attempts to make expenses the Government can pay those expenses or charge it up."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Better to stem with heart and hand  
The roaring tide of life, than lie  
Unmindful on its flowery strand  
Of God's occasions drifting by."

"A PLEA FOR DOMESTIC CULTURE."  
EIGHTEEN years have cast their shadows upon "the dial plate of time," since in the columns of the *Herald* appeared "A Plea For The Little Ones" signed by "Frances."

Eighteen years! what a long, long interval of time. Some friends there may be who will still remember the name, but to hundreds it will be unknown, quite as much so indeed, as the one who bears it. What matter! It is not the name, nor the individual, with whom we have now to do, but the work appointed her and the manner in which she shall acquit herself of this work.

When Bro. Joseph asked us, "Will you take charge of such a department?" the immediate answer of the heart was "We will do all that we can," and the same response comes from the soul to-night, when we take our pen in hand to make the first effort. Sister Lucy Lloyd has, in her excellent letter, fully explained the purpose of this new department of the *Herald*, and if any do not understand it, we refer them to her letter in the *Herald* of January 23d. By reference to that it will be seen that the department belongs exclusively to the Sisters, and it is their letters, their

articles and their selections which must sustain and give interest to it. As one of your number we expect from time to time to contribute our share. To this work we willingly bring the entire talent God has given unto us, nor stop to question how much that may be. We know that he who had the one talent committed to his charge was held to an account as strictly as he who had ten, and what matter if when our hands are folded in death, no more to labor, our busy brains have ceased to work, our hearts ceased to throb with joy, or ache with pain,—what matter, if it may be truthfully said of us, "She has done what she could!"

Done what she could! Oh! how that sentence rung in our ears, and knocked at the door of our heart after hearing it said over the remains of one who "slept in Jesus." Done what she could! We knew that if we, like she, were lying there, no more to labor for the Master, no more for those we loved, that it could not be truthfully said of us. God has been very merciful in showing us, that although there is much for our hands to do, there is still a portion of time in which we may labor for him. And it is because of this, because we were waiting to begin this work, that our heart and soul responded to Bro. Joseph's question, "We will do all that we can."

When the "Plea for the Little Ones" went abroad to this church, through the columns of the *Herald*, it found a response in many a faithful heart, and soon the children had not only a column in the *Herald* but a paper all their own. Is not this second plea as much for the children as for the sisters? "Home is a mother's kingdom, and there is no field in this world that requires more careful, faithful cultivation than the hearts of our little men and women." Truer sentence than this was never written, and when the time shall come that God shall fully baptize our hearts with the spirit of this work, when the mothers of the lambs of this flock shall arise in his strength to acquit themselves fully of this sacred duty, then may they look for the blessing of God upon their homes, and expect to see their children walking in wisdom's ways.

That this department of the *Herald* may be a success—may fully realize the most sanguine hopes of those who labor for it, and whose hearts bid it "God speed," let each one "Try to give and receive with all *patience, charity and humility* before God." Grand key note than this was never struck, and may God imbue the heart of each one who shall contribute with this spirit is our prayer. Many brothers and sisters during these long years, have been faithfully contributing their share towards sustaining the 'Hope,' and who may say that this department shall not be equally successful. It is needed now, it has long been needed, and if we are only true to ourselves and the trust committed to our charge it may prove a blessing to thousands, comforting, supporting and cheering those who of all others in this wide world need encouragement in their never ending labor of patience and love.

As Editor of this department, we promise you that no effort shall be wanting upon our part to make it a success, yet the sisters must not forget that we are only one among many. We will need original contributions upon any subject of general interest to us as mothers, wives and housekeepers; also any means by which as members of the Household of Faith, we may contri-

bute our mite towards rolling on the great work in which we are engaged. But while we solicit original contributions, we do not propose to confine ourselves to these exclusively.

"Truth is truth wherever found,  
On Christian or on heathen ground."

The Savior said in his time: "The children of this world are *wiser in their generation*, than the children of light;" and we are persuaded that it is just as true to-day as it was then. We want the very best within our power to obtain, and when a paper, magazine, or book, falls into the hands of any of our members, containing any good article upon the subjects mentioned by Lucy Lloyd, send them to us and we will use them. The *Herald* management proposes (for the present) to allow us the use of one page and a half, each week. By careful selecting and judicious condensing, much valuable matter may be put into this space during the course of a year, or even a shorter period of time, and we have no fears that if the demand for space becomes greater, the space will be found.

"Woman's work in connection with the church," we had intended to glance at in this number, but the compositor is waiting for copy and we must defer it to the next issue. By that time we hope to have heard from some at least of those who will bid this work "God speed," and to have felt in our souls that from many hearts, the silent incense of prayer was ascending to God, for his Holy Spirit to fit us for the work. We feel that unless His blessing is with us we shall labor in vain, and yet we have a strong assurance of faith, that He will not leave us to ourselves.

LAKONT, Iowa, January 23d, 1886.

## Correspondence.

GALENA, Ind., Jan'y 14th.

*Bro. W. W. Blair:* Indiana is still flooded with slanderous and willful misrepresentations of the doctrine believed in and taught by the church, in almost every paper of note in the State, and we are doing what we can in replying through the press. I will send a specimen of some of the literature of some of the enemies of the latter day work. As one of the most noted merchants of this place said on last evening, "All of this persecution now going on in the papers will only tend to spread the work." He wants a Book of Mormon. I hope the church will look after its interest here, soon. I expect to go to New Albany to-day to see if I can get a reply published to a slang published in the Louisville Post, of recent date. The greater the battle, the more we can appreciate the victory won.

Yours in hope of a speedy triumph of truth over error.

M. R. SCOTT.

FANNING, Kan., Jan. 14th.

*Dear Herald:*—We are rejoicing, having the privilege of meeting again to worship the Master. Brother St. Clair is with us preaching here and at Highland Station; and is doing much good. There are several believing at both places, but whether they will obey time will tell. They are anxious at other places for him to come and preach, and I think if he can continue there will be good done here; for there has never been such an interest among the people as there is at the present time. In gospel bonds,

SR. S. E. GURWELL.

PIPER CITY, Ill., Jan. 18th.

*Bro. W. W. Blair:*—I arrived here the 9th, in a very cold snow storm. Last night the house was crowded. I shall be here over next Sunday, 24th; at Streator the 31st, and then return to Plano and Sandwich, till after their conference, or as I may be directed hereafter. The Saints often speak of you, T. W. Smith, H. A. Stebbins and C. Derry. Prejudice prevails here, but I feel it is giving way. At Plano, the 7th, I baptized one more, making twenty who have obeyed since I went there. Bro. Vickery has of late been laboring in Streator, and baptized five. He is well liked by the Plano Branch, over which he presides. They esteem him as a father to them. All the other officers act their part. We rejoice to know that brother Joseph returned home safe to his family.

Yours truly,

JOHN C. FOSS.

PLAINVILLE, Mass., Jan'y 12th.

*Bro. Joseph Smith:* The Saints of Little Compton, R. I., have been encouraged by a visit and the work accomplished with the help of the Lord, by Elders M. H. Bond, C. H. Coombs, Priest U. W. Greene and myself. The services commenced in the Chapel on New Year's eve, with preaching by Elder Bond, followed by an exhortation by Elder Coombs. Friday evening, January 1st, Elder Bond preached from 2 Cor. 3:14; subject, "the law of Moses, and the law and the spirit of Christ. On Saturday evening Bro. Greene occupied the pulpit. Sunday morning the Saints met to commemorate the Lord's Supper; before and after which there was a powerful prayer and testimony service—the spirit of prophecy was manifested to the edification of all. In the evening Elder Bond preached. On Monday evening the brethren furnished their teams to carry us to Adamsville, over two miles distant. Meetings were held in Electra Hall for four evenings in succession, commencing Monday night. Elder Bond preached each evening in the power and demonstration of the Spirit of God, teaching the first principles of the gospel as a witness unto the people. Elder Coombs made earnest entreaties for the people to accept the gospel, and called them to repentance. The attendance increased each evening, and close attention was paid. The people seemed to desire to have the meetings continued; they were willing and did pay for the rent of the hall.

On Tuesday forenoon, Bro. C. A. Coombs baptized one, and the confirmation took place in the afternoon by Elder Bond. The ordinance was attended with unusual power of the Holy Ghost, and Bro. Bond and others were comforted by the testimony of Jesus. It was a meeting the Saints will long remember.

I can say that thirteen months' experience as a Latter Day Saint has been the happiest portion of my life. I never knew what true pleasure was until I came into the Church of Jesus Christ. When I first entered the church, my former pastor (Baptist) said in a letter to me, "It hardly seems possible that Arthur B. Pierce could be a Latter Day Saint." But I now think, and did at that time, that it was impossible for me or any one else who hear the gospel to be anything less than one of God's Saints with the Bible, Book of Mormon, and so great a cloud of witnesses before us. I am prepared to say that in all my four years' experience in the Baptist Church I did not

get the Holy Ghost, nor did I see it manifested; but since I came into the Church of Christ I have received the Comforter according to promise, and seen its manifestations.

Hoping for the advance and perfection of Zion,  
I remain yours in faith,

ARTHUR B. PIERCE.

PEMBROKE, Dak., Jan'y 3d.

*Bro. Blair:* We are yet alive and doing battle on the Lord's side. Recently we have preached at two new places. At one of them our views gave mortal offense to a certain Methodist Rev., so much so that he went for us in one of the county papers, but made such a bungling attack that we did not deign to answer him, as his folly was manifest to all men. There was really nothing in our remarks to call for censure, as we were speaking on first principles; and the only way I can account for his feeling so bad, is that we gave him the "pure milk of the word," to which he was not accustomed, being used to having his considerably weakened with water. Of course the genuine article was strong for him, hence the result. We baptized one more into our little branch, a promising young man of twenty-six summers, whom we have good reason to believe will be an ornament to the church. With love to all the faithful in Christ Jesus, I subscribe myself, yours in the one faith,

W. SPARLING.

SILVER HILL, Ark., Jan. 1st.

*Dear Herald:* It is now a little over a year since I wrote to you; but to try to tell my reasons for not writing sooner, would only serve to occupy time and do no good. From the Verde, in Bandera county, the place from which I last wrote you, I went to Medina City, in the same county, about twelve miles west of Bandera. While there I preached six times—was the guest of Mr. Lamoni L. Wight; yet we visited other of the Saints, had a real good time while there. February 15th we took a seat in a wagon with Mr. Wight and father Mechem Curtis and started to San Antonio; we got to Bandera a little before night, and soon learned that the Temperance folks had an appointment for us to lecture for them in the Methodist Church. The time came, and we met a fair audience, and tried to tell them some of our reasons for believing all people ought to abstain from intoxicating drinks—it ought to be done away, "because it is no longer needed."

Next morning we resumed our journey, leaving brethren Smith and Curry, whom we met here; the former to lecture the following evening on the same subject. We arrived at San Antonio on the 7th, expecting to go from there to the Oak Island Branch; but finding no means of conveyance out there, we were compelled for want of finances to forego the privilege of a visit to that branch, so we took the train for Austin the next evening, and got there safe at eleven p. m.; next morning we took train for Paige, in Bastrop county, and then walked out to Bro. Allen's, about four miles.

We remained here until March 30th, preaching as circumstances would permit—part of the time assisting Bro. Smith, who had come to attend conference of Texas Central District. Conference over, Bro. Roe took us to Paige; Bro. Smith to go to Temple, *en route* to the General Conference, and we to go to Bro. Sherrill's, in Burleson county. At eleven a.m. we started for Caldwell,



leaving Bro. Smith to take the west bound train to Austin. We got to Caldwell at half-past three, and as we got through a day sooner than we expected, we went to Mr. Perry King's, and stayed until next morning, when Bro. Sherrill and his wife came and took us out to their home, seven and a half miles from town. We remained here until April 10th; preached five times during our stay. These being among the best friends we have in Texas, it was with reluctance that we parted with them. On the 10th, Bro. and Sister Sherrill took us to Caldwell, and we were soon on our way to Hearne, where we arrived at five a.m. next morning.

Sunday, the 12th, we met with the Saints in their church at nine a.m. for prayer meeting, after which we preached to all present the way of life; we also occupied the stand again at eight p.m. We remained with the Saints here trying to instruct them, and aiding them in getting their branch record in good shape, until the 29th, when we started to the Elkhart Branch, in Anderson county. We got there the 30th, and stopped for the day with Bro. Randolph Hassell until the next day, when we had a real pleasant time with the temperance folks of Palestine and Elkhart, who met in a grove near by and spent the day in singing temperance songs and speaking. The dinner that had been prepared was good enough for a king. Everybody seemed to enjoy themselves—were happy. In the afternoon we went to Dr. Hassell's.

We remained here until June 14th and preached as often as circumstances would permit; also assisted Bro. Bryan with his branch meetings and some appointments he had at an adjacent school house. On the 14th Bro. Hassell took us to Cedar Creek Church to fill an appointment we had sent there, but we could not preach much because of ill health. After meeting we went to the house of one Mr. Fields, where we remained until the 17th, when we started to Hearne to attend the conference of the Central Texas District. We arrived at Hearne all right and after a few minutes' walk we were at Sr. Belcher's. On the 18th Brn. Smith and Roberts put in their appearance, and they had been there but a short time until Bro. Roberts was very sick; just at that time he would not have given a very favorable report of Texas, but it was not long until he was well and enjoying himself. On the 19th we went with Bro. Hay to Bro. Dotson's. The 20th, conference convened at ten a.m., and closed on the 21st at nine p.m.; (no business done on the 21st). Everything passed off pleasantly. Brn. Smith, Roberts, and myself remained here until the 30th preaching alternately, and a good interest obtained to the last. On the 30th Brn. Smith and Roberts left for Bell county, and on July 2d I started to Anderson county, to hear a Baptist divine tell what he didn't know about Mormonism.

July 5th, Sunday, when eleven o'clock came we were at the church (Cedar Creek), and the house was filled until there was hardly standing room. He commenced by saying that he regretted it very much that he had such an unpleasant duty to perform, yet as a watchman on Zion's wall(?) he must do his duty, and he puffed and blew for two hours and twenty minutes telling what Mormonism is *not* and when he got through I announced that I would reply to his argument, and he began to pack up his books to leave; I

invited him to stay, but he said he did not have time, and he started; I told him I hated to fight a man and he running from me. He then came back and sat down in the door, but it was only by the hardest kind of an effort that he could stay until I was done with him. I left there on the 7th for Weatherford, having preached twice besides the time occupied in instructing the Baptist. I arrived at Weatherford on the 9th and there being no one there to meet me, I took the stage next morning for Jack county. Arrived at Bro. Hams' about dark, having traveled about forty miles—walked eight of the forty. On the 20th we commenced a series of meetings under an arbor that had been prepared for us.

On Sunday, August 9th, a Campbellite preacher sent me word to meet him the next evening at the Raines School House, to arrange for a debate. We went and found him to be a very nice man. The propositions were promptly signed by Mr. Pritchard, (the preacher that had sent for me), for Mr. Thurman, another Elder of that persuasion; he, (Mr. Pritchard), being unable to speak but little. Sept. 4th Bro. Smith arrived, and as he has given you a synopsis of our labors while we were together, I will not tax you with a rehearsal of the same. I will say this much however, before the debate the Campbellites were afraid (?) they would not get any debate, and before it closed they were afraid they would have to have more debate. On the night of the 11th of October Bro. Smith and I parted, he going to Mr. Parson's and I remaining in Whitt. We held two meetings at Whitt after Bro. Smith left. On Monday the Campbellites were jubilant because they thought the Methodists were whipped, and *vice versa*. Yet we assailed the doctrine of no one, but contented ourselves by telling them the doctrine of Christ in its plainness, letting it cut who, and where it would. I returned to Bro. Hams on the 14th. On the 18th Bro. McLester came from Wise county after us. We started next day at noon, and after jolting over forty miles of hills and rocks we arrived at our place of destination. Commenced our meetings at the Twin Pond School House on Wednesday evening, preaching there and at the Flat Rock School House until November 2d. We then started to Silver Hill, Arkansas, Bro. McLester taking us to Denton in his wagon.

On the 5th we arrived at Bro. Billingsley's in Red River county. We remained there four days—preached twice; on the 11th we completed our journey. While traveling through the Indian Territory (which we had to pass through to get there) I often thought of the promises to the Lamanite, and wondered how long it would be, before they would, by obedience to God's law, change that tawny skin for one more white; and I did wish that I might yet see the day when God would use me as an instrument to bring some of them to the knowledge of a loving Savior. Since coming here we have held meetings as often as circumstances would permit, and have made another trip to Red River county. Thus the year 1885 has passed away, and everywhere that I have been there was a great demand for preaching, and the people seem to be thirsting for something—they know not what.

During the year I have baptized ten; three in Jack County, three in Young, two in Wise County Texas; and two in Sevier County, Arkansas. I have made many friends, and no enemies as I

know of now. I have been blessed in many ways during the past year, and have also met with some things that have caused me much sorrow. I then remember the saying "all things work together for good to them that love the Lord." Again: "Whom the Lord loveth He chaseth." I think I love the Lord—I want to love Him, hence it may be for my good that some things have been permitted to come upon me. To say that He loves me is useless, for it was love that caused Him to send His Son to die that I might live. One thing that I have been pleased to hear of is the successful mission of our President to the Rocky Mountains. Since he has been there I have often thought of the pathetic words uttered in the Temple 1,800 years ago, and if the same individual was on earth now, how he could, in the same strains of love say: "O polygamists, polygamists, how oft might you have been brought back to the pure word of God, and you would not; now if you suffer, you are the only ones to blame for it." May God bless the labor of the Elders in that mission. Wishing all the Saints a happy new year, I am as ever,

Yours in bonds,

A. J. CATO.

PAWTUCKET, R. I., Jan. 16th.

*Bro. Blair*:—It is now twenty-four years since I commenced taking the *Herald*. I can't do without it. It improves much. I like the correspondence first rate. It is a grand idea of Bro. J. J. Cornish getting up and publishing such a book as he suggests. It is what is wanted. I hope you will push it along as fast as you can. Fifteen years ago, if you remember, I had a talk with you about such a book as Winchester had in the old church.

Yours,

JOHN HOLT.

LYONS, Wis., Jan'y 18th.

*Bro. W. W. Blair*:—Your dispatch reached me in due time, and your request has been complied with. The Sister Bass, near Beloit, Wisconsin, is far advanced in consumption, and can scarcely recover, although she received immediate relief when administered to. I have been constantly engaged in the ministry since I last wrote you, and am trying to make an effort here. I will probably go soon to East Delavan to hold services. Prospects look brighter in some parts of the district, and the Lord still blesses all efforts in the interest of his cause. I think the late efforts in Utah by Bro. Joseph and others were of the right kind, and made at the proper time.

With kind regards for yourself and all in the office, I remain yours for truth,

JOHN S. PATTERSON.

CLEAR LAKE, Ind., Jan. 14th.

*Bro. Blair*:—I have not seen any thing from this branch for a long time. We continue to hold our prayer meeting twice a week, and there is more of that love manifested in this branch that should characterize the Saints than there has ever been. I was chosen to preside over it when it was organized, and continued in that office for nearly six years; then brother Jonathan Emrich was chosen to fill that place. I think he served two years, and I am now acting as president. I think often of brother Joseph, and how much he has to contend with in having the oversight of the whole church. It would be impossible for some men to fill his place. Those in authority,

especially, should do all they can to keep peace and unity in the church! I always feel sad when anything is printed in the *Herald* that has a tendency to create hardness between the Saints. It causes the weak members to stumble, and to sometimes fall, when they see there is disunion among those in authority. We should be very careful how we live and what we say, so that those who are continually watching us can't find any fault with us truthfully. If we are at peace with ourselves, and do good unto all men, and especially unto the household of faith, we will continue to grow in strength, both spiritually and in numbers. There is nothing that can stay this latter day work. But when those that are in the church try to be contentious, then is when we have the hardest trials. The adversary will work, and when he sees he can not do us harm by our opposers, he will try to raise difficulty in the church. My prayer is that we may all strive to have unity and peace and help to forward on this glorious work.

ANDREW J. SMITH.

NAUVOO, Ill., Jan. 13th.

*Bro. Joseph*.—We are still trying to be on the Lord's side; for what else can we do but love and adore the goodness of that Being that brought us out from that slough of sin and misery, and worse than death to me if I had been compelled to stay there. How I have prayed for the honest in heart, in that the blessed Lord would send mighty men to open the way that the bound ones could be free. Thank the Lord the set time is come and the work will roll on and many will be gathered into the true fold.

Yours in bonds,

THOS. REVELL.

UNION GROVE, West Va., Jan. 5th.

*Dear Herald*.—A short time ago Bro. Moler and myself visited Summers county, West Virginia. We were gone about three weeks and baptized six. It was a new field, and the people said that they had never heard the gospel before. I think that there is opportunity for a grand work in that part of the land. We came back and went to Mill Creek, about twenty-three miles from here, and baptized two, and blessed eight children. When I reached home on the 28th of December I found my baby very sick; he was taken sick on the 28th and lived four days.

ELDER I. L. WILLIAMS.

CRAWFORDSVILLE, Oreg., Jan. 31.

*Bro. W. W. Blair*.—As there are many letters in our much loved and welcome visitor, the *Herald*, I thought perhaps it wouldn't be amiss to write from this far off western country, as there might be some that would like to hear from this part of the Lord's vineyard.

The Saints here are trying in their weakness to live as near right in the sight of the Lord as they know how. We were blessed with a visit by Bro. Dobson, of Clackamas county, this State. He informed us that he had been a resident of Lamoni for about four years, where he has heard some of our best spiritually minded men speak. He was at our meeting and bore his testimony that, while he knew of the doctrine whereof we preach, he could see that we were in possession of the same Spirit that influenced him to unite with the church some two thousand miles away from here. Brother Dobson was not well when

he was here though he was improving when he went away. He left my place with the intention of starting home in two or three days. Brother T. N. Fields was going with him to break the bread of life in that part of the State. We hope he will do good. There is plenty of room in this mission for twenty Elders to work, though there is no one at work outside of this little branch that I have heard of, and what are here have large families, are poor as to worldly goods, and have to work for daily support. It is the writer's opinion that this district is too large for one man to preside over, as we never hear from our president, let alone seeing him. It appears that his time is taken up in California, while Oregon has to endure famine for the want of the reapers. May the Lord send more laborers into the vineyard. Can not the April Conference do something for us? Or must this part of the vineyard perish for the word of God?

I will now tell you something about the goodness of God towards us, and then you can judge about whether we are serving him or not. About four years ago the Spirit told us to repent of our sins and return to the Lord, saying, Know ye not that pestilence is raging through the earth, baffling the most skillful physicians of the land? Ere long you will have need of that great physician, Jesus Christ. Shortly after there came some disease that the doctors had no name for. Several died, mostly children. Soon after its appearance a doctor was waiting on a little child a little over a year old, and he said there was no hope for it, at least there were fourteen chances against it to one for it; and the father of the child bought its shroud. That evening a brother come after the writer, then president of the Prairie City Branch, and I went in haste, for the Spirit bade us be quick. When we reached the place we found several old people there, the mother weeping over the child, with all in the house, except three or four Saints who were well satisfied that the power of God would be there in due time to save.

To the surprise of all, the Spirit was given, the blessing was pronounced, and in about five minutes all could see the child was much better. The next morning the doctor was sent for, and he pronounced the child was in perfect health. Though weak, it gained strength slowly for a time, then the Saints held a prayer-meeting and the plague was no more. Soon after this a cancer came on my wife's left cheek. The Saints by this time had departed from the narrow path, the Spirit was withdrawn, the branch went down, and I with my family moved to this place. The cancer kept growing larger. I employed a doctor and he took out the one on her cheek, but soon after it made its appearance on the left temple. We began to doctor it, but to no effect. It grew to the size of eleven inches one way and eight and a half the other. We called another doctor, and he said she could not recover, as it was in the blood. I told my wife what he said, and we continued our prayers. That night I had a dream. A messenger appeared to me and told me that if it kept on four days it would reach the brain, but to have all the faith I could. The next morning she asked me what I thought of the case. I told her all, and said I knew that she would stay the four days. She said she didn't believe the Lord would take her away from her little children yet. The next morning I dressed

the cancer and applied medicine as common, and it spread as usual.

After dressing as above, she said something made her feel that we ought to send for the Saints to meet in prayer. That evening all met at her request and bowed around the bed in mighty prayer, and then she told us to take the medicine off, which was done, and to the surprise of some of the Saints as well as our neighbors it stopped its work immediately, and now she is still with us, in fair health, and still improving. It must not be thought that we only prayed once, for the Saints wrestled all that night. In fact it was the subject of our prayers for weeks, inasmuch that some could testify that the angels were near us at different times. Excuse my bad writing, backwood's grammar and awkward spelling as I am not a scholar, though I suppose you can get my meaning.

Your brother in bonds,

C. E. ALDRICH.

FAIRPLAY, Nev., Jan'y 9th.

*Dear Bro. Blair*: Perhaps a few lines from this part of the world will not be amiss. The few Saints in Elko county are getting along very well considering our chances. Our last preaching was by the late Elder Glaud Rodger, who made his home at our house while in Ruby valley. We shall never forget his kind, fatherly instruction. We were made glad on New Year's day to have Bro. and Sr. Stauts visit us from Elko. God bless them. Their faith in the latter day work is unflinching. Bro. Penrod is down from the mines at present. We expect a visit from him this winter. Come out, brother, and see us; we are lonesome. Ever praying for Zion's triumph,

Your brother,

A. HAYS.

EARLING, Iowa, Jan., 15th.

*Bro. Blair*.—I would hate to do without the *Herald*, for it brings to us such comfort, and gives new life and energy. It is a feast when we can see and read the dying testimonies of such men as father Whitmer. I would to God that all mankind could become as firm, and bear such testimony as David Whitmer has to the truths of this latter day gospel. May God bless you brother, and all connected with you in the office.

As ever yours,

ALFRED JACKSON.

#### EXCESSIVE EATING.

"I live to eat," was said to an old Grecian sage. "I eat to live," was his reply." Now it is a well-known law that pleasure fails us in proportion as it is sought as an end. Socrates was right when he told the luxurious Athenians that, after all, he got more real pleasure from his plain food than they did from their richer viands.

But there is another fact in the case, that people who live to eat, eat to die; while those who eat to live, live on long after apoplexy, heart-complaint, or pulmonary congestion, has suddenly ended the lives of the former.

Most great eaters die in their prime. Few pass threescore years and ten. The long lived are the small eaters. Even in families remarkable for longevity, it is mainly those who are temperate in eating who inherit their birthright.

Says a medical writer in the *Herald of Health*, "In 1875, I spent some months in the British Museum library, reading up the subject of lon-

gevity, in the literature of which that library is surprisingly rich. I was struck with the testimony on this very point. Where anything was known of the habits of a person remarkable for longevity, it came out almost uniformly that he was a very small eater."

He adds, "It is a constant drain on the vitality to digest more food than is necessary to run the machine. Where one dies of too much drink, ten die of too much food."

## Communications.

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

### A DIALOGUE.

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCH OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINETEXT AND ELDER D.  
PART TEN.

ELDER D.—I wish you a good new year, Doctor. It is gratifying to have you visit me at this time. I have been desirous of learning what progress you are making in your investigation of the truth, and have expected you to visit me in order to renew our conversation, although I find that your brethren generally are averse to a free and full investigation of what they are pleased to call "Mormonism," and would rather—assassin like—fight it in the dark. They seem to think the less they know of it, the more successfully they can oppose it. But I have always observed that they love to "draw the long bow," and they generally get a long way off to draw it, and then they want the shelter of some very pious and very learned divine's hearsay statement, so that if their arrow should perchance miss its mark, or fall harmless from the intended victim, they may crawl away with the cowardly excuse that "some one told them that the Reverend Twist-truth had heard some one say that somebody said that they heard that some one else declared, that they knew the story was true."

They may fight it in the dark with fewer scruples of conscience—if indeed they have any conscience—but if our doctrine is the monster they claim it is, the better they understand it the more successful they will be in unmasking it. Yet on the whole, if they are determined to oppose it, right or wrong, their ignorance of it may prevent their ardor from being dampened, and their valor weakened, until they meet it face to face; and then, like the foolish general who underestimates his foe, they realize a terrible disappointment and fly vanquished from the field.

DR. T.—Elder, I thank you for your good wishes, and I as heartily return them. You certainly are not complimentary to our order, yet I must own that if it is not poetical there is some truth in it; and I have learned by painful experience that it is as great folly to underestimate a foe, as it is to over estimate ourselves. I can hardly tell which is the most disastrous course of the two. The true test of courage lies in

our willingness to brave the danger, when we can look it squarely in the face, and have a proper estimate of its dreaded power. Cowards may be bold in the absence of danger, and a brave man may tremble when danger stares him in the face; but the sense and love of duty nerves his arm with a valor all the more desperate. But I want to investigate this foe of our orthodoxy. If it is the friend of man, the economy of God, the gospel of salvation, I want to know it. I have done fighting it in the dark, but I may prove no less bitter a foe in my daylight opposition than when fighting it in the dark. One thing is certain, I know of no surrender so long as I have a weapon to wield. My views on many points are changed. I need not enumerate them. But I have other stumbling blocks that lie in the way of my acceptance of the order of things represented by you. You have shown, if the Scriptures quoted mean anything, that a book was to come forth; that it was to be a record of a branch of the house of Jacob; and that its coming forth was to precede the gathering of Israel, the returning fertility of their ancient home, and the second personal coming of the world's Redeemer. These are all new truths to my mind; yet truths they are, if God has ever spoken to man. But I lack the evidence that this "book" has come forth; or, in other words, that the Book of Mormon is that book. And while I admit that you have shown from the Scriptures that a book, or record of some kind was to come forth "from the ground," yet it does seem strange that Omnipotence should hide a book in the ground to preserve it. It may seem blasphemous to you, yet I think it indicates weakness in Him, rather than omnipotence, when his word could not be protected and preserved by Him without having to hide it away.

D.—Your own Cowper says: "God moves in a mysterious way his wonders to perform." He also says: "Blind unbelief is sure to err, and scan his work in vain." Was Cowper a prophet, that he read so correctly the heart of Dr. Twine Text and those of his school? Must I again quote, "My thoughts are not your thoughts, nor my ways your ways." (Isa. 55: 8, 9). I have no doubt of the power of God being sufficient to preserve the records referred to without hiding them, any more than I doubt His power to preserve Jeremiah and Baruch when the king and his nobles sought their lives. But he chose to hide them. (Jeremiah 36: 26). Certainly Jesus did not doubt the ability of his Father to preserve him under all circumstances, yet he hid himself from the Jews when they took up stones to cast at him. (John 8: 59). If he chooses to adopt this method of preserving his children, or his word, who shall say him Nay? Nor is our lack of power to tell the reason why He does thus and so, any proof that He does not do it. Nor is the hiding of the Book of Mormon in the earth any reason why we should reject it, especially since God decreed that such a book should come forth from the earth, as we have shown. But to aid you I will offer a thought or two. One evidence of a parent's love for his err-

ing child, and also of his wisdom in dealing with the child for his best good, that the child may not run to ruin, is in preventing evil from being committed by putting away the incentive, or that which may act as an incentive, even though it be no evil of itself. Now the world is, by its corrupted nature, at enmity with God, hence loves not the things of God. The Book of Mormon shows the awful condition into which both Nephites and Lamanites had fallen; and had the book, (which was in part a record of their wickedness, as well as a record of God's reproofs for the same), been kept among them, they would have added to their many crimes the enormity of destroying, or seeking to destroy the word of God. But the love, as well as the justice of the almighty, was manifest in causing it to be hid up from them. Again; it is well known that when the Spaniards conquered the inhabitants of this land, they destroyed almost every vestige of a record which they thought would tend to endear the hearts of the natives to their traditions and government; and had this record escaped the rage of the renegade Nephites that remained, or that of the Lamanites, they would probably have fallen into the vandal hands of the Spaniards, and perhaps have been destroyed. But God preserved it in his own way, and at the same time kept those peoples from the sin of destroying, or seeking to destroy them. I do not offer these thoughts as a justification of the Almighty, but simply to help you see the loving kindness and wise dealing of God with mankind. His acts need no justification from man. They declare his goodness and his love. "God is his own interpreter, and he will make it plain."

Since you admit that a book was to come forth "from the earth;" and as it must first be placed there before it thus comes forth, it seems like a quibble to object to its being hidden in the earth. Remember God works in His own way, not in ours.

T.—In a former conversation you spoke of three witnesses who testify that an angel of God came down from heaven and showed them the plates containing the record from which the Book of Mormon was translated. If such an event transpired, connected with such a stupendous work as the establishment of God's kingdom prior to the advent of the great King, there would certainly be some intimation of it in the Scriptures. Where do you find reference to the visitation of an angel from God in the last days, as you term them?

D.—Had you read carefully the Revelations of John, you would have seen that a number of angels are to visit the earth before the time of the end. I will ask you to read Rev. 14: 6, 7—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to Him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Here the prophecy of the Psalmist is fulfilled—"Truth shall spring out of the earth, and righteousness shall look down

from heaven." (Ps. 85: 11). The law of the Lord is righteousness. (Ps. 119). The gospel is that law, even "the perfect law of liberty." (James 1: 25).

T.—Do you understand that to be a literal angel? That Scripture is figurative, and refers to the religious press, which, in its exalted position, is printing millions of copies of the Bible. Or to the Christian Bible Societies who are using the press as an instrument of spreading the word of God to every nation. Or, it may mean the various Christian Missionary Societies who are daily sending missionaries to all of the world to preach the gospel. Or it may have reference to the church as a whole, embodying all Christendom. I incline to the latter view. I can not understand that a literal, real angel is again to come from heaven for the purpose of preaching the gospel since there are so many thousands now preaching it.

D.—You are certainly liberal in your interpretations of the text. We can take our choice. If it does not mean one thing, it means another; and if not that, it is something else. But Doctor, you have not exhausted all the interpretations given by men who, like you, do not want to believe in the visitation of a real angel to earth, in these days. Rev. Abel Stevens, author of a tract called "The Great Reform," seems to be more positive in his views of what this angel is, though he does not reveal the mystery. He says: "The church has long been looking for the apocalyptic angel who is to bear 'the gospel to every nation, and kindred, and tongue, and people.' She has looked to every point in the horizon for the blessed sight, but she has looked amiss. She must look to her own altar; there she will find him bound in the golden fetters of her avarice, impatient, but unable to attempt his gracious flight. Let her break his chains; then will he spread his pinions, and she shall see the sublime vision 'flying in the midst of heaven, bearing the everlasting gospel to preach to them that dwell on the earth.'"

There is a slight difference between the angel which John saw and that of Abel Stevens. The one could not be fettered by the avarice of a church; it knew of no hindrance but the law of the divine Being whose message he must bear. When the time appointed for "his gracious flight" came, obedient to the behest of God he winged his way to earth, and truth sprang "out of the earth, while righteousness looked down from heaven;" and as a consequence "the meek increase their joy in the Lord, and the poor among men rejoice in the Holy One of Israel." But this Methodist Episcopal angel has sadly folded its wings, permitted itself to be pinioned, is bound to the Methodist Episcopal altar, and *there is languishing* the golden moments away without power to fulfill its *man-imposed mission!*

T.—I am not responsible for Rev. Stevens' views. He may be right or wrong. It is a matter of vast importance however, to know whether the Apostle had reference to a bonafide angel, or whether his language is figurative. One thing is certain, great efforts are being made by all

bodies of Christians to spread the gospel in all the world, and this may be what John saw in his vision.

D.—You are only responsible for Stevens' views so far as you make them your own. You do not seem to have any view of your own, but appear ready to accept any or all that are presented by the learned world. Mere supposition will hardly do in the interpretation of prophecy, for it is likely to leave us further from the truth than it finds us. Still, I am glad that after all, you appear to realize the importance of knowing the truth in this matter—there is some hope in your case. Now let us come to a common sense view of the matter. So far as the efforts of the churches are concerned, it is not clear that they are trying to spread the gospel, yet it is possible they are trying to spread their peculiar doctrines, and thereby extend the name and influence of their respective churches. Here is one of my reasons for this conclusion. The Rev. Dr. Hopkins, in a congress of the churches held recently, stated that in Japan there were "nineteen different sects of modern Christendom endeavoring to convert the Japanese, and no two of these religious sects read or understand the Bible alike." (I have quoted the Dr. from memory). The point I make is this. If each of those nineteen religious sects believe that any one, or all of them, were preaching the gospel, why not concentrate their means to aid some particular one of these sects, and let that one present a solid front to the foe, and thus labor for the salvation of souls, instead of confusing the Japanese mind with their contradictory creeds, and differing churches? Is it not evident that, if they did believe that any, or all of them were preaching the pure gospel of Christ, and themselves were filled with the love of God and had their eyes single to the glory of God, that they would withdraw from the field in favor of one sect, unanimously preferred to themselves, and concentrate their means to aid in the good work? And since they do not do this, is it not further evident, that either each sect believes, or would have others believe that they alone have "the pearl of great price" to offer? Does it not appear that they are striving for preeminence and mastery; and that instead of the salvation of souls being their object, lust of power and gold are the gods they serve? Surely a divided Christianity can have no attractions for the thinking Japanese; and a true zeal for the glory of God and the salvation of souls on the part of these sects would have led them to remove this stumbling-block. And what is true of those nineteen sects of Christendom now in Japan, is true of the hundreds of different sects in our own land, as well as in all modern Christendom.

T.—You are severe in your arraignment of the churches. I would be glad if there was no just cause for it; but I must see to it that, while you present the errors of other churches you do not blind me to the errors of your own. I want to return to the question of the angel. Give me your reason for believing that the angel referred to was a personal being—a real inhabit-

ant of that better world. I find it is easier, oftentimes, to disprove another's views than it is to establish our own.

D.—Permit me to ask you, Doctor, if the angels mentioned in the preceding and succeeding chapters, and those following this angel in the same chapter were "real angels"—"personal beings;" "inhabitants of that better world"?

T.—I must acknowledge that such is my belief; in fact there are two instances in which their personality is declared by the heavenly visitants, and in both of these cases the glory attending them is so great that John, filled with awe, is about to worship them; but the divine beings forbade it and declared themselves his fellow servants, and of his brethren, the prophets." (Rev. 19:9, 10; 22:8, 9).

D.—Thank you. Since you acknowledge the other angels to be real and heavenly beings, why should you seek to make it appear that the one in question was not a real angelic person; an inhabitant of that better world? Why represent him as a Bible Society, a Missionary Society, a Church, a Printing Press, or some indefinable thing bound at the altar of the Methodist Episcopal Church? Is it not to cover up the fact of a great apostasy; and in consequence the absolute necessity of the gospel being sent again to man with divine authority? Would not the admission that this angel was a real being, force the conclusion that, in the future from that time he was to bring the real gospel again to earth? And would not the fact of his having to bring the real gospel, be overwhelming evidence that Christendom is not teaching the gospel of Christ, but that they are teaching for doctrines the commandments of men?

T.—On examining closely the language of the apostle, I find he uses the phrase, "I saw." You understand this verb is in the past tense, and this is the key to the whole matter. It was undoubtedly a personal being, but the event was in the past; and undoubtedly had reference to one or both of two events. First, the advent of the angel to the shepherds, (Luke 2:9, 10), saying, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people." Here is the gospel, and it was to be to all people. And sometimes prophecy has a double fulfillment. This may be one of those instances hence we find another occasion when an angel of the Lord comes down, (as in the instance of Christ's resurrection), and declares the gospel—glad tidings—"He is not here, he is risen." Either or both of these instances may be the event that John declares, in the passage under consideration. In fact, many of the learned incline to this view.

D.—Your "godfather" and "godmother" must have had the gift of prophecy when they named you "Twine Text." There is a slight discrepancy, however, in your interpretation and application of the texts. First, as to the time of the angels' flight; and, second, as to the message borne by each, which we will notice in their order. It is true that John uses the past tense, "I saw another angel fly." But you must remember John was wrapt in vision, and



was describing what appeared to him in the vision, and not the event as actually transpiring then, but as it was to transpire in the future. And just as you would relate a dream previously had, detailing the events as they appeared in your dream, you would use the past tense, just as John has done. In Revelations 4:1, John says, "I looked and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking to me; which said, Come up hither, and I will shew thee things which must be hereafter." In this statement we see what was shown unto John, after this time, relates to the future, and not to the past. You will do well to remember that the time of this vision was about A. D. 76, and that the events seen in vision by John were yet in the future. The angel who announced the birth of Christ to the shepherds had delivered his message about ninety-six years before John saw this vision; hence that could not be the event referred to in Rev. 14:6, 7. Again; thirty-three years had rolled away before your second angel appears to declare the good news—"He is not here, but is risen." This transpired about sixty-three years before John's vision on the Isle of Patmos; hence this could not relate to the flight of the angel seen by John; for these events had both transpired in the distant past. Therefore, your interpretation and application fall far short of the truth, and despite your unwillingness, and that of the learned world, to acknowledge the general apostasy from the gospel of Jesus Christ, and the restoration of that gospel by an holy angel, this vision of John is unquestionable evidence that such an apostasy would take place, thereby rendering it necessary that an angel should restore that gospel in order that the kingdom of God might be built up and the hearts of the people prepared for the coming of their King. That which John saw, as described in Rev. 14:6, 7, has had its fulfillment in the visitation of a heavenly messenger to Joseph Smith, bearing to him the sacred message and authorizing him to declare that message to all mankind, and to ordain others who would receive the gospel, that they might spread the glad tidings and be empowered in their turn, to ordain such as God should designate by his Spirit, to also aid in the good work, that the sound of the everlasting gospel might again go to every creature, that the world might learn to fear God, worship and give glory to him, and be prepared for the hour of God's judgment upon the nations. While righteousness thus looked down from heaven, this same angel revealed the sacred record that had long been hidden in the earth, containing the fulness of the gospel, and thus truth sprang out of the earth. Three witnesses have given their testimony to the world that they saw the angel of God, who came down from heaven and laid the plates containing the engravings, which was a record of God's dealings with his people on this continent, as well as of the fulness of the gospel, and in addition to this, the voice of God declared unto them that the engravings had been translated by divine power,

and at the same time commanded them to bear record of it. These three men have given their lives to this work, and their testimony has gone to all the world. The last of these is lying at the point of death, and this testimony has just as been repeated by his dying lips. Through all the years of a long and eventful life, amid persecutions, and hate, in poverty and prosperity, surrounded with raging foes or smiling friends, under the keen, critical, and suspicious questioning of unbelievers, whose business it was to note every flaw or weak point (if such could be found, in his testimony), or in pleasant conversation with confiding friends who looked upon him as the model of truthfulness, his testimony has been clear, unruffled, pointed, plain, firm and unchangable; no uncertain guessing or even thinking "so and so," but positive, and demonstrative of the fact that he at least fully and honestly believed his own testimony. No man ever came to question him on the subject without being impressed with the fact that David Whitmer felt and realized in his own mind the truth and importance of his testimony. And on his dying bed, with the weight of fourscore years pressing upon his worn frame, and just about to be ushered into the presence of the August Judge, he in the presence of believers and unbelievers, repeats his unchanged testimony, that an angel of God had shown him the plates referred to, and that the voice of God had declared to him that the record was divine. And what is true respecting his testimony is equally true of the testimony of Cowdery and Harris. Their testimonies are one and unchangable in life and in death.

T.—It is quite possible the witnesses to the Book of Mormon were very sincere in the belief that they saw and heard what they state in their testimony; but I think with the Chicago Weekly *Herald* of December 23d, 1885, that they were imposed upon by designing men.

D.—Thank you for mentioning the article in the Chicago *Herald*. It will pay us to examine it. I have read it several times, and there are a few points I will call your attention to. The writer speaks highly of the character of David Whitmer, and says:—"On only one point has his word ever been doubted; and even as to that his friends have charitably conceded his sincerity, while believing that he was made the victim of designing men." Then, after referring to Whitmer's account of the translation of the plates, he says:—"After a few days he and others were on the highway together when a great light broke upon them, a mysterious power smote them to the earth, and a voice awesome in its scope commanded them to bear witness to the truth of that which they had seen and heard. David Whitmer was convinced, and to his dying day he testified on all occasions to the divine origin of the work which he regarded as a supplement to the Bible. That he was deceived and imposed upon by the fanatics who founded the order goes without saying; but that he was cognizant of the swindle has never been alleged."

Doctor, it requires a far greater degree

of credulity to accept the above conclusion, arrived at by this learned Editor, than it does to accept the plain, intelligent statement of D. Whitmer and his fellow witnesses. Such a conclusion requires that the eyes be closed to every fact in the statement, and that the mind be completely hoodwinked before it can accept that theory. Whitmer declares that Joseph Smith and himself, Oliver Cowdery, and Martin Harris, "assembled in a pasture cleared of underbrush, at a point equally distant between two public highways. About the noonday hour, they were seated on a log waiting for the promised manifestations, having previously knelt in prayer. All at once the heavens seemed to open, and there appeared a shaft of light beside which the light of the sun appeared dim. Through this cleft in the sky, which seemed to lead way up to the pearly gates beyond, appeared an angel disguised as a man, bearing the semblance of a table. The angel descended to the earth, landing nearly at their feet. On this table were the plates of gold from which they had just translated the Book of Mormon." (This is from the Chicago *Tribune's* version of D. Whitmer's statement as given on his death bed, and taken down by the *Tribune* reporter, Dec. 15th, 1885). The honesty, integrity, intelligence and piety of Whitmer are established. Nor have the like qualities in the other witnesses ever been denied by those who knew them. Harris was a thrifty farmer. Cowdery taught school, and afterwards followed the profession of the law. Whitmer's intelligence is not questioned. Who was there to deceive these men? If one was deceived, all were! Cowdery was Whitmer's brother-in-law, and would not likely be privy to an imposition upon him, especially since there was no money in it, had he been base enough to connive at such a thing. (Smith declared that he was forbidden to use this record as a means of getting gain). And since Martin Harris appears to be the only one who had means he would be very wary of imposture, since he had to bear the burden of the expense. Therefore, if there was any deception, we must look for it from some other quarter than Cowdery and Harris. Joseph Smith was the only one present besides these three; and these three are the ones to be deceived, if there was any deception in it. If any one else had been there they could have been seen by these witnesses, because they were "in a pasture cleared of underbrush," and the time was "about noon day"—rather a poor time for any work of darkness to be perpetrated. "Men love darkness rather than light, because their deeds are evil;" but this was in the broad light of day! The deed shuns not the light; nor do the men who are "waiting for the promised manifestation." Moreover, in the midst of this noon-day glare, when every artificial light would "pale its ineffectual fire," "there appeared a dazzling shaft of light, beside which the light of the sun appeared dim!" What necromancy, magic powers, or sorcerer's craft, in the hands of an ignorant young man, could have produced this effect, and carried these three intelligent men to have

imagined they saw an angel coming through the pearly gates? What *hocus pocus* could have so far deceived their eyes, and every sense within them, so as to make them believe that a glorious being landed nearly at their feet, and that their ears were saluted with "an awesome voice?" What power did Joseph Smith possess to strike these three men to the earth! Yet, according to the *Chicago Herald*, there they lay, prone at the feet of the angel, and Joseph Smith as weak as the others, and filled with as great astonishment! Either the facts occurred as David Whitmer and his fellow witnesses have testified, or they all must stand accursed as the most heinous blasphemers that ever cursed the earth. There was positively no room for deception! And since their characters stand unimpeached throughout their lives on every other question, subject, or purpose; and since, amid scorn and hate, friends and foes, prosperity and adversity, in the most trying hours, without honors or reward from man, and in the very presence of the pale messenger, death, with their feet on the very verge of eternity, they have maintained unchanged and unflinchingly the truth of their testimony. Right reason and sound judgment must accept that testimony as true, and the work they advocated as divine. Deception in the matter is out of the question. And your conclusion, Doctor, backed by the *Chicago Herald*, is the most veritable nonsense, and can only be excused as unreasoning childishness, or in the extreme mental weakness of old age. Add to this the fact that Whitmer was one of the four that claimed to be instruments in God's hands in founding this work, and the thought that he should be deceived by any man under the circumstances is worse than folly.

(To be continued).

## Selections.

### THE GOSPEL.—No. V.

KIRTLAND, O., Feb., 1835.

THERE is one thing necessary to know in order to have a correct knowledge of the gospel; that is, that it was, is, and *ever will be the same*; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and that there was not nor will be any other, that it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians 1:3-11 gives us the following account of the scheme of life and salvation which he promulgated in his day to the generation among whom he lived, and to whom the Lord sent him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having pre-

destinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

In the foregoing quotation the apostle gives us an outline of the order of things which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ. Galatians 1:11, 12, "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him *before the foundation of the world*."—Ephesians 1:3, 4. "Having predestinated us unto the adoption of children by Jesus Christ, to himself." 5th verse. That is, before the foundation of the world. No language need be plainer than this; that is, that God, before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestinated that the human family should be made children to himself through Jesus Christ; and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was *in* Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. "He hath chosen us *in* him, *in* whom we have redemption through his blood, the forgiveness of sins, wherein he hath abounded toward us, (or in him he hath abounded towards us) in all wisdom and prudence." In all these instances it is *in* him, not *out* of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in* thee shall all nations be blessed." The promise to which the apostle alludes is found in Gen. 12:1-3: "Now the Lord

had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee of; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing, and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed." In chapter 22:15-18, the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing."

In the former of these quotations it is said, that "in thee shall all families of the earth be blessed." And in the latter that "in thy seed shall all nations be blessed."

In the 28th chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. Psalm 105:8-10: "He hath remembered his covenant forever, the word which he commanded unto a thousand generations, [or the generations of the thousand years]. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." The account of this confirmation we have in Genesis 28:10-14; "And Jacob when out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it and saith, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the former quotations together it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families or nations of the earth be blessed. And this is what is called the gospel, which Paul says was preached before to Abraham, Galatians 3:8. It is necessary that the reader should notice particularly that, it is *in* Abraham, and *in* his seed that all

the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little proposition *in*, and they fancy to themselves that they will be blessed whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the New Testament writers have said many things. In the 3d chapter of the epistle to the Galatians, the apostle Paul settles the question of who the seed was concerning whom it was said that, in thy seed shall all the families of the earth be blessed. He says thus, in verse 16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. That *in thee*, and *in Christ* thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader can not avoid seeing how completely they harmonize. Mark, reader, that the apostle said God had chosen us in Christ Jesus before the foundation of the world. Eph. 1:4. Again "*in* whom we have redemption through his blood, the forgiveness of sins wherein [or in whom] he hath abounded towards us in all wisdom and prudence." So then we are chosen to be sons of God *in* Christ, and it is *in* him we have redemption, the forgiveness of sins; and it is *in* him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in* his seed all the nations of the earth should be blessed, or that *in* Christ all the nations of the earth should be blessed; and that, says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that plan men should be blessed. In Christ Jesus they should get the remission of sins: in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence. And says the promise to Abraham, (or the gospel as before preached to Abraham), "*in thee* and *in thy seed* shall all the families of the earth be blessed," whether they are descendants of Shem, Ham, or Japheth—in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence; they will have redemption, the forgiveness of sins.

It is in view of this promise made to Abraham and his seed that the apostle says, Rom. 9:6, 7; "For they are not all

Israel which are of Israel: neither, because they are the seed of Abraham are they all children: but, In Isaac shall thy seed be called." And in Rom. 4:11-13 the apostle says, "And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith."

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1:8, 9. And he says as quoted above, that, the gospel which he proclaimed, had been before preached to Abraham, telling him that in his seed—that is, in Christ Jesus—all the families of the earth should be blessed; and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like faithful Abraham, and that all others who had this faith were equally entitled to the blessings of Abraham, whether they were his fleshly seed or not—it mattered not from whom they descended—for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ and become Abraham's seed and heirs according to the promise. Verses 26, 27, 28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." This carries the promise made to Abraham to its legitimate issue, and shows what it was that was preached to Abraham; and that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, (that is, Christ), by baptism; "For as many of you as have been *baptized* into Christ, have put on Christ." We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him *how*

it was that they were to become his children, or in other words, *how* they were to be put into Christ, Abraham's seed. No doubt therefore can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had the things preached unto him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accused if he preached any other. Neither can we with safety admit, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was; and that the things which he received by revelation was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision—we mean Peter. We have his proclamation to the circumcision in Acts 2:37-39: "Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above, that *in* Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham. And he also says that it is by baptism that we are put into Christ. Peter says, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Why be baptized in the name of Jesus Christ for the remission of sins? Because, that by baptism Paul says you put on Christ—"as many of you as are baptized into Christ have put on Christ." And being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and prudence, through the gift of the Holy Spirit. These two apostles then, surely, had the same views on the subject of the gospel. And let it not be forgotten, that Paul says this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which had sprang into existence with him and his contemporaries and was not known till then. But more on this point hereafter.

To be continued.



## GLADSTONE AND HUXLEY.

"GENESIS" DECLARED BY "THE GRAND OLD MAN" TO BE A GOD-GIVEN RECORD.

In the January number of the *Nineteenth Century* Mr. Gladstone publishes, under the title "Proem to Genesis," a reply to Prof. Huxley's interpolation in his dispute with Prof. Reville. Readers of the essay will agree that Mr. Gladstone is, if not more powerful, at least more entertaining in attack than in defense. His first few pages are taken up with a rather captious criticism of Mr. Huxley's method, and gave one the idea that the writer considers himself to have been treated almost without due respect. When, however, he gets to work the gist of his argument is very much as follows: He holds that Mr. Huxley's attack is misdirected. His heavy guns are aimed at a position which was not occupied. It is, therefore, only necessary to restate in amended terms, the previous reasoning, and to show how very little Mr. Huxley has done towards demolishing its essential strength. Mr. Gladstone says:

"I do not think Mr. Huxley has even endeavored to understand what is the idea, what is the intention, which his opponent ascribes to the Mosaic writer; or what is the conception which his opponent forms of the weighty word Revelation. He holds the writer responsible for scientific precision; I look for nothing of the kind, but assign to him a statement general, which admits exceptions; popular, which aims mainly at producing moral impression; summary, which can not but be open to more or less of criticism in detail. He thinks it is a lecture. I think it is a sermon. He describes living creatures by structure. The Mosaic writer describes them by habitat. Both I suppose are right. I suppose that description by habitat would be unavailing for the purpose of science. I feel sure that description by structure, such as the geologists supply, would have been unavailing for the purpose of summary teaching with religious aim."

## THE MOSAIC COSMOGONY.

Consequently, one expects in Genesis such a narrative as would answer the author's evident purpose of showing man his relation to God on the one hand, and to the external world on the other. We should, therefore, look for a cosmogony as accurate as the purpose demanded, but neither in form nor matter anticipating or superseding scientific knowledge. The proof of its Divine origin would, inter alia, be its conveyance of knowledge unobtainable at that time from human sources, but enduring the test of comparison with the results of subsequent investigation. After examining some points of detail in which incorrectness has been imputed to the Mosaic account, Mr. Gladstone boldly says:

"I do not suppose it would be feasible, even for Pro. Huxley, taking the nebular hypothesis and geological discovery for his guides, to give, in the compass of the first twenty-seven verses of Genesis, an account

of the cosmogony and of the succession of life in the stratification of the Earth, which would combine scientific procession of statement with the majesty, the simplicity, the intelligibility, and the impressiveness of the record before us. Let me modestly call it, for argument's sake, an approximation to the present presumptions and conclusions of Science. Let me assume that the statement in the text as to plants, and the statement of verses 24, 25 as to reptiles, can not in all points be sustained; and yet still there remain great unshaken facts to be weighed: First, the fact that such a record should have been made at all. Secondly, the fact that, instead of dwelling in generalities, it has placed itself under the severe conditions of a chronological order, reaching from the first nixus of chaotic matter to the consummated production of a fair and goodly, a furnished, and a peopled world. Thirdly, the fact that its cosmogony seems, in the light of the nineteenth century, to draw more and more of countenance from the best natural philosophy; and, fourthly, that it has described the successive origins of the five great categories of present life, with which human experience was and is conversant, in that order which geological authority confirms. How came these things to be? How came they to be, not among Accadians, or Assyrians, or Egyptians, who monopolized the stores of human knowledge when this wonderful tradition was born, but among the obscure records of a people who, dwelling in Palestine for 1,200 years from their sojourn in the Valley of the Nile, hardly had force to stamp even so much as their name upon the history of the world at large, and only then began to be admitted to the general communion of mankind when their Scriptures assumed the dress which a Gentile tongue was needed to supply. It is more rational, I contend, to say that these astonishing anticipations were a God-given supply, than to suppose that a race who fell uniformly and entirely short of the great intellectual development of antiquity should here not only have equalled and outstripped it, but have entirely transcended, in kind even more than in degree, all known exercise of human faculties."

The reader will hardly care for a more minute analysis of the argument. Two extracts from the pages which are less controversial will be more welcome. Of Evolution Mr. Gladstone says:

"Evolution, is, to me, series with development. And like series in mathematics, whether arithmetical or geometrical, it establishes in things an unbroken progression; it places each thing (if only it stand the test of ability to live) in a distinct relation to every other thing; and makes each a witness to all that have preceded it, a prophecy of all that are to follow it. It gives to the argument of design, now called the teleological argument, at once a wider expansion and an augmented tenacity and solidity of tissue."

## RELIGION AND THEOLOGY.

His remarks on Religion and Theology are of wider interest:

"The exaltation of Religion as against Theology is at the present day not only so fashionable, but usually so domineering and contemptuous, that I am grateful to Prof. Huxley for his frank statement (p. 859) that Theology is a branch of science; nor do I in the smallest degree quarrel with his contention that Religion and Theology ought not to be confounded. We may have a great deal of Religion with very little Theology, and a great deal of Theology with very little Religion. I feel sure that Prof. Huxley must observe with pleasure how strongly practical, ethical, and social is the general tenor of the three synoptic Gospels; and how the appearance in the world of the great doctrinal gospel was reserved to a later stage, as if to meet a later need, when men had been toned anew by the morality, and above all by the life, of our Lord.

"I am not, therefore, writing against him when I remark upon the habit of treating Theology with an affectation of contempt. It is nothing better, I believe, than a mere fashion, having no more reference to permanent principle than the mass of ephemeral fashions that come from Paris have with the immovable types of Beauty. Those who take for the burden of their song 'Respect Religion, but despise Theology,' seem to me just as rational as if a person were to say 'Admire the trees, the plants, the flowers, the sun, moon, or stars, but despise Botany, and despise Astronomy.' Theology is ordered knowledge, representing in the region of the intellect what Religion represents in the heart and life of man. And this Religion, Mr. Huxley says a little further on, is summed up in the terms of the Prophet Micah (6: 8): 'Do justly, and love mercy, and walk humbly with thy God.' I forbear to inquire whether every addition to this—such, for instance, as the Beatitudes—is (N. C., p. 860) to be proscribed. But I will not dispute that in these words is conveyed the true ideal of religious discipline and attainment. They really import that identification of the will which is set out with such wonderful force in the very simple words of the 'Paradiso'—

In la sua volontade e nostra pace—

and which no one has more beautifully described than (I think) Charles Lamb: 'He gave his heart to the Purifier, his will to the Will that governs the Universe.' It may be we shall find that Christianity itself is in some sort of a scaffolding, and that the final building is a pure and perfect Theism; when the kingdom shall be 'delivered unto God,' 'that God may be all in all.' Still, I can not help being struck with an impression that Mr. Huxley appears to cite these terms of Micah as if they reduced the work of Religion from a difficult to a very easy performance. But look at them again. Examine them well. They are, in truth, in Cowper's words:

Higher than the heights above,  
Deeper than the depths beneath.

"Do justly—that is to say, extinguish self; love mercy—cut utterly away all the pride and wrath, and all the cupidity that make



this fair world a wilderness; walk humbly with thy God—take His will and set it in the place where thine own used to rule. 'Ring out the old, ring in the new.' Pluck down the tyrant from his place; set up the true Master on His lawful throne.

"There are certainly human beings of happy composition, who mount these airy highths with elastic step, and with unabated breath.

"Sponte sua, sine lege, fidem rectumque colebat, This comparative refinement of nature in some may even lead them to undervalue the stores of that rich armory which Christianity has provided to equip us for our great life-battle. The text of the Prophet Micah, developed into all the breadth of St. Paul and St. Augustine, is not too much—is it not often all too little?—for the needs of ordinary men."

## Conference Minutes.

### NORTHERN MINNESOTA.

The quarterly conference of the above district convened on the 17th day of December, 1885, at ten o'clock, at the Saints' Church, in the town of Girard, Otter Tail county, Minn., in a two days' session. Elder Hiram L. Holt in the chair, and M. Shaw clerk. Branch reports.—Hope of Zion, J. R. Anderson president, has 51 members. Silver Lake, G. Gould president, has 26 members. Oak Lake, M. Shaw president, has 40 members. Monotoc Falls, W. Barnhart president, has 8 members. The district has 125 members, including 10 Elders, 3 Priests, 3 Teachers, 1 Deacon. Eighteen baptized since last conference. Elders T. J. Martin, H. L. Holt, H. Way, G. Gould, C. G. Gould, J. R. Anderson and M. Shaw, reported in person as doing something in the Master's cause. Elder J. C. Foss reported by letter. Priest E. Anderson, Teacher W. Anderson, Deacons E. F. Anderson and T. M. Parr, all reported as trying to do their several duties. Elders J. R. Anderson and H. L. Holt were elected as delegates to attend the General Conference at Lamoni, Iowa, April 6th, 1886. J. R. Anderson, Bishop's Agent, has received \$53.43, paid out \$52.45, balance on hand 98 cts. Treasurer of church building committee had received and paid out \$500.71; total cost of church building \$560.71; amount due on it \$60. Elder T. J. Martin was elected district president till the close of next conference, and M. Shaw as clerk. H. L. Holt preached on Saturday evening, M. Shaw on Sunday morning, and H. L. Holt again in the afternoon. Prayer and testimony meeting in the evening. Many of the sick were administered unto with blessings following. Adjourned to June 14th next, at noon, at this place.

## Miscellaneous.

### AN ADDRESS

To the Saints in the States of Michigan, Indiana, Ohio, Pennsylvania, New York, and the New England States; together with those residing in Virginia and Nova Scotia, greeting:

My appointment to this vast field of labor requires a word from me, doubtless, in something of the form of an address. This should have appeared before, perhaps; but not being very par-

tial to long Epistles, I preferred to meet with the Saints in person, so far as might be practicable, as the surest way of accomplishing a desired good; but every case can not be reached in this way, and the next best thing is to write.

A general oversight is all that could have been expected, however, by this appointment, which was made, evidently, in the interest of good order, a proper discipline, unity of action and right rule, the large extent of territory being assigned from the necessity of the case. Proper government in the church is as essential as it is in other associations or compacts, and authority must be lodged somewhere, and in some person or persons. In the church all are equal before the law, and have equal rights to the blessings and privileges bestowed by the union, but all have not the same office, nor carry the same burden. Authority does not exist in the individual, but in the law. Office imposes obligations upon those appointed to fill them, and he that is faithful to his trust is entitled to the respect and esteem of his brethren, as well for himself as for the office filled. "God set some in the church"—officers—first, second, third, &c., to the end that a proper purpose, unity, and harmony might prevail throughout the body. General church officers are not a detriment and hindrance to the progress of the work, but aids for the general good; else our system of faith and government is not sound. "There is one body and one spirit"—one chief interest—the objective point being the encouragement, success, and final happiness of the whole.

Under the direction of the Presidency, and the authority of office under the law, as well as the sanction of General Conference, the officer in charge in this and other similar cases becomes the chief director and interpreter of the law and usages of the church. His decisions upon all questions involving the interest of the Church and Saints should be received as final and acquiesced in, for the sake of harmony and good government, until reversed, if wrong, as provided by the law; and good Saints will maintain this respect, unity, and order everywhere, as duty under the law binds them. Here is the security and safety of the Church and Saints from aspiring geniuses, self-constituted authority, the rebellious and inciters of divisions and discord, to gratify a vain ambition or a cranky turn of mind. The officer in charge being fallible like others, and liable to err, aggrieved parties, not satisfied with his rulings and interpretation of the law, have recourse to the law, and may appeal to higher authority, where the officer in charge will be made to answer for both his judgment and conduct. Thus the rights of each and all are protected, and good order and proper discipline maintained throughout all of the churches.

Districts, branches, and individuals should seek to act in accord with the usages and decisions of the general church, and not attempt to defeat its purpose by antagonizing its rulings or its chief representatives in order to carry out some personal, ambitious scheme, with a feeling of "We know best." That is a quite natural feeling to most persons, at times. Harmony of action, mutual respect and consideration must be secured in order to attain to the desired oneness. Each working in his own way does not always conduce to the best results. It is quite as essential to know how to labor to a given end as it is to possess a willingness to labor; and it is apparent to

those who may wish to see that time, labor, and means have been squandered for the want of being properly directed. It is essential that order, concert of action and right rule should obtain, that we may be in fact "God's husbandry"—"God's building"—his spiritual house, or temple.

The spirit and genius of our cause is not that of domination, but an appeal to the judgment and conscience of the people; the education, enlightenment and advancement of all—keeping constantly in view "the law and the testimony."

The Saints are free, one and all. But their freedom is in the law; not to ignore and refuse to obey, but to keep it. Not goaded to duty as serfs and vassals, by the lash of some dominant Lord; but intelligently, cheerfully, and conscientiously performing their respective duties as made known—able to give a reason for their faith and action—fearing God and loving the right. This is the royal road of progress in earth and heaven. "We are laborers together," mutually interested in a great cause. Each one forms an integral part of the whole, and each in charge of him or herself with a fixed determination to be found in the line of duty—keeping constantly in view the right—and there is no question as to success—the securing of the honor of the cause everywhere—together with the Divine benediction. Let me appeal, then, to the judgment and conscience, the better self of each, and place you upon your good behavior, as trustees in trust, to look after "self" and keep in view the honor and success of the cause and your own unity therewith. Preserve the dignity and sacredness of the work at home—your neighbors will be influenced by your example. In one sense the Saints are all preachers.

It is to be regretted that there are not Elders to meet all of the demands for labor; but the few should do what they can, and abide the Lord's time to increase the number. He has said "I will hasten my work in its time." The inspiring agencies are at work, and we should toil on, content. Do not become discouraged because of uninviting surroundings and embarrassed circumstances today, things may change to-morrow. Try to become more efficient and useful, by studying the word, and do not squander your time away. "Preach the word." Preach the gifts; but do not leave the impression that it is necessary to have special gifts at every meeting of the Saints, else it will be a poor meeting, or something is wrong. If the Saints are sound in word, doctrine, and practice, the gifts will be present when needed, but not every time they do meet.

Do not tattle and backbite. Tale bearing is a most contemptible practice, and the cause of much evil and strife. Do not get so well acquainted that you become unfriendly. Each household is entitled to reserved rights. If an offense arises, a difficulty between two or more, first follow the counsel in Matthew 18: 15, 17, then on as the law directs, until the case is settled. Settle every difficulty at home in your own branch, if possible. Do not burden the District or General Conference with home troubles, when it can be avoided.

Keep up the family altar. The spirit of worship should abide in the home. Make home as comfortable and pleasant for wife and children as you are able, and be found there the first of all places, except duty calls elsewhere.

Aid the cause by gifts and tithes, as you may

be prospered; and do good everywhere, and to all, as opportunity permits. A tree is known by its fruits; and they are not true Saints who have no good works.

Do not be hasty in dealing with members. "With what measure you meet it shall be measured to you again."

Elders should push out into new fields, especially General Conference appointees, as much as practicable, and preach the word abroad. The gospel is to all men.

Be not ashamed of the faith, but speak in its favor, and defend it with evidence. Truth is in conflict with the world's errors. Do not fear, but go forward; truth will triumph, and the valiant and faithful will be crowned.

My address is Kirtland, Lake county, Ohio, and I will be pleased to hear from any who may wish to write me; will take pleasure in answering, and will visit as many in person as I may be able to. I will be in Ohio and Pennsylvania the remainder of this month, and in York State in February, if the Lord will.

May the Lord bless his people,

Very truly,

WM. H. KELLEY, *Pres. of Mission.*

CONFERENCE NOTICES.

The Northern Illinois District Conference will convene at Plano, Illinois, February 13th, 1886, at half-past ten o'clock. All concerned will please govern themselves accordingly. The traveling ministry are invited to attend.

JOHN S. PATTERSON, *Dist. Pres.*

The Philadelphia District Conference will be held in Philadelphia, on Saturday evening, and Sunday, February 27th and 28th. The branches will please send their reports to the district secretary, Hosea H. Bacon, 1209 Citron street, Philadelphia, and send a delegate if practicable. Ample accommodations have been made for visiting Saints. Those arriving before Saturday evening will go to the house of Bro. Jacob Peters, 1739 North Ninth street, and those on Sunday morning to the hall, south-west corner of Eleventh and Girard Avenue, at ten o'clock. The scattered members of the Philadelphia Branch or District will please send their address to the secretary. We expect Bro. William H. Kelley to be with us. Come and bring the Spirit with you, that we may have a good conference and devise means to further the work in this part of the Lord's harvest field. There is plenty of work here, and few laborers. Come and help us.

HIRAM ROBINSON, *Pres.*  
HOSEA H. BACON, *Sec.*

BORN.

BEST.—November 30th, 1885, to N. W. and A. C. Best, of San Gorgonia, Cal., a son, named Joseph Rupert, and blessed by Elder J. R. Badham.

MARCALE.—To John and Mary Martale, April 8th, 1885, a daughter, named Caroline. All doing well at present.

CARLSON.—To brother C. J. and sister Mary Carlson, a pair of twin boys, November 12th, 1885, named Willie and Bertie, and blessed by Elders W. W. Whiting and Benan Salisbury, December 20th, 1885. The boys are growing nicely.

MARRIED.

GRIEVE—KINGHORN.—December 24th, 1885,

at the residence of the bride's parents, Bro. and Sr. Wm. Kinghorn, in Birkner, Illinois, Mr. Thomas Grieves and Miss Isabella Kinghorn; Elder N. N. Cooke, of St. Louis, Missouri, officiating. A bounteous feast was enjoyed by many friends, and all wished the young couple prolonged and unalloyed happiness.

MONROE—BUCKINGHAM.—January 3d, 1886, at the bride's home in Lamoni, Iowa, by Elder George Adams, Bro. Isaac Monroe and Sr. Anna Buckingham.

Father, bless these two, I pray,  
Who have joined their hearts and hands  
May they walk the narrow way,  
And serve Thee to the end.  
May their love and faith grow stronger,  
As the joys and sorrows come;  
Each one for the other striving  
To make a happy home. E. M.

WILLAVIZE—FISHER.—At Sandwich, Illinois, December 31st, 1885, Bro. Theodore Willavize to Sr. Anna M. Fisher, Elder J. C. Foss, officiating.

DIED.

WILLIAMS.—At Union, Jackson county, West Virginia, January 1st, 1886, Lewis Lambert, son of Elder J. L. and L. F. Williams, aged 2 years, 6 months and 11 days.

"We miss thee, darling; Oh! how much  
Our God alone can tell,—  
He took thee from our loving arms;  
He doeth all things well."

CADWELL.—At Amboy, Lee County, Illinois, January 11th, 1886, High Priest Edwin Cadwell, in the triumphant faith of the gospel of Christ. He was born July 7th, 1810, at Springfield, Mass., and shortly after lived in Hartford, Connecticut; in 1833 moved to Portage County, Ohio, where he married Miss Permelia Prichard. In March, 1840, he was baptized and confirmed by Elder Samuel Phelps; and not long after this he moved to Nauvoo, Illinois, from thence to Keokuk, Iowa, and from there to Amboy, Illinois, in 1848, where he resided until the time of his death, having attained the age of 75 years, 6 months, and 4 days. He leaves four daughters and their families, also many friends, to mourn his departure. Brother Cadwell would not follow the blind leaders of Utah, but remained in the States, heard and accepted the claims of the Reorganization in this state, and has lived an exemplary, Christian life, full of faith and good works. He was a staunch and able defender of the gospel of God's dear son, a brave and tried spirit, a kind and affectionate father, a noble and generous brother, and an undeviating friend. And while our hearts are lacerated and sorrowful, we look to Him whose voice resounded o'er the hills of Judea, saying: "He that believeth in me, though he were dead, yet shall he live. He that liveth and believeth in me shall never die," and we gather strength and consolation that our brother liveth; and that he justly claims an honored seat in the high council of the King of Kings. And while we miss his wise counsel, parental care, and fraternal love, we do not sorrow as those who have no hope, realizing as we do the time will be short until we shall meet again, to be severed no more. The funeral took place Wednesday, the 13th inst., at his late residence where has lived nearly thirty-eight years. Elder S. J. Stone preached the funeral sermon; the 15th chapter of Corinthians for his Scripture lesson touching the resurrection of the dead, and spoke words of consolation to the mourning friends. His remains were buried in Prairie Repose Cemetery. C. W. R.

A conference of L. D. Saints who identify Joseph Smith the martyr and James J. Strang to have been prophets of God, met at Atchison, Kansas, Dec. 13, 1885. The meeting was conducted after the usual forms or practices of other years—preaching by the Elders and speaking by all. The preaching was from the sayings of Jesus and the prophets, as interpreted by Joseph Smith and James J. Strang. Some \$40.00 was raised to be used in getting hymn books and other church purposes.

The following resolutions were passed unanimously, both male and female voting:—

1 Resolved: That we hold Joseph Smith the martyr to have been called of God and ordained by angels a prophet, seer, revelator, and translator.

2nd Resolved: That Joseph the martyr appointed James J. Strang on the 18th of June, '44, to be his successor in the presidency of the church.

3 Resolved: That angels did ordain and anoint with oil, the same day and hour in the day that Joseph was taken, James J. Strang, to be the prophet, seer, and revelator to the church.

4th Resolved: That James J. Strang did by urim and thummim translate from the plates that Joseph was not allowed to unseal—the book of the law of the Lord, a work of 336 pages.

5 Resolved: That we uphold Joseph Smith, the son of the martyr, in the priesthood and calling, as was Hyrum Smith.

6th Resolved: We uphold by our faith and prayers Bro. L. D. Hickey in the priesthood conferred upon him by the prophet James J. Strang, July 8th, 1850.

The conference adjourned Dec. 14th, '85, to meet April 6, '86, at Atchison, Kan.

GEORGE WAKE, *pres.*  
JOHN WAKE, *clerk.*

It was the wishes of the Saints that I send or hand these minutes to the Editors of the *Herald* for publication. L. D. HICKEY.

In the ancient graves in Tennessee are found human skulls that are some inches larger than any modern human head. Within the last forty years there has been a very marked diminution in the size of heads in Philadelphia. Old and experienced hatters in Philadelphia and New York, says the *Ledger*, will corroborate this statement. Somebody writes to an exchange to ask: "Is there a similar change taking place elsewhere, and what will be the result?"

SEE what vitality the Gospel has. Plunge her under the wave, and she rises the purer for her washing; thrust her into the fire, and she comes out the more bright for her burning; cut her in sunder, and each piece shall make another church; behead her, and, like the hydra of old, she shall have a hundred heads for every one you cut away. She can not die; she must live; for she has the power of God with her.—*Spurgeon.*

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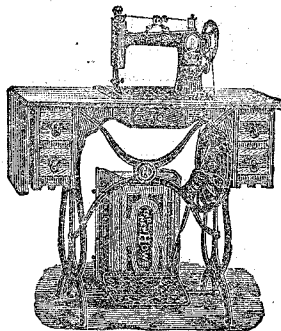
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# THE SAINTS' HERALD.

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

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

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Lamoni, Iowa, February 6, 1886.

No. 6.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, February 6, 1886.

### "STIRRING TIMES"

Not long ago we heard an active clergyman of the Presbyterian church make a remark that struck us with great force: "Bro. Smith, these are stirring times; times in which it is a blessed thing to be permitted to live. It is a glorious thing to live in such times as these and be permitted to take a part in the work that is being done." His face was all aglow with enthusiasm, and suppressed earnestness.

We coincided with the sentiment he expressed, but of course from our own view of the work being done. We felt that to aid in any degree to the object of enlightening the world and breaking the bands of dark superstition and error, was indeed to live in a momentous age. And to be permitted to realize how fully the Divine hand had contributed the means by which such work of enlightenment could be carried on was indeed glorious.

But our Presbyterian brother meant more than this, or he meant to convey quite a different idea from this. He meant that the times were freighted with grave and great questions. He said that the Mormon religion whether true or false, had forced the question of religion into greater prominence in religious circles of thought than it had occupied since the early days of the reformation. The question of what was and what was not permissible in religion had come to stay until finally settled. The gravity of the issue was not to be set aside, and men who lived within the arena where the events which gave rise to the issue were transpiring were fortunate men. It is an age of thought and action. There could be no doubtful, or neutral ground—there was no room for dead men in the fight. Live men only could stand.

He meant that men of action, men who dare to think and to do could be of any value in the pending conflict; and he deemed it a happy thing for a man to live in an

age where he could work. As we looked at him, and saw the fire of conviction and resolve glowing in his countenance, we thought that we should like to see the evidences of a similar enthusiasm elsewhere. Here was a man standing merely upon the outside of an arena where thoughts of no pigmy race were contending for supremacy, both claiming the right of truth, who felt the wind of battle upon his face as he regarded the strife, but who could not enter fully into the din of conflict because of self-imposed trammels, who could realize the privilege and ability to enter in and achieve as a glorious thing.

The privilege to achieve is a wonderful one, a God given boon. How forcibly has Christ made this to appear in the revelation in which he says: "It is given to man of himself to bring to pass much righteousness; for the power is in him." He who appreciates this and will neither work himself nor sacrifice that others may work, is in a fair way to die spiritually, if he is not already dead.

In the letter department will be found a good spirited and interesting letter from Elder J. C. Clapp, son of Benjamin Clapp, one of the active and prominent Elders in the days of Joseph the Seer. This son perceives clearly that the disappointments and much of the sufferings which have overtaken the Saints have been because they have not read and observed the written law of God to the church as contained in the Doctrine and Covenants of the church. While they professed to believe the sacred books of the church, they treated their teachings with indifference, neglect, and outright disobedience.

When the Saints learn to read and then to carefully heed God's written word given for their instruction and government, they will turn their faces from the darkness and confusion of error, and their feet will tread securely the pathway of "pleasantness and peace." Many need living, practical faith in God's revealed word—all of it—for "man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Wicked Herod exhibited more faith in the revelations of God, and showed better practical sense in respect to its guidings, than has many who profess to be Saints. When the wise men came to inquire of him where they could find "he that is born King of the Jews," he at once consulted the revelations of God found in the hands of "the chief priests and scribes," and they, by the prophecy of Micah, who prophesied over seven hundred years before, pointed out the exact place from whence the "ruler in Israel" should come.

If Latter Day Saints would lay aside the pretensions of men and consult God's revealed word, they might know the source ordained of God, from whence the successor of the Seer must come, and also the means appointed of heaven by which unity of faith, concert of action, and harmony in doctrine and church-work might be secured and maintained.

The voice of God to the wandering Saints to-day is "Return unto me, and I will return unto you, saith the Lord the Lord of hosts." "Remember from whence thou art fallen, and repent, and do the first works."

### EDITORIAL ITEMS.

Bro. J. W. Gillen writes from Valentine, Mo., the 18th inst., that he is preaching a series of discourses at that place, and has fair treatment and good attention to his sermons by both those out of, and those within the church. He says: "I think Missouri is redeeming herself in this respect."

Bro. Wm. Foster, of Atlas, Illinois, writes us of late that some of the Saints in that region are strong and active in the faith, but that some are in a measure upon the background, and that they have but little preaching, especially of late, as Elder J. Goodale has been sick. They wish some of the Elders to come there and preach.

Bro. N. P. Clawson speaks highly of the comfort and instruction derived from the HERALD.

Please don't forget to send the dollar with your marriage notices. If any are too poor to pay that amount, then send along the notice and it will be inserted just the same.

A GREAT deal of trouble would be avoided in branches if every member would stop to think long enough to be as subject to law, as he is anxious others should be. It is one thing to honor the law by bringing others to answer to the tribunal for breaking the law, and it is another thing to be subject to the law ourselves. The Savior at one time seemed to think that the executors of the law should themselves be free from blame. "Let him that is without sin, first cast a stone." Apparently, there was in his mind at the time of the saying a very characteristic difference between the law and the manner of its enforcement. It may be that he knew the parties to the case on both sides; and intended only to teach would-be executors of the law the salutary lesson that those who are over zealous for the law, should remember that he who breaks the law in one particular is guilty of all; that is, that the law was broken no



matter what provision of it was violated. It may be also that the woman was a sinner because of her surroundings, unconscious of sinful intention; this can not be said of those who were so anxious to punish her, for they were conscious of guilt though not accused.

We sometimes hear of men, Saints, who under the plea that the Elders are to see that the "law is kept," urge that offenders shall be prosecuted and punished that the law may be honored. The Savior did not seem to so think, for when the accusers vanished, he made no charge of crime, only "Go thy way and sin more." If he could afford to forgive, why can not we.

#### EXTRACTS FROM LETTERS.

Brother Sheba Bell, of Hutchinson, McLeod county, Minnesota, writes as follows:

"We would like very much to have an Elder come up here and preach for us, as there are none of our Church people living near here, and we have no preaching. We will be glad to make a home for one or more as long as they will stay, and help them to places of preaching. We think much good might be done here, as the people have never heard the gospel preached. We feel very lonely here among strangers, but have a good home and pleasant neighborhood. We live three miles north-east of Hutchinson."

Bro. Wm. R. Stauts, of Elko, Nevada, writes the 14th instant:

"As the Church papers are the only preachers we have, we wish them continued, for we can not get along without them. They are anxiously looked for every Sunday morning, and read with interest. Each one grows more interesting."

Bro. Robert Brown of St Marys, Ontario, says in a letter of the 16th inst:

"I am now three years in this place, bought a church and lot—the building is 35 by 40 feet; also built a brick parsonage on the same ground, and it is all paid for. Seventeen have been baptized here, seven of them last fall. Four more are expected to-morrow, and still more are expected. We had our branch organized lately, with an Elder, Priest, Teacher, and Deacon. To God we give all the glory."

Bro. Hartman Nesser, of Stewartville, Mo., says:

"I received a letter from Switzerland in October last, from my relatives, asking why President Smith does not send missionaries there. These have heard the word preached by Elder J. L. Bear."

WE thank Hon. Thomas Teale for the following documents sent us of late:

Census of Iowa, 1885. Historical and Comparative Census, 1836—1880. Inaugural address of Gov. W. Larrabee. Veterinary Surgeon's report. Board of Dental Examiners. State Librarian's report. Commissioners of Pharmacy report. Iowa Soldiers' Orphans' Home and Home for Indigent Children report. Hospital for the Insane at Mount Pleasant, and at Independence report. Fish Commission report. Institution for Feeble Minded Children report. Deaf and Dumb Institution report. Auditor of State report.

State Agricultural College and Farm report. College for the Blind, report. Bureau of Labor Statistics report. Superintendent of Public Instruction report. State Treasurer's report. Secretary of State report. Trustees of Iowa Industrial School report. State Oil Inspector's report. Warden of Penitentiary report. Warden of Additional Penitentiary report. State Mine Inspector report.

#### QUESTIONS AND ANSWERS.

*Ques.*—When did the church bring forth the "Man-child, who was to rule all nations?" Rev. 12: 2-17.

*Ans.* We understand the "man-child" to represent the priestly, kingly authority, (see 1 Pet. 2: 5, 9; Ex. 19: 5, 6; Rev. 1: 6; 5: 10), which always is found in God's organized church on the earth; and we understand this authority was taken from the church, because of its total apostasy as an organization, about A. D. 570, or at least near the close of the sixth century after Christ. Any one who will take time and carefully read the history of Rome and the nations adjacent, in connection with church history, will find that, about the time above indicated, the church had lost all that distinguished it as "the body of Christ," had not only gone "into the wilderness," but soon after that time had been placed "upon a scarlet colored beast"—Pagan Rome—(Rev. 17: 3), and was sustained and directly supported by it thenceforward. We look to see, at an early day, many of the mysteries embraced in the Revelations of St. John clearly explained, for the promise to us is as follows:

"Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; therefore, when ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land. Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned; and signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name, at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold, it is I that hath spoken it. Amen."—Ether 1: 12.

Until this prophecy is fulfilled we should be careful about building theories upon the very numerous and widely various interpretations of the obscure portions of the Revelations of Saint John.

*Q.*—In a fully organized branch, with presiding Elder, Priest, Teacher and Deacon, in the absence of the Teacher, whose right and duty is it to officiate in his stead?

*A.*—If presiding Elder, Priest and Teacher are absent, then it is the Deacon's prerogative and duty to preside. In case the branch has chosen more than one Priest, or Teacher, then the assistant Priest, or Teacher should preside before the Deacon.

*Q.*—Will all men, including the Saints, appear at the judgment seat of Christ (or God) to be judged according to their works?

*A.*—Yes. "God will judge the righteous and the wicked."—Eccl. 3: 17. "God shall judge the secrets of men by Jesus Christ." Rom. 2: 16. "Who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. "God the Judge of all." Heb. 12: 23. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. 22: 12. For out of the books which shall be written, I will judge the world; every man according to their works, according to that which is written." Book of Mormon, 2 Nephi 12: 8. "The Lord shall come to recompense unto every man according to his work." Doc. Cov. 1: 2. "I have accomplished and finished the will of him whose I am, even the Father, concerning me; having done this, that I might subdue all things unto myself; retaining all power, even to the destroying of Satan and his works at the end of the world and the last great day of judgment which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done." Doc. Cov. 18: 1. These quotations from the three sacred books of the Church, agree perfectly, and should be conclusive upon the point.

*Q.*—Are answers to questions, given by the editors of the HERALD, to be considered as reflecting the position of the Church upon points of doctrine and polity?

*A.*—Yes; when supported by the sacred books and the conference rulings of the Church; but otherwise they should be received as only the opinions of the editors.

*Q.*—Is an Elder justified in teaching publicly or privately his views in contradiction to answers thus given?

*A.*—The church does not authorize the Elders, nor any of its ministry, to teach their personal views, nor apply their private interpretations. The authority of the church must be honored by its members, including its ministry. "But if he neglect to hear

the church, let him be," &c. Matt. 18: 17. See also Acts 15: 22, 23, "Then it pleased the apostles and elders, with the *whole church*." \* \* \* "The apostles and elders and brethren send greeting." This was authoritative in deciding the doctrine and polity of the church, and personal views had to yield to the church. The Nephites were commanded to submit to "the voice of the people." Mosiah 13: 4; also Alma 8: 4. "All things shall be done by common consent in the church." Doc. Cov. 25: 1; "All things must be done in order, and by common consent, in the church." Doc. Cov. 27: 4. All these texts teach that the members and ministry must hear and obey the voice of the body on all matters upon which it decides. This means unity and good government. But when the individual teaches his private views in conflict with the voice of the church, that means division, contention and strife, and tends to anarchy and ruin. If persons have views differing with the church, they should do themselves and the church the justice, at least, to say that such are purely personal with them. When, therefore, the editors answers are in keeping with the accepted authorities, standards, and rulings of the church, no minister or member is justified in teaching publicly or privately their personal views in contradistinction thereto. The accepted law of the Lord is vastly superior to the opinions of the individual. The voice of the "body of Christ"—the church—is greater than that of any one person, or even of many. No faithful agent of a business firm would do anything against its interest, but would act only as authorized. No good government will suffer its officers to disrespect, dishonor, and resist its laws and appointments, but will require submission thereto, irrespective of person's private opinions. All persons in authority should honestly uphold the body that gives and sustains such authority and "Be subject to the powers that be."

The questions sent to the HERALD for answers are sent with the idea that the Editors are as well informed in regard to what the doctrines and theories of the church are as any other officers of the church, and are therefore qualified to answer. Besides this, the present Editors are among the leading authorities of the church and are authorized by the body as such leading men to speak, or write in the name of the church in their position, subject to answer to the body for their expressed views and conduct. If they are thought worthy to be questioned, they should be honored in their answers. They make no claim to infallibility, however.

We object to being asked questions the answers to which are intended to be used by the questioners for the purposes of controversy, mastery or browbeating others; and shall answer none of the sort if we discover such intent.

Q.—Was John the Baptist baptized? If so, by whom? Please point out the passage.

A.—The inference is that he was. But by whom, when, or where, is not certainly known. It is known, however, that baptism as an ordinance was long and well

known before and during John's lifetime. But so far as the Christian economy is concerned it does not matter whether it be certainly known that John was baptized. He was sent of God and called the Baptist.

WE call attention to the following from the Chicago, Burlington and Quincy Railway:

In accordance with the custom of the day, the BURLINGTON ROUTE is now running California Excursions from the Missouri River in connection with the Denver & Rio Grande, Central, and Southern Pacific Railroads, connecting at Omaha and Pacific Junction with regular trains from Chicago, Peoria, St. Louis and other Eastern points. Both first class and cheap rate Excursions are run, leaving the Missouri River on the following dates:

First Class—Feb. 3d and 17th, to Los Angeles; March 3d, to San Francisco.

Low priced—To all California emigrant points, on Wednesdays of every week until June 30th inclusive.

THE following letters from Bro. Philander A. Page and his father Hiram Page, will explain themselves. We give them place gladly.

RICHMOND, Ray Co., Mo.,

Jan'y 20th, 1886.

Bro. Joseph Smith: I send with this a copy of a letter written by my father to Dr. Warren Cowdery, a brother of uncle Oliver Cowdery, concerning his death and sickness; also answering some questions that Warren Cowdery asked by letter. Father most always kept a copy of this kind of letters when he wrote to any one, and mother gave me a number of his old papers. This copy I found amongst them. Different parties had been making inquiry concerning Uncle Oliver's dying testimony. It seems the devil will keep up his lying, thinking he can weaken some in the faith of the Book of Mormon, and saying that the witnesses denied their testimony before they died. I bear my testimony that I was with three of the eight witnesses to the Book of Mormon in their last sickness, and they held firm to their testimony. If you think it would do good to publish the letter concerning Uncle Oliver, you may. Yours in the hope of a glorious resurrection,

PHILANDER A. PAGE.

RICHMOND, Ray Co., Mo.,

March 20th, 1850.

Dr. Warren Cowdery; Sir: In compliance with a request made by your brother Oliver, and from you, feeling it my duty both to the dead and the living, I address you upon a subject which is solemn, yet carries with it a consolation. Although we have been called upon to mourn we are not left to despair. We have been called upon to inter his remains in the silent tomb where it will not be seen any more until the morning of the resurrection, yet the principles which he avowed deserve to be written in letters of gold, never to be obliterated.

I will give you a description of his illness and death. On the 22d of January, 1849, brother Oliver came to Richmond. The weather was severe and he caught a bad cold, which gave rise to a tight, dry cough. When warm weather came on, he had better health until the first of

August when he was attacked with a fever; after the fever left, the chills came on; after this his health was on the decline. In December he was attacked with inflammation of the throat. Some time in February 1850, the inflammation settled in his stomach attended by a severe cough, which wore him down; and on the 3d day of March, 1850, we had to part with him. But he gave evidence of his acceptance with God, declaring that he knew his sins were forgiven, and that he had become sanctified. I held him up till he could take the parting hand with all present; then he said to me, "Lay me down, and let me sleep in the arms of Jesus."

During his sickness his mind was strong; although his bodily strength failed, his mind was clear and active.

QUESTIONS.—Did he die holding to his former testimony as he taught it, or did he die as some of the sectarians without any special faith in any church? Did he express any opinion about Strang and his followers, or Brewster and his followers, or the Twelve-ites, or any others that pretend to embrace the Mormon faith? He did frequently express his opinion of those different factions pretending to hold the authority of the primitive Church of Christ, who do not cleave to the standard of truth. Of those he said they are either deceivers, or deceived; but he said there are many among them who are honest and will receive the truth when they hear it; and any organization that does not agree with the order laid down in the Bible and Book of Mormon in the gospel dispensation, is to be rejected; knowing that for us to support such errors would be opposing the order of God, and would be worshipping the man of sin. Among his last words, was to reaffirm his testimony to the Book of Mormon.

Your brother in Christ,

HIRAM PAGE.

## Mother's Home Column.

EDITED BY SISTER "FRANCES."

"All of good the past hath had  
Remains to make our own time glad,—  
Our common daily life divine  
And every land a Palestine."

"I KNOW HIM THAT HE WILL COMMAND  
HIS CHILDREN AND HIS HOUSEHOLD  
AFTER HIM."

THE remarkable vigor and vitality of the Jewish race, their power of adaptation to every climate, and of bearing up under the most oppressive and disadvantageous circumstances, have been so marked as to attract the attention of thinking minds throughout the entire world, and, in the case of France, the attention of the government to such an extent, that two commissions of inquiry have been instituted, "On the causes of the health and longevity of the Jewish race."

The conclusion to which both of these commissions came, or the causes to which they attributed the facts, were: "Greater temperance, purer morals; but especially, a better regulated family life."

Let us now examine the word of God, and see how far these modern wise men were from the truth. God, in dealing with the human family, has always chosen, not only his agents, but the means, through which or by which his agents should be enabled to accomplish his work. And

just here we wish to add that they never failed, never yet turned back defeated, when they worked in harmony with God's ordained plan.

God established a covenant with Abraham, and said unto him: "And I will make thee exceeding fruitful, and will make nations of thee, and kings shall come out of thee." Again, he said, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies."

How unequalled and alone in its grandeur, stands this promise, when we look at it in the light of its complete fulfillment. We may safely say that no man was ever more honored, more beloved of God, than Abraham; and no man ever returned this love with purer affection, or the trust God reposed in him with greater fidelity. We hear him spoken of as the "father of the faithful," and truly he was. But connected with this covenant stands one grand underlying truth, one bulwark of safety, which stands a sure pledge for its fulfillment, and the blessing which its fulfillment was to bring, and has brought upon all mankind.

Let us suppose that this promise of multiplying the seed of Abraham "As the stars of the heaven and as the sand which is upon the sea shore," had been literally fulfilled, and there had been turned loose upon the world, this host of men and women, possessing characters unworthy of example, and morals so debased as to blast and blight all with whom they came in contact. Small need would there have been, under circumstances like these, for any nation or individual to have instituted inquiries into the cause of their health and longevity; but rather might they wish that the angel who stayed the hand of Abraham when it was raised to slay Isaac, had been delayed upon his mission until too late to arrest the blow.

God has in all ages, in all dispensations, chosen His agents, for the accomplishment of His work. For Abraham there was a certain work to do, and that it might be done, and well done, God chose him because he possessed the necessary qualifications within himself, to be God's instrument in doing the work.

The gospel had been preached unto man, and he had rejected it. The world was in its infancy, and they rebelled against the authority of God, and in order that there might be a hope for them in the future, God saw fit to institute other means for the time being. He chose a *family*, of whom Abraham stood at the head, and this is the reason He himself gives for His choice.

"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of Him." Gen. 18: 17, 19.

Nearly four thousand years have passed since that day. The children of Abraham have "been scattered and peeled." Driven from land to land, spoiled and robbed upon every hand, have been a hiss and a bye word in all nations; but despite all this, like an echo thrown back from the midst

of the blazing light of this nineteenth century, comes this admission from a nation which has long been considered the very acme of all that is cultured and refined, "Greater temperance, purer morals, a better regulated *family life*."

"I know him, said God, that HE WILL command his children and his household after him."

Abraham was the agent God chose as the one to begin the great work He had in view, and he chose him because He knew that he possessed qualities requisite for the carrying out of that work. The foundation was sure, and to-day God stands justified in His choice, wherever a Jew is known, or an Israelite is to be found. Abraham was the agent, and his seed the stock upon which the experiment (if experiment we may call it) was to be tried. Let us now examine the means by which God worked to accomplish His purpose.

They went down into Egypt, when Joseph sent for them, seventy in number. There they increased in numbers to such an extent that the king of Egypt, with his counsellors feared that in case of war they would become dangerous to the government, so they not only oppressed them, but appointed that all male infants should be slain at their birth. In the fourth generation, God had said to Abraham, "Thou shalt come hither again."

Four hundred and twenty years God was waiting for the iniquity of the Amorites to be full. They were upon the land of promise, and when they should have filled up their cup, it was written upon the wall they must give place for a better people. From the banks of the Nile, from its rich and fertile valleys, was going up to heaven upon every wave of air, the sighings and groanings of a nation of slaves. Robbed of their children, cruelly beaten by task masters, life became a burden too heavy to endure. God heard their cry, and at the appointed time sent them deliverance. They came up out of Egypt, six hundred and three thousand and five hundred and fifty able men over twenty years of age, not counting the Levites, women, nor any under twenty years old, whether male or female. Truly here was a host descended from the loins of Abraham. No doubt in regard to the promise of "As the stars of heaven—as the sand on the sea shore;" but what of the other—the far more important clause. If the blessing had only been of multiplying, then would Isaac, at that time the only legitimate child of Abraham, have had no preference over Ishmael; for the Lord said, "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make of him a great nation. But my covenant will I establish with Isaac." Doubtless through Christ was to come the great blessing promised; but through the long stretch of years yet to intervene, who was to watch over and guard the honor, purity and chastity of his earthly ancestry. How were this host of people—this nation of slaves, coming forth from centuries of contact with a nation of the most corrupt morals and worst forms of idolatry, how were they to be fitted for the work before them?

Doubtless Moses was, in many an hour of discouragement, ready to sink under his burden. "As for this people, they are too much for me," seems upon one occasion to have been fairly wrung from his lips; but the blood of Abraham flowed in their veins, and of Abraham God had

said, "I know him that he will command his children and his household after him."

Because of unbelief and of hardness of heart, not one of the host who were numbered at their going out of Egypt,\* was permitted to enter into the promised land, but during this time of wandering God threw around the altar of home, those safeguards and bulwarks of protection, which will never be thrown down, and will mark the superiority of the laws of Moses over all laws ever enacted by the wisest law-givers of other nations. From amid the thunders of Sinai came its first annunciation.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Here God places the mother, side by side with the father, as an object of honor and veneration, and further on makes provision for the enforcement of this command. The father to sustain the mother, and both to be sustained by the law, in their family government. In this respect, perhaps more widely than in any other social form, they differed from all other nations of antiquity. Among the Greeks the wife and mother was merely an appendage, and never associated publicly with her husband as an equal. In imperial Rome the father held the sole power of life and death over his wife and children; but among the Jews the wife was the co-equal queen of home, and equally honored and obeyed with her husband. And again the command is reiterated, placing the mother first in order, "Ye shall fear every man his MOTHER, and his father."—Lev. 19: 3.

Time would fail us, nor is it necessary, to enumerate the various times and circumstances in which places of honor were bestowed upon women, and noble and heroic actions performed by them. We know of no office, except the priestly office, in which she was not allowed to officiate. At another time we may take up some of the characters that have figured in Bible history with pleasure and we trust with profit, but for the present enough has been said.

The object of this introductory article is, or should be, self-evident.

First, God chose Abraham, because He knew that he would "command his children, and his household after him." If this was the cause, (and at least it was one cause), of his being chosen, then it follows that it was a very important part of his work. Second, When God gave laws to his people, the laws upon family government were not only very prominent, oft reiterated and strict, but it was *made obligatory* upon parents to see that they were well instructed in these laws.

"And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"Think not to say unto yourselves, 'we have Abraham unto our father,' for I say unto you that God is able of these stones to raise up children unto Abraham."

Beloved Sisters, if we have been grafted into the true olive tree, and partake of the fatness of the root, let this one thing sink deep into our hearts. The hope of the church, the hope of the world, finds its surest pledge, its brightest promise, in the character of our homes, in the altars we there erect, the lessons we there teach, and

[\* Except two, Caleb and Joshua.—Ed.]

the manner in which we train up our children to go forth and do battle for truth and right. In view of facts like these, how much importance we should attach to every thing calculated in its nature to advance this work, to aid us in coming up to the standard God requires.

May God enable each mother in the church to realize the importance attaching to them as such, and especially when we remember that we live in a day when children were to be just the opposite of what God requires them to be.

We trust that before another issue of the *Herald*, our hands will be overflowing with letters, selections, suggestions, etc.

LAMONT, Iowa, January 28th.

## Correspondence.

CRAWFORDSVILLE, Ind., Jan'y 20th.

*Dear Herald:*—I rode sixteen miles last night to hear Miss Kate Field lecture on the Mormon problem, or as announced, "The Mormon Monster." I was disappointed. The language, diction, and manner were faultless: but the lecture seemed to me to be the product of a soured, New England old Maid. She could find nothing redeeming in Mormonism. Is it not strange—passing strange—that all who attempt to speak upon that subject to tickle Gentile ears can not find a good word for the poor Mormon? Miss Field's lecture was the old thread-bare, stereotyped "Joe Smith" aspiring to become a king, and actually to the Presidency of the United States. And by the way, if he did, he was not the first prophet that aspired to such positions. Samuel ruled Israel, and Moses led them as a king, (Deut. 33:5). Yes, and even if he was a general, we read of general Joshua commanding the armies of the Lord,—all these men ruled well. Here are precedents. Miss Field forgot to mention them. Wherein then was Joseph's sin in allowing his name as an American citizen to go before the nation? The Mountain Meadow Massacre was dished up in all its horrors; but she was silent as the grave about Haun's Mill, and the bones of pure, innocent women and children bleaching on the plains, being driven from their comfortable homes in Nauvoo "the beautiful," to starve and die.

It makes a great difference whose ox is being gored. The Utah harems came in for a goodly share of spicy sarcasm. Brigham's policy, John Taylor's lying about polygamy, in France, in 1850; blood atonement; the Endowment House oaths, grips, and robes. In fact, the whole lecture was after the Ann Eliza-Dee-Young order.

I believe I could see the prime object of the lecture was to give her forthcoming book a first-class advertisement. She, however, did manage to say that the "Josephites" were tolerably white goodey goody's; that the president of the Josephite Church was a pretty fair sort of a man; that we might safely be tolerated among white people.

In my opinion she is a much over-rated woman. All the thought she presented that I could see worthy of a moment's consideration, was her advocacy of a United States' marriage law. I do not know whether that is original with her or not. This would be good for Gentile and Mormon alike. I had advocated this myself long before I heard Miss Field.

Oh! how I longed in my heart for the privilege of following her, and showing to that splendid audience the glories, beauties, and divinity of the latter day work; and that it would redeem even Kate Field, and save her from the odium of besmearing an already filthy enough system—for the purpose of money-making, and money-making alone. I am now satisfied Miss Field never would have been a Mary or Martha had she lived in Palestine 1880 years ago. She would have looked at in the light of "Will it pay?" Concluding that the "bread and butter" side would be to tickle the Pharisaical ear, rather than be associated with the humble carpenter of Nazareth.

If I meet her on the trains we will have a time.

Yours Truly,

J. A. ROBINSON.

MOSS POINT, Miss., Jan. 8th.

*Bro. Blair:*—The Sunday before Christmas I preached twice at Beaver Meadows, twenty-five miles above Mobile. Then I went to my home, Lamberta, Ala., and remained about ten days, returning to this state to work for the support of my family, and to preach the word. I shall probably make some new openings. Brethren, pray for me and the Saints in the south.

Your brother in Christ,

FRANK P. SCARCLIFF.

MOUND VALLEY, Kan., Jan. 24th.

*Bro. Blair:*—We have been favored with the labors of Bro. E. L. Kelley, and have been greatly benefitted by his instructions on the law of tithing, and hope the Saints will all observe the Same. I wish to hereby notify all solicitors in this District to send their reports to me by the 20th of February next.

Yours in bonds,

R. H. DAVIS.

Bishop's Agent, Spring River District.

BIRD CITY, Kan., Jan. 17.

*Dear Herald:* We have had quite a storm in which a number of persons perished. It was a sad affair. The general opinion is that it was not so much the storm at fault as it was the country's being so thinly settled, and no land marks to go by. The same thing is apt to occur in any new country. For the benefit of those who have written for information, I would like to state that I cannot make plain to those who have been born and raised in a settled country, the particulars of life on the border. They inquire what building material is worth, and if stone, brick, or lumber is used most. As I have stated before, the country is very new and the houses are made mostly of sod. Men with money build sod houses, which will no doubt be replaced with frame houses in a very short time. Lumber is high, but it is only a question of time when it will be cheaper. The average depth of the soil is three or four feet.

The country has some disadvantages. Water is a little hard to get, we have to dig two hundred feet, but we have a never-failing well. The water is very pure, soft, and good. Good ash wood is three dollars per cord in timber. Coal is from \$7 to \$9 per ton. Timber being scarce cuts no figure in the case, for in settled communities the prairie farms are the most valuable. There is vacant land here yet, and I think there will be till the emigration west commences in the spring,

which is generally when the grass is getting good. Any one can obtain a plot of the vacant land by writing to Oberlin, Kansas, to some land office, for about twenty-five cents. I think there is more vacant land in Sherman County than in this county. Come in the spring when the birds sing to make the way merry. Bring a good supply of corn, millet, and rye. Turn over the sod and scatter it abroad. When this you have done the battle you have won, and gain for yourself a good western home.

Your sister in the Church of Christ,

MRS. DIAN CARTER.

DOW CITY, Iowa, Jan. 8th.

*Dear Herald:*—As I think there can not be too much said on the subject of tithing, if what we say is in keeping with the law, a few thoughts from me again may not be out of order. In the first place, I find that many in this Church as well as in the days of the first Seer, who seem not to understand the law alike. Therefore the need of searching the law of giving, as well as the history on this subject, that we may see eye to eye. I understand the law to be part of the gospel, and in this many in the Church may differ with me. We will take the law of giving in its order, and will give the testimony of some witnesses which we deem important. The law as we find it in the Book of Covenants, page 143, reads: "And behold thou wilt remember thy poor, and consecrate of thy properties for their support." The next paragraph speaks of a second consecration (undoubtedly from the same individuals) and says, "And for the purchasing of lands for the public benefit of the Church, and building houses of worship." In section 51:1, it says that if such person "shall transgress, and is not accounted worthy to belong to the Church, he shall have power to claim that portion which he has consecrated to the Bishop." Paragraph five says, "Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just and wise steward, shall enter into the joy of his Lord." In section 58:7 we read, "It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the Bishop of the Church." Section 64:5 reads, "Behold, now it is called to-day [until the coming of the Son of Man], and verily it is a day of sacrifice and tithing of my people." Section 70:3 reads, "Nevertheless, in your temporal things you shall be equal, and this not grudgingly." Section 72:3 reads, "For according to the law every man that cometh up to Zion must lay all things before the Bishop in Zion." Now, I wish you to remember that these revelations were all given in the year 1831.

In section 87:1, we read "For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things." Section 82:2 reads, "All children have claim on their parents for their maintenance until they are of age; and after that, they have claims on the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them an inheritance." This ends the year 1832. Now for the year 1833, Section 94:3 reads—"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern I have given you; yea, let it be built speedily by the tithing of my people." In section 101:2,—"If any man shall take of the



abundance I have made, and impart not their portion according to the law of my gospel unto the poor and needy, he shall, with the wicked lift up his eyes in hell, being in torment." This ends 1833.

Section 106 was given in answer to a question and reads, "And after that, those who have thus been tithed shall pay one tenth of their interest annually; and this shall be a standing law unto them forever." And I discover that the land is sanctified by this law. Now for 1841, section 107: 8, "I therefore say unto you, I seal upon his head the office of a Bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house."

Now for a little comment on the revelations I have produced. In the first place the teachings in the law of 1841, the first on the list, which law must govern the church till Christ comes, I find a certain portion is required of the people, and after this, if they increase, they are to consecrate a second time, an annual payment undoubtedly; and all this is for the poor and needy, and for houses of worship, etc. And as we have already seen that the "temple in Zion" is to be built by the tithing of God's people, I am led to believe there is no difference between consecration and tithing, because the Lord calls this giving tithing, and also consecration; and either are for the poor, or for houses of worship.

I have quoted section 51: 1, to show that only a portion was consecrated, not all. On the next page we are told what the Bishop should do in churches, that is take their portion due, and look after the poor; and that all things must be made sure according to the laws of the land. When we get our receipts from the Bishop all things are made sure, and we can not have any claim on that portion we have deeded to him, and that we shall enter into rest with those that have done likewise, and be made equal. In section 68: 7, we have an example in Martin Harris laying his money before the Bishop, but we do not find how much it was. I once asked W. E. Lellin if he knew how much Martin Harris paid then, and he said he gave one-tenth of all he had. That was in the year 1833. I asked him if he was an eye witness to that, and he said he was not, but Bishop Partridge told him so. And he said the Bishop never took nor required any more of the people than a tenth. After that I thought if this was true, it was good testimony on tithing, that God's people should tithe themselves as did Martin.

Section 64: 5 teaches that those who are tithed shall not be burned at the coming of Christ. Coming "up to Zion" and laying all before the Bishop "in Zion," we think needs a little comment. Now, if what we have quoted signifies a "portion" that we are to lay before the Bishop, we don't want to forget that, in that sense we have complied by laying down all the law now requires of us. But if we give only a part of our tenth, we have not come up to the example of Martin Harris. Therefore, we say, that in laying all before the Bishop is all the law requires. Section 77: 1, commands those in the "Order of Enoch" to be equal in temporal things, in order to be equal in spiritual things.

Now all this is complying with the law of tithing, makes equal, and fits us all for having equal claims on the Lord's storehouse. What it did for Abraham for spiritual blessings, it will do for us. And when we receive spiritual and temporal

blessings by this compliance with the law, it will make us all equal. Section 82: 1 shows that when we receive our inheritance, we may increase so as to be able to give our children an inheritance. Some have supposed that when we receive our inheritance, we give all and keep giving all over and above our living. If this were the case we never would have anything to buy our children an inheritance. But when we examine the law we see we may lay up treasures while complying with the law. Section 94: 3 says a house is to be built in Zion; and we read it is to be built by the tithing of God's people. This was given in 1833. No one will say that this is not a house of worship. And have we not read in the law of 1831, that consecrations were for "houses of worship?" And here the Lord says this house "in Zion" shall be built by tithing. I only refer to this to show you "the law of giving" is one and harmonious. Section 101: 2, warns us thus: "If any man will take of the abundance I have made, and impart not his portion to the poor and needy," and that according to the gospel, "he shall lift up his eyes in hell."

What an awful sentence; but it is no more so than, "The summer is past, and the harvest is ended, and my soul not saved." Here again we find the words,—"Impart not his portion"—not all, as some would say. Section 106 gave the Saints to understand what they should have understood before. The question could not have been asked to satisfy the Bishop, for he was governed by the pattern, "one tenth of all." Here let me say that when my father went up to Missouri in 1836, he turned over a tenth to the Bishop. This shows plainly he understood it as the "surplus." Lyman Wight, father Morley, and a few others believed in "in things common," and contended that the church should "lay all things at the apostles' feet"—even to a jack-knife. Was it not because of this misunderstanding of the law that the question in section 106 was asked? I think so. In answering this question the Lord gives us to understand that "the beginning" of our tithing is the surplus. Now remember the pattern set by Martin Harris, (for this was to govern the church), one-tenth of all. Webster defines the word surplus as meaning that any property over what is needed, or wanted, is a surplus. In this we should beware lest we come on the same ground with old Israel who made "the table of the Lord contemptible." Brethren, this will not do.

The present Bishop with his counselors has said, "If you have not paid any tithing, one-tenth is required." This is the beginning of tithing. And the first Bishop with his counselors defined the word surplus to mean one-tenth; therefore the two bishops agree in the main. Now bring on your "surplus" and commence this part of the gospel order. Joseph Smith convinced me that consecration and tithing were one and in unity, in an article a few years ago to the Church, appealing to them to pay their tithing, or consecration. He said call it either. I see no difference. When I read it I said the prophet is a little off. But I put away my tradition, and looking up the law on tithing, I found he was correct. We see that Bishop George Miller was to take "the consecrations of the people" for the building of the temple, and for the poor. And what did he take but the tenth? I for one see no difference in tithing and consecration. Both are one, not two,

laws of giving. I pray we may not pass over this important duty. If I should fail to pay my just dues to the Lord, yearly, the Church would do well to erase my name from the record as not being worthy to abide among you, for this is what we find in answer to the question in 1838.

JOHN HAWLEY.

STUART, Mont., Jan. 18th.

*Bro. W. W. Blair*.—I have been preaching in Deer Lodge, Willow Glen and this place with fair liberty, and feel encouraged with present prospects. In my "Montana notes" I spoke of the "Doves" and used such plain language that I gave offense to two or three individuals of this valley, but I hope that they will soon see that I was only doing my duty as a shepherd. I have no objections to the Doves building a church or churches all over the land, if they can do it on their own merits; but when any one tries to build up *themselves* on the good name of the Church of Christ, I feel it to be my duty, as a watchman, to sound the alarm. Those who were offended, I believe are all good, conscientious people, but are more or less in favor of the Dove movement, and for this reason, and perhaps not understanding my motives in writing as I did, they take offense. But I feel confident that time will convince them that my warning was the voice of a friend, and certainly they will be able to see that no offense was intended for them as a people.

I can, with confidence, repeat what I said in a former letter, that the Morrisites of this valley, as far as I have become acquainted with them, are an honest, industrious people. And while I differ with them very materially in religious matters, yet I must accord to them sincerity. They believe a great many things which to me are strange, and I believe, are erroneous; yet they are of such a character that the belief of them would not hinder them from being good Latter Day Saints. And the worst that could be said of such doctrines is, that they are unprofitable. They are sound on most of the essential doctrines of the Latter Day Work. The great and most damaging difference is in respect to the right of presidency, which I hope will yet be satisfactorily removed. I have tried to show them that most of our sufferings and disappointments in past church affairs might have been averted, or avoided, if we had read, understood, and given heed to God's written word.

There was no danger of one latter day Saint being led into difficulty or disappointment, in regard to the Successor in the presidency of the Church if they had read, understood, and heeded section 43: 1-2 of the Doctrine and Covenants, which the Lord was good enough to give us as a law that we might "not be deceived." Read it.

"O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power, except to appoint another in his

stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

Could anything be plainer? And yet, is it not strange that we did not see it in time to save us much of our sufferings?

When I think of what I have gone through, and then realize that a merciful God has marked out a better way for me, and that I was either not aware of it, or did not heed it, I feel to cry out, O what a wasted life! But, thanks to God, the light of his glorious truth is shining once more, and a portion of it has found its way into my heart; and for that reason I speak in such plainness to this people. It is because I love them on account of their honesty; and I want them to share with me and all Saints this great blessing. And I would say to all the old Saints who have been drifting around for many years past, your hearts can find a home and the comfort it has long yearned after, in the True Latter Day Saint Church. You who left your father-land for the sake of truth, and crossed the boisterous ocean and the dreary plains to meet only disappointment in not finding the Zion your hearts yearned after, to you I say that God has revived his work and acknowledged it by the voice of revelation, and also by an abundant outpouring of his Holy Spirit.

The branches that have been led off into error and evil are fast going to decay; but the parent stock is full of Spiritual life and vigor, and it only remains for you to be united in Christian fellowship with the body, in order that you may realize that it is man, and not God, that has been the cause of your afflictions.

And may the God of peace help all the wandering ones to come once more to the good "old paths" and walk therein that they may at last find rest for their souls, is my earnest desire.

J. C. CLAPP.

REXBURG, Idaho, Jan. 19th.

Bro.——: I don't wish to offend you or any one else, but it strikes me that you have got a little befogged, and somewhat in the wake of the Utah Mormon Church, from the run of your letter, in intimating that Elder Wm. Marks was only a high Priest, as though Pres. Joseph Smith does not hold high enough Priesthood to lead the Church. You appear to ignore dreams. Joseph the Martyr declared, and all parties of Mormons have testified, that this great work of the last days is a dispensation of God, even "the dispensation of the fulness of times." That being the case it is a sequence of all former dispensations. See B. L., p. 216, par. 8. Please take a retrospective view with us. Go back to a time before Israel was in Egyptian bondage. Joseph was sold into Egypt; and by dreams marvellous events were brought about to the saving of his father's house and all Egypt from starvation by famine. And it does not appear that he held any priesthood. See Gen. 49:9-24. Now, it appears from holy writ that there has been a family broil with those two families—Judah and Joseph—all the

way down; but according to the sayings of the prophets this family broil must cease in the dispensation of the fulness of times. We can only give some of these important events a passing notice at this time. Moses, of the tribe of Levi was raised up a law-giver to Israel. On the intercession of Moses, Joseph, in the person of Joshua, through the lineage of Ephraim with less priesthood led the children of Israel into the land of promise and divided off their inheritance by lot. In the time of the Babylonish Captivity, when Israel had strayed far away from God's ordinances, a Joseph, in the person of Lehi, through the line of Manasseh, I believe with no priesthood that we know of, but by dreams was led into the wilderness, and finally to this "land of promise," even Joseph's land. Again, in process of time Israel strayed far away from God, though they boasted of having a high priesthood, and of being better than other men, when John the Baptist came from the wilderness of Judea, crying, "Repent ye for the kingdom of heaven is at hand," and calling them "a generation of vipers," declaring that there was one mightier than he standing among them. It appears that John did not go to the Jews to receive any priesthood, he holding, as is believed, the Aaronic priesthood. Neither does it appear that the mighty one went to the great Sanhedrim high priest of the Jews to either be ordained or baptized, but came to John to be baptized of him.

A revelation to Joseph the Seer written to W. W. Phelps says: "Behold I will send one mighty." There was a man who came from afar to Joseph the Seer at Nauvoo, for the truth when he knew it not, and to be baptized of him. Was he the "one mighty?" You say Moses was the one mighty in the Mosaic dispensation—he was king and law-giver. Jesus was the "one mighty" and stood as king and law-giver in his dispensation. Who is the "one mighty" in this dispensation of the fulness of times? As this is the "rock of offense" to those who have known the Lord, but have turned their hearts from him; we will give the matter but a passing notice at this time. The angel of the Lord appeared to Joseph and showed him the plates and he obtained and translated them by the gift and power of God, and he received revelations, and did a great work before he was baptized and ordained as clearly appears from his history.

Neither did he go to the high priests nor the popes of the Catholic Church, who professed to have the authority brought down from Peter and the Apostles. He did not go to them to get authority or to be baptized of them. J. J. Strang was only an Elder when he claimed to be called of the Lord, after the martyrdom of Joseph, when he declared that the angel of the Lord stretched forth his hand and touched him and put oil upon him and said "Grace be upon thy lips; thou hast loved righteousness and hated iniquity; therefore thy God hath anointed thee with oil and set thee above all thy fellows." (B. L. p. 169).

Brigham and the Twelve said it would be only as president of the Elders' quorum, as he was only an Elder, and they had received great endowments, and hence held the highest authority of the priesthood on earth, and he would have to get ordained by them to get any higher authority. Now Brigham and the Twelve, before and after Joseph's death, took more pleasure in sin and unrighteousness than they did in righteousness.

and when the Lord told them to "put away lying, and to speak every man the truth to his neighbor," they would not. They rebelled against God and his law and were cast "away out of Zion," and have become "ungodly Jacob."

And now, when God sends a deliverer out of Zion to turn ungodliness from Jacob in the person of a Joseph, ungodly Jacob cries out, "What priesthood does he hold? Brigham said before his death that Joseph could take the lead of the church if he would come and get ordained of him and the Twelve. We tell you that the Lord confers it on whomsoever he will, and answers not presumptuous questioners. And when apostles and men holding so high and glorious a calling as an Elder or an Apostle in the Lord's Church ceases to work righteousness, it goes back to God; for it is like his breath, fragrant odor to the blessed in the highest heaven, and it enliveneth the crumbling frames of the dead.

Dear *Herald*, we got up a petition for a School district, and all, both Mormons and Gentiles were for it. But when the Gentiles said they would have it free for all irrespective of creed, the Mormons backed out, and all of them turned out to build a Meeting house expressly for themselves, and the School house is blocked for a while.

Yours truly,  
S. S. THORNTON.

PAIGE, Texas, Jan. 18th.

Bro. D. Dancer:—The Saints are enjoying good health, and those who are doing their duty are enjoying themselves spiritually. We had Bro. I. N. Roberts with us in December last which was a great help to us all. We desire an interest in your prayers. Bro. H. C. Smith and his cotemporaries are doing much good in this mission. Ever praying for the advancement of the cause, I am yours,

W. G. ALLEN.

#### RUSHING TO THE CITIES.

American population seems to seek its kind, and such inducement as cities afford prove too attractive for the rural population. In 1880 only one-ninth of the population of Minnesota lived in cities. If the state census just published, may be credited, one-fifth of her present population lives in cities. Speaking roundly, it may be said that, in 1790, one-thirtieth of the population of the United States was found in cities of more than 8,000 population; in 1800, one twenty-fifth; in 1810, and also in 1820, one-twentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1850, one-eighth; in 1860, one-sixth; in 1870, more than one-fifth, and 1880, half-way between one-fifth and one-quarter. The tendency of modern civilization is to amass population. The strong lights and shadows of our cities, the love of society, the satisfaction of better shelter, better roads, stronger institutions, lead men to crowd together, when unable to be anything but dependents in the system to which they unite themselves.

#### RHEUMATISM.

Rheumatism is more easily prevented than cured. The great point is not to catch cold or expose one's-self in damp clothing—or on damp soil. This disease is most frequent among soldiers, sailors, farmers and others who get wet, or go with wet feet.

Woolen clothing is best to prevent it; a daily

bath is important and only a moderate amount of meat should be eaten. The perspiration of rheumatics is very acid, and has a sour smell and causes much discomfort. The disease is often cured by Turkish baths, a bread, milk and fruit diet, with free use of Lemon juice.

### Original Poetry.

LOVINGLY INSCRIBED TO SISTER BERTHA  
M. SMITH, ON THE DEATH OF HER  
FIRST-BORN, DAVID CARLOS.

The night came down with moaning winds,  
The earth wrapped soft in snow,  
A mother's heart sent up to God  
The question, "Must he go?"

Like prayer of old, the question reached  
The ear of God alone;  
And to the angel Death, He said—  
"Go, bring the sufferer home."

Then soft upon the wings of love  
The heavenly message came;  
Alarmed, the mother's heart spoke out,  
Demanding quick his name.

No voice replied. On David's face  
She saw the shadow fall,—  
"David, your breath is leaving you;  
Dost hear the Father call?"

"O! mother, No," the boy replied,  
"I shall not leave you yet;  
I may go soon, but not just now,—  
My going, don't regret."

"Oh! Is it so," her soul replied,  
In deepest agony;  
"I know His voice; 'David, my son,  
The Master calleth thee.'"

Then soft the angel whispered him:  
"E'er yet thy soul depart,  
A kindly, loving message leave,  
To cheer her lonely heart."

"Mamma, you've been so good to me,"—  
The last his pale lips said,—  
Unto the angels living now,  
To mortals, he is dead.

Sleep, then, thou weary sufferer,  
Till the dead in Christ arise,  
And come forth with a mighty shout,  
When He descends the skies.

Thou, weary mother, rest thee here,  
He needeth not thy care;  
For Jesus will be good to him,—  
Cast all thy burden there.

Thee, brother Joseph, God sustain,  
And surely guide thy way,  
That thou with thy departed ones,  
May dwell in endless day.

FRANCES.

### Communications.

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

#### SHOULD THE DOORS BE OPENED?

I REMEMBER upon one occasion, when studying "Moral Philosophy," having the question put to me, "What do you understand by 'Whatsoever ye would that men should do unto you, do ye even so unto them?'" I understand that the Savior meant all things which I had a right to expect them *in righteousness* to do, was my answer. It was accepted as correct then, and I believe it is correct to-day. When Jesus gave utterance to this pure and holy sentiment, his discourse was addressed to his followers, those who had

been taught of him, and were expected to follow out his teachings. It would be a very hard matter to carry out such a saying if it were not limited. "A house divided against itself can not stand." With us we know that when our Elders go forth in the Spirit of the Master, preaching only the gospel as taught by him, they are endeavoring to build up his kingdom according to his command and his revealed will. For this purpose the Saints throughout the land have erected houses of worship and dedicated them to Him. They are consecrated, set apart to His worship in an especial manner. In these houses are to officiate God fearing men. "Be ye clean that bear the vessels of the Lord." Here are to be taught the principles of righteousness and salvation, and *none other*. That discussion, full and free, upon many points, is not admissible, I do not for one moment believe. The watchmen upon the walls of Zion do not yet "see eye to eye." But shall the watchman standing upon those walls descend when he sees the foes coming, and if he ask for admittance at the gate, open it to him? Still more, shall he open unto him the very holiest place in the citadel—the doors of God's house, and bid him enter with his poisoned breath, to tear down the kingdom of our God. Do not let the lip rise in scorn at this latter thought. "Is thy servant a dog, that he should do this thing?" exclaimed one of old, when told by the prophet what he would yet do, and what despite his scorn of the act at that time, he did do a short time after. No watchman standing upon the walls of Zion can say that God has given him such perfect assurance of the safety of the flock within, that he is justified in opening the gate to an enemy, even if he contemplates slaying that enemy (metaphorically) after he has practiced all his devilish arts to build up his master's kingdom. Better slay him *without the walls*, if he must be slain, or at all events keep the gates locked and the way to the holy place safe from the contamination of his unholy feet.

There is in this no spirit of harshness, no thought of evil speaking against any one, but simply what to my mind appears a sacred duty.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." If John was correct in this injunction, it only remains for us to determine whether the *house of God* is equally sacred. In your own house you expose to the tempter, only your own family, but in the house of God, the entire flock. When one comes unto you and teaches such horrible blasphemy, as the worship of Adam as God, blood atonement; and in short, all those horrible doctrines, which the apostle bundling together labels "*Doctrines of Devils*," how can you, how can any one, be justified in saying to them, "Enter into the sanctuary of our God and proclaim your doctrines to the people? We have warned the building, it is lit for the occasion, and the bell is ringing to call them together!" This is not hyperbole, but the plain unvarnished

truth, from which we can not, if we would escape.

That the great majority of that faith "do not practice plural marriage, and are not open advocates of it abroad," is small argument in their favor. Why have they selected these very men and for what purpose sent them abroad? They have been selected because they were able men, zealous men, but *above all*, because they were men *strong in the faith*; and they have been sent abroad for the sole purpose of *making converts*. Making converts; and it will be wise in the shepherds to remember this. Jesus says "If the good man of the house had known in what watch the thief was coming, he would not have suffered his house to be broken open, and his goods stolen." Small value, in comparison were the stolen goods of that house, to the worth of souls over whom "The Holy Ghost hath made you overseer."

I would not forget that *once* these "false shepherds" were true followers of the Son of God. They even now teach the same pure principles of the gospel as they were taught by him while in His ministry here upon earth. I say I would not forget this, nor would I forget to pray for them, that they might return to their first love, and do their first works over, but at the same time we must not shut our eyes to the fact that just here is their stronghold for evil, and the great source of danger to their innocent victims. They are still making their converts by thousands, just through the practice of such deceit. There is no falsehood on earth, so fraught with elements of evil as one which is only a half lie. Just where to draw the line—just what to eliminate, becomes a problem so difficult that many minds weary of the effort, and either accept or reject the whole thing. It has been the almost universal plan of these men to preach the *gospel abroad*, and the doctrine of devils *at home*. When the fly had walked in, the spider was master of the situation. This practice of the false shepherds of Utah, has become so well known, that it is almost impossible to free the minds of the people from the impression that the Reorganized Church is contaminated in the same way. The apostle exhorts us to "avoid even the appearance of evil." We would be very far, perhaps as far as any one living, from shaping our course to meet the demands of an exacting world, but how can the hearts of the people—the honest hearted ones of the masses, be reached, until they are free from the fear that we may be following in their footsteps in relation to this hypocritical practice. Will opening the doors of our churches to them, help to do this?

Even the most strenuous advocate of "free speech" must admit that there is a limit to that, also. No Christian father, who had any sense of manhood in him, would allow the name of the God he worships to be blasphemed, in the hearing of his little ones, provided he was where he had any authority to prevent it. Jesus scourged even from the porches of the temple, those who polluted it. Have we on record another instance in which the Son of Man resorted to violence? It is

true the priests and doctors of law were within, but the cup of their iniquity was not yet full. God was patiently waiting for them to fill it, before he punished them even as he waited for the Ammorites in the days of Abraham.

In conclusion I want to speak for many, very many of our people, who feel that our churches should be used in the service of God and *only* in His service. Will you bear with us in this weakness—if weakness it be? We do not want that our little ones should go to the house of God, to be inducted into such things as we strive to shelter them from in our own homes. Just throwing out this thought, we close.

M. W.

## WONDERS OF ASTRONOMY.

BY ELDER F. R. TUBB, LONDON, ENG.

### CHAP. III.

#### THE NUMBER OF COMETS.

WE endeavored to demonstrate the fact in a previous portion of the present article, that comets are much more numerous than is popularly supposed; but that owing to their extreme distance from our earth only the very largest and brightest are visible to the naked eye. We then remarked that owing to the valuable assistance of that crowning masterpiece of constructive science, the reflector telescope—astronomers have counted no less than two hundred *different* comets revolving about the sun during the last two centuries; that number *having been* seen during that period. None of these except four, have, as yet had time to return to us; for many of them, it is known, must require seven or eight hundred years to complete their orbits round the sun, while some few will require two and three thousand years, and one in particular, though travelling at an extraordinary speed, has so vast an orbit as to require no less than eleven thousand years for the completion of one revolution round the sun. The four comets above alluded to which require less than one hundred years to complete each revolution, have been found severally to return at the periods assigned for their next visit to our system.

How many other comets there may be, or what is the total number of bodies which compose the *cometary*, as distinguished from the *planetary* system of our sun, we know not. Comets have been *observed* and calculated by astronomers only during the last two centuries; about two hundred different ones have during that time been seen, and more are continually discovered as instruments are perfected and observations multiplied.\* Nevertheless, hundreds may, during this period, have escaped observation, because of their great distance, and the faintness of their light; or because we can not observe the heavens in the day, and they traverse them so rapidly that long before the period of the year when that portion of the sky in

\* Scarcely a year passes in which one or two new comets are not discovered.

which they move becomes visible, they are gone.\*

The comet of Biela could only be found by Sir John Herschel, with a reflecting telescope of twenty feet in length, an instrument of enormous power in the collection of light. What shall we say, then, of the number and variety of the cometary bodies, which might have been discovered, had we instruments of greater power, were our observations more numerous, and carried back through a greater distance; or what shall we say of the possible number of cometary bodies which may be discovered during the next two centuries? It is quite within the bounds of possibility, that the number of the different comets, revolving continually round the sun, may amount to many thousands! When we consider the vast magnitude of the creations of God, and the immense fertility of His works, the number of solar comets is more likely to be thousands than hundreds.

#### THE POSITIONS OF THE ORBITS (OR PATHS) OF THE COMETS, AND THE DIRECTION OF THEIR MOTION.

Those which are known to us have their orbits lying in every conceivable direction in space, subject all, however, to the condition, that one of their foci is occupied by the sun. They have their planes inclined to one another, and to the plane of the earth's orbit at every possible angle up to ninety degrees, and the lengths of their orbits are directed towards any and every point in space; moreover, and this is a singular fact, they have the directions of their motions, some one way and some another. Thus, one comet revolves in its orbit eastward, and another westward. Moreover, by reason of the elongated forms of their orbits, and their various directions in space, these orbits are made to cross one another, and the orbits of the planets and comets are thus frequently brought into such positions, in respect to the planets, that the attractions of these greatly interfere with, and control the attraction of the sun upon the comets. Now, in all these points of view, the *cometary* is distinguished from the *planetary* system of the universe. The orbits of the planets are all of exceedingly small eccentricity; they differ little in form from one another, and none of them much from circles. Their planes are none of them inclined much to one another, or to the plane of the earth's orbits.† Their orbits never intersect one another, and their distances between are such, that the attraction of the rest upon any one must always be greatly less than the attraction of the sun upon it; moreover, all of them describe their orbits the same way, or in the same direction towards the east.

#### THE SYSTEM OF PLANETS IS STABLE; THE SYSTEM OF COMETS IS UNSTABLE.

These are terms which must be explained. All the bodies of our system, (and

\* It is related by Seneca, that, during a great solar eclipse, 60 years B. C., a large comet was seen near the sun.  
† The inclination of the orbit of Mercury to that of the earth is greater than that of any other of the seven great planets, and it does not much exceed seven degrees.

from recent observation it appears of every other), attract one another; each planet is attracted by every other planet as well as by the sun, and in reality moves more or less in consequence of, and in obedience to, each such attraction, deflecting more or less continually from the path which it would otherwise describe, according to the greater or less proximity of the disturbing body. And the aggregate result of these disturbing motions is, an orbit whose general character is that of an ellipse (or oval); but which is not in reality an ellipse; an orbit which, moreover, is continually changing, no two successive orbits of a planet round the sun being exactly the same. This continual alteration in the paths of the planets through space might go on with more or less of rapidity, and it might be such as in its nature would go on *infinitely*, so that we might be assured that our system should never again be what it now is. Nay, a state of things might easily be imagined, such as would produce a continual change of this kind, leading necessarily and ultimately to its utter destruction. Now, we know and are assured by the most certain reasoning, that the state of things which actually exist, is other than this:—that it is a state of things which renders it *impossible* that the forms of the planetary orbits should continue to change for ever; that, on the contrary, the existing state of things renders it absolutely certain and necessary, that (if nothing else interfere) eventually, after perhaps millions of years, each planet shall be again describing the very same path that it is now describing; and the whole order of planetary disturbance return from period to period, by almost imperceptible degrees, in an eternal cycle. This condition of the planetary system is that which is meant by its *stability*, as the opposite condition is implied by *instability*.

Now, the peculiar circumstances out of which the stability of the planetary system arises, are precisely those in which we have described it, as distinguished from the cometary system. They are the great excess of the sun's attraction upon any of the bodies which compose the system, as compared with that of any other body; the uniform direction of the revolutions of the planets in their respective orbits, towards the East; the small eccentricities of their orbits, and their small inclinations to one another. From these *provisions* in our solar system it arises, that it is *stable*, and if any of them were wanting, it would be *unstable*. Now, in the cometary system, not one of these obtains; it is therefore *unstable*, and in a state of continual and rapid change, and thence arises the great difficulty of calculating the motions of the comets.

#### THE TENUITY OF THE SUBSTANCE OF COMETS.

The *masses* of such comets as we have observed are all exceedingly small\* as

\* If Halley's comet had been the 20,000th part of the mass of Jupiter, Laplace has calculated that it would have produced an effect on the motions of that planet, which would have been in 1682 distinctly perceptible with our instruments, and in 1835 it would have been perceptible even had the mass of the comet been much less. If the comet of 1770 had been the 5,000th part of the mass of the earth, it would have perceptibly lengthened our year.



compared with those of the planets of our system; so that although they exercise no perceptible influence on the motions of the planets, however near they approach them, yet do the planets exercise a very sensible control over theirs.

A comet was discovered in 1770, and its orbit was calculated by Lexel to be described in five and a half years. At the expiration of that period, it was however looked for in vain, and it was called Lexel's *lost comet*. Years afterwards, it was shown by Laplace, that this comet, when returning, had passed so near to Jupiter, that the attraction of that planet upon it had become 200 times as great as the attraction of the sun; and the result was, that the form of its orbit had been so completely altered, that from five and a half years, it came to be an orbit described in thirty years! The attraction of Jupiter described upon this erratic comet actually brought it between that planet and his Satellites; and yet, so small was its mass\* and so wonderful its tendency, that it proceeded not the slightest alteration in the motions of any one of them. There is reason to believe that the comet discovered in 1843 by M. Faye, may be the lost comet of Lexel. If there be a *resisting medium* in the regions traversed by comets, the greatness of their *bulk* (or *dimensions*), and the tenuity of their substance, can not but subject them in a far greater degree than the planets, to the influence of such a medium. Its effect, paradoxical as this may seem, would be to diminish the time of each successive revolution. Now this continual diminution of the periodic time is actually taking place in respect to the comet of Encke, under circumstances which it appears impossible in any other way to explain.

#### THE DISTURBING ATTRACTION OF THE PLANETS.

Every comet when it enters our system, has its orbit more or less changed by the influence of the planets, and in some cases that influence is felt throughout the whole of the comet's course. Thus, the comet of 1835, never, throughout the whole of its course, extending three billions of miles from the sun, escaped the sensible attraction of Jupiter! Thus, then, it appears, that those changes which must in the orbits of the planets necessarily be for ever *gradual*, and almost imperceptible, are, as it regards the comets, not only perceptible, but remarkable; and moreover that whereas the changes of the planetary orbits must return in certain cyclical periods for ever, those of the cometary orbits never will; so that what the cometary system is at any given time, it can never (that is, it can not except by an infinite improbability) be again; but to what this perpetual series of changes tends, or in what it will terminate, no one has, probably, been bold enough to make the subject of his speculations.

Enough has been said to show that the

\* A distinction must be made by the reader between *mass* and *dimensions*; mass has reference only to the quantity of matter; and thus a body may have a very small mass, and yet very great dimension; this is the case with comets.

calculation of the motions of the comet is no easy matter. The attractions of five bodies, (all of which, except one, are continually moving) upon another, which is itself also perpetually in motion—these attractions, each of them varying (with each change of distance) their efforts in accelerating or retarding the attracted body, or in altering the path which it describes—effects to be considered and allowed for, during a period not of some few weeks or months, but through seventy-six long years; this is a task, about which are accumulated difficulties of no common order. It is a work of infinite complication, learning, ingenuity, and labor; nevertheless, it was undertaken and accomplished in respect of the comet of 1835; the entire known history of which wonderful object I am now about to place before the *Herald* in detail as befits so magnificent and tremendous a subject.

To be continued.

#### CHARITY.

A WORLD'S redemption is pending upon the principle of charity. An inherent attribute of Deity, and a gracious boon to those who court its possession, it is one of God's choicest gifts to man. By its presence the soul is filled with tenderness inexpressible. The impulses of the heart are made pure and strong. The divinity of the soul is awakened, and every fiber of the being thrills with holy emotion. It lends a golden tinge to every experience in life, and the hope of heaven is made a grand reality. It clothes the sun's rays with a brighter luster, and it beautifies the works of nature in all their varied form.

The paradise of God, with its joys and blessings, is brought near by this messenger of love; and God and Christ seem more nearly related to our spirit by reason of its divine ministrations. Oh charity! We crave thy presence; we invite thee to fill the vacuum of our aching hearts. Thou art as oil poured upon the tender wound. By thy magic touch our troubled spirits are healed. Pity dwelleth in thy bosom, and thy sympathy falleth as the crystal tears from a summer cloud. Thou hearest the widow's moan, and the orphan's plaintive cry. Upon the battle field thou carriest the memory of a sainted mother to her dying boy. Thy virtues are only known to the pure in heart; and are appreciated only by those of a contrite spirit.

Forbearance is born of charity, and deeds of beneficence flow from this ceaseless fountain as waters from the mountain-side.

Charity palliates no evil, yet is not hasty to condemn; patiently hoping for the best, it looks upon the brighter side.

Justice and charity are not opposed. As brother and sister in the divine economy, justice does the sterner work, deals only with facts and figures, while charity lovingly draws near to, whispers words of hope and cheer, disclosing the summer sunlight of a better day. Her work is conservative; she sees merit where others find fault; preserves and builds up where many would tear down and destroy; is not

selfish, nor partial. By an apostle we are admonished to follow after charity and desire spiritual gifts." Happy, delightful people are they who cultivate the virtue of charity within their own hearts.

GEO. S. HYDE.

#### HAS REVELATION CEASED?

AS WE were reading the other day in a Confession of Faith of one of the so called orthodox churches we came across the following: "Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his church; (Heb. 1: 1. "God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets")—and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased. (Heb. 1: 1). "God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

The first thing we notice in the above quotation is this, that God, to guard against Satan and the corruption of the flesh, committed the same will wholly unto writing. This appears to me to be a very foolish idea; for if God had anything to do with putting together the books in the Bible, he would have done the work more perfectly and not allowed so many mistakes to have been made when it was compiled and called the Bible. We believe the Lord inspired these holy men of old to write, but we do not believe that for the propagating of truth he caused uninspired men to collect these books and form the Bible and say that this was the end of revelation. And the reason we give for this objection is, that we turn to the Bible and there find about twenty books mentioned that can not be found. For instance, "the Book of the Wars of the Lord," Num. 21: 14; "Book of Jasher," 2 Sam. 1: 18; "Book of Nathan the Prophet," "Visions of Iddo the Seer," 2 Chron. 9: 29. We turn to Jude and in the 14th verse we find the prophecies of Enoch mentioned which can not be found within the Bible; and we also find in Jude another very important book missing, on the common salvation, [which means salvation for all], which Jude said was needful for him to write; and if it was needful for him to write it, it is needful for us to have for our guidance. Now, if there is to be no more revelation, how are we to be guided into all truth, when so much of the Bible is gone? It seems to me if God caused his words to be committed wholly to writing, so as to guard against the corruption of Satan and for the better spreading of his truth that he made a sad failure of protecting it from Satan. We turn to the Union Bible Dic-

tionary and of the Scripture it says that, the first edition of the Bible in any print or language was the Mazarin Bible, published about 1455. But we can not find in any ancient history that God directed it to be done. The common version of the Bible—"King James' Translation"—was certainly not done by the voice of God, for King James appointed certain learned men to translate it and he indorsed their work after it was finished. So it certainly was not the work of God. We believe the Bible is the word of God, so far as it is translated correctly; but do not think as our so-called orthodox friends do, that every word in it is inspired. We believe in present revelation and that God has shown his church that the Bible has been tampered with by wicked men. Our orthodox friends in their "Confession of Faith" say they do not believe in present revelation; so they are left in darkness about the inspiration of the Bible. By reading their article of faith we see that they believe God revealed his will unto his people until Christ came, and then ceased, and never has revealed himself since, and cite us to Hebrew 1: 1, for proof. This view is certainly contrary to the Bible, for we read in Amos 3: 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The quotation from Hebrew 1: 1, does not prove that revelation has ceased; for when Christ came he was the great prophet of all, and while he remained on earth there was no need of other prophets, for he was the Holy One and had direct communication with the Father. But just before his death he spake unto his disciples thus, in John 16: 13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come." This clearly shows that continued revelation was promised by Christ to his people. If the quotation taken from Hebrews 1: 1, means God has ceased revealing his will unto his people, then we are afraid our orthodox friends will find themselves in a sad dilemma, for we read in John 14: 17-26; that the Spirit would unfold new truths, and therefore it must be the Spirit of revelation. We now turn to Acts 2: 38, 39 and find that after Christ's death Peter promised the Holy Ghost to the believer; and by turning to John 14: 17, 26 we find that the Holy Ghost, or Spirit, was to show them things to come, which proves that God would still reveal his will to his people. Again we find in Matthew 16: 18, that Jesus said to Peter—"Whom do men say that I the Son of Man am?" Peter said that they had various opinions about him; and Jesus said unto his disciples, "Whom do ye say I am?" And Peter replied that he was the Son of God. Then Christ said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16: 18. How did Peter gain this knowledge of Christ, if it was not through human

agency? It was revealed to him by a higher power. Peter received this knowledge of the character of Christ by divine revelation. Here we again see that upon revelation Christ would build his church, and that God would lead his church by revelation. If revelation has ceased how shall we know Christ, for we read in the Holy Book "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." If we do away with continued revelation, there is no possible way for us to know whether Christ is the Son. If there are to be no more prophets after Christ came upon the earth, how will our orthodox friends reconcile their views with those of the Bible? We read in Acts 8: 28: "Then the Spirit said unto Phillip, Go near and join thyself to this chariot." This proves that revelation continued after Christ's death. And again, we read in Acts, chapter ten, of Cornelius receiving a vision from the Lord telling him what he must do to be saved. In Acts, chapter eleven it reads—"And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar." Paul was directed by revelation in what he should do after the Lord had made him blind. In Rev. 4: 1, we read the following, "Come up hither, and I will shew thee things which must be hereafter." It was in A. D. 96 that John received this vision of things that was to transpire hereafter. We read in Revelations, chapter eleven, that two prophets were to come in the last days and they were to do wonderful things. All this proves beyond a doubt that there were prophets after Christ's time, that the Bible is not enough for our guidance, and that revelation is still to continue, notwithstanding the above "Confession of Faith."

MRS. DANIEL JONES.

#### HUMILITY AND AUTHORITY.

SOMEBODY wrote long ago a few lines like the following:

'He that is down need fear no fall;  
He that is low, no pride.  
He that is humble ever shall have  
God to be his guide.'

It must have seemed a strange paradox to our Lord's followers when he told them that in his kingdom whoever wished to be great, must offer service; and the chiefest must become servant of all; and that we must all humble ourselves if we want to reign with Christ a thousand years and take part in the first resurrection. It looks, and it is, a great error that, after eighteen hundred years some people are so slow in grasping what is the truth, viz—that the highway of authority runs through the vale of humility and service. He is first of all who is first in sacrifice, in duty, and in love. Authority is not to be thrust into one's own hands like a sceptre. No one is to be the chiefest by claiming only; but by winning. Might is no longer to make right; but right and truth are to make might. Homage paid to authority is not

to be so much something to be shown, or to be spoken, but something to be felt. Supremacy does not come from birth, wealth, position and education alone: but from the use, and the powers made by use of the talents God has given to us. Rulers are to be made out of servants, and those shall be exalted highly who have achieved the greatest usefulness. I am glad that the Latter Day Saints know this, both socially politically, and religiously. Does he not truly rule whom men look up to for counsel? to whom men look up for direction, and love to obey? True worth is true dignity, and such a man's character is a power for good in any community. Whatever name may be attached to us, there is one consolation, we are the genuine leaders when society can not do without us. Is not this the real mastery? Call it what you will, after all, it is something that must be acquired; hence it must be noblest, grandest, and the most powerful of all, because it came from heaven. Even Christ our elder brother came not to be ministered to alone, but to minister, and was made perfect through suffering. Joseph had to stoop to an Egyptian dungeon before he could have power and authority at the right hand of Pharaoh. Moses, Joshua, and David rose from obscurity to fame by virtue of character which was pure, zeal which was holy, and ardent service. Just compare the lowly fishermen of Galilee with the Sadducean and Pharisaic priests, and rabbis. Contrast the Wesleys, Luther, Knox, and Calvin with Voltaire, Paine, Barker and Hume. Give us a John the Baptist before an Herod or an Herodias. Give us a Saint Paul before a policy seeking Pilate, a Saint Peter before a treacherous S. Wallum. Dr Cotton Mather in company with Dr. Franklin was at one time walking out of a house through a narrow passage which was crossed by a beam overhead. "We were still in conversation," says Dr. Franklin, "when he hastily said, 'Stop! stop!' I did not thoroughly understand him until I felt my head hit against the beam. Dr. Cotton Mather was a man who never missed an opportunity of giving instruction when it presented itself. 'You are a young man' says he, 'and have the world before you; learn to stoop as you go through it, and you will miss many a hard thump.' This was timely advice and many times I have thought about it when I have seen pride mortified, and misfortunes brought by people trying to carry their heads too high." We all know there are different degrees or grades of labor to a building and in a workshop, and it is an almost invariable rule that the master-hands rise higher and higher in points of kinds of labor performed, and of the compensation received, while those who fall short are as sure to be found at the bottom of the ladder, fitly surrounded by their tardiness and badly done work. Nothing but perseverance, energy, and faithfulness will tell who are the industrial workers in the Lord's vineyard. The bees that make the most honey are not drones; neither do they meddle with their neighbors while they fly from flower to flower; they seek to be wise, and to lay up in store

for a future day. To-day the most noble and the grandest leaders in Zion are those who, in the truest sense of the term, have been servants of all, ministering to the wants of others through thick and thin, in all kinds of weather, on sea and on land, at home and abroad. This Christ-like leadership will be richly crowned. In God's kingdom and vineyard only workers are wanted—not drones. And those who will be the greatest, must be the servant of all. "Faith without works is dead," and he that overcometh shall sit down with Christ on his throne. According to our works will our reward be.

O, let us walk in the pathway our blessed Lord and Master has shown us and made glorious by the foot-prints of his own footsteps. Let him who chooses to be the first be like the apostle, "More abundant in labor and sacrifices." Dwight L. Moody once said "Nobody can hurt Moody but Moody himself." Remember, that it is not in the power of one man to make or spoil America; but the Americans themselves. It is not in the power of one Saint to make or spoil a meeting; but the Saints themselves. "What a poor meeting we have had," exclaimed a sister in my hearing. "Please get up and speak a word for Jesus next Sabbath," I said. She did so, and confessed the meeting was a most excellent one. Nothing makes manual labor so sweet, and menial service more profitable than one's own work and working for the good of others. If you wish to be happy, you must make others happy also.

"Go preach my gospel, said the Lord,  
Bid the whole world my grace receive:  
He shall be saved who trusts my word!  
He shall be damned who won't believe.  
I'll make your great commission known:  
And ye shall prove my gospel true  
By all the works that I have done:  
By all the wonders ye shall do."

WM. STREET.

## Selections.

### THE GOSPEL.—No. VI.

KIRTLAND, O., March, 1835.

INASMUCH then as the gospel was preached to Abraham, would it be thought hazardous much to say that baptism was preached to him for the remission of sin? Or could the gospel be preached to Abraham and this not be preached? Perhaps some might say it was told to Abraham that in his seed all the families of the earth should be blessed, and that was all. Could it be said that the gospel was preached to Abraham, and yet it was not preached to him, or that was Abraham left to guess the rest and find out what was meant by being "in his seed." But let us go back and look a little at this subject. Paul as before quoted has told us that it was a fixed principle in the economy of God, and that before the foundation of the world, that men were to be saved by being *in* Christ. And he also tells us that Christ was Abraham's seed. Is this testimony correct? If it is, ever since man was in existence there has been but one way of being saved; for God, according to the apostle's statement, had

fixed it by an irrevocable decree, and that before the world was, that men should be saved in this way and *none other*. The question now arises, Was this scheme of things kept hid from the early ages of the world, so that they did not understand it, and yet were saved by it? If so, there never was any need of understanding it from that day to this; for if they could be saved by it without understanding it, so could we, and so could all others, and Paul's assertions to the Ephesians would be worse than vain. "That by grace are ye saved *through faith*," for when there was no understanding there could be no faith. And there is nothing more certain than this, that if the ancients were not made acquainted with the scheme of life, they must have been saved without it, or else they were destroyed for want of knowing it. The latter can not be admitted, and it is very hard to admit the former, that is, that any people were ever saved without understanding *how* it was done that they were saved, or that any persons could be washed from all sin by the Lamb, and yet know nothing of Jesus the Lamb of God; and be taken into heaven by a scheme of things of which they had no knowledge? We are told that "without faith it is impossible to please God," and where could faith be in all this matter? Had the ancients the happy faculty of believing on Him of whom they had not heard, and of hearing, without a preacher? Mark, reader, that Paul has fixed this matter forever; that it is *in* Christ Jesus that men were to be saved, since the foundation of the world, and in no other way; so that the ancients must either have known that they were in Christ, (we mean those among them who were saved), or else they did not. If they did not they were saved in ignorance; and the old maxim with them holds good that, ignorance is the mother of devotion. But on this point there can be no difference of opinion among the candid; for to admit that any portion of the human family were saved at any time, or in any period of the world, without knowing how they were saved, or by what means they were made partakers of the grace of life, is to suppose an improbability. That is, it is to suppose that they were saved, and were not saved at the same time; for the revelation of the plan of salvation was essential to the salvation of any of the human family. It mattered not how good the scheme of it was which was devised in eternity, nor how well suited to the situation of man; nor how well calculated to save men; nor yet, how competent it was to save, still it would never have saved one individual since the world began, unless it had been revealed to him. Let it have remained secreted in the bosom of eternity, without its being made known to man, and the world would have been nothing the better of it, but would all have gone to destruction together.

Another thing which would appear very strange is, that there should be an Abel, an Enoch, and others, who had great power with God, who got many revelations from God, and had great faith so as to obtain testimony that they were accept-

ed of him, and that they pleased him, and yet with all that they knew, they did not know nor understand the scheme of things by which they had this power with God, and through which they obtained it. Enoch prophesied of the coming of the Lord with ten thousand of his saints to judge the world, (Jude 14), which judgment came by reason of the atonement of the anointed Savior; and it would be very strange indeed if Enoch should not have known anything of the sacrifice of the Savior, and yet knew of his coming to judge the world, because they rejected the salvation which was offered to them by reason of that atonement, and not only knew of the sacrifice of the Savior, but of the *way* by which the world of mankind was made partakers of the benefits of that atonement; that is, by being put into Christ Jesus, and that work of putting in, by baptism, in water, according to what Paul has said: "That as many of you as have been baptized into Christ, have put on Christ;" and I may add, that none others but those who were *baptized* into Christ did put him on, or could put him on; for there was no other way of putting on Christ.

Who can doubt but what that man who had faith sufficient to get revelations, and to obtain knowledge of the great day of judgment when the Lord should come with ten thousand of his Saints, who walked with him three hundred years, and had faith sufficient to be translated, who can doubt I say, that this man was acquainted with the whole scheme of life and salvation, or the gospel? No person can doubt it but one who is incapable of judging any matters.

The Scriptures are pointed on this subject, and so clear that a caviler has no room left, only to show his unfairness and want of candor. Paul says, (2 Timothy 1: 9, 10), "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the offering of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." If this statement be correct, life and immortality came to light by the gospel, the same as to say that unless the gospel had come, life and immortality would not have come to light. Let us ask, when did life and immortality come to light? Before answering this question, let me ask, what is meant by life and immortality? I answer, The knowledge of a future existence, or an existence after the present state, in a state of superior glory; and this is the knowledge which came to light by the gospel. When did it come to light? Enoch had knowledge of life and immortality, or else he would not have had faith to have been translated; for could he have faith about a thing of which he never heard? And Paul says that this knowledge came to light by the gospel. If so, Enoch had knowledge of the gospel, and if he had knowledge of the gospel, he knew that men must be *in* Christ Jesus, or else they could not be blessed, and he must have known that men were put in Christ

by baptism, or else there was another gospel, for this was the one which Paul preached, and which he said was before the foundation of the world, and by which we had grace in Christ before the world was, and that it was through this gospel that life and immortality came to light. And Enoch must have been put into Christ according to the law of this gospel, or else he would not have walked with God three hundred years; for no man can walk with God unless he has obeyed the gospel. And Enoch must have been baptized for the remission of sins, and have received the gift of the Holy Spirit by the laying on of hands of some one who had authority from God so to do, or else he would not have known of life and immortality.

This matter will appear exceedingly plain, if we attend a little to the promises made to those who believe and obey the gospel, for they were to those who were baptized for the remission of sins, that they should receive the gift of the Holy Spirit, and through this gift they should see visions, dream dreams and prophesy. Acts 2d chapter. Let us look at Enoch then, and see what great knowledge he had of things of God, and ask him, How did you come to have this knowledge? The answer: By seeing visions. And how did you obtain power with God to see visions? The answer would be, I obeyed the gospel, received the Holy Spirit, and thereby saw visions, and through this means I obtained all my knowledge.

(To be continued).

## A BURIED CITY.

A MAMMOTH CITY BUILT AND WRECKED BEFORE THE TIME OF THE AZTECS.

ABOUT thirty miles from the city of Mexico, and to the south-west, lies one of the most interesting places in the world to antiquarians, historians, and curiosity seekers. It is the site of a buried city, twenty miles square, whose foundations were laid so long in the past that neither records nor traditions remain of the builders. We know only that it is of pre-Toltec origin, and that the Toltecs disappeared from the valley of Mexico before the coming of the Aztecs.

On a small portion of the site of the once mammoth city is a small native village bearing the same name as that applied to the ancient city—San Juan Teotihuacan. The tourist can spend many days prowling about the pyramids of the ruined city, poking over the twenty mile area, with sticks and umbrellas, and reaping a reward in great numbers of obsidian arrow-heads, broken idols, fragments of pottery, and the terra cotta heads for which the place was famous. The two

### PRINCIPAL PYRAMIDS

are called the House of the Sun and the House of the Moon. The former is nearly 200 feet high, with a base of 700 feet. Its platform is now only about 75 feet square, and the middle point of it is marked by a

modern cylindrical monument of stone. The Pyramid of the Moon, about 100 yards distant, has a height of 137 feet, and base measurement of 426 by 511 feet. Each was once crowned by a temple containing stone idols wearing golden breast plates; and we are told that outside the edifice on the summit of the House of the Sun was a colossal figure of its presiding deity, the sun, covered *cap-a-pie* with burnished gold, which glowed so brightly in the sunlight as to guide worshipers on their way to the valley to visit this ancient Mecca.

Both pyramids are composed of rocks, whinstones, cement and pottery, and so softened are their outlines by the flight of centuries that to-day they hardly appear more sharply defined than an ordinary steep-sided hill. Chapparal and cactus bushes, clambering all over them, contribute to hide their pyramidal outline, and time has entirely removed the facing of dressed stone that once, doubtless, encased them. Three terraces may still be distinctly traced around the pyramid of the sun and two around that of the moon. One can ascend to the summit of either, if good at scrambling, by a winding pathway starting from the southern base.

### A RELIC OF THE PAST.

Neither pyramid now contains any vestige of statue or temple, but a little to the left of the greater mound may be found an immense idol, supposed to have formerly graced the summit. The statue is of solid stone, about ten feet high and seven or eight feet through the head. Its face is not that of a monster, like Huitzilopochtli or Teoquomiqui, the bloodthirsty gods of the Aztecs, but differs as much from them in its benign expression as the pastoral people who worshipped it differed from their fierce successors. The eyes are as large as a barrel head, nose flat, ears like two enormous platters and ludicrously flanged, mouth in the exact shape of a watermelon, and half open, as if his majesty meant to whistle, while in the breast a square orifice is cut, into which a man might put his head. The whole is carved from a single block of trachite, and no living savant is wise enough to tell how the early Mexicans managed to make it from the solid rock without iron tools, or to convey it to the top of the pyramid when they had no beasts of burden.

The Pyramid of the Moon was doubtless a place of sacrifice, and its interior a sepulchre for priests or kings. Charney found a wonderful idol inside of it. About two hundred yards away lies a great carved block called the "sacrificial stone," which is said to have been overthrown from *Mexilli* by order of the Spanish Bishop Zumarraga, whose vandal hands destroyed more treasures of antiquity than his bigoted head was worth. In the western face of the smaller pyramid is an opening, supposed by many to lead to hitherto unexplored treasure vaults, deep down in the interior of the vast structure. The eminent author, Fred Ober, crept into this narrow passage on his hands and knees, about twenty-four feet down an incline, and had the satisfaction of reaching only a *pozo*, or well,

twenty feet deep. Further than this no one has yet penetrated. There are many smaller mounds and pyramidal elevations surrounding the larger ones and lining a broad road-way called the Path of the Dead.

### AN INDIAN TRADITION.

From the summit of either pyramid a most superb view is obtainable of many neighboring villages, the white towers of the city of Mexico shining in the distance, and the environing mountains which upon all sides shut in this cup-like Vale of Anahuac, what better place can be found for listening to a tradition of the ancient inhabitants? An Indian historian, whose data were principally compiled from picture writings on the woven fibres of the maguey, states what happened here toward the destruction of the Toltec empire. He says the gods were very angry with the people, and to avert this wrath the Toltecs called a meeting of all their wise men, priests and nobles, at the Holy City, Teotihuacan, where from ancient times the gods had been wont to listen to the prayers of men. In the midst of their feasts and their sacrifices an enormous demon, with bony arms and long fingers, appeared dancing in the court where the people were assembled. Whirling through the crowd in every direction, he seized upon the Toltecs that came in his way and dashed them at his feet. A second time he appeared, and again the people perished by thousands in his clutches. At his third appearance the demon assumed the form of a white and beautiful child, sitting on a rock and gazing at the city from a neighboring hill top. As the people rushed in crowds to examine the strange apparition, it was discovered that the beautiful white head was a mass of corruption, the stench from which smote with death all who approached. Finally the dancing demon appeared again, and informed the terror stricken Toltecs that their fate was sealed as a nation, and that the remnant could escape destruction only by flight.

### "FAMILY GOVERNMENT."

IF the trees grew, so did baby, and she developed some traits unknown to the vegetable kingdom, unless, indeed, they sprung from that tempting apple our poor grandam tasted in the lost paradise. It seemed to Sally a dreadful thing to punish her treasure for anything; the idea of tears in those lovely eyes and quivering sobs from those red lips was unendurable. Mademoiselle had her own way, and bid fair to become a nuisance in the house. Tom came home one day and found her screaming and kicking on the floor, and Sally standing by her with a woeful face.

"What's the matter here?" he inquired.

"Oh, Tom! she saw the new carving knife in the drawer, and it is so bright she wanted it to play with, and I can't let her have it, can I?"

Tom's face darkened; he had long had his own thoughts about baby's mismanagement, but he hated to hurt Sally so much that he kept putting off what he felt to be a thankless but disagreeable duty. But he had been well brought up himself, and



looked back on the rigid discipline of his childhood as the source of all the strength and uprightness of his character. And now things have come to an open issue: his child must be governed, however Sally objected; it was his duty. He picked the child up from the floor, screaming and kicking more vigorously still.

"Margy!" he said sternly; "stop! don't cry any more!"

It was useless; Margy had never minded her mother in the two conscious years of her life, and her father had never before seen her in such a rage. She did not stop at all, but roared the louder. Her father looked her in the eye—"Margy!" he said, "stop, or papa will slap you."

"Oh, Tom! Tom!" cried Sally, "don't whip her; oh, don't; she'll be good pretty soon; she's never been slapped."

"So I see," said Tom. "Sally, this child is spoiled; it is my duty to her and to God to bring her up as the child of Christian parents should be reared. Will you go into the other room, my dear, if this is going to hurt you?"

There was an authority in Tom's voice Sally had never heard before, and it frightened as well as angered her. She had thought of her marriage vows of honor and obedience as mere vague forms. Never before had her will and Tom's come into direct conflict. She was ready to defy him; her face blazed, but Tom's look was not to be withstood; he was master and she must yield. With rebellion in her heart, quite as vehement if not as outspoken as Margy's, she went out of the room and out of the house, and sat down on the shed steps with her hands over her ears. Tom picked up the screaming child, turned her over on his knee, and, after the good old fashion, proceeded to "reverse the magnetic currents," as modern aesthetes call that form of castigation.

Margy was more astonished than hurt; the surprise and the sting recalled her to herself; she stopped crying, and when Sally came back the child's arms were around her father's neck, the tears stood in Tom's eyes, and the baby voice cried, "Me dood baby, mamma!"

After tea was over and the little girl asleep, Tom said, "You were angry with me to-day, Sally, and you haven't got over it quite yet."

Tears welled up into Sally's eyes and choked her voice; she could not answer.

"Let's have it out, dear," said Tom, tenderly; "we shall both feel better than to have a silent sulking. Do you want Margy to grow up such a girl as Della Mix?"

"Oh, Tom! but I don't see how you could slap her."

"What would you have me do, Sally?"

"Oh, nothing, she's such a baby! I'd let her alone until she is old enough to understand that she ought to mind.—Why, she's only three; wait till she's ten"

"And by that time habits of disobedience and giving way to temper will be fixed upon her, Sally, and the struggle made dreadful for both of us."

"But it seems so cruel to punish a poor, helpless little child who can't resist you,

but whom you can beat just as much as you like without fear of retaliation."

"Sally, your plea holds good against God's dealings with us. He can do with us as He will; is it right, therefore, to arraign His providences when they hurt us?"

"But that isn't the same thing; He is God."

"He is our Father; He tells us that He scourgeth every one whom He receiveth, Sally. He makes laws, and if we refuse to obey them we are hurt either in mind or body by so doing. Do you think we are better than our Maker?"

Sally had never looked at the matter from this point of view before; almost adoring her baby, she had only thought to make the child well and happy. That its government was involved in her duty as a Christian woman had not entered her mind, but she was an honest servant of her Master, and meant to do His will just as far as she knew how. "I guess you are right, Tom," she said, with a wistful look that went to Tom's heart; "but oh!" she went on, "I do wish you would do all the governing."

"How can I, Sally? You are with her all day, the occasions for discipline are almost all in your hands. You do not hesitate to give her only wholesome food for her body; can't you do so much for her character?"

"Well, she never sees anything to eat that isn't good for her; but how can I keep away or hide from her everything she fancies? I must have knives, and scissors, and pins, and needles to use."

"It would make a flabby sort of moral training to take every hurtful thing out of her way. Try the Bible, Sally; it has more of what the people call common sense in it than any earthly book, and some help for every emergency. Remember what Christ said—'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.' Don't try to make her world into heaven, but teach her to resist temptation, to obey the powers that be, to have self-control and self-respect. You want people to love her, don't you?"

"Why, they can't help it."

Tom smiled. "They can't help disliking her, Sally, if she grows up ungoverned. Nothing is so utterly disagreeable as an untrained child; think of Della Mix!"

Sally did, with inward horror; she could not quite believe that her own Margy would ever be like that dreadful girl, yet she began to fear such a result might follow. "But I'm afraid Margy won't love me if I slap her, Tom."

"Didn't you see her arms around my neck after I had punished her? She put them there of her own accord. If you punish her calmly and make her feel that you hate to do it, but must, she will end by being sorry for you instead of angry. I shall never forget what my little cousin said once to her aunt: 'Nan, I finks you dovern me better'n anybody.'"

"Why, dear?" asked the aunt.

"'Cause you'se so d'edful, d'edful gentle with me, an' you feels so bad 'bout punishin' me, that I finks in my own mind

—though I doesn't by any means tell you so—that I nebber, nebber s'all do so adain; but when Patty comes 'long, and says "you bad, awful naughty dirl," an, slaps an' shakes me, I dit just as mad, an' I finks I'll do it adain, soon as I possibly tan."

"There's the whole history of government in the mind of the governed, Sally, and it is pretty much so."

#### A PICTURE IN THE STUDY OF SOCIALISM.

How far is the Social Ideal from being realized to-day? Perhaps you have allowed your eyes to be blinded by your success until you have ceased to realize what the facts of life are to-day in this boasted nineteenth century civilization. Perhaps you have not roused yourself to ask whether indeed things were ever different from what they now are or ever can become again—settling down in the natural feeling that whatever is right.

If so let me remind you in a few words of what our nineteenth century presents to a candid study. In every sentence of the paragraph to follow I speak upon the authority of leading political economists and of governmental reports.

In England we find that two-thirds of the population toil that the other third may be exempted from toil; that about seven thousand persons hold four-fifths of the soil of Great Britain; that ten or twelve persons own one-half the land of Scotland; that seven millions five hundred thousand acres of land are left waste in a crowded country; that a million of human beings are pauperized, or one in every twenty-one of the population; that eight thousand five hundred persons have an income averaging twenty-five thousand dollars, twenty-two millions an income averaging four hundred and fifty-five dollars, and about four millions five hundred thousand an income averaging one hundred and fifty dollars per annum. Of the greater part of Europe to-day the United States consular reports show a uniform state of things. "The wages paid (in Germany) hardly cover the necessities of existence. \* \* \* "The workman's life is at best a struggle for existence. \* \* \* The large majority of the workingmen (in France) barely earn sufficient for the necessities of life," and so on through the dismal pages that report the condition of labor in nearly every country in Europe.

Our own country is beginning to feel itself crowded with only fifty millions where two hundred millions might be supported; to find twenty per cent. of its people owning eighty per cent. of its wealth; to realize that there are few industries in which a workingman could support his family without additional earnings from wife or children; to be told that more than two millions of persons employed in our factories earned an average wage per annum of about three hundred dollars; to learn that it must no longer cherish the expectation of keeping the working classes above the level of their brothers in Europe; to enter upon its vocabulary a novel and abhorrent word, the "proletariat," and to catalogue as the latest product of American industry "the tramp," from Heber Newton's social ideal of Protestantism.

#### FARM FOR SALE.

51 ACRES, quite well improved, and near Lamoni. Cost \$2,400; will take \$2,150 cash, or the most of it cash. I desire to move away.  
Feb 21 E. H. GURLEY, Lamoni, Iowa.

## EAT FRUIT.

Fruit-eating must obtain more than it does, not as a luxury, but as a hygienic measure. Our lives are becoming impaired, and meat-eating is a luxury which is incompatible with many generations without deterioration of the viscera.

Fruit should be kept where the children can help themselves to it. A barrel of apples will often save a fit of sickness. Three or four eaten every day will do them ever so much good. Never scrimp your children's supply of fruit if you can help it.

## Conference Minutes.

## SOUTHERN NEBRASKA.

This district conference convened in the Saints' Chapel, Nebraska City, Neb., January 18th and 19th, 1886. President L. Anthony in the chair; J. B. Gouldsmith secretary. The preaching was done by J. Caffall, R. J. Anthony and R. M. Elvin. Saints' meeting on Sabbath afternoon. Met on Monday for business. Elders L. Anthony, R. J. Anthony, R. C. and R. M. Elvin, J. W. Waldsmith, C. H. Porter, John M. Terry, J. Thompson, J. Armstrong, P. C. Peterson, G. Kemp and J. Goode; Priests R. White, B. W. Dempster and J. Everett, Sen.; and Teacher Jas. E. Malcom, reported Blue River Branch reports 104 members; 4 baptized and one received by letter. Palmyra 34. Nebraska City 140; 1 received by letter. Moroni, Plattsmouth and Platte River, no reports. Bishop's Agent, J. W. Waldsmith, received in free-will offerings and tithing \$195.79; paid out \$259.40. With the consent of Bro. Caffall, R. J. Anthony was requested to labor in the district until General Conference. Missions were granted to brethren J. M. Terry and C. Porter. Robert White, L. Anthony, R. M. Elvin, J. W. Waldsmith and J. B. Gouldsmith, were chosen as delegates to the next General Conference. The district president was requested to meet with the Palmyra Branch, and assist them in the better organization of their branch. Bro. Caffall was requested to visit the Moroni and Plattsmouth branches during the coming quarter, if practicable. The present district officers were sustained. Adjourned to meet at the Palmyra Branch, 25th April next, at eleven o'clock.

## KEWANEE.

This district conference convened at Kewanee, Illinois, December 19th, 1885. J. W. Terry, president; J. L. Terry, clerk. Branch Reports.—Buffalo Prairie 60; 6 removed by letter. Kewanee 71; 1 baptized. Millersburg 46; 3 received by certificate of baptism. Bishop's Agent reports \$24.68 on hand. The district secretary reports that he has sent letters of removal to all the members of Peoria Branch (it being disorganized) except Henry Puterbaugh, his whereabouts not being known. Elders J. Chisnall, J. D. Jones, D. S. Holmes, J. W. Terry, R. Holt, T. Whitehouse, T. France, S. Garland, R. J. Benjamin and J. L. Terry, reported in person, and Elder M. T. Short reported by letter. The committee that was appointed to investigate the case of Reuben Riggs was continued and ordered to report at the next conference. Preaching by D. S. Holmes in the evening, and next forenoon and evening. Sacrament meeting in the afternoon. Adjourned to Kewanee, the second Friday, Saturday and Sunday in March, 1886.

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

## Miscellaneous.

## KEWANEE DISTRICT.

To the Saints of the Kewanee district, greeting: Our last district Conference, held at Kewanee, December 19th and 20th, was a very pleasant and peaceful one, yet in point of attendance from the branches it was deemed a failure. In view of this fact the Conference, when it adjourned, did so to re-assemble at Kewanee on the second Friday, Saturday, and Sunday in March, with a distinct understanding of all present, that an effort should be made to secure as large a delegation at that Conference as possible, making it partake of the nature of a Reunion of all the old members of the district.

To further this object, the Kewanee branch has instructed the undersigned to give through the *Herald*, a general invitation to the Saints of the district to come then; and extend a special invitation to those brethren and sisters now outside the district who used to form a part of, and meet with us in days of yore. To one and all we say, Come to our Conference, and let it be as intended, a Reunion of all the old members of the district, together with as many others as can make it convenient to attend.

Elders east of Kewanee, intending to go to the General Conference, who can make their appointments so as to meet with us they will confer a favor by doing so.

Through the combined efforts of district and branch officers, it is confidently expected that the preaching of the word and other services during Conference will be of special interest; and visitors may rest assured, that the Kewanee Saints will give their visitors such welcome as gospel bonds inspires. Correspondence with all interested in this effort is earnestly solicited, and may be addressed to either of the undersigned.

In behalf of the branch we subscribe ourselves your brethren in the covenant,

ROBERT HOLT.  
JOHN CHISNALL.

KEWANEE, Ills, Jan. 23d.

## ELDERS' QUORUMS.

To the Elders of the Fourth Quorum: All wishing to be reported at the April Conference will report to the president, J. D. Flanders, at Stewartsville, Mo.; or to the clerk, S. Crum, Independence, Mo. We hope to hear from every one. The clerk desires to have every one's address. Let us hear from all not later than the 20th of February, 1886. Any wishing Quorum Licences can obtain them by corresponding with the president or clerk.

Brethren of the Fifth Quorum of Elders are hereby apprized that on or before March first, we desire you to make out your report of work done since last year's report. Tell us how often you have preached, how many you have baptized, confirmed, &c. Those who preside as presidents of branches or districts, please mention it. If any of you are ready to take the field, mention under what circumstances, that the Quorum may report it to the conference. Send your address with report, as we wish to publish a "Circular

Letter" with all your addresses on them. Don't forget the fifteen cent yearly due, for incidental expenses; enclose two cent stamps with your report to that amount, and more if you choose. We want a report from every one, even though very little may have been done; tell us of it, and do more next time. We also want about twelve or more good men to fill our number. If any of you know of such have them send items of ordination. A recommend from branch or district president, or missionary in charge. Send reports to R. Etzenhouser, box 58, Rhodes, Iowa; or to J. A. Robinson, box 289, Fort Madison, Iowa.

## CONFERENCE NOTICES.

The Nevada District Conference will be held in the school-house near Elder A. B. Johns', in Jacks' Valley, beginning at eleven A. M., March 14th, 1886. A full attendance of the officers of the district is requested; and if they can not attend, I wish to have them report in full by letter. Presidents of branches are requested to report in due season. Address D. I. Jones, President district, Sheridan, Nevada.

The time of the convening of the Northern Illinois District is hereby changed to February 13th and 14th, 1886, instead of 20th and 21st as in minutes of said conference.

W. VICKERY, Sect.

The Mobile District Conference will convene on the second Saturday (the 13th) in February 1886, at eleven o'clock, at the Saints' Chapel, in Three Rivers branch, Mississippi.

F. P. SCARCLIFF, Dist. Pres.

## MARRIED.

TOUVELLE—HART.—At the residence of the bride's parents, in the town of Fox, Illinois, Miss Margaret Hart to James Touvelle, both of Kendall County, Illinois, Elder W. Vickery officiating.

## DIED.

ROSS.—At Montrose, Iowa, January 15th, 1886, of diphtheria, little Daisy E., daughter of Bro. F. M. and Sr. Eleanor Ross, aged 4 years. Funeral services at Saints' Chapel, on Sunday, the 16th, by Elder H. C. Bronson.

Little Daisy dear, hath gone  
To the Paradise of God;  
There to sweetly dwell in peace,  
Where angel's feet hath trod.

ALLEN.—Near Paige, Texas, December 28th, 1885, Bro. Warren Allen, aged 70 years, 4 months and 20 days. Bro. Allen was born August 2d, 1815, in Warren County, Georgia; came to Alabama with his parents in 1825; was baptized into the Church of Jesus Christ February 17th, 1867, by Elder W. A. Litz, in Monroe County, Alabama; was ordained to the office of Priest shortly afterwards, and moved to Texas, December 8th, 1885. Funeral services by Rev. Mobly of the Baptist Church.

PRIOR.—Alonzo R. Prior died of croup and diphtheria, January 14th, 1886, aged 4 years, 2 months and 29 days. Ella Prior died of croup, January 15th, 1886, aged 2 years, 6 months and 22 days. Funerals conducted by John Hawley and Chauncy Williamson.

GAYLORD.—At Little Sioux, Iowa, December 31st, 1885, Sister Elvira Gaylord, relict of the late Elder John Gaylord of Burlington, Wisconsin, aged 78 years, 6 months, and 8 days. She was baptized about the year 1836, at Plymouth Michigan; was married to Wm. Edmunds in 1833, who

died in 1840, and was married to John Gaylord in 1841. She was a most excellent woman and consistent disciple of Christ. Elder J. C. Crabb officiated at her funeral services.

**SMITH.**—At Lamoni, Decatur county, Iowa, 2.15 a.m., January 24th, 1886, David Carlos, oldest son of President Joseph and Sr. Bertha M. Smith. David was born at Plano, Kendall Co., Illinois, August 14th, 1870. When seven and a half years of age he had an attack of rheumatic fever, which left him with a diseased condition of the heart, of which disease he died aged 15 years, 5 months, and 10 days. He suffered greatly, and is at rest. Services at the Saints' Chapel, on the 26th, at two p.m., in charge of Elder H. A. Stebbins; sermon by Elder W. W. Blair, text: "He giveth his beloved rest." Singing in charge of Deacon Norman W. Smith; Sr. Lucy L. Lyons, organist. Funeral cortege in charge of Elder S. V. Bailey. Bearers: Dan Anderson, Ben Anderson, Frank Cochran, Fred Blair, Joseph Silver and Willis Kearney. The grave was made in Rose Hill Cemetery.

"Weep not for those  
Who sink within the arms of death  
Ere the chilling wintry breath  
Of sorrow o'er them blows;  
But weep for them who here remain,  
The mournful heritors of pain,  
Condemned to see each bright joy fade,  
And mark grief's melancholy shade  
Flung o'er Hope's fairest rose."

MRS. EMBURY.

**BISHOP.**—Lucinda C. Bishop, daughter of Rufus Peaslee, born in Crawford county, Pa., October 3d, 1841, died January 22d, 1886. She united with the Church about the year 1879, since which time has lived a consistent Latter Day Saint. She leaves a husband and ten children to mourn her loss. May the good Spirit be with those who remain. Funeral services by J. C. Crabb.

**TAYLOR.**—At Fall River, Mass., January 20th, 1886, of hemorrhage of the lungs, Bro. Thomas Taylor, aged 33 years and 2 months. Funeral services by Elder John Smith, in the Saints' Chapel, Sunday, January 24th, at which many Saints and friends gathered around the remains of him whom when living they loved. As an officer of the church he was a willing worker, with full faith in the gospel. The floral contributions by his brethren and sisters contained the motto, "Our brother"; one by his fellow workmen, "Our shop-mate"; and one by his employer, "Willing worker"; all showing the esteem in which he was held by those who had the pleasure of his acquaintance. "He rests from his labors."

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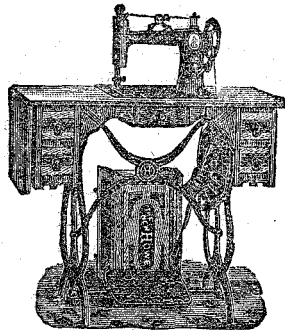
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# THE SAINTS' HERALD.

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

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

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Lamoni, Iowa, February 13, 1886.

No. 7.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, February 13, 1886.

### "TIME BRINGS ITS REVENGES."

MANY years ago the Saints were compelled by pressure of prejudice and intolerance to leave Kirtland and Northern Ohio for other and western regions, sacrificing time, property, and money to the Moloch of superstition and bigotry. Time in passing has thrown the Temple into the hands of the church; and a portion of the moral prestige of the place into the grasp of a portion of the Eldership. One of the latter, Bro. E. L. Kelley, writes encouragingly of prospects there. One of the brethren has bought a store and goods at public sale at advantageous prices. The suggestion is made, "It has been said that the Saints left Kirtland bankrupt, and others came into their possessions. Will history do us justice now by recording the fact that we return to Kirtland and buy from the bankrupt. We will patiently await the verdict."

Two meetings were held January 24th, and the regular Wednesday evening meeting re-established.

The Methodist Episcopal Church property is for sale, and it would almost seem to be a good thing were the Saints to buy it, to use as an auxiliary to the Temple in time of need.

A BROTHER writing from the west quotes part of a letter from us to him, writing thus:

"You say: 'One thing my trip has assured me of, that there are hundreds of good, honest men and women in the Territory, (Utah) that ought to be saved, and who will in time hearken to the counsel of God.'

"I am glad you feel so because it is true, and they can not be forsaken, either by God or his servants. They obeyed the gospel of God as revealed through your father, and their sins are almost entirely due to the wickedness of their leaders. You have warned them, but they are not delivered. Their circumstances are not far

removed from a condition of despair. They are, as it were, between the upper and nether millstones. The rulers of their church on one hand, and the government of the United States on the other. Who will deliver them? Who will lead them back to Jackson County to set the house of God in order, and build the promised Temple at that place? Shall we invoke the aid of Senator Edmunds and the government of the United States?

"You and the Reorganized Church have been blessed of God to check the wild career of those men who have trampled under feet God's people. You have performed your part well, so far as the scourging is concerned, but is the scourging to continue for ever, or only until they obey the Edmunds law, and the demands of the Reorganized Church, and abandon their plural wives? Should they do this promptly and completely, what condition would they be in then? Wounded, beaten and sore, and engulfed in poverty indescribable, would their condition be bettered any? Who would be there to feed those hungry women and children—pour in the oil of consolation to their wounded and broken hearts; teach the people what they would need to know, set the house of God in order by organizing them into their several quorums of Priesthood and birthright, and such family organizations as God should approve and as their names are recorded in the Lamb's Book of Life, organize them for traveling back to redeem Zion, as Israel were led of old, but with more power and beauty of order than the people of Moses ever had. Fair as the sun, clear as the moon and terrible as an army with banners."

These earnest words come from the full heart of a delayed and hindered worker; one who has felt the iron heel of priestly domination and power in the "dark and cloudy day;" one who would fain see Israel delivered and who has been waiting for the "strength of Israel," but who has not yet seen that strength to recognize it. He writes near the close of his letter:

"It is easy to tear down and destroy, but who shall build up, organize and save. These are some of the things that demand our serious consideration for the coming season, and they can not be delayed much longer. (so says the Spirit of the Lord to us), 'Time is on the wing,' and is rapidly passing away, and the promises of God are all to be fulfilled. It is useless to look for help to any earthly power. God alone can be our helper; therefore let us cleave to Him with all our hearts and soul and strength."

To this sentiment we say most heartily, Amen. The God who ordained the gospel means of salvation alone is the great competent worker for Israel's deliverance. In Him only is there strength. In him alone can any one be "mighty and strong." In him all can be made strong, who will to labor.

For words of encouragement and cheer from any of the exile workers of the time past we feel deeply thankful; we can but see in them the tokens of God's Spirit moving upon the hearts of the remnants from among the people. But we feel that words are but the vessels through which the sentiment reaches us, the outward case in which the thoughts are clothed. We can not refrain from expressing the thought that if all the earnest well wishers of the host that was "scattered and peeled," would array themselves with the Reorganized Church, the present hope for redemption and triumph, it would greatly strengthen the phalanx soon to become "mighty and strong" in God's strength.

The times are propitious; the armor waits in God's "tiring room," the church, for those who can, who will enter the lists and do battle for Zion.

"THE snow, the beautiful snow," has kept piling up on the railway track in places, stopping the trains on the branch road on which Lamoni is situated, resulting in a regular plethora of letters on the 4th inst. It is out of the question to get them all in HERALD, so we put in some and epitomize and notice others.

Bro. C. StClair baptized eight at Fanning, Kansas, January 31st. Two others had given their names for baptism. He was still preaching at the Iola Schoolhouse, where the congregations remained good. In his last letter dated February 1st, he says, "The people still wish me to stay and talk to them from the 'wonderful words of Life'" Bro. Clarence has our prayers for his faithfulness and success in Christ.

Bro. Oden Jacobs wrote from Leland, Illinois, January 30th. He had been holding meetings among the Norwegian settlements in Illinois; but had not seen any fruit of his labors yet, though he had had some good audiences and good liberty in speaking. He proposes to try again when spring comes. He had been reading much this winter, and thought he had gained some in knowledge and experience.

Bro. Wm. Gurwell writes from Fanning, Kansas, February 1st, confirmatory of the news from Bro. StClair. He also reports the temporary organization of a branch at Fanning, by the aid of Brn. Daniel Munn and H. Parker, of Good Intent, on December 6th, 1885. The branch chose its officers December 25th and now is in working order. The addition of the eight adults before mentioned is very timely. The Fanning Branch has passed through much of trial. And we hope that the evil of the past will suffice to them. Sr. Gurwell is entitled to much credit for



the unyielding faith with which she has maintained the cause at Fanning. May the tide of their success be only just begun; and may it continue till the whole country is overflowed with the peace and righteousness to follow good works.

Bro. Wm. France writes from Mound Valley, Kansas, Brn. John A. Davis and Bro. Charles K. Ryan are working like good soldiers in the district, sowing the good seed. Bro. France says of these young men, "They are the Lord's workers, and are blessed of him." Bro. James L. Hart, a young man, is presiding over the district.

Bro. J. C. Clapp was at Butte, Montana, holding meetings in the dining room of Bro. D. M. Bowen, to small but seemingly interested audiences. He wrote quite cheerfully, January 17th. Bro. Bowen and family were doing what they could for the advancement of the work at Butte. The work at Stuart and Willow Glen is apparently in better prospects than for some time. Bro. Clapp had more calls than he could possibly answer.

Elder Nicholas Stamm wrote from Adelphi, Iowa, asking to be remembered as a worker for God's good cause. He feels the strait in which he is placed, and is anxious to be on the Lord's errand, but is hindered by his infirmity—deafness.

Bro. D. S. Mills, the veteran worker of Southern California, writes from Los Angeles that they were holding meetings in the hall of the Knights of Pythias every week, to good audiences. They were having terrible floods in the region of the Santa Ana river, at Los Angeles, Newport, Santa Ana, Anaheim, and the other towns along the sea coast. Bro. Mills was storm-stayed at Los Angeles, could neither get home nor hear from there. Bro. Mills writes that Mr. Finch, the now noted temperance revivalist is doing the cause good by honorably stating the distinctive features of difference between us and the Utah church.

BROTHER H. P. BROWN, of the *Expositor* writes us from Oakland, California, under date of January 23d, that more than half of the subscribers for the *Expositor* for the second volume, are new subscribers. Now, if a goodly number of the subscribers for volume one would "do what they can," as we so frequently hear some people say, and renew their subscriptions for volume two, Bro. Brown could make his little paper live. It has done a good work on the coast, and among the mountains of the west; so say several of the Elders to whom the work of the *Expositor* has been known. Elihu Burritt, the learned blacksmith, once said that a man could not "have too many irons in the fire, if he kept them all moving," nor can we. The *Expositor* ought to live. Last year it ran behind about \$150, and two good brethren came to the fore and paid it, thus sending it into its second volume free from debt. It is used as a tract, as a book, as a cudgel, as a journal, as a defense, and as an aggressive propagandizing sheet. We should like to see it sustained.

#### EDITORIAL ITEMS.

Bro. R. J. Anthony, writing from Nebraska City, Nebraska, January 29th, states that he was to be there over Sunday, the 31st. They were holding meetings every night with fair attendance "considering the cold wave." Bro. R. J. Anthony would be at Independence, Missouri, February 1st.

Bro. Wm. Street writes: "Fifteen years a subscriber for the *HERALD*, and it grows brighter and brighter, onward till the perfect day. May its shadow never grow less, is my prayer."

Bro. W. H. Kelley was at Wheeling, West Virginia, at last advices; and Bro. E. L. Kelley at Kirtland. Meetings were held regularly at Kirtland.

Bro. John F. Lemberg writes from Cedar Rapids, Iowa, that it is a town of 20,000 inhabitants, 20 beer-shops, a number of breweries, and a chance for good laborers in the gospel economy. An Elder would find a home with him while laboring there.

Bro. E. N. Beach, of Flora Vista, New Mexico, writes us of late that he had been grievously imposed upon by a man who professed to be a member of the Church. His name he represented to be E. J. Harrison. Beware of him.

Elder J. C. Clapp writes from Butte City, Mont., the 22d inst., "The ball is rolling all right up this way. Mercury thirty degrees below zero, but the Spirit of God keeps us warm."

Bro. J. C. Burgess of Mt. Uniack, Nova Scotia, writes last December 15th, and it reached us just now. His letter will appear in its place.

Bro. John Lake wrote from Zone, Ontario, January 21st. He had restored Bro. James A. McIntosh; and reports the work as progressing where his labors have been. He had organized a new branch at St. Mary's. Bro. R. C. Evans had baptized nine since the branch was organized, and others were near. Bro. Lake proposed holding a few meetings at Zone, then on to Blenheim and Chatham. From there to Independence, Missouri, where he expected to be February 1st.

There is to be a sheep shearing contest at St. Louis, Missouri, April 7th and 8th, 1886, for prizes—\$1,500.00 cash premiums are offered. Weight and fineness of fleece to be the standard. Those competing must own the sheep which they enter for the contest. Entries must be made on or before April 1st, 1886. The classes are: class A, fine wools; class B, middle wools; class C, long wools. Premiums range from \$20 to \$100 in each class.

TO CONTRIBUTORS we again say,—Be sure and quote correctly, whether it be scripture, history, biography, or poetry. Whoever will not do this may expect to find their communications consigned to the oblivion of the waste basket. Misquotations are very serious defects, and should be studiously avoided. It is too much to expect the Editors and proof readers to detect and correct them. Don't quote from memory alone.

And we would further advise that no one should attempt to write for the press what they do not clearly comprehend, and pretty thoroughly understand, lest their articles, like an untimely birth, prove offensive and harmful. No one should wade out beyond their depth, lest they get swamped in the sight of those who can not save them. Write of that you understand; write carefully; write clearly; write interestingly, and your articles will appear in due time if there is room for them.

#### QUESTIONS AND ANSWERS.

*Ques.*—What is meant by "charity seeketh not her own," and, "thinks no evil?"

*Ans.*—This word, as found in the texts quoted, means love. It is something more than kindness, benevolence, liberality, or good-will. Charity will move the individual to suffer wrong and harm rather than exact what is the person's "own" in respect to justice and personal rights. Justice and equity decide what is one's "own;" but charity moves the individual to yield or give away what is really his "own." It is not mindful and exacting of self-interests. So also charity moves the individual to put the best possible construction on the words and deeds of others. It moves to compassion and mercy, and to be forbearing with the foibles, faults and sins of others; whereas, those who have not charity are suspicious, surmise and imagine evil in respect to various matters. Charity puts the best construction possible, while its opposite—malice—puts the worst.

BRO. M. R. SCOTT writes us under date of the 29th ult., from Galena, Indiana, saying:—

"I am sorry to know that some residing in your country are writing to certain individuals in this district, pursuing the policy of Elymas the sorcerer, trying to turn some one from the faith. It is the policy of the adversary to attack the disaffected ones, or the 'weaker vessels,' as in the case of mother Eve. These parties confess that when they heard the first principles of the gospel taught by the church, they accepted them, and received the Spirit. To such I would say, if you received the Spirit by the obedience of faith, why not be satisfied? That should have been sufficient evidence for all time to come that God endorsed the authority, by giving his Spirit. But in the face of this acknowledgment in respect to receiving the Spirit in obedience to the gospel, such parties state that for several years they have been dissenting from the church. They ask fifty or more questions in regard to lineage, priesthood, types and shadows. Why send them to southern Indiana to have them answered? All of this indicates, to my mind, that such parties are badly confused, hypocritical, or they are aspirants. And I think if Brother Joseph would get down and out, and they could get in his place, they would be satisfied—for a time at least. When shall we believe such dissenters; when they bore testimony to the gospel, the church, and the latter day work? Or now when they dissent from it, oppose it, and say it is not true? Who can believe them when they flatly contradict their former testimony?"

To the foregoing we have only to say,

that when members dissent from and oppose the doctrines and rulings of the church, a decent respect for their own honor, if they have any, would move them to withdraw from the church. To remain in it while they privately give evidence of disbelief in it, is to publish their want of either judgment, piety, or moral uprightness. "Whatsoever is not of faith is sin."

THERE is a very great amount of reluctance upon the part of the "unco pious" to admit the identity of the Spaulding "Manuscript Found," which was unearthed and brought to light at Honolulu, Hawaiaian Islands, as the "Manuscript Found," for which the claim has so long been made that it was the original of the Book of Mormon. Wisacres are now advancing the idea that "there was, there must have been" two Manuscripts Found; one in common English, the other in Hebraistic; the one a religious romance, the other an allegorical and mythical account of the early settlement of a portion of the Western Continent. Mr. Clark Braden even went so far as to assert that there were three or four copies of *the Manuscript Found*, one of which fell into "Smith's hands."

Prof. Samuel S. Partello writes thus learnedly in the *Chicago Morning News* for January 28th, 1886:

#### THE SPAULDING ROMANCE.

THE LOST MANUSCRIPT OF SOLOMON SPAULDING—A CURIOUS LITERARY DISCOVERY AND ITS CONNECTION WITH THE MORMON BIBLE.

So much has been written in reference to the "Book of Mormon" and its connection with the literary effusion of Solomon Spaulding, written and lost in the year 1814, that the recent discovery of the so-called "Manuscript Found" has again put before the skeptics the wherewithal to verify the truth of its identity with the Mormon Testament. The writer finds himself, through the courtesy of a reverend correspondent at the Sandwich Islands, enabled to give an outline of this new-found manuscript, including a copy of the first few pages.

This famous lost work of Spaulding owes its notoriety to being the supposed original document from which the Mormon Bible was in part derived. A great many accounts have been written about it, in different books discussing Mormonism, as being without doubt the source from which the companions of Joseph Smith derived much of the alleged contents of the golden plates. Our knowledge of its contents, however, has hitherto been confined to what has been obtained from the memory of a number of persons who read it at the time that Spaulding completed it, none of whom are now living. The manuscript itself disappeared when it left the hands of its author in 1814 to go to the printers, a firm by the name of Patterson & Lambden, at Pittsburg.

By the favor of a correspondent, now in Honolulu, it is my privilege to say that the long-lost and noted document has lately been discovered in the hands of Mr. L. L. Rice, a Honolulu resident, who removed from Oberlin, O., there, about five years ago. Not long ago it occurred to the venerable gentleman to make an examination of a box of old papers which had accumulat-

ed during a period of twenty-five or thirty years of his life as a newspaper editor and publisher in Cleveland and other places in northeastern Ohio. Among these musty and dust-laden papers there was a small package wrapped in strong, buff paper, tied with a piece of stout twine and plainly marked on the outside in pencil in Mr. Rice's own hand: "Manuscript Story. Conneaut." The exterior of the package seemed somewhat familiar to its owner, but yet he could not definitely fix on his mind the events in connection with his possession of it, and he did not remember having inspected its contents. He lost no time now in making an examination of it, calling in subsequently the writer's informant and another friend. The examination disclosed an old manuscript book of some two hundred closely written pages, carefully sewn in book form, about 7 by 6. It was brown and dusty with age. The first twenty pages show the effects of much handling, and are somewhat gnawed and damaged by insects, but no great injury to the writing has been done. A few extra outside leaves remain attached to the back of the book, on one of which in a rough hand is inscribed:

"Writings of Solomon Spaulding. Proved by Aaron Wright, Oliver Smith, John N. Miller, and others.

"The testimonies of the above gentlemen are now in my possession. D. P. Hurlbut."

Mr. Rice was wholly unable to account for how or when this manuscript came into his possession. He says he has no knowledge of the persons whose names are mentioned above. Some forty or fifty years ago Mr. Rice was editor of the Painesville *Telegraph*, about thirty miles from Conneaut, the residence of the Rev. Solomon Spaulding, then deceased. He conjectures that it must have been placed in his hands at that period for perusal and subsequently for publication. He personally knew Samuel Rigdon, one of Smith's right-hand men and later a Mormon apostle, their first location being at Kirtland, in the same county in which he lived.

Unlike the Mormon Bible, Spaulding's manuscript as found is not sham Hebraistic, but in ordinary English. It contains no quotations from the Bible, unlike the other, which transfers large portions of Isaiah and other books. Both devise a number of uncouth names for their characters; both record a series of desperate wars; both narrate a voyage across the Atlantic in ancient times, and a settlement in North America. But whether this manuscript is the original is yet to be proved, although there have been witnesses who have stated that Spaulding told them that he had altered his first plan of writing by going further back with dates and writing in the old scriptural style in order that it might appear more ancient. But a closer comparison of the two books should be carefully made before accepting the manuscript as the original work of Spaulding. Below will be found a copy verbatim from Mr. Rice's find. The asterisks indicate where it is illegible or obliterated: \* \* \*

The foregoing will suffice as a verbatim sample of the book as taken from the manuscript found by Mr. Rice.

The party reach America and settle there, removing after two years to the Ohio region. Long accounts of the inhabitants and their wars are given, which I have not closely examined. The book having achieved such note, it would

not seem out of order to make further and more direct inquiries into this manuscript, and which Mr. Rice would seemingly approve of. Whatever may be the result, its supposed connection with the "Book of Mormon" will furnish at least a valuable piece of literary history.

Prof. Samuel S. Partello.

[We leave out the quotation, as it was but the opening chapter and has been published in the *HERALD*, and is in print in the "Manuscript Found," on sale at this office.—ED.]

THE Boston, Massachusetts, *Morning Record* for December 15th, contains a very interesting report of the work of the Reorganized Church in New England, the reporter's information being derived from Brn. C. Scott, John Smith, M. H. Bond and others. The extract we give below will be read with pleasure by the *HERALD* readers.

It was in December, 1865, that the first Mormon church in New England was organized in Fall River, with a membership of eight persons. They were John Smith, John Gilbert, Sarah Gilbert, Thomas Gilbert, William Cotton, Mary A. Smith, Edward Rogerson and Ellen Rogerson. In the following October the Massachusetts district was organized, and the first conference was held in Fall River in a business block on Main street. Since then churches have been established in this vicinity in New Bedford, Providence, R. I., Plainville, Brockton, Dennisport, Little Compton, R. I., Boston, Douglass and also quite a large number in Maine and Nova Scotia. What was at first the Massachusetts district now comprises Massachusetts, Rhode Island and Connecticut. Connecticut, however, is a land of steadier religious habits than the others, and there are very few Saints there. These few, however, hold a meeting quite in a New Testament sort of way, and the apostles go about among their homes in very apostolic fashion. Their Mormon ministers are self supporting. Some of them may be tent makers, and they have to live where some progress can be made with small expense.

In Fall River the Mormons have a chapel for worship, and announce their services in the newspapers like other well regulated religious bodies. In New Bedford they meet in Waites's building on Willam street; in Providence, in a building on High street; in Boston, in Chickerling Hall on Washington street; in Little Compton, Dennisport, Plainville and Douglass they have chapels. They also have quite a large number of believers of the faith in Attleboro and Mansfield; and also in Georgiaville and Scituate in Rhode Island. In the district there are about 700 members enrolled, although they have a far greater attendance; of these, 200 are enrolled in Providence and 128 in this city.

I visited their chapel in this city on Sunday last, and found Elder Columbus Scott—who is one of the "quorum" of twelve apostles appointed by sacred revelation—in the pulpit preaching on the "Signs of the Times." He claimed that we are living in the "latter days" spoken of by the Scriptures, and talked learnedly and comprehensibly about the prophecies that are being fulfilled every day. Two hundred and fifty very

respectable people were listening with close and admiring attention to his words. Their chapel is a very neat one story structure, located at the Flint Village, a section of this city which our refractory French-Canadian Catholics have done their best to make famous. The house will comfortably seat 300 people. It is very neatly furnished with settees, and there is a large "family organ" at the foot of the rostrum, which is raised several feet above the main floor of the church. The chapel is heated by a very latter day hot air furnace. The aisles are neatly carpeted and the windows curtained. The people correspond in looks remarkably well with their neat place of worship.

Although the church has a complicated hierarchy of apostles, bishops, elders and the like, and the church property belongs to the bishops, the management of the individual churches is quite democratic. "We are thoroughly American," said Elder Scott to me; "we believe in free government, free schools, a free press and a free pulpit." Elder John Smith is the "president" of this district, and Elder Thomas Whitney acts as his secretary. The other preachers of the sect in the district are Elders John Potts and John Gilbert, of Fall River; Frank A. Potter, William Bradbury, George Yarrington and M. H. Bond (active missionary) of Providence; Charles A. Coombs, of Plainville; U. W. Greene, of Attleboro; E. N. Webster and J. Chester, of Boston; Wellington Barse of Dennisport, and Isaiah L. Chase and Nathan C. Eldridge, of Plymouth. There are still others who preach.

Elder John Smith of New Bedford, whom I saw in that city the other day, told me that his church is growing more rapidly at the present time than at any previous time in the history of the church. "We had great trouble in getting a start," he said, "because the papers were afraid of us and wouldn't publish our notices. They have got over that now." These Mormons are very intensely opposed to polygamy, and have sent their prophet Joseph Smith as a missionary to Salt Lake. Elder Smith gave Senator Edmunds much valuable assistance in getting up his anti-Mormon bill. Their organ, the *Saints' Herald*, published the whole of Kate Field's anti-polygamy lecture.

The elders of the Fall River church have frequently invited ministers of other denominations to enter their pulpit and preach to them on the prophecies. Their members here are largely of English extraction, and are highly respected, as are also their brethren elsewhere in the State. Their next conference will be held in Dennisport about the last of January.

WE give from the *Chicago News* of January 28th, 1886, a letter criticising the new theology of Professors Thomas, Swing, and Rev. H. W. Beecher. We commend its straight common sense in discussing the "new theology" of the day as "sugar-plums" to the doubter and holiday believer; but suggest that to be consistent the same writer should not for the same reason that he rejects Beecher, Thomas, and Swing, accept Moody and Talmage, for both of these latter ignore some of the plainest doctrines taught by the Savior as the means

of salvation. To illustrate: Mr Moody, in an effort made in New York City, in ridiculing the belief in the necessity for baptism as an ordinance essential to salvation, declared that if he thought that baptism was essential to salvation he would take a bucket and a broom, and going into Broadway would baptize every body he met; using the bucket and broom to illustrate baptism by sprinkling rather than immersion, as was the acknowledged method in the New Testament times.

#### THEOLOGICAL ANTIPODES AND CLERICAL INCONSISTENCIES.

ROCHELLE, Ill., Jan. 24.—*Editor News*.—It is Sunday. Will you kindly, as an agreeable dissertation from the struggle and routine of every-day business life, permit an unprofessional reader of your paper to express a few of the many thoughts which occur to him while perusing the reports of a few of the late sermons of Moody and Thomas?

It seems to me that if the old theology as taught in the past by Calvin and Edwards is based upon a bible supposed to be a true revelation from God, recorded by Moses, Matthew, Luke and John, and as consistently preached to-day by Moody and Talmage, the so-called "new theology" as expounded by Beecher, Swing and Thomas, has no foundation to rest upon, unless indeed, a new bible or a new revelation from God to Beecher, Swing or Thomas, has been forthcoming in support of it. Have these evolved ministers of the gospel received such divine favors as a basis for the new faith they are now proclaiming to the world with the assurance that it is more worthy of their confidence than the old, or are they simply discoursing, without authority, a gospel of their own invention?

If the "new theology" preached by Beecher, Swing and Thomas, is not based upon a new revelation, but is simply an expression of their individual views and the logical, but fallible, conclusions of their own researches, this, of course, implies the right of every one to reason concerning matters which heretofore have been considered strictly sacred, authoritative, and beyond human understanding; and behold! soon we will be blessed with innumerable other gospels, including Tom, Dick and Harry. There will be as many gospels as there are thinkers and critics, and all these gospels, the old included, will amount to about the same thing as a rule and guide to our faith and conduct—namely, nothing.

If the bible is to be subjected to human reason and fallacies, it instantly ceases to be infallible, and we then have no bible.

It therefore seems plain that in the conflict now pending between the representatives of the old school and the so-called progressive divines, the former have a very decided advantage over their evolved colleagues. If the bible is worth a straw as a revelation, and binding as a guide to faith, its plain language can not be misunderstood, and should not be misconstrued by any one. Its many strange doctrines, both agreeable and the opposite, must be accepted in resigned faith and with unlimited confidence in the truth of its many strange dogmas, or it must be rejected entirely and placed among the categories of ordinary books. There is no middle ground. Likes and dislikes must be ignored. There is no reasonable excuse for audaciously presuming to submit divine infallibility to human understand-

ing, or to substitute finite methods for omniscience. Its arbitrary behests and solemn admonitions must be accepted as absolutely final and true, no matter how our intellect may revolt, or our hopes may be shattered by facing its terrible decrees, or it must be summarily rejected as a farce.

The old theology must be true, every word of it, as recorded in the bible and as accepted by the Christian world for nearly two thousand years, or we simply have no theology. The "new birth" Mr. Moody insists upon must be an essential process, hell and eternal punishment a fearful reality, or all the cunning, all the sophistries, and all the eloquent appeals to our sense of justice, to our hopes and aspirations, can not prevent the old bible from being branded a collection of fables and lies.

If there is no hell; if man may be saved without the "new birth," without Christ, without salvation, then the death of Christ, the vicarious atonement—in fact, the whole plan and economy of God as recorded in the bible—become not only a monstrous burlesque, but likewise transforms the character of God from that of transcendent goodness and wisdom to that of a miserable bungler and fiend.

If the criminal may be saved without the "new birth," the infidel without conversion, the heathen without Christ, as now taught by Beecher, Swing & Co., why did Christ die at all? Why did God, in his august wisdom, assume the role of a kind and loving Father and sacrifice for us his only Son for the ostensible purpose of making salvation and eternal bliss possible? Why did he in his wisdom, consider it necessary to resort to this awful sacrifice if without Christ, as Thomas says, we may be saved as well? How can the human mind reconcile this most shocking deed with divine goodness if all to no purpose? What excuse if not an absolute necessity as a means to accomplish great and lofty ends?

Some few years ago when the "new theology" first became popular, on account of the many sugar plums it so lavishly distributed among its disciples, it will be remembered that Beecher first renounced with intense indignation the ancient doctrine of heathen damnation. Both Swing and Thomas promptly indorsed the sentiment, and since then it has been generally taken for granted that the missionary is a very superfluous agent, and that those deluded Christians who still squander their money to convert the heathen are indeed behind the times.

But again I plead for consistency. If the heathen are saved without Christ, would it not have been infinitely better for humanity if all the millions of Christians who have lived and all those who now live had been or now were Hottentots, Laplanders, or other barbarians, as now Christ, instead of securing their salvation, may be the cause of their eternal misery? And surely a lifetime of luxury even in a land of civilization can not compensate any human being for taking its chance of being eternally damned. Therefore, if being a Christian tends to eternal misery, and being a heathen exempts us from this hazardous experience, it were indeed better God had not sent his Son at all and that we were all heathens. All of which emphatically proves the inconsistency of the new theology and that the poor heathen must be—damned.

OTTO WETTSTEIN.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"On the ladder of God which upward leads,  
The steps of progress are human needs.  
For his judgments still are a mighty deep,  
And the eyes of his providence never sleep."

## POLISHED STONES.

DEAR SISTERS, Are there among us any such? Stones that have been cut and polished, until they throw back in a thousand glittering rays every color of the rainbow, from each ray of light which falls upon them? Has the net cast into the sea gathered in the refined, the talented, the gifted according to what the world esteems such? Talent, we are persuaded, the church has within her fold, gifted ones too; but we are just as firmly persuaded that the talent needs using—the gift improving, as we are that it is in the church. "Not as the world giveth, give I unto you," said Jesus; and upon another occasion: "For that which is highly esteemed among men is an abomination in the sight of God;" but he has given to each one a talent, and said, "occupy until I come."

"The present, the present is all thou hast  
For thy sure possessing;  
Like the patriarch's angel, hold it fast  
Till it gives its blessing."

Do not say that to-morrow or next week, a month or a year hence, I will do something for God, something for the cause in which I am engaged; but do it now, now in the *present*, which is all the span of time we possess. The steps of the ladder of God, the poet tells us, "are human needs." Human hearts are throbbing, beating all around us. Do not let us wait until they are stilled in death, before we shed a tear for or with them; not wait until the weary ones have fallen under their burden, before we try to help them bear it.

Human needs, can we number them? If they are the steps of progress, in the ladder of God, then truly we may climb nearer to Him every day of our lives. We may not fathom his judgments; His ways to us may be past finding out, but we can not go amiss for *Human needs*. Do not let us wait for great and grand things to do; they may never drift by us; but be sure, if we seek for human needs, we shall find them. Happy then if we strive to supply them.

I remember one bitter cold day last winter, looking from my window and seeing a diffident, modest woman, one who shrank from public gaze, who could not speak before the people without her voice becoming indistinct with trembling; I remember seeing her enter the home of a poor lonely widow, her hands filled with the abundance God had given her to make glad her sister's heart; and I said, "God bless her, she is climbing God's ladder."

Did we say she could not speak before the people? Let us correct this. The funeral train was drawing near to the house of God. It was storming fiercely, and the drifting snow was piled high in the streets. None but the strongest and surer-footed might be abroad in a day like this. The pale face of a poor crippled woman looked out upon the storm, and a sigh escaped her heart. He whose funeral it was, was the son of one she loved, yet she could not be there. But her heart was made glad, and in the sanctuary of God her face, beaming with gratitude, spoke for the diffi-

dent one who brought her there, in language sweet as a hymn of praise. Not afraid to breast the storm to visit the fatherless and the widow, to go far out of her way to bring the cripple to the house of God; this is speaking words for which indeed there is no death—words such as I would to God we all spoke—testimonies such as I would we all bore, to the power, truth, vitality and glory of the work in which we are engaged.

Shall any come between the human heart and its Creator? Shall any enter into the sanctuary of the soul and say *this* is right and good for you? To one it may be a joy to bear his testimony to the goodness of God, and others will silently listen and rejoice with them. If the testimony is faithful and true, God is glorified and his people are cheered, while the soul of the individual is blest; but if it be painful to another to speak of things so sacred, before the people; if they feel that only upon bended knee, before their Heavenly Father, can they unveil the sanctuary of their soul, if you may

"Write them then,

As they who loved their fellow men;"

be not concerned in regard to their spoken testimonies, touch not the veil which God himself has hung before their sanctuary, but leave that to his Holy Spirit, for it is not the office work of man.

"Our Friend, our Brother, and our Lord,  
What may thy service be?—  
Nor name, nor form, nor ritual word,  
But simply following thee."

When the angel shall trouble the waters of a soul like this, have no fear for them, they would speak though the world were assembled to hear.

"Let your light so shine, that others seeing your good works, may glorify your Father who is in heaven."

Come we now to our question, "Have we any polished stones among us?" If we are permitted to answer, we say they are these.

We read of a "stone which was set at naught by the builders." It was not polished according to the Jewish idea, and they would not accept it. Perhaps if Christ had been polished according to their ideas, they would not have rejected him. Where then would have been our salvation, had Christ become a Jew, instead of listening to the Father's voice, and teaching only the words given him to say?

THAT STONE is polished—has become the head of the corner, and author of eternal salvation to all who obey him. Let each of us strive to become more like him, to follow more nearly in his footsteps, and honor him by walking in his ways.

WE can not forbear calling the particular attention of all interested in the Home Column, to the following extract from the address of W. H. Kelley, published in the *Herald* of January 30th.

"Keep up the family altar. The spirit of worship should abide in the home. Make home as comfortable and pleasant for wife and children as you are able, and be found there the first of all places, except duty calls elsewhere."

[Selected.]

## A WORD TO MOTHERS.

MOTHERS! I say, make practical housekeepers of your daughters, whatever else you make of them. What is a woman if she can not keep house practically? Is she any comfort to her

husband. I would say she is not. It is the duty of every mother to train her children so that they will be a comfort and a blessing to those around them. The wealthy mother may say she keeps a servant or housekeeper, and it is not necessary for her daughter to work. That is all very well. Does she forget that "riches have wings" and, too, that her daughter will sooner or later be married and will then want to keep house herself? How many young women are there, that know how to manage a house when they are first married? And how often do we hear them say, "Why did not my mother teach me how to keep house," or otherwise they will be ugly and disagreeable to their husbands, which brings a separation of what might have been a happy couple. Now, if mothers would put a daughter at little things, like dusting or cleaning up her own room, or putting her clothes in order, (and there are a number of other things which she might be put at when quite young, as may seem proper to the mother, all of which will train her), as she grows older increase her responsibilities and cares. In this way, little by little, a knowledge of cooking, baking, washing, ironing, cleaning, sewing, and managing a house in general, is gradually yet easily acquired. If all mothers will do this, there would be more happy families, and more well managed households in this world than we have now.

I do not mean to say that art and music should be neglected; for, can not a woman know how to keep house, and still be an artist or a musician? I was born in wealth, never wanted for anything. My mother kept servants, but still we had to work. She used to say, "we have all we want now, but will it be so forever?" And a good thing it was that we learned while yet young, for time changes; one year goes, another comes, each brings its sorrows and its joys. Each day has its tale to tell of some one who has lost a fortune, or some other who has found one.

And the day came to us too, when our fortune went, and happy we were that we knew how to go ahead and do the work. What a comfort it is to a mother if she is sick, and knows she has a daughter who can look after the household duties. Often is the time I have heard it said by women in trouble, "Would that my mother had taught me to work when I was a child; now I am married and must find out everything, and worry where there is no necessity for it."

Girls grow up, knowing nothing of the worry and troubles their mothers have. They go to school, to parties, concerts, and so on, and are as merry as larks, while their mothers are at home overburdened with care. Now, why not let them help and share the cares of their mothers, and comfort them? It would give both mother and daughter pleasure. Have you ever noticed a mother and daughter working and planning together, and sharing the sorrows, as well the joys of this life? If you have, you will know what a great help that daughter was to the mother. Take a girl that knows nothing about house-keeping, or the care of children, what is she when she is married? Then take one that knows about it, and see the contrast of the two new homes. Let sickness come in the house of the former, and she will be completely upset. Let it come to the latter, and she will know just what to do.

I never saw the woman yet, who was sorry that she had learned practical house-keeping, and a queer woman she must be if she were sorry for



it. I think every woman ought to be proud of being a good housekeeper. And I know that men in general are very proud if they have a wife who is a good housekeeper.

A. E. H.

## Correspondence.

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

BOONSBORO, Iowa, Feb. 1st.

*Bro. Blair:*—There is something which prompts me to write; for as I read the many letters in the *Herald*, and hear the cry for reapers, my heart goes out in sympathy to those who are hungering after the pure word of the Master, and especially when there are many places like our branch here, that are over burdened with members of the priesthood, and none of us doing much for the Master, while there are many places we could go and at least plant the word, even if we could not stay to water it, or see the increase. Now the question arises, If God has called us, (and no one of us disbelieves it), he intended us to work in his vineyard. Then why do we huddle up here in one corner, and in one another's way? Why don't we scatter out into new places and try to get the people to see what we do preach? By so doing we would be beneficial to ourselves, to our fellow men, and to the cause. But as long as there is an overplus of the priesthood in a branch, there is likely to be a lack on the part of the members in the discharge of their duties; experience has taught this. Now the main cause of this letter, aside from the love the writer has for the work, is to see if it would not come to the sight of some Saint, or Saints, where there are none of the priesthood living, that could correspond with us in regard to our moving into their neighborhood with a view to doing something for the Master as well as ourselves. Now if any brother should know of such a place, where a minister could get labor to support a wife and children, and put in a good share of time trying to tell the good news of the gospel, they will confer a favor by corresponding with us. We are poor as to this world's goods, but feel that laboring for the Master is time well spent. We are a kind of a Jack-at-all-trades, and a miller in particular. Don't care much about running a mill, as it is rather confining. Can plow, sow, reap or mow, carpenter, and do many other things. Can do very well here, but the main object is to get where we can do some local work for the Master, as well as physical labor for ourselves.

Ever praying for the welfare of Zion and her children, I subscribe myself your brother in the everlasting gospel,

W. F. CLARK.

Box 84, Boonsboro, Iowa.

DOW CITY, Iowa, Jan'y 27th.

*Bro. Blair:*—I have held eight preaching meetings at Maple River Junction, Iowa, from the 16th to the 24th inst. These meetings were not very well attended: snow being deep, roads bad, and nights cold. At this place I was very kindly received and entertained by Bro. Daniel W. Shirk and his excellent wife, and Mr. Lester Angell and his estimable lady, who have my heartfelt thanks. Bro. Shirk is a very exemplary man. He rendered excellent assistance in opening meetings and bearing testimony that we had presented the

gospel of Christ. This brother needs the prayers of the Saints, as there is a great deal of prejudice against our people and the work of the last days in this locality.

Yours for the truth,

C. E. BUTTERWORTH.

VANDALIA, Mich., Jan'y 28th.

DAVID DANCER, Lamoni, Iowa; *Dear Sir:* I send the following short letter and poem for publication in "The Saints' Herald."

*Dear Readers of the Herald:* Having been somewhat "out in the world," or rather among the people of the world, I thought I would write to the *Herald* to let you know that my brother John and myself are still clinging to the hope of meeting you all in Heaven, and also of meeting our dear parents and little brother, who have long since left their earthly home. At present I am in Cass county, Michigan, teaching school. My term is four months, for which I receive forty dollars per month. The neighborhood in which I am teaching is a neighborhood of Friends, or Quakers, as they are called. I find them to be a very friendly class of people, and I think that they are striving, the best they know how, to do what is right in the sight of the Lord. They are an earnest, praying people. Dear reader, I want you to pray for me and this a praying people.

The following few lines I write to you readers of the *Herald*, in which I attempt to express how our troubles disappear when we strive earnestly against them.

### HOW TROUBLES DISAPPEAR.

If e'er the troubles of this life,  
I would have driven away,  
I must not sit down in the strife,  
But work on night and day.

If, when I've found that some dark thread,  
Across life's pathway 's drawn,  
I battle on with ceaseless tread,  
I'll break it—though 'tis strong.

If, when the skies are black as ink,  
And angry tempests roll,  
I do not let my sad heart sink,  
Then I will reach the goal.

Great swarms of foes misfortune brings,  
In summer's darkened hours,  
Who hie away on lightning wings,  
When our good fortune lowers.

The man of Uz found it not so  
In his primeval day;  
As now it is no man did know  
Until time sped away.

But I have learned that not by chance,  
Do troubles take their flight;  
Nor, do they till we drilled t' advance,  
Show them our will to fight.

And so my heart gives God the thanks,  
To see them moving high;  
For twixt us and their darkened ranks,  
The Christian banners fly.

Yours in the bonds of Christ,

COLE MOXON.

STREATOR, Ill., Jan'y 31st.

*Editors Herald.*—We are pleased to state that we yet have a desire to give an answer for the hope that is within us. It seems that, for a long time, Satan has desired to separate us from the love of God; and instead of all feeling to suffer when one has suffered, or all rejoice when one rejoices, it has been the reverse of this. But we rejoice now, that instead of malice and strife, peace and unity are the characteristics of the

Saints. To God be all the praise. May his Spirit ever keep us humble before him. We have been highly blessed and edified with the presence of Bro. Vickery, of Plano, who has baptized five here. We think Bro. Vickery is cut out for an exhorter and counsellor. They have every reason, we think, to be proud of their president in Plano. In our weakness we tried to wear off a little of the rust, in presenting the word last Sunday evening; felt a man-fearing spirit until our president offered prayer, when it dispersed like a shot; and, thank God, the few outsiders expressed themselves as well pleased. We feel the fire is again kindled. We expected to speak again to-night, but we have a champion for truth to feed us to-day and to-night, in the person of Elder J. C. Foss, so we gave way, and expect a good turnout to-night, principally Swedes.

Asking an interest in the prayers of the Saints that my longing desire may be granted, namely, the erection of a house of worship here, and that we may be faithful, I remain your brother,

JACOB STANLEY.

205 Park Avenue,

COUNCIL BLUFFS, Iowa,

January 31st, 1886.

*Bro. W. W. Blair:*—The discussion to have been held at Boonesboro, Iowa, commencing on the 6th inst., between Elder J. D. Pegg of the Seventh-day Adventist society, and myself, began on time and ended, I think, all right. After the first evening's session a storm interfered for three following evenings, so we resumed on the 10th, holding two sessions that day. In article of agreement I named four sessions of two hours each, Elder Pegg suggested six sessions, and on evening of the fifth I extended it with his consent, so we had eight sessions. Our proposition was: "Resolved, that the observance of the Seventh-day Sabbath named in the fourth commandment of the decalogue was and is binding upon all mankind." There is considerable to it, but the sufficiency you named in your letter to me was more of a sufficiency than Elder Pegg cared to have!

I made it a matter of much prayer after I received the first word from him, and the morning I left this city, directly after my morning devotion, the Spirit said: "I will bless thee for my truth's sake, for the sake of my people there, and for thy sake." And the Lord abundantly kept His promise! I entered upon the discussion comparatively "green" on the question, but the kind Father matured me ere I got through. Elder Pegg is their champion, is widely known throughout various states. He had a large number of books; histories, authors, etc., but your servant went with the Bible, and God's word shone brightly, as it always does. He had much to say about Constantine and the Papal power, and what the Pope wears on his forehead signifying his being God's vicar; and the last evening I felt impressed to present the Rev. something to wear on his forehead to keep the Pope company—and on it I painted in large letters—"Tebel," and held it to my forehead, and turning to the opponent, as the Spirit rested much upon me, I declared his arguments "weighed in the balance" of God's word and "found wanting;" and he looked confounded as I did so, and I gave it him as a chromo for his effort. He tried hard to excite me, or irritate me, but he did not, and he at times got quite boisterous, but God helped me to al-

ways arise with a smile, and that even provoked him. Elder Pegg is an able man; seemingly earnest, zealous, and a forcible speaker, but it is all wasted on a "lost cause." The debate was largely attended, and good attention given throughout, and many peoples' minds fixed upon the "first day" who had been wavering, and others from the Seventh day turned over.

The Boone County *Republican* gave a synopsis of my summary, I furnished them by request, which I forward with this letter.

I have been, and am blest much, at times, and blest always, in preaching the gospel word, and have received lately some excellent favors from the hand of God, for which I feel truly thankful. Some weeks ago I received calls from two different, and strange (to me) places, that were in exact fulfillment of a dream I had a short time prior to their reception, but have not been able to go. Bro. Blair, it is my daily and almost hourly, living, burning desire, and effort to do God's will. O, that I may be able by His loving-kindness to so live that His sacred peace may abide with me.

"Lord, I care not for riches,  
Neither silver nor gold;  
I would make sure of heaven,  
I would enter the fold.  
In the book of Thy kingdom,  
With its pages so fair,  
Tell me, Jesus, my Savior,  
Is my name written there?"

Jesus said, as I used for my text this morning: "A man's life consisteth not in the abundance of things which he possesseth." I thank you for "notes" etc., sent me.

Yours, in the conflict,

J. F. McDOWELL.

LITTLE RIVER, Iowa, Jan. 19th.

Dear Herald:—It is with mingled feelings of pleasure and sorrow that I sit down to write you this morning; pleased that you are so prompt in your weekly visits, and sorry that your columns are not longer. I am pleased with the *Herald* in its present form, especially its tone. It seems to be giving a certain sound, and it can with propriety be called the messenger of truth. As such I use it with my neighbors with good results. There ought to be societies in the different branches throughout the church to raise funds to send the *Herald* and other church publications, gratis, to those of enquiring minds, and also to send them as messengers of peace to various localities to open up the way before the Elders, that prejudice might be removed. It is difficult to ascertain, until tried, the vast amount of good that might be accomplished in disseminating the light of truth in this way. Sacred Writ requires us to let our "light shine," and this would be a good way to do it. The ocean steamers and Nahum's chariots could soon carry the glad message even to very remote places in a short time. This would be like casting our bread upon the waters; and ere long we would see the good resulting therefrom.

The Saint who has an abiding testimony, and knows of the doctrine that it is of God, and is faithful, is not backward in using his temporal means for the spread of the gospel; for he has been blessed and has tasted of the good things of the kingdom, and they were "sweeter to him than honey in the honey-comb." The sweet influence of the Spirit is far greater than words can express. It causes a feeling of charity to arise in the heart that predominates over all covetous desires, and

he is willing to do all he can to bring others into the fold of our blessed Redeemer, where they can participate with him in the enjoyment of these heaven-born principles. We intend to take up collections in our branch, and every Saint will have an opportunity to donate something for the church treasury. O Saints, let us not neglect the financial part of the work, but let us try and have our faith and works agree, remembering that "the Lord loves a cheerful giver." Bro. Little and I have of late been laboring in the branch, going from house to house, trying to encourage the Saints to duty. The branch has not been visited before for several years. We were glad to see such good desires manifested, with a willingness to still keep working for the prize. The Baptists have been holding a revival in New Salem Church, which is a mile from our place. It was conducted by Rev. Oxshier, of Kellerton, Iowa. About forty joined them during the protracted effort. He made heavy inroads in the dancing society, and succeeded in convincing many of the leading ones that the violin was dedicated to the devil's service, especially when used to make music for the dance. O, that a good Elder could step in just now while their hearts are penitent, and present Christ in his true work, preach to them the gospel in its fulness, and like Peter lead them into the marvelous light of the Sun of righteousness where they could, after complying with the requirements of the gospel, attain to a knowledge of their acceptance with God, and also of the doctrine whether it be of God or man. When mortals are led by their faith and repentance to a desire to comply with the requirements of the gospel, to be buried with Christ in baptism that they may become heirs to the Holy Spirit of promise, how necessary it is that they seek one who is called of God as was Aaron, to administer in the sacred ordinance, and the transaction be recorded in the "Lamb's Book of Life."

Yours in the love of truth,

J. M. BROWN.

COUNCIL BLUFFS, Iowa, Feb. 1st.

Bro. Blair:—In the last six months we have visited and preached in Crescent City, Hazel Dell and North Star Branches and felt well in bearing testimony of the restoration of the gospel. When preaching in the North Star Branch I felt wonderfully blessed with the Spirit of God. One Sunday I spoke on baptism. At the close of the meeting two requested baptism, a young man and his mother. How my heart praised God when I saw this aged sister go down into the waters of baptism and renew her covenant with her God. Thus one by one these aged soldiers of the cross come forward, pledging their faith anew. This was Sister Jane Carlisle; she and her husband live at Eight Mile Grove, and were in the church in the days of Joseph the Seer. God has encouraged us many times in his own way, by signs following, by visions, and by the voice of the Spirit.

If it had not been for the special evidence which God gives to us, we would have been discouraged long ago. Sometimes we feel that our inability and our plainness of speech are not such as the times demand, especially to those highly educated and refined, those whose nerves are so delicate and sensitive they will not listen unless the speaker can clothe his sentences with the lan-

guage of the poet. Let this be as it may, we are going to keep on crying aloud, "Fear God, and give glory to him," for the poor have the gospel preached unto them.

How interested we have been in Bro. Joseph's mission to Utah. Many times have we prayed that God would open the eyes of that people, that they might see and know "when good cometh." We have always felt interested in that people. When Bro. Joseph was traveling through Utah, we thought of Alma of old, who left the judgment seat and went forth among his brethren. His heart was moved with that true charity of God, and he suffered all manner of affliction that he might reclaim them from their sins.

Shall we of the Reorganization not make every effort in our power to reclaim that people? Yes, brethren. If not, their blood will be required at our hands and we will not be found spotless at the last day. Some say it has cost the church a great deal of money to prosecute the work there, and so few have believed. Oh! brethren, what is money compared to the souls of men. Know ye not if the church had not made one convert in Utah, that the church has been doubly benefited by the effort made there, it has been the means of drawing the line of demarcation between the pure gospel of Christ and the abominations of that people in such a way that the nations has been able to see that primitive Mormonism had nothing to do with polygamy. The Reorganization have been "pleading the cause of injured innocence," for the last thirty odd years, and will continue to plead until the blame shall rest on those who are guilty of this terrible apostasy. Yes, and until the world shall know that the gospel brought by the angel to Joseph the Seer was truth and purity.

I remain your brother,

D. K. DODSON.

BLOOMINGTON, Dak., Jan'y 15th.

Bro. Blair: I am preaching most every Sunday. The Lord has helped me in my understanding. The people open the doors to me, and many come to hear. I preached at Bloomington last Sunday, with full house. If you would send some one to this place they would find churches to preach in, and could do a good work. The reason that I don't preach more is, I have to work for my living, for I am on a new farm. Times are very hard here. I do not like it here, for the water is very scarce. I will try it one more year, and if I can not raise anything, then I will leave.

Your brother,

J. HOGABOOM.

MT. MORIAH, Nova Scotia,  
Dec. 15th, 1885.

Bro. Blair:—Though few in number we are striving for the spread of truth, as taught by Jesus Christ and his Apostles, as far as our circumstances will permit. We hold meetings every Sunday, and there seems to be an increase in number to hear, although some stand stiffly to the sects. We met in conference October 17th last, and were some disappointed in not having some Elder to meet with us. But we were favored by having Bro. H. J. Davison, president of Cornwallis Branch, to meet with us. He preached Sunday afternoon and evening with acceptance, and the Saints were edified, and returning home were somewhat built up, having their spiritual strength renewed. The conference session

mended the clerk of the district to correspond with Bro. W. Kelley, president of the Eastern Mission, asking for an Elder to come and labor among us. We think the mission might be self-sustaining, or nearly so. We are building a meeting-house, and the outside is nearly done. We manage to hold meeting in it. I think if some Elder could come and labor steady, they would get a good hearing, and some good be done. We feel the Lord is waiting to bless those that will obey his commandments and prove faithful to the end. Your brother in Christ,

J. C. BURGESS.

CORTLAND, Illinois,  
January 23d.

*Brother Joseph*.—I wish to bear testimony of the latter day work, and to the truth of the Book of Mormon. I know of no better way at present than to relate a dream that I had lately concerning that book. The course the Saints in Cortland and Dekalb have been pursuing for the last eight months, or more, may have had something to do in causing this dream. I will state that last May we commenced holding meetings regular twice a week. Sunday afternoons we held our reading meetings, under the name of Sunday school, or Bible class, the writer being chosen suprintendent. At first we would read from the Bible, or the *Hope* lesson; then ask and answer questions, concerning what we had read. About two months ago; as some of us had never read the Book of Mormon through, and fearing that we might merit the reproof given in Doctrine and Covenants, sec. 83: 4, we began to read the Book of Mormon through by course. Have now read seven lessons from that book, and have felt that we received a blessing at each lesson. We meet together, sing a hymn, then read a chapter from the Bible, and then pray; we then read by course from the Book of Mormon, each member present reading; spend an hour or more in this way, then dismiss and go home to come together in the evening for prayer and testimony. When an Elder is with us we then omit our reading lessons to hear him.

On Sunday, the third of this month Bro. Patterson organized us into a branch of fourteen members; and on the night of January 8th, the writer had the following dream:

I dreamed that I was at a small gathering—perhaps ten or a dozen, mostly men—who appeared to be a collection of visitors. There was one man present thirty or thirty-five years old; rather slender build, light complexion, well dressed with rather light colored clothes of a neat fit. There was something said about the Book of Mormon that caused him to enquire if anybody there believed in the book, or knew of its truth? I replied that I knew by the Spirit of God, that it was true, and that he might know that it was true, if he desired to, and would put himself in way of knowing. That I also knew that the Bible was true, save where it was mistranslated; but that the inspired translator corrected the most of those errors, or the most important ones; and I quoted Isa. 37: 36, as a sample. I also stated that there might be typographical errors, as there were more or less in all books.

The language used in my dream, by both the writer and the person referred to in the dream, is as nearly as I could remember next morning when the dream was fresh in my memory.

I have more than once felt the witness of the spirit of the truth of that book while reading the same; and on one occasion very powerfully while reading a portion of the fifteenth chapter of the book of Alma, and especially from paragraph four to seven inclusive. And while I continue to believe in the divinity of the Book of Mormon; I can not better close this letter and my testimony of that book, than by quoting from our *Saints' Herald*, page 121, vol. 32.

"While the writer continues to believe in the divinity of the Book of Mormon, he is bound to believe in revelations which the 'Choice Seer' gave to the church, even though he may not fully comprehend them all. Christ's apostles, for a season did not fully understand the Scriptures they believed in. Luke 24: 45. Peter did not understand Christ's commands to him. Matt. 28: 19; not the Scriptures which promised salvation to the Gentiles. Hosea 2: 23, with Rom. 9: 24, etc., till Christ in a marvelous way revealed the fact to him.—Acts 10: 1-48."

Nor does the writer fully understand all things that is true; but he is striving to grow in grace and in the knowledge of the truth. May God bless all his Saints, enabling them to cling to the rod of iron, which is the word of God, is the prayer of yours in Christ,

W. R. CALLHOON.

NEWPORT, Nova Scotia,

December 14th.

*Dear Herald*.—The work is still alive here, and God has warned us that we should be more united, and come to the help of the Lord against the combined powers of darkness. We need help, and have written to Bro. W. H. Kelley for help. We have got a meeting house up, and have the outside finished. We invite any Elder that can do so to give us a call, and we also ask the prayers of all God's people, as we are strong believers in the power of prayer.

J. W. DIMOCK.

MARMATON, Kansas, Jan. 30th.

*Dear Brother Blair*.—I was over in Missouri north-east of Nevada, at Brother and Sister Oleson's, and got home last Monday. I went over on Tuesday, the 19th, and preached five times; never felt better in my life in trying to present the word than I did during both times, while I was there. I gave all the chance to learn they could ask, by letting them ask questions bearing on the subjects, after I was through preaching. All worked pleasantly, several took notes after me while I was speaking. One man said he examined the Scriptures which he noted and found them correct. I think some are investigating. They never heard the gospel preached before. Oh, if I could be in the field enough to give my time and strength to the Lord's cause, how my heart would leap for joy. This is the greatest desire of my heart, if I know myself. There is nothing I go at that I feel blessed in like preaching the word. It is my desire by day, and many times my dreams by night. I pray the Lord to bear me up and loose the bands that have kept me back so long, viz, home cares. While at Bro. Olesons I was lying on the bed reading, after I returned from preaching, and was talking concerning my great desire to be in the missionary field, I arose, by a powerful influence which came upon me and exclaimed with tears, "My work will be given me; I'll get it—the Lord

has been withholding that I should be better prepared." There is a work for me, and I know it. Several times has this occurred with me since I have been in the church, which always gives me courage. Pray for me, that the Lord may make me able and keep me so. In hope,

L. H. EZZEL.

KALO, Iowa, Jan. 28th.

*Bro. Blair*.—I met an old friend of yours here. I am the only Latter Day Saint in Kalo, although there is a branch of the church a little over a mile away. To-day the assessor came and was questioning me as to what property I had, and the postmaster told him he could believe what I said as I was a Mormon. He replied, "Well, Mr. Phelan, you can say what you please, but the Mormons have the truth." That led him and myself to talk a little about the church, and he asked me if I was acquainted with W. W. Blair. I said No; but that I had read some of his writing. "Well, I know him," said he, "and a good man he is." He also knew Bro. Joseph and his father, and also Brn. Zenas Gurley, Briggs, and more of the Elders. His name is D. R. Fuller. He said you would remember him, and that he would like to hear from you very well. I was to let him know if you wrote to me in answer to this.

I am trying to do the Master's will, and whenever I get a chance to speak a word in behalf of the doctrine I do so. I was baptized by Bro. Roth in May, 1884, at Boonsboro. My relatives are all on the other side—they belong to the sectarian world, and laugh at me.

Your brother in Christ,

J. KNOX.

#### HOW TO SAVE BOYS.

Women who have sons to rear, and dread the demoralizing influences of bad associates, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vague ambitions, by thirst for action, by longings for excitement, by irrepressible desires to touch life in manifold ways. If you, mothers, rear your sons so that their homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in some measure can supply the need of their hearts.

They will not go to the public house at first for love of liquor; they go for the animated and hilarious companionship they find there, which they discover does so much to repress the disturbing restlessness in their breasts.

See to it, that their homes compete with public places in attractiveness. Open your blinds by day and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambition in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass boyhood and enter upon manhood with refined tastes and noble ambitions depend on you. Believe it possible that, with exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—*Ed.*

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

## Communications.

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

### TEST THE SPIRIT.

SAINT JOHN was evidently concerned for the good of the church when he wrote: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Ever and anon are we requested by some people to manifest a sign; and often this request is supplemented with a statement, "If you will show such a sign, we will believe your doctrine." These requests are seductive, coming as they do in the form of a temptation. Hence, the divine wisdom in the above wise admonition. For as both good and evil spirits would be encountered, and none would be more exposed to deception than those who accepted as truthful the promise, "But the manifestation of the Spirit is given to every man to profit withal." If there is not a sure rule of interpretation granted from "Him who can not lie," so that all manifestations, of every kind, nature and magnitude, whether coming from apostle, prophet, priest or layman, male or female, can be properly tested, that the source and correctness of such manifestations may be determined beyond the suspicion of a doubt, then the popular practice of dismissing all spiritual manifestations and the adoption of only the moral precepts and regulation as are taught in the Scriptures would be much the safest plan to follow. But as John directs to "try the spirits," surely it was for a wise purpose that the church was thus put upon its guard and instructed. It would appear folly in the extreme to attempt to believe this teacher would have us to understand that the only object in trying the spirits was to refuse and deny all that were presented as gifts by the Spirit, but rather that we comply with what is clearly the intention of the apostle, accept and profit by the receiving that which is God-given, and bestowed upon all those who have obeyed that form of doctrine which has ever been administered by the "measure" of the Holy Spirit, as promised by Christ when he says, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." This was certainly Paul's design when he said, "Prove all things; hold fast that which is good." Another, and fully as great an object of this valuable instruction lies in the testing of spirits—we discover the evil, and escape the consequences that must inevitably follow if we succumb to the guidance of that power that has ever sought to counterfeit and supplant the true gifts that are promised upon keeping the required conditions of the gospel covenant.

He has poorly read the history of the past who has failed to perceive that the true and the false manifestations are brought in close contact. The first important lesson for all to learn is, that "the law of the Lord is perfect," that all spiritual manifestations are subordinate to the written word, and that the spiritual gifts are bestowed as an auxiliary to assist those who make the effort to have their life, walk and conversation comport with the behests of heaven. And when we are besieged with "sign seekers," we cite them to the scenes of the Crucifixion; "and they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he can not save. Let Christ, the King of Israel, descend now from the cross, that we may see and believe." Which shows that it was not compatible with the design of the Almighty that Christ should have complied with the request of implacable "sign seekers," and delivered himself from the cross, and thereby gained renown and glory in the exhibition of his deliverance, I personally would just as soon give cheerful and full confidence and worship to one who possessed power to free himself from the ignominious death upon the tree, as one possessing power to arise out of the grave. Belief that Christ is the Son of God being the germ of salvation, it would appear, from a human standpoint, that when those around the cross made such a fair promise that if Christ would come down they would believe, that this was a golden opportunity to make believers. Perhaps the equal of this opportunity will never again appear. But God was deaf to all their importunate demands, and Christ was "delivered by the determinate counsel and foreknowledge of God," thus carrying out the divine plan which chains our admiration of the fixed principles of the divine law. The sad death and triumphant resurrection of Jesus are more supremely grand and stable, than all else accomplished by the despised One of Nazareth. Here is a good place to furnish a sentence from the Chief Teacher of God's plan for man's salvation. An exigency arose through tempting the Master, who said, "A wicked and adulterous generation seeketh after a sign." It would be well for those of the present time, ere they ask an unreasonable thing, that they enquire who those parties were whom Jesus rebuked so severely. They were "Pharisees" and Sadducees"—the most devout religionists of that period. It was the unwise zeal they possessed for their religion that sealed their hearts against the truth, and caused them to reject the Anointed One.

When we are still more closely pressed to show a sign, we find a reply in the promise, "And these signs shall follow them that believe." Within this strong bulwark we may abide until every storm be past; and notwithstanding men may be very anxious to reverse the order, and have the signs go *before* belief, we are not

responsible for the order in which God set these gifts, neither are we willing, by a direct effort upon our part, or by compromise to gain to the cause believers, and seek to reverse that which God hath appointed. As the harvest is the result of faithful and untiring toil to the farmer, so is the receiving of signs to those who have put on Christ in baptism. Some will say, "How shall we know the genuine from the spurious?" To all such we have but one reply, "*It is written*;" and we adopt the rule appointed by "The Father of lights, with whom is no variableness, neither shadow of turning." For in the mouth of two or three witnesses shall every word be established. Ezekiel said: "And when this cometh to pass, (lo, it will come), then shall they know that a prophet hath been among them." Moses said: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Isaiah said: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." And Jesus said: "Now I tell you before it come, that when it is come to pass, ye may believe that I am he." Under the gospel economy we find mentioned as the gifts or signs of God to man promised, 1, wisdom; 2, knowledge; 3, faith; 4, healing; 5, miracles; 6, prophecy; 7, discerning; 8, tongues; 9, interpretation; 10, dreams; 11, visions; 12, eternal life. There are other gifts which we might add to this list, but these suffice to illustrate the point at issue. May we expect to possess in the church at the present time such a portion of grace as will entitle us to the reception of these several gifts? What saith the scriptures? "These signs shall follow them that believe." Do any believe? Well, it would seem reasonable to suppose that all church members were believers and therefore under the promise made by the Lawgiver, and that each would receive such a gift as would be a fulfillment, "the manifestation of the Spirit is given to every man to profit withal." Now, I am prepared to ask those who oppose the spiritual gifts in the church at the present time, if the signs do not appear among the so-called followers of Christ, is it not a sufficient cause for doubts to arise? As soon as doubts are expressed and inquiry is made, some uninspired teacher, who himself does not believe, explains that these things were only for a particular time and people; others say the qualifications and the restrictions vouchsafed to us were not in the original article as pronounced by the Lord. But Jesus bade his apostles "Teach all nations, \* \* \* observe all things whatsoever I have commanded you." Peter, in harmony with this instruction promised upon repentance and baptism the Holy Spirit "unto you;" "your children;" those "afar off," and to those whom "the Lord our God shall call." With this plain promise, no minister can be consistent when saying to sinners, "God calls you now," or "tonight;" and in the next breath tells those



same sinners that "repentance and baptism" are essential, and then deny to them the fulfillment of the promise made by Peter when under the influence of the Spirit sent down on the day of Pentecost. Beware before you attempt to divorce that which God hath joined together! Read, and be convinced that repentance, baptism and the Holy Spirit, are united with the word "and." To remove that word, or to omit quoting the last ten words of Acts 2:38, is to do violence to heaven's grandest proclamation, wherein man is furnished with the knowledge of the means whereby he may be freed from sin, and obtain a "lamp to his path, and a light to his feet" while making the journey of life, through this world of sin, sorrow, pain and death.

Let us now take a brief retrospect of these several gifts, and do so by number. 1st. Can it be that any one engaged in the laudable effort of trying to ameliorate the condition of his fellow being, but what has felt the need of that "wisdom" which cometh from on high and leadeth up to duty, acceptance, and glory? 2d. The confusion, ill-will and divisions found in all organizations who claim to be the "body of Christ," evince that there is a deplorable want of that "knowledge" which is bequeathed unto man by the Holy Spirit. 3d. Not as a formula of belief, or creed, but as the action of the mind resulting to the individual, in evidence that God works in and through man as in ancient times, read the result of the operation of faith as described in the eleventh chapter of Hebrews, and then seek for "the assurance of things hoped for," and "contend earnestly for the faith which was once delivered unto the saints." The ministers of all the churches have long felt the need of an increase of pure and simple faith. Let joy give place to sadness, for "the times of refreshing shall come from the presence of the Lord," has been heralded abroad, and the glad news are now received wherein the Lord promised saying, "I will put my law in their inward parts, and write it in their hearts." Unto faithful and true servants has this come, and they now spread these tidings among the people, and are preparing a band to receive with joy the coming Messiah. 4th. This for many long years has been counted among the "lost arts;" but there is an awaking upon the importance of having this gift restored to its proper place, and there are favorable indications that "healing" by faith in the promises of God, with prayer, is daily becoming more frequent. 5th. We stand upon the threshold of an age big with the most stupendous and awe-inspiring "miracles" mentioned in the Bible. 6th. Of this the world is full; and the important feature in prophecy is to prevent enthusiasm leading into acts with which the Holy Spirit has naught to do. Our text, and "witnesses," govern upon this point. 7th. "Now concerning spiritual gifts, brethren, I would not have you ignorant." The absence of this gift has taken away the safeguards which prevent "wolves in sheep's clothing" from entering, who bring in shame, reproach and loss to the flock of God. The restoration and right applica-

tion thereof would go a long ways in weeding out the black sheep or goats. 8th. This is the most abused gift of all those promised. We will therefore be more critical in the examination of it. The general commission of Christ to the Apostles, as it is recorded by Mark, has "new tongues" as one of the signs to follow, and the last scenes upon the cross were marked by the Son of God using this sign. In proof of this statement we herewith subjoin both the tongue and the interpretation thereof: "Eloi, Eloi, lama sabachthani." The interpretation is, "My God, my God, why hast thou forsaken me?" Jesus said to the apostles: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." These men did as directed, and when they received the promised endowment, the "cloven tongues like as of fire" sat upon them, and this was the first gift manifested. The last by Christ, and the first by the apostles. This is passing strange, indeed; and more especially is it strange to those who are, by misfortune, or willfully, ignorant of God's revealed will and purpose concerning these signs. Paul sheds much light on this branch of the subject. "Wherefore, tongues are for a sign, not to them that believe, but to them that believe not." Upon reading this many who do not believe will say, "You are under obligation to speak in tongues, for we do not believe, and it is a sign unto us." It is a difficult task to get such persons to see the true intent of this text, or if they do, to get them to confess the truth. Let the example in Scripture be the end of contention. Surely, the apostles on the day of Pentecost, were preaching in tongues to those "that believe not"—"Behold, are not all these which speak Galileans?" This was said of those who preached unto the people. The language and dialect of that congregation were as follows. That of the apostles, Parthians, Medes, Elamites, of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Rome, and of Crete and Arabia. This mixed congregation, were "them that believe not;" and let them tell the result of the preaching in the gift of tongues, "Every man heard them speak in his own language." When the truth was thus by the power of God so forcefully presented that all could hear and understand, the disciples received a strong reinforcement; for there were "added unto them about three thousand souls." O you who fight against the gift of tongues, consider that the angels of heaven rejoice over one sinner that turns from sin to righteousness. Certainly, the turning of about three thousand was enough to cause a jubilee among the angels. Let the unbeliever of to-day understand that when one shall speak to another "in tongues" in "his own language," then has he that hears received a sign. Some object that the gift of tongues is faulty or fractional, and "whether there be tongues, they shall cease." Should any take alarm at this statement, we may ask, When will they cease? "When that which is perfect is come," is Paul's reply, God will permit us the

crumbs till the feast is prepared. Now my pilgrim friend, do you remember reading, "Go to, let us go down, and there confound their language, that they may not understand one another's speech?" Upon the accomplishing of this, the people were scattered abroad, to every land and island of the world, and an imperfect language or dialect is the common lot of all men. The logic based upon the promise of perfection, would inspire us with the hope that God will continue to bestow "line upon line," and retain for man's good the fractional till he fulfills this promise: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:10. When this is done, tongues will be no longer needed. But until then, do not rob us of the fragments that come from our Father's loving hand. 9th. Upon this little need be said, for "interpretation" is contingent upon the exercise of tongues. 10th. We are not justified in rejecting all dreams for the reason that most people dream. Some of the clearest and most important things revealed in the Bible came through this medium. God hath promised, and who shall hinder. If space would permit we could furnish many instances of the fulfillment of dreams, that has recently been published in many newspapers. 11th. Visions were promised to the "young men" by Joel, and reiterated by Peter. And the "wise man" tells us that "where there is no vision the people perish." None are so blind as those who refuse to see. 12th. As to this, the chief gift from God, we only need say, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Having briefly gone over these wonderful things we find in the good book, I wish to add here the matured thoughts from the pen of one well versed, by study and experience, on this subject: "We are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when he has communicated, no vision is to be taken but what you can see by the seeing of the eye, or what you can hear by the hearing of the ear. When you see a vision, pray for the interpretation. If you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirits, both false and true. Being born again comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit can not come but in glory; (as Moses and Elias; Matt.); an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil he will flee from you; if of God, he will manifest himself, or make it manifest.

We may come to Jesus and ask him; he will know all about it; if he comes to a little child he will adapt himself to the language and capacity of a little child. Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Savior on to a pinnacle of the temple, and kept him in the wilderness for forty days. The gift of discerning of spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may." See Joseph the Seer, p. 190-1. The clear and positive instruction in this long extract, can not be improved upon by any words of mine, however I would urge upon all who are blessed with any of the gospel gifts to observe these rules, and thereby raise the spiritual standard, that the wavering shall be made strong, the weak confirmed, and the strong made perfect. We are not required to cry aloud and publish all that is manifested to us, for the reason that many of the revealments made to us by the Spirit are for a personal or individual benefit. Herewith I transcribe some of Paul's most pungent remarks, and directions upon the use of spiritual gifts, and let your mind be filled with a holy desire to know and do good unto all men, by teaching them more perfectly the way of life.

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself for battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. There are, it may be, so many kind of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of

the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also. Else, when thou shalt bless with the Spirit how shall he that occupieth the room of the unlearned say Amen at the giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. \* \* \* What! came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant let him be [let him confess he is, Ed.] ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

Patient reader; when you arrive at this long quotation, do not skip over it, but read it carefully, and note the reasoning, logic, and conclusions of the great Apostle

unto the Gentiles. His argument is full and complete. May the household of faith be able to eschew all that would cause division, strife, or coldness, but rather learn and emulate that which will bring an increase of love, confidence, peace and unity.

R. M. ELVIN.

#### RAISING A CROP.

DEAR HERALD:—When working in my garden in the summer time, which is situated close to the road, I hear many remarks made by passers by, not intended for my ears sometimes, some complimentary, and others not so much so.

Last summer, a wagon load of people were passing, I was some little distance from the road, and presume that the party did not think I could hear them, did not hear what the first person said, but the remark brought forth from the saying, I did viz., "Yes he is always hoeing in his garden."

This set me to thinking, and the thoughts consequent upon the remark I desire to communicate to your readers, if you have no objections. The first suggestion was, that the remark was intended as complimentary, but upon further consideration came the thought, possibly it is one of reproof. It came in this wise. Is it possible that I am esteemed as the man with the "muck rake"—as represented by Bunyan in his Pilgrim's Progress—whose head was always down, and who did not look up and see the crown over his head, which he might obtain, if his thoughts were not so engrossed with the things of earth. However meant, it caused the writer to go through a process of self-examination, and he concluded to heed the lesson, to strive to take time to look up at the crown, and reach forth in God's appointed way to obtain it. Other thoughts came marshalling along in rank and file like the following, "Work while the day lasts for the night cometh wherein no man can work."

This will apply to things temporal as well as spiritual. If I lounge around or go visiting my neighbors too much in the day time, I can not work in the night, the consequence is, that which was planted is choked with weeds and is smothered to death, and at harvest if there is anything at all it is worthless; and then I might whine and complain at the providence of God, and think that things were too unequally divided, and oh! how hard hearted my rich brethren are, how uncharitable not to divide with a brother in Christ; when the fact is my own improvidence brought these things about, because I did not work while the day lasted.

Right in this connection we were reminded of a story read when a young man in the "American Agriculturist," of two farmers who were nominated for Representatives to the State Legislature. One of whom, for some time before election day, neglected his work on the farm to make stump speeches to secure his election, and on the election day spent considerable money in liquors and cigars to procure votes; the other stayed at home, tended to his business, seemingly not over-

anxious about how the election went, but acted on the maxim, "a bird in the hand is worth two in the bush," and it was his good fortune to be elected. The artist of that paper had pictured the condition of the two men after election. The one who had gone about making stump speeches, sat on the fence, watching a little urchin digging potatoes, who held up a potatoe-vine he had pulled up by the roots, on which was to be seen half a dozen diminutive looking potatoes, which he was in the act of handing to the farmer, who was represented as having just put on his spectacles in order to see them, and his eyes bunged out in astonishment at what he beheld.

The one who stayed at home tending his business was represented as being in his potatoe patch to, digging his potatoes when the messenger sent to inform him of his election arrived—and the nice large bulbs lay in winrows as a reward for the care and labor bestowed upon them. There needs no comment of mine upon the picture drawn, it carries its own lesson.

In carrying the parallel in spiritual things my thoughts ran thus. I am engaged in raising a crop which consists of "The fruits of the Spirit viz. love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5: 22, 23.

Well said the apostle, against such there is no law, for the law is all in favor of such fruit raising. He says in Rom. 13: 16: "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." The Savior declared that upon Love to God and to our neighbors hung all the law and the prophets. Dear *Herald*, the writer thought he saw the greatness of the task before him, in a measure, he saw that it would take all the diligence he was master of to cultivate the crop, to keep it free from weeds of every description, to secure its development, and that it might yield abundantly. He knew he was dependent upon the refreshing showers of the grace of God, and upon the sunshine of God's Spirit, to water and warm up the soil upon which the crop should grow, and also knew—according to God's word—that if he should neglect this crop, and go worship at the shrine of the god of this world, and succeed in gaining the whole world, it would be at the expense of the crop he was raising, and as a consequence that of his soul, and he could not afford to do that, it was paying too high a price for the worldly bauble.

If love is the fulfilling of the law, it is the principal part of the crop, indeed the most, if not all of the other portion depends upon it. If we love God with all our heart and our fellow-man as ourself, what can hinder joy from springing up in our heart? If the love of God dwells in our hearts constantly, what can hinder peace from dwelling there also? If our hearts are filled with the love of God, [charity] the apostle says charity suffereth long, which long suffering is another portion of the crop specified in the catalogue, and thus we might proceed through the list, and we would find the balance of the

crop in its order, are the effects of love. If the foregoing deductions are correct, it follows that our main labor is to be bestowed on love.

In the writer's opinion, the weed that takes the most strength from love is selfishness, which may be denominated a corruption, or abuse of self-love. Self-love is allowable in the text "Thou shalt love thy neighbor as thyself." But the abuse of that self-love, which is selfishness, is not allowed. It does not say thou shalt love thy neighbor not quite so much as thyself. No that would gender to selfishness, for I would then love myself better than my neighbor, which is not the command.

God knew that man did not need to be commanded to love himself, he would willingly, and always do that, but to love his neighbor as himself was so contrary to human nature, it would require a strenuous, and continuous effort to come up to this standard. As, in the writer's opinion, love is the prime mover of all that is good, so we believe selfishness to be the leading motives to all that is bad. It is written, "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life." It is also written, that the Savior left the courts of glory to come and do the Father's will, and offer himself as that gift that the world perish not. Here, we think, it is plainly seen, that love was the prime mover in both the Father and the Son, in the act of saving the world. Love to God causeth man who believeth in his word, to do good unto his fellow-man because commanded of God to do so, as it is written, "If you love me you will keep my commandments." And if love worketh no ill to his neighbor, all the works done to or for that neighbor must be good, and if all our actions are good to our fellow-man, we are fulfilling the law "for love is the fulfilling of the law." From these deductions we conclude that love is the prime mover of all that is good.

Selfishness moved Lucifer, a son of the morning, to lust after the honor and glory of God, to seek to breed disturbance and contention in heaven, inaugurating a war to gain his selfish desires, but being cast to the earth he has sought the destruction of mankind, by drawing them away from the service of their God.

The governments of nations from selfishness, lust after power, honor, and dominion, and reckless of the slaughter of their subjects, as well as of those to whom they are opposed and of the treasure squandered; reckless of the sorrow and mourning brought in the homes of the widow and fatherless, and of the fathers, mothers, brothers and sisters of those slain; reckless of the groaning and misery consequent upon the heavy burdens of taxation, placed upon their subjects, to supply the exorbitant demands to raise means to carry out their lustful and covetous desires; they pursue their selfish, ambitious designs, inaugurate war, and established their thrones in the blood, and sweat and treasure, not only of their own subjects, but of the conquered foe, enslav-

ing millions of God's fair creatures, made after his own image. We might carry on the illustration of the evil effects of selfishness upon individual actions, but desire not to be tedious, taxing the good nature of the reader no further than to ask him the question, is there a bad action we ever perform but what can be traced back to selfishness as the cause?

If then our deductions are correct, selfishness is the source of all evil, and the opinion expressed that it was the weed that took the most strength from love, is correct. This being the case, we thought, friend *Herald*, it would require the most of our time to keep it down, (it having so strong a root, with innumerable branches, showing the great necessity of constant labor) we must be diligent, "Work while the day lasts, for the night cometh wherein no man can work." We must keep it down in order that love may grow to its full measure, a dwarfed diminutive crop is not very marketable anywhere, neither will a dwarfed diminutive love be very marketable with our Judge, who will not like to pay a very high price (or reward) for such an article. He may pay an inferior price—or lessor glory—but we want to receive the highest reward, therefore must cultivate and enrich the soil, keeping it clean, and this will keep us all the time "hoeing in the garden," naturally and spiritually.

E. STAFFORD.

LAMONI, Jan. 19th, 1886.

#### THE BED ROCK.

BRO. JOSEPH.—After reading an article entitled "The Church of Jesus Christ, Figurative and Literal, from the pen of brother George S. Lincoln, in *Herald* No. 52, vol. 31, and as I have read a great many articles something similar to the above, I have not as yet been satisfied on the whole. Not being much of a writer I have kept silence, but after reading the above article I have made up my mind to write some of my views on the subject, if the church as a body has not decided upon this question. But if it has, I want to know it, and then I am satisfied. The solid, firm substance on which the church is to be built, is revelation from God.

Now I differ from my brother in this way, Christ asked his Apostles, "Whom do men say that I the Son of man am? And they said, Some say thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, (the truth of his being the Son of God), but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16: 13-18. Now the question arises, If the revelation is not the rock, then what is? To me it is the fact, the truth, that Jesus is the Christ, and not revelation as stated in the above article.



The revelation was only the truth brought to light by the will of God to Peter. God so opened Peter's eyes that he could see clearly that Jesus was the Christ of a truth, and after having this knowledge from God he could confidentially say, "Thou art the Christ." After saying that Peter was blessed in that he had received such a knowledge he said, "And I say also unto thee, that thou art Peter, and upon this rock, (truth, not Peter nor the revelation), I will build my church, and the gates of hell shall not prevail against it." Rock, as I understand it, is a solid and firm substance—something that we can rely upon as a sure foundation for any kind of building. So also is truth. It is a firm foundation, and any one that will build upon it need fear no storm let it come when it will. As the poet said,

"Truth is divine wherever found,  
On Christian or on heathen ground."

Although we may have the rock—truth—within our reach, unless we have the light also, so we can see, we can not build upon them no more than if they were not within our reach. But when the light appears, then we can see clearly. Then we know what we are doing. It is by the light that the "rock,"—truth—is revealed to us. Had not God revealed the fact to Peter he would not have known any more than the rest, hence I say again that revelation was only the light by which the "rock," or truth, was brought to sight so that the church could be built upon it. And as long as the church is built upon the truth, the gates of hell can not prevail against it. The resting of the Holy Ghost on Christ's head (John 1: 33, 34) was not the fact that he was Christ; but it was the means of giving John that knowledge and establishing the fact in his mind, as God had previously told him, that he was the Son of God, and consequently he like Peter bore record that he was the Son of God, of a truth. It is upon truth as revealed from God he builds his church, and this is the rock referred to by Christ. Upon truth, God's work always began; and upon it his work always must stand; and upon it the Church must ever be built.

D. D. WILLIAMS.

#### WHERE IS EPHRAIM?

WE believe that the word of God as given through his servants the prophets will have a literal fulfillment. Jeremiah says 31:6: "For there shall be a day that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." "For" says God, "I am a father to Israel, and Ephraim is my first born." In Genesis chapter 48, Jacob blesses the two sons of Joseph, naming the tribe of Joseph after them, Ephraim and Manasseh, and says, "Let them grow into a multitude in the midst of the earth." Joseph objected to his father's putting Ephraim before Manasseh who was the eldest. His father replied, "Manasseh shall be a people, he

also shall be great, but his younger brother shall be greater than he, and his seed shall become a multitude of nations." In Gen. 49:22, Jacob blesses Joseph and prophesies what shall happen to his seed in the future: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." The branches of Joseph's bough, are, without doubt, Ephraim and Manasseh; and that they should "run over the wall" shows they would leave their native land and cross the waters. And although they should be "shot at and hated," they should become a strong and warlike people. From thence is the shepherd, the stone of Israel. That is, that in Ephraim and Manasseh,—or the tribe of Joseph,—shall be found the one who gathers to the gathering place in Israel, or in other words, Jesus Christ who indeed is the Shepherd and stone of Israel, working in and through the seed of Joseph unto the gathering of all Israel. The blessings of Jacob had prevailed above the blessings of his progenitors Abraham and Isaac, "unto the utmost bounds of the everlasting hills." The promises of inheritance given to them only related to the land of Palestine, while Jacob's had prevailed "unto the utmost bounds of the everlasting hills," which he sealed upon the head of Joseph. The utmost bounds of the everlasting hills, in its full meaning, takes in all the world, but in regard to the inheritance promised to Joseph it means the farthest point from where Jacob then stood, Goshen in Egypt. Take the map and measure from the land of Palestine, east and west and the "utmost bound" is found in the land of North America. The Book of Mormon tells us that Lehi, who was of the seed of Manasseh was commanded of God to take his family and go into the wilderness, and He would lead him to "a land that was precious above all other lands." He traveled first, south to the Red Sea; then south south-east along its borders many days, then turning east they ever kept about that course until they reached the sea, which they called Isreantum. This took them about eight years. In their course from the Red Sea they must have passed near the head of the Persian Gulf, from which an east course would carry them to the Yellow Sea in China. Probably some where near the shores of that sea the land Bountiful was. Here they built a ship as God commanded them, and put to sea. And it is probable they still kept the same course to the east, which would bring them to the west coast of what is now Lower California, or Mexico. When they had landed there they found a land whose valleys and plains were fruitful, whose mountains and hills were rich with precious ores and its climate delightful. Moses in Deut. 33:13 says of Joseph: "Blessed of the Lord be his land for the precious things of heaven, for the dew and the deep that coucheth beneath; and for the precious things brought forth by the sun and for the precious things put forth by the moon; and for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and the fulness thereof; and for the good

will of him that dwelt in the bush. Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separate from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth. And they are the ten thousands of Ephraim, and the thousands of Manasseh." The horns of Joseph here spoken of and the branches are the same, Ephraim and Manasseh. With them he will push the people together to the ends of the earth. The ends of the earth I conceive to be the same as the utmost bounds of the everlasting hills, or "the midst of the earth," mentioned by Jacob, the land of America.

The Book of Mormon is "the stick of Joseph." It was written by Manasseh. It tells us how he became a great people upon this land. Unto him God gave the great things of his law, even the gospel. Unto him Christ was revealed, but who at last dwindled away in unbelief and wickedness, were destroyed, and only a remnant was left. Although the stick of Joseph was written by Manasseh, yet when the dispensation of the fulness of times comes in, it is given into the hands of Ephraim,—"I have written to him the great things of my law, and they are accounted a strange thing."—Hosea 8:12. The record becomes the stick of Ephraim when it is found in his hand as God's law to him. And also this land becomes the Mount Ephraim when the watchmen of Ephraim shall cry, "Arise ye, and let us go up to Zion, unto the Lord our God."

There is a grand work for Ephraim to do in this dispensation in which Israel is to be gathered. Zechariah, speaking of the gathering of Israel, says, "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine." 10:7. If it is his work to shout the good news "among the chief of the nations," he will certainly be found in position to do that work—even among the "the chief of nations." It seems that when Israel was carried away captive, Ephraim became broken and scattered among the nations. For, as Hosea says, "Ephraim has mixed himself among the people." Becoming broken, mixed, and scattered among the Gentile nations he lost his identity as a tribe of Israel, and became identified with those nations. It was the seed of Ephraim that was to become "a multitude of nations," and not a tribe. Drifting with the tide of civilization and progress as it has rolled to the west, he crosses the Atlantic and comes to this land, ("shaddowing with wings"), and the "ten thousands of Ephraim and the thousands of Manasseh" are being pushed together to the ends of the earth, for this seems to be the fulfilling of that prophecy. For Manasseh coming from the west, and Ephraim coming from the east, and meeting upon this land they are thus pushed together.

And I would say to the Elders and people of latter day Israel, If you are not Ephraim, you are doing the work of Ephraim. In sec. 64:7, D. C., it says, "Behold, the Lord requireth the heart and a willing mind; and



the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be *sent away*, and shall not inherit the land; for verily I say that that the rebellious are not of *the blood of Ephraim*; wherefore they shall be plucked out." It follows then, of course, that the obedient are of the blood of Ephraim. Section 108:6, reads, "And they shall bring forth their rich treasures unto the children of Ephraim my servants, and the boundaries of *the everlasting hills* shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the rich blessings upon the heads of Ephraim and his fellows." I can not help thinking, that when the records of the Nephites were put into the hands of Jos. Smith, "the stick of Joseph" was "in the hand of Ephraim;" and, joined with the Bible—the stick of Judah—the grand work of "the dispensation of the fulness of times" had commenced, which shall result in gathering God's people.

W. G. PERT.

[Joseph the Seer and Oliver Cowdery were God's "first born" in this dispensation, (Doc. & Cov. 17:1; 2 Nephi 2:2), and they were of the lineage of Joseph, (2 Nephi 2:2, 3), were "heirs according to the flesh," (Doc. & Cov. 84:3), and were reputed to be of the tribe of Ephraim. (Doc. & Cov. 64:7; 84:3; 108:6). This harmonizes with these Scriptures, (Rom. 3:1, 2; 9:4; 11:23-29; Deut. 33:1, 17; Ps. 80:1-3; 108:8; Jer. 16:14-19; 31:6-9; Isa. 11:13; 61:6; 66:19-21; Zech. 10:6-8; Ezek. 37:16-19). Read carefully and reflect.—Ed.]

## Selections.

### THE GOSPEL.—No. VII.

KIRTLAND, O., May 1835,

THERE is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel. To understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world at one period of it and another, and to give him power to become extensively acquainted with God, as well as the heavenly worlds. But it is necessary, in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men; for without this knowledge we are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

Let me here observe that, whatever the gospel was, it now is, and ever will be; that it has not nor will it change: its laws are the same; its ordinances are the same; its institutions are the same; its commands

are the same, and its regulations are the same. Whatever is required of one man in order to obtain eternal life, is required of all men, and that in every age of the world, and will require the same until all shall be gathered that will be gathered, and until those who have obeyed its requisites enter into the rest which God had prepared for them. And it is not only the same yesterday, to-day, and forever, and changes not; but it is *the only scheme* of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light; so says Paul, 2d, Timothy 1:15. And as the knowledge of life and immortality is essential to salvation, it is easily seen that there could be no salvation without the gospel, and not only without the gospel, but without the knowledge of it also; for how could a man have faith in that of which he never heard?

Seeing, then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved, there can no difficulty exist in the minds of any of the human family, unless they create one where none really exists, as to the time the gospel was promulgated to man. It must have been promulgated as early as life and immortality were known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is a matter of faith, and faith can not exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord that faith in relation to salvation comes. As far back then as we date salvation, so far back we date the proclamation of the gospel to man; and it must be so unless it can be proven that God had more ways than one of saving mankind. And to do this Paul must be refuted, for he says that the plan which he proclaimed was before the foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus; and Peter says that there is no other name given under heaven among men, by which they can be saved, but in the name of Christ Jesus.

May we not reason a little upon this subject. Let us ask then, What was the most important thing which God could communicate to his creature man? The answer is, The thing which would save him. If God ever at any time condescended to speak to man, there can no good reason be shown why he did not communicate to him the things which were of the greatest consequence to him; and as God always acts according to reason, and never against it, we may conclude that he did declare unto man the gospel or the way by which he was to be saved. But what would be very strange would be, that there should be a great number of persons saved in the earlier ages of the world, and yet not know how they were saved—be saved in ignorance! It would be equally as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophecy of the second coming of Christ and of his judg-

ing the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still would be, that men could be saved by faith, and yet never hear, nor know, of the way of salvation through the blood of the Lamb! This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God. Or, in other words, it would be believing on him of whom they had not heard, or else it would be hearing without a preacher; and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is written in the pages of the divine oracles that salvation is of faith, and that men can not have faith in a being of whom they have not heard, nor hear without one to tell them—or a preacher—and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh from Adam was translated, and that God saves men by the gospel and nothing else, (for whatever will save men is gospel), so long it will be believed by every thinking man that, the gospel was made known to the ancients as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught, was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way, or by that plan, and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

There are some other considerations which force the conclusion on the mind that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as to the days of Abel. If we inquire what are the things which attend the gospel, we will find that prophecying was one thing; and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Matthew 23:34, 35. Enoch was also a prophet; for he foretold of the second advent as recorded by Jude. Who does not know that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy? Seeing then that prophesying was a fruit of the gospel, who can help seeing that it was by virtue of it that men prophecied? We can not see where there can be a risk in believing that, wherever there are or where prophets, there the gospel is, or was. And one strong reason which confirms this belief is, that whenever the gospel is lost prophesying is lost also. This generation is all the proof we need on this subject; for if we ask, Why has prophesying ceased in this generation? the answer is, Because they have lost the gospel, and not having the gospel, they can not have the fruits of it. But we see the ancients had the fruits of it; and how

could they have the fruits of it and yet not have the gospel? This is a question we will leave for those more learned than ourselves to answer.

To be continued.

SUNDAY AS THE SABBATH.

THE debate recently held in Boonsboro attracted considerable attention, upon the proposition, Resolved, That the observance of the Seventh-day Sabbath, named in the fourth commandment of the decalogue, was and is binding on all mankind." The debate was able upon both sides, and we wish we had space to give an extended resume. Rev. J. F. McDowell, of the Latter Day Saints, furnishes such a finely condensed summary upon the negative that room is made for that. He showed:

First, That the claim made for an Edenic Sabbath is a fallacious one, supported neither by the Bible, history, analogy or logic; because, (a) Adam knew nothing of holy from unholy, clean from unclean, for the opposites were not yet known, (b) He could not rest for he had not yet labored, (c) The requisite observance had no existence in fact, such as is named in Ex. 10: 10; 35: 3.

Second, That there is no evidence that the Seventh-day Sabbath was observed by any portion of the human race until "the covenant, even ten commandments" was given at "Sinai in Arabia" through Moses to the Israelites.

Third, That when then given, it was only, "to and with" the blooded Israelites as evidenced from Ex. 19: 5; Deut. 4: 23; 10: 1-4, and 22; Deut. 9: 13; Ex. 34: 28. And that it never extended beyond their borders nationally, either by divine command, precept, injunctiou or example.

Fourth, That it was a "sign between God and Israel," to continue "throughout their generations," as evidenced by Ex. 31: 13, 16, etc. And that the duration of those generations is explicitly named in Matthew 1st.

Fifth, That all things required by the Lord as to what should actually constitute the observance of the day were an absolute universal impracticability, as evidenced by Ex. 20: 10; 35: 3; 16: 29, 30.

Sixth, That "the law" is called "the ten commandments," and as such became "dead," as seen by Rom. 6: 4-6. That it was a "law of sin and death," and christians are free from it.—Rom. 8: 1, 2; 7: 7.

Seventh, That "the covenant, even ten commandments," (Ex. 34: 27-8; Deut. 4: 13) was the "bondwoman's son," as it then stood, to be "cast out," as named by Paul in Gal. 4: 21-31, which, said he, "gendereth to bondage."

Eighth, That there was promise of a "better covenant," founded "upon better promises;" a "new covenant" to be given, "not like unto the covenant made with Israel at Sinai," as shown from Jer. 31: 31, 34; Heb. 8: 6, 9.

Ninth, That the old was "done away" in Christ, and having been given to endure "throughout their (Israel's) generations" "until the seed, Christ, should come, it then served its purpose, as evidenced from

Matt. 5: 17-19; Rom. 2, 17-20, 22; Luke 16: 16; Gal. 3: 17-19.

Tenth, That the same language used in connection with the specification of the covenant's duration, is also used in the connection with circumcision, priesthood, and the passover, as evidenced from Gen. 17: 4-11; Ex. 40: 15; Num. 25: 13; and if no regard is to be given to the limitation term "throughout your generations"—then I urge, and logically too, the absolute observance of circumcision and the passover.

Eleventh, That the "first covenant," "even ten commandments," was faulty, (Heb. 8: 7, 8), the chief fault lying in the universal impracticability of the fourth commandment as seen by Ex. 20: 10; 35: 3; 21: 29. Hence a change was necessary.

Twelfth, That after Christ came, a change occurred, and he withheld, by example, his sanction from the "Seventh day's" continued observance after his resurrection by two special meetings on the "First-day" of the week, as seen by Luke 24: 35, 36; John 20: 19, 24-26, and 1 Cor. 15: 6, gives evidence of a third meeting.

Thirteenth, That the Apostles never met with real christian assemblies on the "Seventh-day" of the week but did do so on the "First-day," as seen by Acts 1: 13, 14; 20: 6, 7, 16, and that christian churches did also meet on the "First-day," as seen by 1 Cor. 16: 1, 2, and the many quotations from authentic historians I have given you.

Miscellaneous.

NOTICE OF RESTORATION.

Notice is hereby given, that the silence heretofore imposed by me as Elder in charge of the Canada Mission, upon Elder James A. McIntosh, of Alliston, Ontario, is hereby removed, Elder McIntosh having made such explanation and restitution as have been satisfactory; such restoration to take effect from January 21st, 1886.

JOHN H. LAKE, *Presiding in Mission.*

ZONE, Ont., 21st Jan'y.

NOTICE.

Whereas, I, (J. A. McIntosh,) of the Canada Mission, have been silenced by Elder J. H. Lake, in charge, for "reproaching the church," and for "unchristian-like conduct." Said charges having been made to Bro. Lake on the representations of members of the Cameron Branch; this is to say, that by counsel I have met with Elder Lake, and on further investigation, he consents to my acting again upon my making an apology to the members of the Cameron Branch who were offended; I hereby do make apology, if by my acts I gave offense to any; but I have no apology to make for any wilful act of wrong doing, except as that wrong appears in their sight, wherein they think I ought to have acted otherwise.

As Elder Lake inserted notice of my silence in *Herald*, not in haste, but on being informed that I was still preaching, which was true, as I had entered on an appointment which I did not like to break off without good excuse, and the only excuse would be to tell the truth. I did not wish to spread to the world that I was silenced, so thought to finish the course I had entered on, and then I could drop out. As it may have been in-

terpreted that I was in contempt of authority, by not ceasing to preach, I make this statement to show that Elder Lake did not cause my name to appear until he was informed that I had not respected the silence. Therefore, I exonerate Elder Lake from all or any attempt on his part to injure me in his official duty on the representation of those who were interested.

And furthermore, as the notice of my silence in *Herald* has spread far and wide; and as the statement that I had been a reproach to the church, and the nature of that reproach or unchristian-like acts were not stated; and as various surmises and interpretations can be placed on it, this is to further ask an apology of all, or any one in the church, and officials in particular, that I wish to be understood as making my apology to all; that is, as it may appear I was guilty of contempt of authority. I wish to be fully understood that if any official decides against that act as unchristian, or of a contemptuous nature, I include this and all or any other thing which may be made to appear.

And furthermore, in regard to my intentions and future acts, I desire to be fully in accord with the church in doctrine, discipline, and obedience to those in proper authority. I know the work is of God, and I have the most confirmatory and abundant testimony of both the work and my calling, and desire to labor for good, and have often publicly so expressed that I desire to spend all my remaining days in disseminating the truth of the gospel, and I hope to be properly understood and appreciated as a fellow laborer in bonds.

J. A. McINTOSH.

NOTICES.

Eastern Iowa District Conference will meet with the Jackson Branch, near Amber, Jones county, Iowa, Saturday, February 27th, 1886, at ten o'clock. Any one wishing information can write to James or J. R. Bradley, Amber, Jones county, Iowa. A general attendance of members of the church and district is desired.

JEROME RUBY, *president.*

MARRIED.

HASSALL—ATHERTON.—January 2d, 1886, at Saint John's, Parish Church, Farnworth, Manchester England, by the Rev. Ward Travers Burges, M. A., Vicar, Elder C. H. Hassall to Miss Mary Hardman Atherton, both of Farnworth, Manchester, England.

WEITLICH—BEAR.—At Saints' Hall, St. Joseph, Missouri, January 31st, 1886, by Elder E. T. Dobson, assisted by Elder Columbus Scott, Mr. Frank Weitlich to Sr. Barbara Bear. Their many friends wish them much happiness.

SPECIAL CONFERENCE NOTICE.

A Mission Conference will be held in the chapel at Salt Lake City, Utah, on Saturday and Sunday, the 13th and 14th of March, 1886, at 10 a. m. All the branches in Utah are requested to send in reports, and a large attendance is hoped for. Some important business relating to future mission work in the territories will be presented, and action taken thereupon. All who can attend are earnestly requested to do so. Delegates to the General Conference at Lamoni will be appointed and it may be found necessary to instruct them regarding important matters affecting this mission. Don't fail to attend.

Return tickets for one fare (half rate) will be

issued by the Union Pacific, Utah and Northern, Oregon Short Line, Denver and Rio Grande, and Utah Central Railroads, extending from Evanston, Granger, Garrison, Park City, and all points on the U. C. and D. & R. G. Arrangements have been made with each of the above roads to this effect. The conference action will largely affect the whole Rocky Mountain Mission, and representatives from all over the mission are invited and will be made welcome. Don't forget the date. The half rates on all the above railroads will be good from March 11th to the 16th inclusive.

No division of the Utah District has yet taken place, therefore all the branches in Utah form part of this Conference.

JOSEPH LUFF,  
*Missionary in Charge.*

**QUORUM OF SEVENTY.**

*Brethren:*—By request of our senior President, Bro. E. C. Brand, I inform you that there will be some business of importance to present to the quorum at the time of our assembling—at Lamoni, Iowa, April 6th, 1886; and it is important that as many of you be present as possible.

Our quorum has been in rather a dilapidated condition, but it must arise to its duties, privileges, and obligations. The time is near, we think, when the services of a full quorum, or more, of Seventys will be demanded in the active ministry. Come then all who can, and come praying for God's blessings to rest upon us in our deliberations, and that we may be able to fully perform our duties as special witnesses.

Should any be unable to come, do not fail to report. Whether you have done any labor or not, let us hear from you. We want to know your circumstances, your determination as to future labor, your feelings in regard to the faith; and in fact, everything pertaining to your interest as connected with the cause we are called to represent.

We received no reports last Spring from the following named brethren:—E. M. Wildermuth, Jessie L. Adams, I. A. Bogue, Stephen Stone, B. V. Springer, Thomas Revel, Duncan Campbell, J. C. Clapp, J. McKiernan, Joseph Lakeman, D. H. Bays, John L. Bear, C. H. Jones, John Thomas, Robert Davis, J. M. Wait, David Evans, Alex. McCord, A. Johns, Henry H. Morgan, and Peter N. Brix. Their especial attention is called to the fact that we want to see, or hear from them next April. Please address me at Lamoni, Decatur County, Iowa; being careful to write my name, in addressing, me in full to avoid mistakes.

Praying God to bless and aid you all in the duties of your calling, I am your co-laborer in the cause of Christ,

HEMAN C. SMITH,  
*Secretary of Quorum.*

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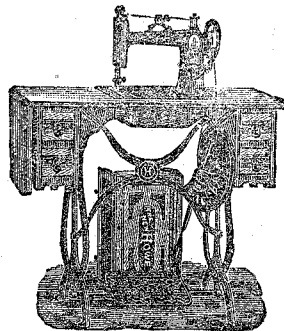
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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, February 20, 1886.

No. 8.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, February 20, 1886.

### EDITORIAL ITEMS.

WE find an article in the *Daily Inter Ocean* of the 2d instant, written by Bro. Thomas W. Smith and covering about two and a half columns of that paper, in which the writer dissects and refutes "the twin relic" in a masterly manner.

Bro. Wm. M. Harson sends for suitable tracts for the Oregon Mission to be forwarded to Elder A. Haws, while Bro. F. G. Dungee orders tracts to be forwarded to Elder Joseph Luff, for distribution in the Utah Mission.

The snow blockades have sorely hindered our publications reaching subscribers, and it is quite probable losses have occurred. Patient forbearance is valuable in such times.

A member writes us of late that they circulate the church papers among their neighbors with excellent results. This is as it should be. Many write that they can not get along without them, and that they will strive to aid in all proper ways to make them a success. If all will act promptly and faithfully in this direction, the publishing department of the church will become an immense power in spreading the glorious work committed to the care of the Saints. "Fear not, little flock; for it is your Father's good pleasure to give unto you the kingdom." Then let us guard and build it with our might, mind and strength.

Bro. A. P. Cantrell of Harper, McDonald county, Missouri, whom we met in Manassa, Colorado, in 1884, says he is unwilling to be without the HERALD, for it is nearly all the preacher they have in that region. We hope the Elders may call and labor there by and by.

Bro. D. S. Mills wrote January 30th, that he was still holding forth at Los Angeles, with fair prospects. Some of the Elders were doing local work. He names Elders Badham, French, Thompson, Goff and Gibson.

Bro. Daniel C. Danielson of Leland, Illinois, writes us that he is loaning his books and papers with good results. He says a Baptist minister there remarked that he once knew Joseph the Seer, for he lived near him, and he advised the people to read the Book of Mormon and so "prove all things," before they condemned it. The brother hopes some able Elder may come and labor there.

Bro. R. J. Anthony was at Independence, Missouri, February 4th; would remain there over Sunday, the 7th.

Elder StClair baptized another at Fanning, Kansas, February 7th.

Sr. Jennie Pemberton of Lynchburg, Ohio, writes for tracts to distribute.

Bro. James Burwell writes "If an Elder should come this way I will make him welcome at my home. I think they would get an opening here." He lives at Caseville, Michigan.

Sr. Charles Derry has been lying very ill for a few days prior to the 4th inst., and Bro. Derry asks the prayers of the Saints in her behalf. She was mending slowly when last heard from. A noble woman, a faithful sister, her family the church, and society at large can not well do without her.

Bro. D. S. Crawley writes under date of Jan. 26th, that he has been preaching in his vicinity, (Haydenville, Mo), and that he intends to do what he can in that direction for the future.

Mr. E. Day Bennett of Detroit, Dakota, writes us Jan. 30th, and says,—"I like the *Herald* very much—can hardly wait to get it out of the post-office. Please send me a sample copy of the *Saints Advocate*."

Great floods are prevailing in southern California. The Santa Ana river had overflowed and a portion of it swept across Bro. Mills' place, but did no great amount of damage to him.

Bro. J. J. Cornish writes: "We have had two nights of the debate; all goes well. Some more gave in their names for baptism, yesterday."

Errata: On page 82, of HERALD for February sixth, second paragraph from top, for "Go thy way and sin more," read "Go thy way and sin no more." On page 93, left hand column, seventh line from the top, read "immortality" for "immorality."

### THE LOUISVILLE COURIER-JOURNAL.

THE above paper, in a late issue, had a lengthy article in respect to the Latter Day Saints in Clark and Floyd counties, Indiana, which contains at least ten falsehoods for each truth found in it. About all the truth in it may be summed up in the following facts, viz: that an "Elder Blair" preached in that locality, baptized

many and organized a church there. This was done in June, 1870, and not in 1863 as the article states. Elder Blair did not "follow Joseph Smith to Utah;" neither did Elder Blair "volunteer to fill the pulpit of "Rev. John Scott," in Scottsville; neither did "Blair and his adherents purchase a log house which had been used for a school," nor any other kind of a house. Besides this, no "Rev. John Scott and his six sons, who were also ministers," ever united with the Latter Day Saints there, or elsewhere, to our knowledge.

Elder Blair never "argued that the services of a physician were never needed," \* \* \* "and that human science and knowledge could not stay the hand of death;" neither was he "Brigham Young's missionary;" nor did he appoint "John Scott and his six sons \* \* \* to fill all the offices." The balances of the said article, so far as the said Blair now knows and believes, is essentially false, except in perhaps two or three points. As for James and Elias Bell, they were not Latter Day Saints, but, we believe, were members of the Disciple Church; and if either were guilty of murder, (which we doubt), and if either became insane it must be credited to the Disciple Church, if any.

We surmise that some one "stuffed" the writer of said article, and inspired him with such falsehoods as render the *Journal* simply scandalous and unreliable. The said Elder Blair now resides at Lamoni, and is the writer of this refutation.

THE present usages of good speaking and good writing require that where any one proposes to use the noun one, man, fellow, or any other in the singular number to be followed by references in the use of representative pronouns, either in the possessive or the objective case, those pronouns should be in the singular number. To illustrate: "Any one writing to the Herald Office should give their names, their post-office address, the county and state where they live," should not be written or spoken in that way; it should be; any one writing to the Herald Office should give his name, his post-office address, the county and state where he lives.

"But, suppose it is a woman who writes?" inquires some one.

Suppose it is, the word his represents the word one, as used in the sentence and one represents man in a generic sense; hence though it may be a woman who writes, she is still a man considered in such generic sense. If a woman is meant by the word one, then it should be one, a woman, writing to the Herald Office should give her name, &c.

The use of good language, proper speech,



should begin at home. In a family where father and mother take care to use good forms of speech, the children grow into such use by second nature. We once heard a mother say in reply to the question why she always called her children by their full names, "I call them so, because I believe that nick-names originate at home. If fathers and mothers would always call the full name of a child the other children would fall into the habit, and those outside the family would do so as a result. But let the parents shorten a child's name or give a child a nick-name, that child will always be called by that name." Use good language in the household, good Saints, that you may avoid inelegancy abroad.

FOR the benefit of inquirers we remark that, Lamoni has been greatly blessed in the health of its inhabitants for the past year, and though business is dull, money scarce, and times hard in many ways, yet the people have much to be thankful for. The town is over-run with carpenters, and there are too many day-laborers to find anything like steady employment. Manufacturing is great aids in such times, and yet complaints are nearly everywhere made of great stagnation in that department.

This is an excellent region for stock of all kinds, and dairying could be made successful. The tame grasses, especially blue grass, also both red and white clover, do finely. So do millét and Hungarian. Corn, oats, barley, rye and broomcorn do fairly well. But little wheat is raised. It is a healthy country for stock. Parties coming here to farm, who have means to go into stock-raising, (including hogs), can do well. It pays poorly to raise grain to sell to dealers, for prices are low and freights and commissions consume the profits. But grain wisely fed to good stock pays well, and probably always will.

Wise, thrifty farmers, especially those having capital to start with, can do well here, notwithstanding times are hard. Hard times are complained of all over the world just now. Well directed industry, and economy in expenditures, are needed by all, and can only result in good.

To all who think of coming here to locate we have to say, "Look before you leap." Persons should be sure they will better their condition by removing here or elsewhere, before they break up where they are, and incur the expense of moving and locating in a new home. There are excellent opportunities here for farmers with moderate means. Farms can be bought at prices ranging from \$10 to \$60 per acre, owing to location, quality of soil, and improvements. Unimproved lands can be bought at from \$5 to \$25 per acre, owing to quality and location.

Vegetables do well—those adapted to this range of climate—so do large and small fruits, if well cared for. The country is comparatively new, but it is developing steadily, with fair prospects.

As the area for ranging stock on the plains of the west grows decidedly less, and deteriorates rapidly in its feed supply, as

it has been doing for the past few years, the fine stock regions of southern Iowa and northern Missouri will come to the front, and rank among the very best stock and dairy countries in the world. Now is a good time for those who like that business and intend to engage in it, to "stick their stake" in "the regions round about."

This paper has never "puffed" this region of country, and probably never will. What it has to say to inquirers in regard to it we hope will be said in such a way that none can justly say it was misleading, or overstating facts. We hope to see many thousands of the Saints located in settlements, towns and cities "in all the regions round about" Zion, and become a mighty power for good to all men, this and nothing less.

#### EXTRACTS FROM LETTERS.

Bro. Solomon J. Salisbury writes from Lacrosse, Hancock county, Illinois, February 2d, 1886.

It has been some time since I have written to you, thinking that in the course of events it should be necessary to tell what I am doing for the cause of Christ; which is of more interest than any thing else, at this time, to those that have been placed in the ministry. I have been trying to improve upon the talent given by preaching at our school-house this winter. I have, up to date, preached five Sunday nights in succession, and no preventing providence, shall continue to preach till spring. I have fair congregations and they still increase in number, and I am having good liberty in speaking to them. I think if a man can draw a full house at home he is doing very well. Don't you?

Bro. H. Way writes from Audubon, Minnesota:

Bro. Holt and I will go to Frazee City, to hold meetings for six or eight days. It is some twenty-four miles from this place. The work is onward in this district. You will hear again in two weeks, if all is well.

Bro. Henry Green writes from Whiting, Kansas, January 26th, 1886:

I was lately in the neighborhood of Good Intent, and with the Saints there went to a new place to preach, and found the people friendly and apparently well pleased with the gospel we preached. The place being at a distance unfavorable to reach, with threatening weather, we had to discontinue for the present. The people wished to hear more, and to become more acquainted with the doctrine. Although the people were of different churches, yet they agreed to say that there is food for all in the gospel that we preached to them.

Bro. Joseph Luff, writing from Salt Lake City, February 1st, says:

Have been to Ogden, Kaysville, Plain City and Union Fort. The first and last named places the meetings fizzled, on account of steady rains, dark nights, and poor advertising. The Union Fort people never got my notice, though I sent it two weeks ahead. That is the place where you buried Thomas Smith last July, and the place also where Bishop Phillips boasted and domineered over me some time before. Thank

heaven, the tables are turned. He refused us the meeting house then; but now Bro. Smith positively refused to pay taxes until the school meeting house was thrown open for all, or none. It has been decided to give it to us at any time we want it, except school hours.

At Kaysville and Plain City I was greeted with crowded houses and excellent attention; was also favored with glorious liberty. Did a little public debating in each place; and a little went a long way with them. Your work in Ogden is telling all over. It is public talk to this day, and you are wanted back there. I go north to Oxford day after to-morrow. Have sent word on ahead. They want me at Malad. Will put in the best of this month in those localities, everything agreeing. Will hold conference March 13th and 14th. The prospect is fine at present for our work outside; but the devil is trying hard to get inside again.

THE clipping below will enable our readers to know of the late whereabouts and work of our faithful brother, R. J. Anthony. The Lord promised the ministry in the beginning of this dispensation that if they would wisely, faithfully, and in the spirit and love of Christ preach the gospel, he would raise up those who would minister to their temporal wants.

"A PLEASANT SURPRISE.—A pleasant surprise was accorded Elder R. J. Anthony, last evening, at the residence of J. W. Waldsmith. Elder Anthony has been holding interesting meetings in this city, during the past week, and made many friends. He was the recipient last night, of a purse and other handsome presents. The Elder will lecture this evening at the Church building. All are invited."—*Nebraska City Daily Press*, Jan. 31st.

#### QUESTIONS AND ANSWERS.

*Ques.*—Why should individuals who do not observe the Law of Tithing or Free-will offerings have a standing in the church? Since it is written that all such have robbed God, and were cursed with a curse, and the Lord in 1831 as much as said that such would be burned at his coming. Also, Christ says, "Every branch in me that beareth not fruit, the Father taketh it away." Do we not fail to bear the fruit referred to if we do not observe the Temporal law? and if so are we not dead branches?

*Ans.*—Because it would be improper and very bad policy to cast such persons out. And because it would be forestalling the action of Christat his coming.

2.—What is meant by the Holy City New Jerusalem, descending from God out of heaven; seen in vision by John the Apostle and spoken of in Revelations 21: 2? Does it refer to the actual city portrayed in the same chapter verses 10-27, or does it mean the Saints who are to dwell therein?

*A.*—We understand it to mean a literal city, and that both passages refer to the same one. We also understand that Paul refers to this same city, in Gal. 4: 26; Heb. 11: 10; 12: 22; 13: 14; and that Moroni refers to it in Ether 6: 1. By reading these passages and their contexts, we learn

what will be the character and condition of the New Jerusalem after the millennial reign, in the "new earth." We must not confound what is said of the city *after* the millenium, with what is said of "a New Jerusalem" both before and during the millenium.

Q.—Should we lend the Doctrine and Covenants to an outsider to read?

A.—Yes; if the person is earnestly and honestly seeking the truth; and no, if the person is a heedless or heartless critic. A self-conceited caviler, a "blind Pharisee," or a self-righteous bigot can manufacture nearly as many objections against the Doctrine and Covenants as the tricky infidel will against the New Testament. Prudence should dictate the loaning of the church books to non-members.

Q.—Is it wrong for a Saint to talk to an outsider about the many healings and miracles that are performed in the church?

A.—"There is a time for everything under the sun"—a time to hear testimony to such things, and a time to forbear. "Give not that which is holy to the dogs; neither cast ye your pearls before swine, lest they turn again and rend you." To those who are earnestly seeking for truth and right, such things may be told. Wisdom must direct.

Q.—If a Saint does not possess any of the gifts of the gospel, should they pray for them? How can they tell when they possess them?

A.—Read 1 Cor. 12: 31; 14: 1, 39; with Doc. and Cov. 46: 1-9. They can tell when they possess them, if they watch the operations of the Spirit.

Q.—Is it right for Latter Day Saints to get their lives insured?

A.—It is a business question which every man must answer for himself; we therefore answer, Yes, if they so desire.

Q.—If so, why could not the church form a mutual aid, or insurance company for the purpose?

A.—The members of the church who desire to form such a society are at perfect liberty to do so. The church as a corporate body is not likely to do it.

Q.—Is there any revelation endorsed by the church which permits, or in any way authorizes, the gathering of the Saints to Independence at this time?

A.—There are no revelations on the subject of the gathering other than those in the Doctrine and Covenants; except the one which declares that the revelation on Fishing River and the counsel of the Elders should govern in the matter. The Fishing River revelation does not specify Independence, but names the "regions round about."

Q.—Has the church by its conferences ordered, or in any way provided for the gathering of the Saints to Independence at this time?

A.—There has been no action of the conference at any time ordering, or authorizing the gathering at independence.

Q.—What authority, if any, has any of the Elders, or of the church for counseling, encouraging, and advising such gathering at this time?

A.—The authority of the general pro-

vision to gather into the regions round about. No such authority has been specifically given by the church.

Q.—Are we to expect that, when God will have the Saints gathered, he will, through the proper authorities of the church, command and provide for it?

A.—We have so understood. In the mean time those who choose to remove from the places where they have lived, to any of the regions supposed to be within the limits of "round about," have been and are at liberty to so move into, and occupy the places they may obtain by purchase, observing and keeping the law of the land as becometh good citizens, the same as they might do in regard to any and all other localities where they should desire to settle.

The church has not yet ordered, or authorized the settlement at any stake. Those who make changes of location should make thorough examination and use great care not to make improper sacrifices; for these are not demanded, and those who may be unfortunate, or unwise enough to make them, must by all means refrain from casting the blame upon the church. The leading authorities have tried to use all care and diligence to save the Saints from squandering the means God has blessed them with by hasty and ill-advised moving from one region to another. "Have all things prepared before you," is one of the wisest precautions possible; and God knew this when the revelation containing it was given.

There is getting to be a large branch at Independence; and, like all other places where Saints congregate, there are causes for trouble there. Stewartsville is also increasing its branch. Lamoni has nearly five hundred and fifty members. Other branches in Missouri, Iowa, Nebraska and Kansas, within the radius of a railway journey of twenty-four hours, are growing finely. The country is a good one for honest and industrious citizens, and there is room for them almost every where.

Q.—In Doctrine and Covenants 42: 22, we have the following words: "And thus ye shall do in all cases which shall come before you." Do these words refer to all cases of transgression, or only to the crime of adultery?

A.—Yes; modified by the nature of each offense of which complaint is made, and the conditions attendant upon each transgression for which trial is required, or had. All trials for offenses should be as nearly according to the pattern given as time, circumstances, and conditions properly considered will admit.

Q.—In Matthew 13: 38 we read as follows: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Who are "the children of the kingdom?" and who are "the children of the wicked one?"

A.—He who hears the word and profits by it, either unto full or partial obedience, receives the good seed; and he who hears, understands, and obeys it unto salvation, is a child of the kingdom. The children of the wicked one are those who have not

been fully repentant, or have turned away from the truth after having known it. The tares were sown among the wheat, or among the good seed unto the injury of the wheat and the destruction of the tares. But as it is difficult to improve on the Savior's own definition, we cite to the word itself Matthew, 13: 39-43. Also Doctrine and Covenants, sec. 84, pars. 1-2. We quote the latter:

"Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: behold, verily I say that the field was the world, and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign; behold, he soweth the tares, wherefore the tares choke the wheat and drive the church into the wilderness. But, behold, in the last days, even now, while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields; but the Lord saith unto them, Pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also; therefore let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold, and lo, the tares are bound in bundles, and the field remaineth to be burned."

Q.—Is the practice of the church in casting out unrepentant members, who have been proven guilty of unchristian like conduct before a Court of Elders, in conflict with the words of Christ, as found in Matthew 13: 30, "Let both grow together [wheat and tares] until the harvest," &c?

A.—No; but we believe that much injury has been done to both wheat and tares by over zeal to pluck up and cast out; casting out having been adopted for punishment for all classes of misdemeanors. The Scriptures warrant the disfellowshipping of those who will not walk orderly.

Q.—Was the transfiguration of Christ on the Mount a resurrection? If not, what does the saying of Jesus mean, recorded by Matthew 17: 9, "Tell the vision to no man until the Son of Man be *risen again* from the dead?"

A.—(1.) The transfiguration was not a resurrection; for Christ was "the first fruits" of the resurrection (1 Cor. 15: 20, 23); "the first that should rise from the dead" (Acts 26: 23; Col. 1: 18; Rev. 1: 5). And Christ was not resurrected till the morning of the third day after the crucifixion (1 Cor. 15: 3, 4; Luke 24: 26-46; Acts 2: 31, 32; 13: 32-37; etc., etc.)

(2.) The "vision" was ocular—open to the eyes of those who saw it. The word "again" does not necessarily mean "repetition," or doing the same act the second time. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring

it back to him *again*."—Exodus 23:4. See also Eccl. 8:14; Amos 8:14; 1 Pet. 1:3; Gen. 42:37; Deut. 1:22; Matt. 7:6; Luke 10:6; 17:4; Gal. 4:9, etc. These texts amply illustrate the use of the word in the text quoted. The power and glory and majesty of Christ, in which he will appear at his second coming, were evidently exhibited, to some degree, in the transfiguration. (See 2 Pet. 1:16-18.)

Q.—Did Moses and Elias confer any authority on Christ? If not, what does the record mean, (Matthew 17:5) "hear ye him."

A.—We have no record of any priestly authority being then given Jesus. That his authority as God's teacher and law-giver and son was here solemnly proclaimed and confirmed, is the burden of the words, "Hear ye him." His ordination to the priesthood then, is merely inferential.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Heed how thou livest. Do not act by day  
Which from the night shall drive thy peace away.  
In months of sun so live that months of rain  
Shall still be happy. Evermore restrain  
Evil and cherish good, so shall there be  
Another and a happier life for thee."

### COURAGE.

LIFE is truly a battle field, and we, as actors in its shifting scenes, require all the help we can obtain, not only from our heavenly Father, but from every available source, that we may not be overcome of evil, but may overcome evil with good.

"Bear ye one another's burdens, and so fulfill the perfect law." Looking back over the pages of our own past life, we never come to one upon which memory has recorded an act of forbearance, or helpfulness, or kindly extended sympathy, but what we rejoice that the opportunity was improved, and feel ourselves the richer for the memory; while upon the other hand, what vain regret and sadness come over us when we think of what we might have done, and yet did not do. Those opportunities, whether improved or unimproved, are gone forever. The page is written, and no vain regret can change it. Not so the future. Upon its unwritten pages, what may we not write. Upon its battle field, what victories win. Courage is what we need. Not a day, not an hour of our lives, but we need strength above our own.

But while this is true, experience has taught us that the soul has reserved forces of its own, upon which we may draw almost without limit. Indeed we *must* draw upon them, if we hope or expect to contend successfully with the trials of life. The Psalmist has truly said, "We are fearfully and wonderfully made." The last and crowning glory of God's creation was man. We were created to be placed in a world like this, else we had not been here. Our heavenly father knew just what attributes we would need to enable us to conquer and bear palms of victory in the end, and wisely endowed the soul with those attributes.

God never made anything in vain. Never bestowed upon us any power, but what if wisely used, was best suited of any earthly means, to

answer the very need for which, in the beginning, it was given.

Love, Patience, Hope, Courage, and Endurance, have been given to woman in a pre-eminent degree, because by her they are pre-eminently needed. We do not say that she always possesses them pre-eminently; but we do say that God has pre-eminently endowed her with them; they are among the reserve forces of her soul, and if she does not possess them in this degree, it is because she has failed to use and improve them in the manner her Creator designed she should. It is one of the fixed laws of our being, that by a proper use, every faculty of our body, mind, or spirit, is strengthened and improved, while by neglect, or abuse, each is weakened, tarnished, and finally becomes like the salt which has lost its savor.

We are writing for the wives, mothers, sisters, and daughters of the "Household of faith." Those who have been baptized into Christ, and therefore have entered into covenant with him to strive to overcome in all things. When this thought is fully realized by us, in its breadth and solemnity, our soul cries out, "Who then shall be saved?" "They that endure unto the end," said the angel to Daniel. *Endure unto the end*, in itself implies that endurance was from the beginning. There is no way provided for turning back, neither for sitting down by the way side. Upon the forces of our soul—the forces God himself has provided us with, we must draw with steady hand; must keep them bright by daily use, and if we do this, to our great joy we shall find the "cruse of oil" unailing.

Life's lesson is given us to learn. To act well our part is all the Master requires. A faithful student prepares her lesson before the master calls upon her to recite. If there be in it any thing too difficult for her to conquer by herself, she goes *privately* to him for aid before the hour of recitation comes. To such an one there will come no shameful failure—no confusion or embarrassment, when called upon to recite before her class-mates. So will it be with us, if day by day we have exercised the powers God has given us; when unexpected trials or troubles come upon us, we shall not be crushed by them; neither will we be unprepared; but having endeavored to do our duty in the past, we will quietly summon to our aid patience and courage; and cheered on by hope, will endure unto the end.

As we said before, we can not do this of ourselves; nor need we fear that our Father will leave us to ourselves. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Take courage then, you weary wives and toiling mothers. Let Mary, in the fulness of her first love, in the unbounded joy of the gospel just made known to her spirit, let her sit at the Master's feet. But fear not that he will forget you who are left to serve alone. Mary hath chosen the better part, which shall never be taken from her. Go thy way, Martha, for this time; this news will enable you to call up your courage, will strengthen you though cumbered with your cares, to serve alone this once.

Take courage, and let us not forget that although the Savior came to earth to perform the mightiest work ever performed, yet to labor,

working with Joseph, his earthly father, he gave all the years of his life, (from the time he was old enough to work), except the three years of his ministry. "Six days shalt thou labor," is just as much a part of the fourth commandment as, "on the seventh thou shalt rest."

Courage then, and while we labor cheerfully and patiently, let us strive to make Wisdom our handmaid, even in the labor of our households. Order and method have much to do in rendering labor less toilsome. Just here about Lamoni we know of many excellent house keepers, and we shall expect assistance from them in this column.

We do not ask for any methods of slighting work, such as we see going the rounds of other papers, but for such methods as will lighten our work, thereby giving us more time for the reading good books, and devising ways and means by which to aid in the spread of the gospel.

Those who are acquainted with us, know that it will not be possible for us to sustain this department alone. If it is worthy of being sustained, then come up to our help. If the sisters who have asked for it really want it, then let them see to it that they do their part of the work. We gladly welcome a letter from Sister Emerson this week. Let the sisters study it carefully; for it comes from a soul baptized as with fire; from the heart of one who has laid her all at the Master's feet. We trust to receive many more from her pen.

Thanks to Sister Lucy Lloyd for the promises of contributions at an early day; also for wise suggestions we hope to be able to carry out. When shall we hear from our old friend, Aunt Ruth?

LAMONI, IOWA, Feb'y 11th, 1886.

*Dear Sisters*.—Our dear sister Frances requests me to write a few lines for the household page of the *Herald*, and I gladly comply with her request. To the mothers, wives, sisters and daughters of the Church of Christ, I send a sister's greeting. I feel very thankful that the Lord put it into the heart of Sister Lucy Lloyd to ask for some space for us in the paper, where we can exchange views, and encourage one another to good works. I would first say to the weary mothers—those whom God has appointed to be the keepers of the homes,—do not "grow weary in well doing, for in due time you shall reap if you faint not." It is only at the end of the race that the prizes will be given. We must overcome if we hope to be crowned. When the burden of life seems too heavy, remember that the Strong One, the ever present Helper, is near, and ask him for help. We must not think for a moment that our lives are narrow, and our duties small, and that our share in the great work of these last days is at all insignificant. We must ever keep in mind that we have but one day given to us at a time; and that duty never calls but one way at a time, and the duty just before us is the one to be taken up, and discharged as faithfully, and as cheerfully as if done for the Master. I shall rejoice to hear from you through the pages of our loved *Herald*. It has been my only teacher for fourteen years, and probably has been the same good friend to many of you. To the scattered ones, lone sentinels in the enemy's land, let me say to you: Stand fast. Hope on, and be firm. Let us work for the Master each day; and although we can not all hope to hear the exalted words of the wise man, "Many daughters have done virtuously,

but thou excellest them all," yet we can all merit those words of the Master, applied to Mary when he said, "She has done what she could."

Ever your sister,

H. B. EMERSON, *Lamoni.*

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

STREATOR, Illinois, Feb. 9th.

*Bro. W. W. Blair:*—I arrived in this place twelve days ago, and preached ten sermons. All that came to hear seemed to be interested. I preached once in the Swedish Church, and had the promise of it to deliver several sermons in; but their preacher told the people I believed in Brigham Young and "Joe Smith," and the house was closed against me. Several of them are favorable, and may yet obey. I find some good Saints here. They are talking about building a chapel soon. Yesterday we had a hard job cutting ice, to prepare a place to baptize one more, Miss Olive M. Mills. Her father arrived home in time from Lucas, Iowa, to help prepare for the burial in baptism. I leave for Plano to-morrow.

Yours truly,

J. C. FOSS.

SYRACUSE, Ohio, Feb. 5th.

*Dear Herald:*—On Saturday, January 16th, I took a trip to Morgan Center, Gallia Co. Arrived there the evening of the same date. There are only five members of the church there all told, in that neighborhood. I stayed while there with Bro. Gideon Roush and family. His wife is not a member of our church; but she showed me the kindness of a sister. I stayed a part of the time with brother and sister Hughes who are living on the adjoining farm to Bro. Roush. The same kindness was shown me by brother and sister Hughes. May God bless them.—After our arrival here, some of the friends made application for the school house for us to preach in, but it was refused, which refusal was not satisfactory to the people, so we learned afterward. During our stay here we preached three times in the house of Bro. Roush.

On Tuesday, January 26th, in company with Bro. Roush, I started for Vale's Mills, Vinton County, on horseback, Bro. Roush furnishing the horses. After we had started on our way, we learned for the first time that Bro. L. R. Devore was in that locality, blowing the gospel trumpet. But when we arrived near to Vale's Mills we found that he was preaching at a new place some five miles from there, in the Baptist Church, with sister Devore, Bro. Bennington, presiding Teacher of the branch, and a number of the Saints with him. Just as we were going to start for Bro. Devore, brother and sister Perry and sister Jeffres and husband, (who is not yet with us, but will be ere long we hope), were coming back in a sled. This was my first meeting with them, and it was a joy to me.

Next morning we left for Bro. Devore, with young sister Bowen as our guide, and meeting with Bro. Bennington for the first time, and Bro. and sister Devore for the first time since they moved from Meigs, Jackson county. We had the pleasure to hear a good discourse by Bro. Devore. That evening your writer spoke for a

short time, Bro. Devore continuing the subject. The next evening Bro. Devore preached a powerful sermon on the resurrection, with some remarks by the writer. With this the meetings adjourned on account of bad roads, but the interest was good to the last. On Friday the 29th we left for Vale's Mills in company with Bro. Bennington, sister McGlochland, and Bro. and Sr. Devore.

Sunday morning and evening, and Monday evening, Bro. Devore and your writer preached to crowded houses. It is not a year yet since Bro. Devore, with Brn. Beatty and Moler began to preach in this place, and the branch now numbers between fifty and sixty, and we think they are a noble band of Saints, as far as we could observe. They intend to build a church the coming summer on Bro. Bowen's place. I said Bro. Bowen, although not baptized as yet, we hope to see the day when he will be one with us. Thanks to Bro. Roush and all the dear Saints of Vale's Mills. May God bless them all.

Yours in bonds,

THOMAS MATTHEWS.

GRAYSVILLE, O., Feb. 2d.

*Dear Saints:*—Although we may stand in hard places, and have bitter trials let us always keep in mind our God who is more true and tender than a loving mother watching over us to bless us for our good works and trusting faith. No matter what we are called to endure, let us be truly faithful. Only the true and faithful can claim the blessed promises of God. I feel grateful for the realization of his promises in many ways. It cheers my heart to read in your columns the good news of the progress of the cause, and to see the reports of the faithful shepherds and the testimonies of the blessings of the Lord to his children. I do hope all who take upon them the name of Christ, will be at the feast of the Lamb.

Though darkness separates us here awhile,  
The dawning of that day will bring light;  
And those who bask in our Father's smile  
Will forget the stormy night.  
And when we meet in that blest day,  
Those loved ones passed on high,  
A thousand "welcomes" we may say,  
But never more "good bye."

Your sister,

S. A. ROSE.

CAMPELLO, Mass., Jan. 27th.

*Brother Blair:*—I never have had the pleasure of addressing you before, and have not been in this work but about five months, yet I feel at liberty to call you brother; "for he that doeth the will of my Father, the same is my mother, brother and sister—so saith the Savior. We are all warming up to the work here in Brockton. I had a conversation to-day with a church member about the Book of Mormon. Finally he concluded he did not know much about it, but said he would ask his Elder B. about it. Now brother, I want to be fortified with the word of truth and righteousness, and the power of the Holy Ghost, that I may be able to defeat my adversaries, and pursue them until they cry for quarter—"Lord, what must we do to be saved." There are a few here in Brockton, thanks be to our Savior, who we do not have to pursue, but they are pursuing after us, because they say we have got something they have not, and they are satisfied in regard to that, for they have so testified. They seem to

like our tactics, but they do not yet understand about the authority in regard to our gospel ministrations. But, I thank the Lord, we have a well regulated camp, and that our officers have authority from their great chief to carry out His commands, while it seems that in the opposite camp confusion reigns, because everybody takes authority upon themselves, and by so doing there comes strife, contention, railings, backbiting, confusion, and disorder. But if we move according to the plans of Christ the Savior there will be no discord, and we will enter into rest with the Saints and all of God's people.

Pray for me that I may grow in grace and knowledge of the truth. A. E. NELSON.

NEBRASKA CITY, Feb. 2d.

*Dear Herald:*—At last writing I was doing service for the Master at Wilber. Left there on the 15th ult., to attend the quarterly conference here. Train was twice stuck in a snow-drift, and shoveling snow at midnight is not a very pleasant part of mission work. The conference was a grand success, considering the severe weather, and the almost impassable condition of the roads. Bro. James Caffall was present, and gave some wise and very instructive counsel. Brn. John Goode and George Kemp were also with us.

Bro. R. J. Anthony and I kept up meetings till last Sabbath evening. On the 31st ult. we went to the river, and after cutting through two feet of ice, one was added to the household of faith, and we are inclined to believe that in the future he will be useful in aiding to spread the work, and more especially in Michigan, where he spent the most part of life. The intense cold and deep snow have been against us for the past five weeks.

In bonds,

R. M. ELVIN.

FANNING, Kan., Jan. 30th.

*Dear Herald:*—To-day Bro. Wm. Gurwell and myself are arranging to baptize seven who have given their names, all adults. These would have been immersed before this time if weather had not prevented; more are expected as they have openly confessed their conviction of the truthfulness of the gospel we preach. A greater interest is now being manifest than ever before in this locality; our houses are filled nightly with the most intelligent class of people; and some of them come from four to five miles this cold stormy weather to hear the words of eternal life; and are saying in their hearts, as did Peter, "To whom shall we go, thou hast the words of eternal life." Truly the people are greatly awakened and I am kept busy answering questions. I would be so glad if some good Elder could come and relieve me for a time. I have been here ever since December 20th, and have preached every night and twice each Sunday; besides, have daily been teaching in the market places and in private houses. God is daily confirming his word among this people. I am now preaching at Iola School-house, about two miles from this place. Last night the house was filled to overflowing. If another Elder will come here he will be well cared for, not only by the Saints but by the outside people, as they want more preaching at Highland Station, McGalord and Hickory Grove school-houses. Come and help us. If you can't come pray for us that we may be one in the gospel of Christ Jesus; Again, pray for us.

Inclosed please find letter from Mr. G. L. Pep-



per, which I would like to have published on account of the doctrine contrasted with ours. He places a birth before baptism. Again, the sacrament to invite the Lord's people to partake, or open communion. I want to show the difference and who the Lord's people are as many of the Baptists here think we teach same as the Separate Baptists do. I am trying to show them that Christ took the cup and blessed it and gave it to none but his disciples; also the bread and brake it and gave to his disciples, and to none other, not desiring to bring damnation upon any by giving them a chance to eat or drink unworthily. Pray for me that "I may fight the good fight that I may win the crown." I want to keep the faith.

Yours in the one faith."

C. STCLAIR.

January 23d, 1886.

*Mr. C. Stclair, Dear Sir:*—In reply to yours of the first of this month, I answer your questions. You wanted to know whether there were Separate Baptists in this country or not. There is such a society here. You wanted to know what was their belief.

1. We believe in repentance toward God and faith in the Lord Jesus Christ.

2. We believe that a man must be born again before he is a Christian.

3. We believe after the new birth, that a man should be baptized by immersion as we believe this to be the apostolic mode of baptism.

4. We believe that all God's children should commemorate our Lord's death and suffering, by taking the sacrament. We, as Separate Baptists invite all the Lord's children to eat and drink with us at our communions. Paul called it the Lord's table and we do the same.

5. We believe in washing the Saints' feet, as taught by Christ himself. Christ said unto Peter "If I wash thee not thou hast no part with me." So we as Separate Baptists hold this as an ordinance of the church.

The Nolynn Association of Separate Baptists, was constituted in the year 1819. The South Kentucky Association was constituted in the year 1787. The first Separate Baptist Church was constituted in old Virginia 250, or 300 years ago, according to history.

We, as Separate Baptists deny any right to be governed by books of decorum, creeds, or confessions of men; aside from the scriptures of the Old and New Testaments. We agree to be governed by the Bible, taking it for the man of our counsel and government.

I have given you a faint history of our doctrine, and I want you to write to me and tell me what you think of it; and if you are not satisfied write me and I will try and give you satisfaction on our doctrine. Please come over next fall to our Association and you can get a clear view of our premises then.

Your truly,

G. L. PEPPER.

*Bro. W. W. Blair:*—Sr. Bertha and myself are receiving letters from many of the Saints expressive of sympathy and condolence in our bereavement by the death of our oldest son. We feel grateful for these kind remembrances, and are thankful to those who have so delicately and considerately given token of their regard for us.

JOSEPH SMITH,

BERTHA M. SMITH.

LAMONI, Feb. 9th, 1886.

BLUE RAPIDS, Kan., Feb. 6th.

*Bro. William:*—I've been looking for several days for the *Herald*, and we are very lonely without it. Truly, we are thankful to have the *Herald*, and we thank the publishers who send it to us. There is an old saying (but I do not think it always a right one), that we must never look back. But I assure you I take as much comfort in looking back at things in the past, as looking forward to the future which is so uncertain. I often think of the lonely condition of sister Blair while you were traveling through the cities you once [twenty-nine years ago, Ed.] dreamed of; and I often think how literally it has come to pass. The great serpent you then saw has not yet lost all his power over the beautiful woman, the church, and I often think and say, "Oh my Father; when will their captivity cease, and they be set free?" For I know many of them are by nature as good as we, but were led off and deceived by that wicked power. But the scenes that I look back on are not all dark and harrowing, but many are joyous.

I look back on the days when Joseph and his mother came to Amboy and when by the Spirit of prophecy from the Lord he came, and by the Spirit we received him, and rejoiced that our wanderings were o'er, and that the Lord was pleased to own us as his again, for we were like sheep without a shepherd, tossed too and fro not by every wind of doctrine. But when good came, we were ready to receive it, for our faith was in the gospel. And now we rejoice to see the prosperity of the church. We read a letter from Sr. Helen Smith last night in the *Hope*, and I shed tears to think how patient she was in teaching those people, and how earnest they were to learn the word of life. But it fulfills the words of Isiah that, "the Isles shall wait for the law of the Lord." I am rejoiced to see how many there are on those Islands who have obeyed the gospel, and I hope the Lord will bless Bro. Smith and his wife and give them wisdom and patience to perform their arduous task.

With love to all in the office, I am your sister,  
CHRISTIANA LANDERS.

SPRINGPORT, Mich., Feb. 1886.

*To Joseph Smith:*—Dear friend, I confess I was sorry, if not most ashamed to see that public notice in the *Herald* signed by L. D. Hickey. It reminds me of the words of an apostle who said by way of keen rebuke against the sin of divisions among the saints, viz: "Is Christ divided?" "Or were ye baptized in the name of Paul?" Is it not now as then, proof of a carnal mind-at enmity with God. "Not subject to God's law, neither indeed can be." I think with the word of God, that "a living dog is better than a dead lion." J. J. Strang was known as "another Mormon lion." And was so published as such immediately after the death of his predecessor. Whether or not he was worthy of that honor, it is well known and proved that he was from the tribe of Judah. I say it was and is as positively manifest as it is that the present acknowledged shepherd is from the tribe of Joseph. There is no dispute of this matter. Now if this be so indeed, is it not manly and wise to follow the "living dog" in preference to a dead lion." In other words, a living shepherd instead of one who is dead and gone with all the prophets who were before him. Why prefer one dead lion to another dead one.

All dead prophets are alike to me. I conclude the people were subject to the order of Joshua after his superior left him in charge with only a part of the honor that God had conferred on Moses. No one will doubt this fact. If God did so once who is he to contend against his right to "repeat" such an "history." As to divisions in the household of faith, or among Latter Day Saints, it is a shame and disgrace that an apostle should be guilty of speaking in favor of it after so much has been said in this generation against that wide-spread, world-wide confusion. If Christ is one his wife is one also. If his body is one body, never to see corruption nor death, his bride must be one also or "none of his." So says his word; viz: "Except you are one, you are none of mine." Why should a prophet be an "idol shepherd?" Who can answer this question. Please read the last four verses of 13th chapter of Zechariah. That foolish shepherd would not mean Joseph Smith, for he has visited them that "were cut off" by the prophet for not obeying the call of the true shepherd. Mr. Strang never visited them, but he prophesied their destruction. But it seems a clear matter that the brotherhood between Judah and Israel is "broken" in so far as the two last instruments as shepherds is concerned, if not any further.

I am inclined to believe we are near the time foretold in the next chapter, viz: 14th. Is he a foolish shepherd who leaves the flock to guard themselves alone when he is gone? I am a poor instrument myself and "foolish" also; but I would like to know and do my duty. If the Lord is pleased to raise up a foolish shepherd for a wise purpose best known to Himself, it would not be wise in me to despise or set him at naught. No, nor would I do so. I just note these humble remarks out of love to God's word and work. For I am a believer in this dispensation of the fulness of times; God bless the present shepherd and all of his flock.

J. S. C.

February 4th, 1886.

*Editors Herald:*—I was reading the *Deseret News*, sent me by some kind hand, I presume, and as I perused the article penned by W. W., [Wingfield Watson.—Ed.] I could but feel like the juryman, who heard the plaintiff's case, and while under the direct influence of his witnesses, and his lawyer, he said—It is a clear case. The defence might as well own up whipped, and well whipped. But he took the second thought, and said, "Am I a fool, that I should thus decide until I hear from the other side, even the defendant." He corrected himself, stood up like a man and heard both sides of the case, and then decided accordingly. One would think to read those letters that President Smith was a second Nero, or Herod. If he should judge simply by what W. W. says. We would like to say a few words for the good of Zion and her converts. Mr. Smith is charged with want of charity and philanthropy. But let us see what the son of the martyr has done.

1st. He claims and teaches the world his father was a prophet of God. 2d. He teaches the same gospel his father taught. 3d. He took the cause of Zion when it was homeless and friendless, and made to it many friends. 4th. He stood up in the halls, groves and school houses of the nation and preached Christ and him crucified for a lost world, (out of Christ). 5th. He has, as he under-

stands the spirit and letter of the law God gave the church through his father, defended it at home and abroad. 6th. He has not shunned to defend the latter day work, whenever it has been assailed. 7th. He has devoted his whole time and influence to the great latter day work. As to the Utah people. They do not belong to the church of Jesus Christ of Latter Day Saints. When they turned their backs upon the city of Joseph, and chose Brigham Young and others to lead them; men whom God had not sent; God then and there cast them out of the fold, and there is not a soul of them who endorsed Brigham and followed him that holds a citizenship in the church of God. Pres. Smith has been over the mountains and up and down the valleys of Utah and other territories to show them their folly. In many places he has been used well, and some have been made glad while hearing the man God has set at the head of the dispensation, for a time. All this he has done, and yet these very men and women for whom W. W. has so much sympathy, many of them have closed their halls and public places of worship; yet he has pleaded with them, giving line upon line, for them to abandon their leaders and accept these men God has sent.

We don't claim perfection for Pres. Smith, but we do claim he has done as well as many of God's chosen in this and other ages. It is easy for a man to sit down on his own farm and look for faults in men of active life. Let those very men get up and out and they will get many a polt from those who despise the good. We don't offer to make excuses for Pres. Smith, but from a bird's eye view of his life he has done very much to help on our common Zion. And we shall hold him up as the President, &c., of the church until God himself sets him aside and gives us another. May God bless, has been and now is our prayer.

L. D. HICKEY, To all the Saints.

EMERSON, Ia., Feb., 6th,

*Brother Joseph Smith:*—I have been living in Emerson about one year. I wish you would send me the Book of Mormon. If I should stay herre this Summer, I will send for the *Herald* and other valuable reading matter. I am still in the faith if I know myself.

Yours,

H. W. POMEROY.

ROGERS, Texas, Feb, 1st.

*Dear Herald:*—As anticipated when I wrote you last on Christmas, I had the privilege of baptizing my two cousins—sisters Effie and Ettie Wight. The day was warm and pleasant, the water clear as crystal, the place beautiful for situation, just where the water became smooth after passing over a rugged fall. The murmur of the falls above us mingled strangely, but sweetly with the music of song and the solemn words of baptism, as these two were ushered into the kingdom of God. I thought it a fitting way in which to celebrate the birth of him in whose name we were assembled. All nature seemed to smile upon the scene, while our hearts were filled with praise and thankfulness. May these be faithful and humble, and their lives be fraught with peace, shall ever be my prayer. At night I spoke on the subject of laying on of hands, confirmed the two baptized, and blessed several children. Thus ended our Christmas—one of the most peaceful days of the year.

Dec. 29th I bid adieu to kindred, Saints and friends, and in company with a Mr. John Benton started for San Antonio, where we arrived the next day. On the 31st in company with Mr. J. T. Wilson rode to Oak Island, where I spoke once on the New Year's Night in Zion's Chapel—commencing my year's work in the same place I did one year ago. The next day in company with Mr. David Kuykendall I traveled fifteen miles to his father's, Bro. Absolom Kuykendall. The next day assisted by Bro. K. I commenced labor four miles from his house at "Agua Negra Springs." Preached four discourses which seemed to be well received, and the interest was increasing when inclement weather put an end to our services.

The 9th we returned to Oak Island where I spent the time until the 14th. The weather was all the time so unfavorable that we held no meetings. The 14th, though the weather was yet very disagreeable, and roads quite muddy, Mr. J. P. Neal kindly drove to San Antonio with me. The next morning I was early on my way to Hearne. At Milano I met Brn. Simmons, Norwood, and Renfroe on their way to conference, and we travelled the rest of the way together.

The conference convened the 16th and adjourned the 17th, and though the weather was unfavorable we had an excellent time, all present seemed encouraged and strengthened. Bro. Roberts and I continued meetings until Thursday night, after which he and Bro. Hay went to Cottonwood Prairie to open a new place there, at the earnest solicitation of Mr. Closs. On Sunday, Bro. Kirby and I went to Henry Prairie to open another new place. The brethren returned reporting fair audiences and some enquiring. We were not so successful—were forbidden the privilege of speaking in the house. The reason given was: "We have heard that wherever your doctrine is preached it brings division in the neighborhood." We replied that we would not guarantee a unity of sentiment in regard to our preaching, for some would probably receive it while others would reject it; but what is true of us in this regard, is also true of all other denominations; so to be consistent you had better stop all. A Mr. Peeler, a trustee and a Baptist replied: "I've got as good a religion as I want, and if I'm in ignorance I prefer to remain ignorant." With such a pitiable specimen of intelligence in authority as that, of course argument was useless, and we returned to Central Branch.

Bro. Roberts and I preached a few more times in the Saints' chapel; when on the 29th I left Bro. Roberts and son with the Saints of Central Branch and came directly here where I am the guest of Bro. E. D. Thompson. I have preached twice, had very respectful attention and good audiences. The people of Rogers appear to be liberal, respectful, and intelligent. I have of late had better, freer liberty as a rule, than ever before in my life. Have witnessed and received some glorious spiritual blessings. This I think is the result of an earnest effort upon my part to dedicate myself more fully to God's service, and to live more humble and nearer to God. Bro. Roberts expects to go to Cook's Point to-day to put his son to work planting a crop preparatory to moving his family here from Missouri soon after April Conference. The interest and calls for preaching are on the increase. The weather here now is warm and pleasant, though we oc-

asionally have a disagreeable day. Farmers are plowing their ground, and busily preparing for the sowing and planting of another crop. Praying for the success of all God's people I am in bonds,

HEMAN C. SMITH.

EMERSON, Iowa, Feb., 2d.

*Dear Herald:*—The Keystone Branch is yet alive and endeavoring to keep the unity of the faith in the bonds of peace. We have our prayer meetings regular every Wednesday night, and have a fair attendance considering the severe cold weather. The members express themselves as being strong in the faith, and have no desire to turn back to the beggarly elements of the world. Elder Henry Kemp was with on the 30th, and 31st of January, preached three times to fair sized congregations of attentive listeners. We hope some good may result therefrom.

Mother Campbell is lying very low, and has been for more than a year. She suffers a great deal from a cancer of the breast, but bears it patiently and seems to be reconciled to her lot, hard though it is. I enclose a clipping from the Louisville Courier Journal of Jan. 4th which I believe contains some false statements which ought to be shown up in proper style that all may see their deformity. Ever hoping and praying for the success of the truth and the redemption of Zion,

I remain yours,

J. B. CLINE.

#### PERSONAL.

Mr. Anthony Trollope has no hesitancy in alluding very frankly to his early history and struggles. Recently, in an address he delivered on the subject of "Reading," he said: "I remember well when I came to London, a lad of nineteen, to enter a public office to earn my bread, with very little knowledge before me of any thing except that I had to earn my bread, that an old relative of mine, a dear old lady, who lived down in the country, wrote to me a letter in which she said, 'My dear Anthony, when you leave your office, always go home, drink tea, and read good books.' Now that advice was good so far as it went. Let me tell you that among my friends, among those nearest and dearest to me, among some who are the wisest that I know, I find men and women who can not read. They can take a book, open it, and read a line here and there, or read a whole page, as well as I can or as you can; but still they can not read. They can not take the book, sit down with it by their fireside, and be happy."

#### FOR YOUNG MEN TO REMEMBER.

That clothes don't make the man.

That to deal honorably with all men they begin with their washer-woman.

That they need something more substantial than cigars, kid gloves, and a cane to start house-keeping with.

That they can't reckon on their father's fortune to bring them through life. Fortunes are slippery things—better have something besides to fall back on.

That a girl who decks herself in the latest things out and parades in the street while her mother does the washing, isn't worth wasting much love on.

That a fellow who deliberately proposes matrimony to a girl when he can't support himself, is either a first class fraud or a fool—unless he marries for money and becomes her hired man.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

### Selected Poetry.

Sr. AUGUSTA, of Independence, Mo., sends us the following beautiful paraphrase of the Lord's Prayer. It is accredited to a French author, M. Pierre Bernard.

#### THE LORD'S PRAYER.

Our Father—  
 By right of creation,  
 By bountiful provision,  
 By gracious adoption;  
 Who art in heaven—  
 The throne of thy glory,  
 The portion of thy children,  
 The temple of thy angels.  
 Hallowed by thy name—  
 By the thoughts of our hearts,  
 By the words of our lips,  
 By the works of our hands,  
 Thy kingdom come—  
 Of Providence to defend us,  
 Of grace to refine us,  
 Of glory to crown us,  
 Thy will be done on earth as it is in heaven—  
 Towards us without resistance,  
 By us without compulsion,  
 Universally without exception,  
 Eternally without declination.  
 Give us this day our daily bread—  
 Of necessity for our bodies,  
 Of eternal life for our souls.  
 And forgive us our trespasses—  
 Against the commands of thy law,  
 Against the grace of thy gospel;  
 As we forgive those who trespass against us—  
 By defaming our characters,  
 By embezzling our property,  
 By abusing our persons;  
 And lead us not into temptation, but deliver us from evil—  
 Of overwhelming afflictions,  
 Of worldly enticements,  
 Of Satan's devices,  
 Of error's seduction,  
 Of sinful affections;  
 For thine is the kingdom, the power and the glory forever—  
 Thy kingdom governs all,  
 Thy power subdues all,  
 Thy glory is above all.  
 Amen.  
 As it is in thy purpose,  
 So it is in thy promises,  
 So be it in our prayers,  
 So it shall be to thy praise.

### Communications.

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

#### WHAT IS THE CHURCH; AND WHAT DO WE JOIN IT FOR?

IT is a mutual protective association, and we join it for protection. There are two sources of good and evil. These two principles operate upon the mind of man. We call the sources from which these originate, God, and the devil; it generally being supposed that God has given the evil influences or power into the hands of the devil, with permission to destroy those who are willing to be led by him; and that good, He controls for the benefit of those who are willing to be led by Him. Man having his agency to chose which

he will follow. Man is seeking happiness; it is the aim of life, the grand incentive to action. Both these beings promise it to him, and have ordained means for that end. The devil can not give it. God will aid man to obtain it, but can not force man to accept it.

In all ages of the world men have formed alliances for mutual protection against each other, to secure happiness, even at even at the expense of others—generally wealth being the object—the weak against the strong, and vice versa. These, the Book of Mormon informs us, will eventually prove the downfall of all nations. They are now causing anxiety, and no small amount of sorrow among the nations. Such a principle must be hurtful to the welfare of the people; for it divides them, setting one against the other. It is a selfish principle, emanating from an evil source. It certainly is no good influence that moves men in this manner. But there is manifested wisdom in all these organizations, showing that He who is at the head recognizes the fact that in unity there is strength. In these secret combinations we clearly see the working of satan organizing his forces; and those who are willing to seek gain at the expense of their fellowmen, are his, and will be securely bound up in bundles (small secret societies) and burnt when Christ comes. Already the bundles are forming, and the bands put around them. But ere this could be done some means must be resorted to, and cruel selfishness is the means satan is now using, and is rapidly bringing about his ends. From all parts of the land we hear that his forces are being assembled and duly organized; for what? a dreadful end—the burning.

Those who are not willing to be connected with those bundles will be enrolled in the organization of God for protection; against what? This evil influence that satan is exerting. Many are now indifferent about these matters, but a time will come when all will be interested. This is clearly seen by reading Rev. 13: 8.—“And all that dwell on the earth shall worship Him, who are not written in the book of life of the lamb slain from the foundation of the world.” “He that leadeth into captivity shall go into captivity.”—verse 10. Both powers will be stronger near the end. All will have to take part—no neutral ground to stand on then.

God's organization is different from those of men, in having for its object the welfare and happiness of men. All his laws in all ages have been to secure man's happiness here and hereafter. Protective associations among men are for the good of the few who are within their pale. Protection to them generally means injury to others. But the church is for the exaltation of all, and to protect them against an unseen enemy, cruel and subtle, one who is constantly seeking their destruction, and who can approach, and to some extent lead, all who are not in God's kingdom. How is safety found there more than elsewhere? From the fact that within that organization (if the laws of the same are duly kept) this enemy can not come. Those who are

overcome are such as have wandered from the fold, as stragglers from the main body of an army, who properly belong to the army, but have wandered unwisely beyond its protection, and are easily cut off by the watchful enemy.

Those who are of the church, living according to its laws, he can not overcome. For in order to do so he must cause them to sin. To sin is to infringe on the rights of others,—do wrong to each other. This we will not do if we love each other; hence the necessity of loving one another. “A new commandment give I unto you, that ye love one another.” Jesus' prayer was that we should be one, as he and the Father were one. No influence can make us such but the power of love. Within its sacred realm Satan can not come, no more than he could go to heaven. It is God's safeguard thrown round his people to protect and make them happy. It only can give them happiness. Look at domestic circles where it is absent, (which is too often the case), and is happiness found? God designs that his people shall have comfort to a degree, and that they shall do right towards each other; so he commands that this bond shall bind us together. And it should be our prayer that it may increase, if we want to be happy; for the experience of all mankind, both in and out of the church, is that love is the foundation, the grand source of all true happiness. The ministry should abound with it; for if any other principle moves them to action they will eventually come to naught. No other foundation is solid; for it is the Spirit of Jesus, manifested by him when he left his glory with his Father and came to the earth to labor for man. He asks no reward for the mighty deed, only that they which he once had might be restored to him again. A spirit of love prompted him in the beginning to so act for man. And that same spirit must prompt his servants, if they would be accepted of Christ. If it does so, then indeed will they be one, and Satan can not have power over them to make them do wrong; for they will not injure those they love. Examples of this are always before us. The mother will not injure her child. She cheerfully labors for it, for she loves it. We can cheerfully labor for mankind, for labor will be light if this principle moves us. Otherwise we will grow weary. No other principle should actuate the elders of Israel; if so our works are vain; we will tire of the applause of men, (if we should be so fortunate or unfortunate as to gain it), or if a sense of duty alone moves us, that ere long will be hushed and we will step out by the wayside to be wondered at.

This thought may be extended into other worlds. Love is an attribute of God, as lasting as he is, and will not cease because the objects of it may fail to merit it. Who can say that attachments formed here will not reach into other worlds? We want to carry all the attachments of this life into the next. We want to there enjoy the friendship of those we love here. The fond ties that we form here, that gladden the pathway of life and shed many a ray of sunshine over it, will in all prob-

ability exist there, and we may in some way be able to assist them, who have wandered from the path of duty and are beyond our power to rescue here. We may not have the privilege or the power to aid them here; but as we labor for those we love here, why not there? We will not change in our affections for them; for such ties are lasting, and we certainly will carry the Spirit of our Master into the worlds beyond. The same Spirit that prompts us here to labor for those who suffer, will do likewise there, until redemption is complete. Will we not grow weary and want to rest? No; moved by that principle labor is joy, and always will be. God labors, and if we partake of his Spirit we will want to do likewise. And thus on, on through eternity, as messengers of power and love we will go, bringing peace and joy to those who mourn and are toiling up the height of glory, as angels do now for us poor mortals. Such thoughts and scenes are according to the genius of the gospel—the spirit of the work. To labor for others, impelled by the power of love, is the ruling principle of the gospel. No man can say when it will end. Wisdom would say, Not until all had been redeemed that will be according to the word, in the far distant future.

He who would be great, then, must have great affections. Jesus is greatest of all. We believe his love for man was greater than all others. Who can say it was not that which made Him so? We can faintly see the necessity of cultivating and praying for this heavenly principle, that by which God rules the hosts of heaven and commands his children here to have. And it will not be long ere he will rule the earth with it. O what joy and happiness will be ours when the earth is ruled by love! We have a foretaste of it sometimes in our prayer and testimony meetings.

With this band around us we are secure from our foe. Without it we are at his mercy, helpless in his grasp. This principle he can not give to his followers; he does not control it; nor would he if he could. It is the power of heaven. Hatred, malice and jealousy are the powers of hell controlled by Satan. We see their effects, have felt their influence, and are able to judge of them.

God designs that his people should be one; that the strong should aid the weak; for there are some such by nature. From such we should not expect too much. But some will ask, Have we not all got to obey the same law? Yes; but in so doing some will stumble often in trying to keep the law, while others will make less because of their different dispositions. The promise is to them who overcome. Where a good disposition is given, from such much is required. One should aid the other. The labor of all is the welfare of mankind. Truly the church is a grand protective association which reaches into the worlds beyond, there to exist on the same principles it does here; for God's laws are perfect, and consequently are unchangeable.

HIRAM L. HOLT.

#### VICTORY OVER THE TAVERN KEEPER.

MINISTER.—I have never had but one opinion on this subject, and that is adverse to your great "movements," as you call them.

SON OF TEMPERANCE.—(with surprise) Adverse!

M.—That is the word I have used.

S. of T.—You surprise me, of all others, I would expect to find in the minister of the gospel the advocate of temperance.

M.—I am the advocate of temperance.

S. of T.—And yet you do not approve our action in this cause.

M.—I do not.

S. of T.—Why so, sir?

M.—Your pledge is based upon a simple human resolution. Now, I acknowledge no reforming power but the grace of God. Build the foundations of your order upon religious principles, and then I will have confidence therein. But so long as all depends on the unsustained, unregenerated will of man, there is no safety. Human resolutions may appear very strong for a time; but so long as they are unsustained by the silver cords of divine truth, and the golden bands of divine love, they may be broken at any moment. Your pledges and associations are but external bonds in danger of being severed at any time, that inward struggling, self-love, self-interest, appetite, or unsubdued passion, regain strength; but religion is an attraction that draws from the center of a man's life, and holds all in permanent integrity. Your "moral suasion," depend upon it, is of little value; I believe only in "religious suasion."

S. of T.—What do you mean by religion?

M.—A change of heart, wrought by the grace of God. Such a change is worth a thousand pledges. The new man is freed from the shackles of old appetites and passions; he is washed from his impurities; he has left the fiery streams of sin, and drinks now only the waters of life.

S. of T.—But how is the drunkard to begin to be religious?

TAVERN KEEPER.—I knew several of these men, Parson B., who have been saved by your religious "suasion," as you call it.

M.—Well, what of them?

T. K.—Out of six who joined the church, four drink at my bar as freely as ever; two keep sober, but one of these is a bigger rascal than he was before. These are facts; and no one should be afraid to look at facts. So much for your pledges, and so much for your religion! I wouldn't give much for either.

M.—Nor would I give much for your hopes of heaven, friend Tavern keeper. You mustn't be angry with me for speaking the truth.

T. K.—The truth, as seen from your point of view. Not in the least angry. I am a plain spoken man of the world; I can receive, in turn, a good share of plain speaking.

S. of T.—Let us not, by anything offensively by personal, disturb, on this occasion, the balance of each other's minds. We

three, all men of some experience, look upon the great temperance movement from different points of observation. Each sees what is before him, in a peculiar light, and comes to his conclusions through a different course of reasoning. No harm can, and some good may arise from an interchange of ideas.

T. K.—And so I think. And if you gentlemen wish to converse on the subject of temperance, I am willing to give you the benefit of my conclusions on the subject.

M.—Suppose, then, friend Tavern keeper, you give us *your* views about temperance.

T. K.—Well; *my* views, to speak frankly, is that neither ministers nor temperance men, as a general thing, are doing half the good they *might* do.

S. of T.—Indeed! How so?

T. K.—I do not speak lightly, nor from prejudice, in what I say. It was but natural that, from my relation to this movement, I should, from the beginning, assume an attitude of observation. At first I was rather alarmed. You attacked the enemy so vigorously, and carried point after point with such indomitable bravery, that I really began to fear for my own position; and there was a period, when blinded by self-interest, and angry with the sweeping denunciations hurled at the heads of tavern keepers, I would, had it been in my power, have crushed the very heart out of your salutary reform. That feeling, however, in time passed away, and was followed by a better state of mind. I was still a careful observer; yet, with my sympathies all on your side.

S. of T.—And still continued in the traffic?

T. K.—(Not appearing to notice this remark). It was not long, however, before I saw that your system had in it a most fatal error.

S. of T.—Ah! And pray what was this error?

T. K.—You took from the clinging vine its old support, yet failed to furnish another of adequate strength.

M.—You are right there, friend Tavern Keeper; this I have always said.

S. of T.—We procured employment for the reformed inebriate. We organized associations in which he might act with his fellow man, and find others to lean upon in his weakness; others, who would encourage him to persevere in the good work he had begun. We interested his sympathies in the poor drunkard, and sent him forth to the highways and by-ways, the lanes and the alleys, on missions of mercy.

T. K.—And, for a while, every thing went on bravely.

M.—But all was done in the strength of mere human resolutions; and these are, in times of strong temptations, weaker than the bruised reed. No wonder that so many who have run well for a season, fainted and failed by the way. There is, depend upon it, no true reliance upon any system that is not based upon religion. The heart must first be changed. Unless reform begins here, all is hopeless.



T. K.—So you ministers all say; and yet the pledge has made fifty sober men out of drunkards where your religion, as you call it, has made one. I speak knowingly on the subject.

M.—It pains me to hear any one speak so lightly of religion.

T. K.—Don't misunderstand me. I am no scoffer at God and the Bible.

M.—And yet you scoff at religion.

T. K.—Don't misunderstand me on this either. I have only spoken of the value of what you call religion in reforming the drunkard. Do not construe my remarks into anything beyond this.

M.—What we call religion?

T. K.—Your suddenly wrought conversions, I mean. Your washing the Ethiop's skin white in a moment. In this kind of religion I never had any faith; and this kind of religion, let me tell you, never had, nor ever will have, any salutary efficacy in saving men from the degradation of drunkenness.

M.—The Bible is very explicit on this subject. To all men, whether sober or not, it says: "Ye must be born again." Here is the only chance of salvation from evil.

T. K.—I have never questioned this; but I have always questioned your common interpretations of the Scripture annunciation. The Bible regards our natural birth as the type of spiritual birth, does it not?

M.—Certainly.

T. K.—And yet your new spiritual man is conceived and born in a moment, coming forth as it were in full stature. But in natural birth there is brought a tender, helpless, ignorant infant, and a growth therefrom with almost imperceptible slowness; until at length we have the man in full stature. If this is the case naturally, how can we look for a different order of things spiritual? I am no Doctor of Divinity, but depend upon it, my friend, you can have no true spiritual man in any other way.

S. of T.—There is to my mind force in what you say, and I perceive some glimpses of a new light breaking in upon me. Without doubt, as experience too amply demonstrates, there is some defect in our system; for though we can draw multitudes over to our side, large numbers soon leave us for the old enticements. It seems too true that we take from the clinging vine its former supports, and fail to give another having equal power to lift up to the breezes and sunshine.

T. K.—In other words, as temperance reformers, you cut off from a man who has sought for years his pleasure in sensual indulgence, all his old delights; and ere a new and higher life is developed, you fail to substitute for him those innocent social pleasures that he may enter into without danger. You make stirring appeals to his reason and manhood and all that, while in truth he is but a child, weak limbed and tottering in the right way. You lift him upon his feet and say to him, "Walk on bravely, confidently, and all will be well;" and yet he has in himself no strength. And with the church it is no better; but rather worse.

M.—Don't say that.

T. K.—It is true. There everything, I might almost assert, is taken away. The church excludes all pleasures, as evil in themselves. What ground is there therefore for the reformed drunkard to stand upon?

M.—The ground of trust in God.

T. K.—Good ground, I will own, for those who can trust in Him.

M.—All may if they will.

T. K.—But there lies the great difficulty. This willing to trust in God is easy enough in theory, but how difficult do thousands and tens of thousands find it in practice. Many seem for a time to trust in God; but the result proves that it is only seeming. Depend upon it, your church systems, with here and there an exception, fail to provide for that very class most in need of its saving influence. You require them to come up to you, but never dream of going down to them.

M.—You make broad assertions my friend.

T. K.—Yet true, as that the sun shines. The children of this world, as they were eighteen hundred years ago, are still wiser than the children of light. They go down to the level of the ignorant, the sensual and the debased, and hold them where they are, by ministering to what is in them. But the "children of light," as the religionists of the day esteem themselves, never do this. They offer only mental pleasures, and sublime ecstasies, and condemn all other pleasures as evil. Instead of coming down to the sensual minded with pure sensual pleasure, and by these gradually lifting them up, step by step, until by an almost imperceptible transition they are able to elevate them into a perception of mental delights, they say to all in spirit of self-righteousness, Come up to us. But alas! who of the grovelling crowd are able to go up?

M.—What would you have us do?

T. K.—I can say what I think it wise for you to do.

M.—Well; what is it?

T. K.—Bring within the pale of the church all innocent pleasures.

M.—What do you call innocent?

T. K.—Such as do not violate any of God's commandments.

M.—Mention some of them.

T. K.—Concerts of fine music, exercises in elocution, dramatic representations, and all other modes of enjoyment not evil in themselves.

M.—No; never!

S. of T.—You are right friend Tavern Keeper! I see this as I never saw it before. It is too true that we have failed to provide innocent pleasures, blending the sensual with the intellectual, for those who during long years have debased themselves in things merely corporeal. And this has arisen mainly from our desire, as temperance men, to be co-workers with the churches. We saw and acknowledge the power of God in saving men; and numbers of us had faith in the pledge, only so far as it paved the way for religion. But afar off, in stately attitudes, stood the church, with a repulsive, rather than an inviting aspect. It did not come down to help us,

but rather rebuked us for interfering with its exclusive right to save men.

T. K.—Your arch-enemy knows better how to do his work. He understands the power of dramatic spectacles, of music and pictures, of all things that appeal to the senses; and he is daily gathering in his harvest of those whom the church neglects to save. Under this particular patronage the theatre, which you might make so all-powerful for good; and everywhere he is seizing upon things innocent, yet despised and neglected by the church, and making them engines of destruction. But, good morning! I have said a great deal more than I expected to say at first. Pardon my free speaking; and do not be so unwise as to reject what is true, even though it be uttered by a tavern keeper. Good morning gentlemen.

S. of T.—Just one word if you please.

T. K.—Well; speak freely.

S. of T.—I must also venture upon a plain word or two before we part. I acknowledge myself your debtor for useful hints; perhaps I may be of equal service to you.

T. K.—Say on, I am always willing to learn.

S. of T.—You seem to have thought a good deal on the subject of temperance. Has it never occurred to you that as a vender of liquor you were doing harm in the community?

T. K.—O, yes; often. But, then, I have argued that my giving up the sale of ardent spirits wouldn't lessen their consumption. Some one else would take my stand and sell on just the same as before. And, why, I have asked myself, should I not have the benefit as well as another?

S. of T.—Might not a robber use the same argument?

T. K.—Not always; for, if he failed to rob or steal in a certain case his intended victim would, in all probability, go free of harm.

S. of T.—Perhaps so. Still, I do not understand how any one as intelligent and observant as you are can reconcile it to his instinctive sense of right, to make a gain of that which destroys his brother, body and soul.

T. K.—I doubt if many who sell liquor permit that instinctive sense of right to which you refer to come into play.

S. of T.—How can they help it?

T. K.—The selfish love of gain rules over most in our impulses.

S. of T.—Most true. But are we just to ourselves, to say nothing of society, thus to permit self-love to overrule these better impulses?

T. K.—I will not say that we are.

M.—Society is held in its integrity by the bond of mutual benefits; the farmer, the mechanic, the manufacturer, the artist are all engaged in promoting the public good. Each works for, and provides food, raiment or other things needful to sustain life, and increase the common stock of enjoyment. A few are drones in the hive; spending their days in idleness, and taking from others without rendering a just return of benefits. And there is yet another class who are neither producers nor idlers, but

parasites, drawing life from the very hearts of the people; who pull down, but never aid in building up the social fabric. Can you guess the class to which I allude?

T. K.—To do so would not by any means be difficult.

S. of T.—It grieves me friend Tavern Keeper to adjudge you as belonging to this class.

T. K.—I will not gainsay your judgment now, to-morrow it will be different.

S. of T.—Do I hear aright? will you indeed give up this evil traffic?

T. K.—Such is my purpose. For some time my mind has been approaching this decision. It has been confirmed by our present conversation.

S. of T.—You will come over on our side and help us?

T. K.—I will abandon the sale of liquor. This much I owe to society as a good citizen. Beyond that, I can now pledge myself to nothing. As already said, I do not think either your rule of action, or that of the church the surest and best that can be adopted. You do not come down low enough, stooping under the poor debased drunkard, like the mother bird to her fledglings. You do not wisely regard what is *in* man. You do not come to his senses with enticements, and thus give him the good, opposite to the evil that has been removed. But I have spoken of this already. Good morning!

S. of T. May God confirm you in your good resolutions.

M.—Amen.

T. K.—And may he bring to your love of serving your fellows, a higher intelligence; for, rest assured, that both of you have much to learn of the science by which we are saved from evil.

JAMES THOMSON.

#### WHAT SHALL WE READ.

THIS is a question that is agitating the minds of a great many, and one on which we see a great many "articles" written, setting forth the necessity of acquiring a taste for good books, but never telling us what the good books are. Why doesn't the writer of some of these articles tell us what we should read, for it is what so few seem to understand. How many a child has formed the habit of "novel" reading, simply for the lack of something better to read. Whose fault is it? It surely is not the child's, and we do not believe that there is a parent that would knowingly place before his child anything so destructive to one's mind and happiness as is constantly being placed before most children. It might be asked, why is this reading so hurtful, and if it is, how is it to be prevented?

The greatest evil, we believe, of this reading, is the unnatural goodness of some of its characters, which goodness we being unable to attain to, or to find in others, causes dissatisfaction and discontent, and is the starting point of novel reading, and all know how hurtful this is to the memory. But the greater evil is in the number of hours spent in such useless reading, which could be spent in gathering knowledge

that would not only be of use to us now, but in all our after lives. Now how is this evil to be prevented? The first thing to do, we believe, is to make our own paper, the *Hope*, interesting even to the youngest, and this can not be accomplished by the editor alone, but by the help of the readers of the *Hope*, and especially the help of the young. We are afraid that most of the help that the editor receives has been like our help, all wishes. But let us try this year to give not only the editor better help, but to be more of a help to each other, but let us not forget that,

"Every sower must one day reap  
Fruit from the seed he has sown;  
How carefully, then, it becomes us to keep  
A watchful eye on the seed, and seek  
To sow what is good, that we may not weep  
To receive our own."

EVA M. BAILY.

JANUARY 6th, 1886.

#### THE CHRISTIAN HOPE.

"BE ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." We live in an age of eager inquiry, one ripe with skepticism. It appears to me that every person, who cherishes a hope of immortal consciousness, life and identity, should fully consider the words of the foregoing quotation, and endeavor to base their hopes on something more stable than the principles of men and poor weak, ever changing human reason.

"We're born but to die, and reason but to err." Most people have a hope of immortal consciousness, and as it belongs to the nature of most if not all healthy humans to look on the bright side, there are therefore comparatively few who anticipate anything worse after death than that which is their lot here at present. What reason has the average Christian of the present period, for his hope of immortal consciousness individuality? I think the following words, quoted from a modern author, fairly answers the foregoing question.

"What though the lesser lights fade from the sky. Blaze through the ambient air and fall in floating dust. The great sun still shines on in his splendor, and would do so though a million meteors were to burst at once; just so the mind of man, mighty, knowing, and enduring, shall remain after this body withered with inherent fires, sinks and mingles with the dust."

The foregoing, instead of containing any tangible evidence of the immortal individuality of the mind of man, is simply a fine sentimental effusion of an over hopeful nature. Aside from that hopeful, delusive feeling which is the main stay of human ignorance, our evidences of immortal life are found in the Bible. Yet how are we to know that the Bible is not a cunningly devised fable, excepting the signs which Christ promised should follow the believers still continue to do so; or except God still reveals himself to man.

By denying direct, present revelation from God, we cast into the shades of doubt the divine authenticity of the Bible, and throw ourselves upon the resources

of human reason for the establishment of that hope we so much desire.

Let us take a glance at what unbiased abstract reasoning can do for us in this respect. Who can recollect any of his personal experiences previous to the quickening of his present body? "The spirit and the body are the soul of man."—(*Herald*, Jan. 2d, 1886). What hope can we have for consciousness after dissolution? "If Christ be not risen, then is our hope vain." (Paul).

Where do we get our hope of the resurrection of the body? Can we find it in reason? We can not—abstract reason pronounces it nonsense. Thank God, we have something more comforting than the wretched, frigid blasts of abstract reason,—even faith in Christ crucified and risen from the dead. The fact of our longing after immortality is no more evidence that we shall be heirs thereof, than is our wishing for and aspiring to health, riches and honor proof that we shall acquire them,—in fact it is not nearly so much so, taking abstract reason for the judge.

PHILOS.

#### WONDERS OF ASTRONOMY.

BY ELDER F. R. TUBB, LONDON, ENG.

CHAP. III.

HISTORY OF THE COMET OF 1835.

THAT comets were the causes, or at least the signs of famines and pestilences; and were followed by droughts and tempests, that they preceded civil commotions and great wars, and were especially fatal to princes, were things at one time believed not only by the vulgar, but the learned. They were stated from chairs of theology and philosophy, as facts established by the universal testimony of history. Of such historical records of the appearance of comets, and of the prodigies which accompanied them, Pingre has collected some hundreds in his "*Cometographie*." Comets have been exorcised as evil spirits.

The comet of 1835, when it came in 1456, was encountered by a Papal bull, and the anathemas of the whole Catholic Church. Dismayed at once by the progress of the Turks, and the progress of the comet, Calixtus included them both in the same prayer of conjuration ordered to be said in all the churches.

This comet came again in 1531, in 1607, and in 1682. 1759 was to be the next period of its appearance, and its coming was now, for the first time, foreseen. Halley, afterwards Savilian professor at Oxford, having undertaken to calculate the orbits of the different comets which had, up to that time been observed, presented, in 1705, to the Royal Society, a work called "*Cometographia*," in which he predicted\* the return of the comet of 1682 in 1758, an announcement received in those days with no little interest and surprise.

It was, however, immediately foreseen by astronomers, that the path of this comet would be disturbed by the attraction of

\* His words translated are—"Hence I dare venture to foretell that it will return again in 1758."

the planet Jupiter. Lalande and Clairaut undertook to calculate the amount of this disturbance. The work was one of enormous labor, which they would never have undertaken, as Lalande himself admits, had not assistance been rendered to them (strange to say) by a lady. To Madame Lapaute, the wife of a celebrated watchmaker in Paris, was assigned a principal part of their calculations, and to that lady is due a principal share in their success. "During six months we calculated from morning till night, even during meals," says Lalande.

They determined the actual perturbations during 150 years of Jupiter and Saturn, and they arrived finally at the conclusion, that its coming would be delayed no less than 518 days by the attraction of Jupiter, and 100 days more by Saturn. The time of its perihelion passage or nearest approach to the sun, was thus brought to the 13th of April, 1759; it was, nevertheless, stated, that errors might have been made amounting to a month either way.

These conclusions Clairaut published to the world in November, 1758, when astronomers had already begun to look for the comet. It was seen by a farmer of the name of Palitzch near Dresden, on December 25th, 1758, and at Paris on January 21st, 1759. It passed its perihelion on March 13th, 1759, just one month before the time predicted.

The comet of 1759 was next to complete its orbit in 1835; and of its appearance in that year an account will now be given, the materials for which I have collected from the work entitled, "Notice of Halley's comet and its return in 1835 by M de Pontecoulant.

#### THE CALCULATION OF M. M. DAMOISEAU AND PONTECOULANT

The comet of 1835 was, in its last revolution, influenced appreciably by the attractions of the four planets, Jupiter, Saturn, Uranus, and the Earth, and of course by the attraction of the Sun; and M. M. Damoiseau and Pontecoulant severally and independently undertook the task of calculating their amount of attraction on the coming stranger, and separately completed their computations. M. Pontecoulant found that the action of Jupiter would, as compared with the last revolution of the comet, accelerate it on the whole 135.34 days; that of Saturn retard it 51.53 days; that of Uranus return it 6.07 days; and that of the earth 11.7 days, making a total result of 66.4 days advance as compared with the mean time of the comet's revolution completed in 1759. The principal portion of the influence of the earth on its motions, dating as far back as the year 1759, or the very beginning of its revolution, at which time it passed exceedingly near to the earth.

#### PREDICTED TIME OF THE APPEARANCE AND PERIHELION PASSAGE OF THE COMET OF 1835.

Allowance being made for these the whole period of the comet's last revolution was brought to 27,937 (twenty-seven thousand, nineteen hundred and thirty-seven) days; and counting from the 13th March,

1759, when it last passed through its perihelion, or nearest extremity of its orbit to the sun, this brought its next perihelion passage to the 13th November 1835.\* At the same time M. de Pontecoulant expressly stated that there might be an error of a few days in this time, and assigned as a proximate cause of such an error, a possible incorrectness in the assumed masses of some of the planets. His words are, "We must here once more repeat, that it is not pretended that the time announced for the comet's return to its perihelion may not be in error some days." Elsewhere he says "Thus, then, it is *conclusive* that *about the middle of November 1835*, the passage of the comet through its perihelion will take place.

The determination of the time when the comet would first appear at any place, was altogether another and a much less important matter. It depended upon the time when it would enter that portion of the heavens then visible at night at that particular place;—it depended upon the intensity of its light, as compared with what twilight there might be when it first appeared—it depended also upon the state of the atmosphere. All these were variable elements, and none of them, except one, could be calculated upon with any certainty. It would have been madness to have mentioned a *particular day* when it would first be seen—nevertheless both M. Pontecoulant and M. Damoiseau ventured to announce it as probable that it would appear during the first days of the month of August.

#### ACTUAL TIME OF THE APPEARANCE AND PERIHELION PASSAGE OF THE COMET OF 1835.

The facts which astronomy reveals are so stupendous, her results so far beyond the range of ordinary thought the steps which she takes through time and space so rapid, leaving even imagination far behind, that of all sciences, she would find least credit with the world, were it not for the predictions to which she appeals, and which everybody may verify. It is this prophetic power which constitutes her strength, her whole strength, or her weakness with the vulgar. Driven from every other test, there were people disposed to cavil at this science, (as there are always people disposed to cavil at what they do not understand),—who had fixed their criterion on the predicted return of the comet of 1759.

Now what was the result? It had been announced that the comet would probably be visible during the first days of August. *It was seen on the 5th of August at Rome by MM. Dumouchel and Vico; its light being then exceedingly feeble.* But more than this, the precise *place* in the heavens which the comet would occupy on every day whilst it should be visible, had been calculated and announced beforehand, *and it was when they directed their telescope towards that point in the heavens which had been so predicted for the fifth of*

\* M. Damoiseau fixed its perihelion passage at the 4th November.

† The reader need not be reminded how pure and clear is the atmosphere of Rome.

*August, that M. M. Dumouchel and Vico saw it.* It had been foretold that it would pass its perihelion on the 13th of November. *It passed its perihelion on the 16th of November.* It had been stated by M. Pontecoulant, as a reason for the uncertainty which he thus felt in respect to the time of the perihelion passage, amounting, however, only to a few days, that the masses usually assigned to some of the planets by astronomers, and used by him in his calculations, might require correction. Of all the planets, Jupiter exerted the greatest influence over the motions of this comet. Any error in the mass which had been assigned to Jupiter, would therefore, most affect the result. Now, the mass he had assigned to the planet Jupiter was such that 1054 such masses would equal the mass of the sun. Recent observations have shown that the mass of Jupiter repeated only 1049 times would equal the mass of the sun; and it has been ascertained that if M. Pontecoulant had used in his calculation this corrected measurement of the mass of Jupiter, instead of that which he did use, it would have protracted the predicted time of the perihelion passage three days, and brought it to the 16th, and so within six hours of the time when it actually took place,—an error of six hours in a period of seventy-six years!

The following are remarkable facts connected with the appearance of this comet, in 1835.\*

It developed no tail until the 2nd of October, and on that day the nucleus was observed to become suddenly brighter, and to throw out a jet of light from its anterior part, or that *towards* the sun. Its tail attained its greatest length of twenty degrees on the 15th of October, and had entirely disappeared before its perihelion passage on the 16th of November. "The anterior luminous jet, meanwhile, underwent," says Sir J. Herschel, "singular and capricious changes, succeeding one another with such rapidity that, on no two successive nights were the appearances alike! At one time it was single, at another 'fan-shaped or swallow-tailed,' while at other times, two, three, or even more jets were darted from the comet in different directions." In receding from the sun it passed through a series of changes scarcely less remarkable, and finally disappeared on the 5th of May.

#### THE COMET OF 1843.

Of all the comets of modern times, one which suddenly appeared in 1843 was, as seen in Southern latitudes, the most splendid and the most remarkable. Its head and nucleus were of extraordinary lustre, and its tail extended at first in a double, and afterwards in a single beam through fifty or sixty degrees of the heavens. It was seen in *broad daylight*, on the 28th of February, the day after its perihelion passage, and the distance of its nucleus from the sun was then measured with a sextant.† The smallness of this distance is the remarkable feature in the elements of its orbit. No other comet is recorded to have

\* Herschel's "Outline of Astronomy," p. 350.

† By Mr. Clarke of Portland, United States. (See Herschel's *Outlines*, p. 368.)

approached the sun so nearly. The space between it and the sun's luminous surface was not more than one seventh of the sun's radius; whence it has been calculated that the solar heat to which it was subjected must have been 47,000 times that which we experience, and  $24\frac{1}{2}$  times as great as the heat which has been found sufficient to melt cornelian, agate, and rock crystal!

#### BIELA'S COMET IN 1846.

On its return in 1846 the comet of Biela presented the remarkable phenomenon of a double comet! On the 13th of January it was seen thus double at Washington; the one comet being exceedingly small and faint in comparison with the other. From day to day it increased, however, in size and brightness, and appeared to separate from its companion, until, on the 16th of February, it had become the brighter of the two; it then gradually faded away, and disappeared on the 15th of March, and its companion on the 22d of April. The tails of the two comets were parallel, and a remarkable streak of light, apparently thrown out by the new one, extended from it to the other. Their average distance from one another, from the 10th of February to the 22d of March, (according to M. Plantamour), was about two-thirds the distance of the moon from the earth's center; and the increase of their separation during this time was not real, but only apparent.\*

#### THE COMET OF 1882.

This wonderful comet, one of the most recent that has come within the borders of our solar system, was a comet in many respects truly remarkable. It presented a most magnificent spectacle as it extended its glowing and enormous tail upwards over 27 degrees on the southern sky. The tail taking a bold sweeping curve upwards and towards the right hand, formed a magnificent and awe-inspiring spectacle, calculated to impress the imagination of the most matter-of-fact observer with a sense of the wonderful in God's creation.

A circle or an ellipse which takes centuries for so swift an object as a comet to traverse, must be immense indeed. The mind attempts but in vain to follow the course of the fiery messenger as it wings its never ending journey to the distant regions far beyond mortal ken. The mind's eye seems dazzled as it attempts, after the lapse of a few brief months, to point out its position in the silent eternal space beyond; but what must be the difficulty after the lapse of years to follow the flight of the fiery steed, and fix its place in the trackless wilds of everlasting space!

Indeed our puny measure of years and miles proves totally inadequate to convey to the mind any idea of the distance traversed by these mysterious visitors; or the time occupied in journey over an orbit the length and breadth of which fairly staggers the mind to realize. The distance of the comets being so utterly unfathomable, I propose as a stepping-stone to place before your readers some statistics in regard to those more familiar and much nearer,

(yet still exceedingly distant) bodies, the *planets* of the solar system. We have already attempted to set before your readers some faint idea of the enormous distances of some of the heavenly orbs, viz: Jupiter 589,000,000 miles, Uranus 1,995,000,000 miles, Neptune 2,850,000,000 miles.

These enormous distances seem to our humble finite minds wholly beyond the power of the utmost imagination; and are like many other facts within the comparatively limited vision of the most powerful telescope, so utterly astounding that it has been well said concerning the heavenly works of the great creator—"Truth is stranger than fiction;" though, indeed, the axiom is quite as applicable to *any* department of the study of nature as revealing God's handiwork.

But as I am anxious that the least and feeblest intellectually of all the Saints should have some little idea of the enormous distance of these heavenly bodies, I have made some calculations based upon things of comparatively familiar occurrence to their mind; for it is only by being able to see some of the lower rounds of the ladder first, that we are able in any measure to appreciate the stupendous height of that ladder by which, and by which alone we must climb from the finite to the infinite, from the known to the unknown, from earth to heaven. One illustration I shall make use of is as familiar to your minds on the western side of the Atlantic as to us in the old country; I refer to the steam engine (locomotive).

Suppose it possible for a steam engine to traverse the unknown parts of space in order to reach Jupiter the nearest of the Exterior or Superior planets, and imagine that the engine travels day and night without ceasing at the high speed of a mile a minute, (60 miles an hour), it would take 1,091 years, 6 months, 0 days, 10 hours, 23 minutes to reach the nearest boundary of planet Jupiter. This length of time appears the more wonderful when we compare it with the time the same engine travelling day and night at the same rate would reach the moon in, or even the sun. The former would be reached in 5 months, 16 days, 14 hours, 33 minutes at its mean distance, while the sun would be reached in 173 years, 11 months, 18 days, 1 hour, 20 minutes. Next after Jupiter, the engine would make for the planet Saturn, but supposing the locomotive to be capable of continuing its journey at the same speed of 60 miles an hour through the centre of the planet Jupiter, it would require 2 months, 1 day, 9 hours, and 20 minutes to accomplish the task; while it could perform the same journey through out earth in 5 days, 12 hours, 5 minutes; and through the moon in 1 day, 12 hours, calculating throughout at the rate of 24 hours to the day, as the locomotive is supposed to be travelling day and night incessantly. We will imagine then that the steam engine is now fairly upon its way from the farthest side of Jupiter to the next wondrous orb in order from the sun, viz. Saturn. The immense distance intervening between these two planets will require no less than 764 years, 9 months, 26 days, 5 hours 37

minutes to traverse; while supposing the locomotive to go straight from the earth to Saturn at the uniform rate of 60 miles an hour, it would require no less a period than 1.856 years, 3 months, 26 days, 16 hours to reach that superb planet which yet is visible even to the naked eye of the beholder on the earth at a distance, as I before stated of 963,564,000 miles.

The next planet we will suppose our locomotive to be in search of is Uranus; which is 881,717,052 miles from Saturn, and the next in order in the solar system. It could not possibly arrive at this planetary body until a period of 2,026 years, 4 months, 16 days, 20 hours, 12 minutes from the time it started from the earth!

The last and most distant of all the orbs in the solar system at present discovered is the planet Neptune; which is situated at a mean distance of 992,420,180 miles from Uranus, and which would therefore take the locomotive 1,914 years, 4 months, 20 days, 16 hours, 20 minutes after leaving Uranus; while no less a period than 3,940 years, 9 months, 7 days, 12 hours, 32 minutes would have to be consumed in coming direct from the earth to Uranus. This would be the case if Uranus were at the mean, or medium distance from the earth in its orbit; but if the planet happened to be in its aphelion or greatest distance from the earth, the train would require another 46 years, 2 months, 9 days, 5 hours, 24 minutes; thus bringing the enormous sum total to 3,986 years, 11 months, 16 days, 18 hours, 24 minutes, having travelled the enormous distance of 2,861,647,344 miles from the earth to reach the planet Neptune in aphelion.

Here I will just pause to explain that the planets, (or any single planet), when in that part of its orbit (or path), nearest to the earth, is said in astronomical terms to be at its perihelion distance from the earth, or in *perihelion*; the middle portion is called the *mean* distance, while the most remote part of its path is called its *aphelion* distance; and the planet is then said to be in *aphelion*. I have calculated all the above periods of the locomotive's imaginary journey by the *mean* distance of the planet from the earth in each case, being obviously the most fair computation.

When we call to mind the rapidity of a railway train going at the enormous speed of sixty miles an hour, how it dashes past the beholder with terrific speed, and how in a few minutes it has traveled such a distance as to enable the clearest-sighted spectator to discern nothing of it but a faint streak of smoke in the far distance, the mind staggers under the attempts to conceive the unfathomable and almost illimitable extent of space which would take this express train upwards of 3,986 years to traverse it. Yet this is not all! For recent celebrated astronomers have discovered that far away beyond Neptune, at about ten times the distance of that remote orb, there is an immense sun, round which our sun itself is making slow but mighty and gigantic revolutions, taking the earth, Saturn, Uranus, and the whole of the great planets of the solar system with him, in his stupendous orbit of hundreds

\* Herschel's Outlines, p. 361.



of centuries' duration. But at a mean distance between us and this hypothetical sun at an inconceivable distance, (round which our own smaller sun is continuing its huge revolution), there are certain bodies known to us, for want of a better name, as *fixed stars*; though many of our astronomers strongly incline to the opinion that these said "fixed stars" are themselves suns, moons and planets, by the side of which our own solar system fades into comparative insignificance and dimutiveness. M. Shuve found and examined with a most powerful reflector telescope no fewer than 120,000 such stars beyond the orbit of Neptune, the most distant planet of the solar system. The distance of these fixed stars is so vast as to be altogether incredible had the facts not been repeatedly verified by the closest and most patient telescopic investigation. The distances of a few only have been thus ascertained. The remainder of the 120,000 which M. Shuve saw, and the millions upon millions of stars which lie so far beyond that the best telescopes can but faintly descry them,—lie at such remote portions of the everlasting space which surrounds our horizon, that no human eye or instrument will probably be able to wrest from them the secrets of their size, distance, or elements. Of the few whose distance has been satisfactorily ascertained, I will here subjoin the only item yet known to our finite minds concerning them; viz: their enormous distance from our orb: adding just one or two illustrative facts in connection therewith to enable your readers to the better grasp the one sublime fact of their almost inconceivable remoteness. The star "a Centauri," has been proved from its parallax, (by Professor Anderson), to have a distance from our planet of no less than twenty-two billions of miles. The star known as 61 CYGNI, the first star whose parallax was satisfactorily ascertained, was found by M. Bessel in 1847-8 to have a parallel displacement of about 7-20 of a second; that means, says Sir J. Herschel, that its distance is fifty-seven billions of miles.

Your readers may have some inadequate idea of the magnitude of these distances when I remind them that although light travels at the enormous rate of 1,110 feet in a second, (188 7-11 miles an hour), yet it takes no less than three years for a ray of light to reach our earth from the star "Centuri," and eight and a half years from the star "Cygni."

But there has been more recently announced a fact concerning the star a Lyræ, that it was found by M. Skuve to have a parallax of one quarter of a second, and, as the distance of any given star is always in the inverse ratio of its parallactic angle, the star a Lyræ is situated at no less a distance from us than 80 billions of miles! The light, therefore from this remote orb occupies no less a period than 13 1-13 years on its way to this planet!

When we reflect that these are but fair examples of the immense distances traversed by cometary bodies in their wondrous and mysterious gyrations round our sun, from the pathless and interminable regions of silent space, ere we can behold their

fiery flying forms within the limits of our solar system, we feel overwhelmed with astonished admiration.

To be continued.

## Miscellaneous.

### RECORDER'S NOTICE.

If District Clerks who have branch reports in their hands not yet sent to me will send them in I will be greatly obliged. Also if Branch Clerks will take especial care to report to their coming March conferences it will be an obligation both to the district authorities and to me, in the effort to make the records as complete as possible, then the District Clerks can make out more satisfactory Annual Reports to the General Conference.

H. A. STEBBINS,  
General Church Recorder.

### HIGH PRIESTS' QUORUM.

The attention of the members of the above Quorum is called to the rule adopted by said body that each member should make a report in writing and send it in on or before the first day of March each year. The officers of the Quorum hope that this rule will be generally observed, so that when we meet in April the labors, intentions and purposes of each one in the Lord's work may be known, not only of those who may be present, but also of those who may not be able to attend.

HENRY A. STEBBINS,  
Secretary of Quorum.

### NOTICES.

Wanted to know the whereabouts of Bell Thomas, formerly of Boonsboro, Iowa. If nothing is heard from the sister on or before June 1st, 1886, her name will be stricken from the church records.

A. L. VEITCH.

[We suggest that no member's name should be dropped from the church records, unless they have been excommunicated in a regular way by the law of the church. Otherwise they should be numbered among the scattered members.—Ed].

Brethren of the Second Quorum of Elders:—Remember your annual report. Those who are alive and "wide awake," need no notice. The dead ones—who are they? Let your non-report answer. Your president and co-laborer

I. N. WHITE.

CLINTON, Henry Co., Mo.

The following absent members of the Davis City Branch, J. F. Scott, Olivia Scott, Alma Bennett, Ruth Forkner, and Mary Ellen Mercer, are hereby requested to report their faith and standing and place of residence to the president of said branch.

O. J. BAILEY, president.

### SPECIAL CONFERENCE NOTICE.

A Mission Conference will be held in the chapel at Salt Lake City, Utah, on Saturday and Sunday, the 13th and 14th of March, 1886, at 10 a. m. All the branches in Utah are requested to send in reports, and a large attendance is hoped for. Some important business relating to future mission work in the territories will be presented, and action taken thereupon. All who can attend are earnestly requested to do so. Delegates to the General Conference at Lamoni will be appointed and it may be found necessary to instruct them

regarding important matters affecting this mission. Don't fail to attend.

Return tickets for one fare (half rate) will be issued by the Union Pacific, Utah and Northern, Oregon Short Line, Denver and Rio Grande, and Utah Central Railroads, extending from Evanston, Granger, Garrison, Park City, and all points on the U. C. and D. & R. G. Arrangements have been made with each of the above roads to this effect. The conference action will largely affect the whole Rocky Mountain Mission, and representatives from all over the mission are invited and will be made welcome. Don't forget the date. The half rates on all the above railroads will be good from March 11th to the 16th inclusive.

No division of the Utah District has yet taken place, therefore all the branches in Utah form part of this Conference.

JOSEPH LUFF,  
Missionary in Charge.

### PLANO BRANCH.

Below is given a list of absent members of the Plano Branch of the Northern Illinois District; and they are hereby requested to report to the branch, as some have not been heard of for years; and if they are living in the precincts of other branches, to please send for letters of removal, and join where they reside, according to the ruling of General Conference, and also that we may be able to keep our Branch Record more perfectly.

Theodore J. Patrick, H. W. Pomeroy, Abraham Hendrickson, Julia Elnora Willis, Alice A. Cook, Harris Cook, Maria Cook, Candace Lucy Cook, Charles J. Roberts, Victoria Carver, Joseph Stanley Scott, Louis Darveau, Susan H. Spencer, Peter Moe, Hans Anderson, Ida V. Harding, Lucy O. Barker, Lillian R. Wilsey, Cindarilla Gifford, Elizabeth Painter, Rebecca Mack, Elizabeth Wilson, Nellie J. StClair, Pamela Nelson, Thomas Chambers, Ira Mack, Lorenzo Fay, John Damon Briggs, Almon Everett Byers, Clarence E. Mason, John Baerman, Matilda Whitcomb, Jesse M. Nance, Robert S. Warnock, Mary Elliot, Amanda C. Hoagland, Susan E. Gable, Mary Ann Nance, Clara Cole, Francis J. D. Earl, Maggie Ellen Farlow, Lear D. Gibson, William B. Smith, Bertha E. Young, Elizabeth Randall, Richard Randall, Edwin L. Skeen, Christena Christian, William H. Barter, Frank G. Hoagland, Mary Jones, Almira Perrin, Charles H. Frost, James H. Peters, Trena Moldrup, Peter Anderson, Martine P. Anderson, Milo J. Wicks, Mercy Annette Hoagle, Malvina Craig, George F. Weston, Clarisa McMahan, Lydia Mitchell, Chris Peterson, Abraham S. Hawks.

Signed { W. VICKERY, president,  
GEO. C. BLAKELEY, clerk.

PLANO, Illinois, Feb. 2d, 1886.

### MARRIED.

SMALES—WILLIAMS.—At the residence of the bride's parents, Cleveland, Iowa, sister Pèrille Williams to Bro. Russell Smales, both of Lucas county, Iowa. Elder Alma N. Bishop officiating. [No date of marriage given.—Ed.]

STOCKS—MARTIN.—At the residence of Bro. James S. Martin, of Forest City, Mo., Bro. Wm. Stocks, of Saint Joseph, Mo., to Sr. Anna M. Martin, of Forest City. S. P. Rasmussen officiating. Many friends and relatives were present, and partook of a sumptuous dinner prepared

for the occasion. All remained during the evening, and a most enjoyable time was had.

C. E. NELSON.

#### DIED.

STEEL.—At Beckville, St. Louis, Missouri, November 14th, 1885, Sr. Barbara Steel, aged 71 years and 6 months. She was born in North Shields, England; was baptized by Elder Wm. H. Hazzledine, December 17th, 1879, and confirmed by Elder Joseph Smith, the 26th. Funeral services conducted by Elder Wm. H. Hazzledine, which were largely attended. We hope to meet her in the resurrection.

CROSS.—In Hannibal, Missouri, January 31st, 1886, Sr. Sarah, wife of Bro. James Cross. She was born 19th October, 1829, in Dumfries, Dumbartonshire, Scotland; baptized January 8th, 1841, in Greenock, Scotland, by Elder William Spickman. She was received into the Reorganized Church, November 21st, 1865, in Hannibal Missouri, through baptism at the hands of Elder John Taylor. For years she had been afflicted with a disease which baffled all human skill. She bore her sufferings, however, with exemplary fortitude, and with a firm reliance on Him "who doeth all things well," waiting patiently till He should call her to come up higher. She bore repeated testimony while on her bed of suffering, to the truth of the latter day work; also mingling her voice in prayer, almost to the very last, with the Saints assembled, as was our wont in her room. A true saint, an affectionate wife, a kind and indulgent mother: she has seen her sons grow to manhood, and leaving with them the priceless heritage of a mother's prayers and counsels, has gone to receive the reward of the just. "Blessed are the dead who die in the Lord."

E. L. P.

CLARK.—In Mains' addition, Tulare City, California, December 29th, 1885, of diphtheria, George E., son of Bro. and Sr. M. Clark, aged 8 years, 3 months and 4 days. Blessed by Elders Haws and Parks.

We had a precious household flower,  
So pure and fair and bright;  
It seemed that every passing hour  
He gave our home its light.  
But, oh, there came a day of gloom,  
When sorrow held its sway;  
For in a quiet, darkened room,  
Our flower was laid away.  
His dimpled hands were folded white,  
Across his silent breast;  
As his lips had kissed a last good night,  
Before he went to rest.  
But Jesus whispered sweet and low,  
"Peace, troubled hearts, be still."  
And now, our hearts have learned to know,  
'Twas but the Master's will.

MYERS.—At Avenue City, Andrew county, Missouri, Mary, daughter of Tama and C. H. Myers, aged 10 years, 7 months and 23 days. Her stay on earth was but to bud and blossom, to bloom in heaven. [Date of death not given.]

SMITH.—Near San Juan, San Benito county, California, 8.15 p.m., January 3d, 1886, of kidney complaint, Bro. Richard Smith. He was born January 11th, 1827, in the parish of Stock and Bradley, Worcestershire, England; he was baptized April 6th, 1840, by his own brother, John Smith, in Himbelton. In the year 1846 he was ordained an Elder and sent on a mission to the north of England, in which mission he labored seven years, in the conference then known as the Norwich conference. He was released in 1853, and emigrated to Utah; was dissatisfied with their teaching and practices there, and moved to California. He was baptized into the Reorgan-

ized Church by Bro. J. C. Clapp, December 11th, 1869; confirmed same day by Bro. George Adams, and next day was ordained an Elder by Bro. J. C. Clapp, at Watsonville, which office he held and faithfully fulfilled its duties according to circumstances, till he fell asleep in Christ. At his death he was 58 years, 11 months and 23 days old. He leaves a devoted wife, ten children, and several grand children.

NICHOLS.—At Torch Lake, Antrim county, Michigan, on the morning of January 30th, 1886, sister Mary, wife of Reuben T. Nichols. Deceased became a member of the church some years before the prophet Joseph was killed, and has ever remained a faithful and consistent member thereof till death, according to the best light and understanding she had of its faith and doctrine. She became a believer in the claims of James J. Strang soon after Joseph's death, and has ever regarded it as true. She has suffered much through the mobbing, spoiling, and driving of the Saints in this region, in 1856, with her husband and family, and as a pioneer in an almost uninhabited country, but bore it all with patience and fortitude, looking forward to the reward of the Saints, doing all for righteousness sake. Her house and hospitality has ever been welcome to the Saints and Elders, and her deeds of charity has not been confined to them. She leaves a husband, two sons and three daughters, to mourn her loss. She will be remembered by those living in Voree, and on Beaver Island, as Widow or Mary De Mary. Though she suffered much through an abscess of the stomach, she passed away in peace. Peace be her lot. Funeral services by Wingfield Watson.

REUBEN T. NICHOLS.

## Conference Minutes.

### ST. LOUIS.

The above district conference convened in the Saints' Hall, 1447 North Broadway, St. Louis, Missouri, on Saturday afternoon, January 2d, 1886. C. J. Peat, president; J. G. Smith, clerk. Branch reports.—St. Louis 189 members; 1 received, 1 removed; cash on hand September 20th, 1885, \$21.08, received since \$30.25, total \$51.33; expended for hall rent, &c., \$31.55; balance on December 13th, 1885, \$19.78. Cheltenham 30; 1 received. Chester 13; 1 baptized. Boone Creek 15. Birkener 12. Belleville 63; 2 removed, 1 received. The other branches failed to report. Elders C. J. Peat, N. N. Cooke, J. G. Smith, and W. Williams, reported; also Priest J. S. Parish reported. Tract fund.—Cash on hand last report \$4; received since \$3.90; balance \$7.90. J. G. Cole, agent. The committee in the Belleville Branch *versus* John Beard case, reported; both parties have complied with the decision of the district conference, and recommend the case be dismissed. Report accepted, and recommendation adopted. Resolved that we petition the General Conference of the church for a rehearing in the case of the Cheltenham Branch *versus* R. and M. Hughes. A committee of one was elected to draw up said petition. The recommendation of the Birkener Branch that brother Frank Izatt be ordained to the office of an Elder, was adopted by the conference. The committee appointed to examine the report of the Bishop's Agent, reported having audited it and found it

correct in every particular. It reads as follows; balance cash on hand September 30th, 1885, \$38.65. St. Louis Branch free will offerings December 31st, 1885, \$36.25, total \$74.90; paid out to December 31st, 1885, \$33.50; balance on hand December 31st, 1885, \$41.40. N. N. Cooke, Bishop's Agent. The following officers were elected to serve in the St. Louis district for the ensuing six months: C. J. Peat, president; N. N. Cooke, vice-president; J. G. Smith, secretary; J. G. Cole, tract agent. Preaching on Sunday forenoon by Bro. Frank Izatt. Sacrament and testimony service in the afternoon. Bro. Frank Izatt was ordained to the office of an Elder. Preaching in the evening by brother J. G. Cole. Adjourned to meet in Cheltenham, St. Louis Co., Mo., on Saturday afternoon, March 27th, 1886, for the transaction of business, and on the following Sunday for worship.

### TEXAS CENTRAL.

This district conference convened with the Texas Central Branch, Saturday, Jan. 16th 1886. H. C. Smith was chosen president, W. M. Sherrill secretary. Central and Elkhart branch reports referred back for correction. Elders H. L. Thompson, S. W. Simmons, I. N. Roberts, and H. C. Smith, reported in person. J. W. Bryan by letter. Bishops agent reported, and an auditing committee reported his books correct. Due Agent at last report 29 cents; received since \$130.69, paid out \$93.41. On hand the 1st Jan. 1886, \$36.90. Priest S. R. Hay reported in person; Teachers C. A. Norwood and J. L. Dotson in person; J. L. Wilson by letter; Deacon B. F. Renfroe, in person. The conference sustained the president of mission and co-laborers; H. L. Thompson president of district; E. Land secretary; and H. C. Smith, Bishop's Agent. Bro. H. C. Smith and I. N. Roberts were appointed delegates to the Annual Conference, and authorized to use their own judgment in regard to pending questions. Resolved; that we petition the Annual Conference to return Brn. H. C. Smith and I. N. Roberts to this mission, and send as many more as wisdom may direct. Preaching at night by Elder I. N. Roberts assisted by Elder S. W. Simmons. Sunday morning, prayer meeting in charge of Priest S. R. Hay. In the forenoon, preaching by Elder H. C. Smith assisted by Teacher C. A. Norwood. At three o'clock preaching by I. N. Roberts, assisted by Priest S. R. Hay. In the evening, preaching by H. C. Smith, assisted by Deacon B. F. Renfroe. Conference adjourned to meet at call of the district president.

### INFORMATION WANTED.

John Masters would be pleased to hear from his son, George Masters. When last heard from he was living at New Philadelphia, Ohio. Address: Mr. John Masters, No. 356, E. 7th South street, Salt Lake City, Utah.

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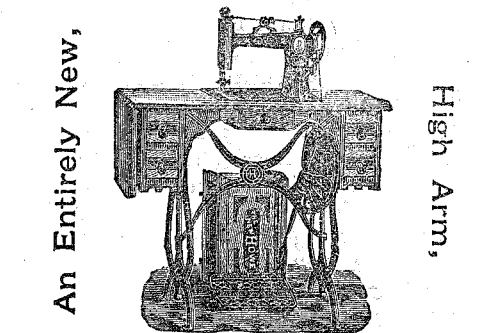
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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH EDITOR.  
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, February 27, 1886.

### RETURN TO THE OLD PATHS.

We present the following from the Salt Lake *Tribune* of February 11th, 1886.

#### "AN EARLY REVELATION.

"In the Book of Jacob, page 129, in the original Palmyra edition of the of the Mormon Bible, printed in 1830, will be found the following:—

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led the people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none: For, I, the Lord God, delighteth in the chastity of women. And whoredom is an abomination before me, thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sake. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things."

"Probably not many of the younger generation of Mormons have ever been permitted to see the above, for it is apparent at a glance that it does not correspond with what they are being taught now. But that was from the pen of Joseph Smith; it was as much of a revelation as anything he ever wrote; it is far more sensible than many other things which he wrote, for it speaks of progress, and marks out a path of justice. When it was cast aside later, from that moment fell a curse upon the whole structure of fraud; half the then adherents apostatized, and the converts to the doctrine since have been, as a rule, from out the ranks of those who, through hardships of one kind or another, have lost the original sensitiveness of their natures. That stated plainly that the Lord would not suffer His people to revive

the practices of old; that the having of many wives and concubines was an abomination before the Lord. The whole statement is very tough when we compare it with what is preached now by the followers of this same prophet.

"True, they claim a later prophecy, but in that case, what kind of a Being do they make the Creator out to be? If He is given to changing His mind; if, in His infinite wisdom, the taking of many wives was an abomination in 1830, and He changed His mind and made it necessary to full salvation ten or twelve years later, what may not be expected in the future? Would it not be a good time about now, considering the present situation of the Saints, to make another petition and see if He has not again changed his mind? Surely the success of the experiment has not been such as to encourage Saints to persevere.

"In a day or two the *Tribune* will give the full particulars of the effect of the system in one family, and if any one who reads it believes that it is God's will to have such things going on, either his faith will have to be very great or his heart exceedingly small. If we are to believe John Taylor and George Q. Cannon, only two per cent of the Saints have availed themselves of this only opportunity to obtain full salvation. Of course we believe no such things, but the saints must, for have not the keepers of the keys so stated? Well, look around and see the effects. We do not refer to the unrest and apprehension which exists, or to the confusion and loss to business, but to the polygamous homes of Utah. Is there a happy one? How many first wives will admit that it suits them? Go down to the remote settlements where Gentile influences have made no impression, and see how many children will acknowledge that their mother is not the legal wife of their fathers? Mark the effect on the rising generation; compare the condition of Utah—which has been drawing steady tribute from Gentiles for thirty-seven years, and which is blessed with sources of wealth more full than every other Territory—with all the Territories and States about her, and see how she is falling behind, and then answer if there is any other cause except this abuse of women which polygamy involves, and the degradation which comes to man when he, through the brutal law of might, stoops down to commit a wrong upon women?

"Young Utah should read that early revelation to the Prophet and reflect that it is just as true as any other revelation that he ever received.

It is not a little strange that those who read the Book of Mormon, of those outside of the polygamic hosts, can see the full force of the declaration of Jacob where the Lord through him forbids polygamy, and gives the reason why.

In connection with this editorial, it may be remembered that George Q. Cannon, one of the First Presidency of the Utah Church is under arrest for the practice of

polygamy and for unlawful co-habitation. This is as it should be. When this same George Q. Cannon in connection with his chief wrote last fall to the confiding people of their mutual flock that only a few could be permitted to enter into the practice of plural marriage, and that only at the center stakes, or in Zion; and that the worthiness of those few was carefully ascertained, he must have been aware that the decision of such worthiness lay with Pres. Taylor, now almost senile with age, Joseph F. Smith, and himself. If so, he must have known that the view of the matter then presented was unlike the one first built up in defence of plurality, and one widely at variance with that which prevailed in the Church when the Book of Mormon was revealed as containing that which was to put down false doctrine.

No such exclusiveness of principle has a place in the gospel economy. And when Mr. Cannon lent himself and his life to such a cause it is fitting that he should be visited with the penalty such absolute divergence from God's law and the rules of the country where he dwells deserves. It is far more proper that a supposed leader like Mr. Cannon, who has so persistently urged his brethren into transgression, and to dare the punishment, should be caught and made to take the benefit of the advice he has so lavishly given to others, than that a whole host of dupes innocent and otherwise of lesser note should be made to suffer. For the innocently transgressing, one may be pardoned for feeling sympathy, but for him who betrayed them into their sinning it were folly to feel pity.

The Church in Utah have foolishly charged the persistence of Government, to bigoted sectarian influence brought to bear hitherto upon corrupt Republican politicians. The measures now bearing so heavily upon their transgression may have been conceived and adopted under Republican state rule; but the Mormons should have known that Democracy means a government by the people—the whole people—and not a minor two, or ten per cent of a population of a remote State or Territory. President Cleveland has so far shown remarkably good sense in his dealing with Utah affairs. He seems to have realized that one of the surest ways to create stability for Democratic administration is to enforce the supremacy of the laws which enable the common citizen to spell the word Nation with a big N.

The HERALD can not and does not engage in the political squabble; it is within the province of its duty, however, to hold the citizenship of the Saints free from every species of double dealing by which their relations to the law of God and sal-



vation are disturbed and broken. And, while holding the duty of the citizen to be an observance of the law of the land, it is gratifying to us, and should be to all the Saints, that the revelations of God by virtue of which the church was organized in 1830 and by which the same church was nurtured and sustained for fourteen years of successful labor, in no single command require a disregard of the laws of the United States Government, but to the contrary enjoin it as a duty entirely compatible with every hope of eternal life held out in the gospel there authorized to be taught to obey such law. Had it been otherwise than this, then some sort of excuse might reasonably be found for such men as President George Q. Cannon having become alienated from allegiance to the institutions of the country. If the Church had been founded before the Revolution, and had it then had the tenet of plural marriage in its confession of faith, engaging in the propagation and practice of it, then it might have been construed into proscription and governmental intolerance for Congress to have passed any law restrictive of such practice, or punishing those engaged in it. But, when it is considered, as it must be by all who will think seriously with the real facts in their knowledge, that the Colonies were planted, the bulwarks of political liberty erected and strengthened, the declaration of principles made and the Government established long before the revelation to Joseph Smith gave permission to organize the church founded in 1830, then it must be conceded that it was the deliberate design of God, the Lord of Sabaoth to build that church in accord with the word and will revealed at its origination and immediately subsequent to that organization.

That this word and will was monogamic can not be denied, and the *Tribune* fitly states, "Young Utah should read that early revelation to the Prophet and reflect that it is just as true as any other revelation that he ever received."

Young Utah should do more than that. It would be equally as productive of real good to Young Utah to read the *law* specifically given to the church, after the Lord had commanded the little gathering at Kirtland, and reflect that the object for giving the law was that the people might be gathered unto the Lord, a righteous people, "without spot and blameless." It would then be in harmony to reflect that for the long period of six thousand years, whenever God has spoken concerning the domestic relations of man, he gave monogamic commands, and repeated himself in 1831 in striking accord with the record of those fateful six thousand years. Young Utah would then discover that the "early revelation" given by the *Tribune* is not only as true as any other coming through the Seer, but that the document claimed by the elder Utah, as a revelation from God through the same man, is unlike any and all the revelations given to him before and bears unmistakable marks of being untrue, and not from God, no matter what the source through which it came.

President George Q. Cannon has been long busy both by precept and example in enmeshing the membership of the church over which he now presides with his associates John Taylor and Joseph F. Smith, in the toils of a theory not warranted in anything known to the church as revelation, or commands of God before 1852, and thus leading them into enmity against and transgression of the laws of the country, under the plea perpetually and plausibly urged that whatever was commanded of God became the highest law known to the devotee, and the Government could not rightfully interfere. The feelings of devotion which worshipful natures hold have been played upon; the persecutions which have been visited upon the Saints have been constantly portrayed in a thousand ways, to fire the feeling of resentment against the Government; and this has been done to hold the people up to the conviction that the principle by which Messrs. Taylor, Cannon, Smith and others exercised the peculiar rights and privileges of plural marriage was legitimately a part of the religion brought into being in these last days by Joseph Smith.

If it once but finds its way into the consciousness of those who have honestly accepted the teaching of these polygamous chiefs that the religion of the church as instituted by Joseph Smith was the opposite of this plural dogma, enjoining the sacredness of the home as founded by God in the morn of creation, when he gave Adam and Eve the Divine sanction of his approval in marriage; and that there is not a line in the legitimately received commands of God that involves them in disobedience to national law, then will the bonds which hold them to the support of the ruinous policies now pursued by their leaders melt like the frost before the sun. But once let the people get the idea that the Son of the Martyr has told them the truth, they will turn from their allegiance to evil unto the "Law of the Lord which is perfect, converting the soul."

It has been the policy of the leading men to do what they could to keep the people from becoming acquainted with the views of the Reorganized Church as represented by its own elders. Its position has been misstated, its men misrepresented, the teaching and policy of its leading men distorted, and their motives impugned. But time and the good providences of God bring all things even, and the laws of compensation and adjustment gather up the scattered threads of the dispensation and weave them into the completed design of God's work; hence we feel assured that many will hear and heed, who now indignantly spurn us from their doors as unworthy of respectful consideration.

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"FOR IF I WILL."

THE Salt Lake *Tribune*, *Democrat*, and *News*, with hosts of polygamous Mormons, have wrestled fearfully over this passage in Book of Mormon, Jacob 2:6: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto

these things." They seem to overlook the fact that this passage should be, and must be construed and explained in harmony with what immediately precedes and follows it; also that the word "for" is here a conjunction, and not a preposition, and is used to introduce the *reason*, and explain *why* the Lord *had* commanded, did *then* command, or might in the future command in respect to the matter of marriage. The contexts condemn polygamy and whoredom in the severest terms, denounces their practice by Israel and their eminent leaders, and the text in question simply asserts the will, the right, and the purpose of God to regulate the relation of the sexes, and declares in effect that if he gave no further or future commandment on the matter, they should "hearken" to what he had said already. The text is neither a provision for a contrary commandment, as foolishly claimed by polygamists, nor is it a loophole fixed up by Smith and Rigdon through which to introduce polygamy and the like, as claimed by others. No denunciation can be clearer and stronger against polygamy and its like than the first and second chapters of the Book of Jacob, and no portrayal of their evil results plainer and more striking. Whoever reads those chapters without previous bias in favor of polygamy, or prejudice against the divine claims of the Book of Mormon, will not fail to see that they unqualifiedly condemn polygamy and its like, first, last, and forever. And whoever can and will analyze the text in question in a scholarly and fair way, will find neither a provision nor an excuse for polygamy, nor will they find a "loophole" through which it can possibly be forced. But on the other hand they will find it stigmatized most thoroughly as vile, and that those who uphold it are in danger of cursings in this life, and "the pains of hell" and "the second death" in the world to come.

And further; if it be claimed that the text quoted is in any sense intended to be a prophecy that God would, in the future from the times of Jacob, give a "command" in respect to the matter in question, there is not the slightest ground for saying it provides that He would, or might give a contrary command, reversing or in any way conflicting with the one then and previously given, viz: "There shall not any man among you have save it be one wife and concubines he shall have none." But, on the other hand, if it be a prophecy of a future command, then we are bound to expect it will be similar to that given then, for God is unchangable—"I am God; I change not." (Mal. 3: 6). "With whom is no variableness, neither shadow of turning." (James 1: 17). "He never doth vary from that which he hath said." (Mosiah 1: 8). "Wherefore, I speak *the same words* unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, today and forever." (2d. Nephi 12: 7). "Neither doth He *vary* from that which *he hath said*; neither hath he a shadow of turning from

the right to the left, or from that which is right to that which is wrong." (Alma 6: 3). "For do we not read that God is the same yesterday, to-day, and for ever; and in him there is no variableness neither shadow of changing. And now, if ye have imagined up unto yourselves a God which doth vary, and in him there is shadow of changing, then have ye imagined up unto yourselves a god who is not a god of miracles." (Book of Mormon 4: 6).

If the text in question is prophetic of a future command in respect to marriage, that command must be in harmony with what God had in the past given, and can only refer to such as was given to the Church through Joseph the Seer, February 9th, 1831, Doc. and Cov. 42: 7: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out."

THE telegraphic column of the Chicago *Tribune* of February 15th, contained the following statement of the arrest of Pres. George Q. Cannon, which we give as being confirmed by despatches in the *Tribune* of the 16th.

"OGDEN, Utah, Feb. 14.—[Special.]—George Q. Cannon, Chief Apostle and the power behind the throne of the Mormon hierarchy, yesterday, arrested by Sheriff Fellows at Humboldt, Nev., is now in custody at Winnemucca, awaiting the arrival of the United States Marshal of Utah. Marshal Ireland and three deputies left here this evening to escort the prisoner back to Utah to answer to an indictment for polygamy. Cannon, of all the other offenders in this Territory, was most wanted, but he succeeded in eluding the officers for nearly a year. It now transpires that he was hiding at Logan, probably in the Mormon Temple, as the wily apostle boarded the west-bound overland train at a small station easily accessible from the mysterious precincts of this temple. A reward of \$500 was recently offered by Marshal Ireland for any information leading to Cannon's arrest. This no doubt alarmed the high priest, and, fearing that some one might be tempted by the offer to betray him, in sheer desperation he tried to make his escape to Mexico. D. H. Peery, Mayor of Ogden, arranged for a little pleasure-trip to California. Peery invited a number of prominent Gentiles on this jaunt, none of whom accepted and it is now thought that this seeming generosity on the Mayor's part was Mormon diplomacy, as the fugitive was found in his company when arrested.

"Cannon's first salutation after hearing Sheriff Fellows' summons was to offer \$1,000 for his liberty. This handsome bribe being declined, another thousand was added, which was also spurned.

"Groups of Mormons were gathered in the streets to-day discussing this latest sensation. The Gentiles are elated over the fugitive's capture. It is generally conceded that with Cannon in the penitentiary the Mormon Church domination in Utah will meet its Waterloo."

[Special to the Chicago Tribune.]

"OGDEN, Utah, Feb. 16.—Geo. Q. Cannon, the

Mormon apostle, who, in custody of United States Marshal Ireland and three deputies, was being brought back from Winnemucca, Nevada, where he had been overtaken in his flight from the country, this morning jumped from the overland train, moving at a high speed, a few miles east of Promontory, Utah. Cannon was not seen leaving the sleeping car, but his absence was quickly discovered by the officers, who pulled the bell-cord and stopped the train. Two of the deputies got off the train and Marshal Ireland made a search through the cars while the train was moving to the next station—Blue Creek. Deputy Greenman overhauled and recaptured the distinguished prisoner alongside the track, Cannon having sustained injuries which prevented any attempt to escape his pursuers—if, indeed, his terrible leap from the moving train was fraught with such intentions. He was taken to Promontory. His injuries are not considered dangerous, and it is expected the officers will arrive here tomorrow morning with their sensational prisoner.

"Fully fifteen hundred sympathizing friends of the fugitive gathered at the depot here this morning, expecting to catch a glimpse of their famous leader while being transferred to the Salt Lake train. When it was made known that Cannon had jumped the train, excitement ran high, and many wild rumors were industriously circulated that the apostle had resorted to self-destruction to end further 'persecutions,' &c.

"A special train with Deputy Marshal Vandercook and twenty-six soldiers left here at ten o'clock for Promontory to take Cannon to Salt Lake to night. Superintendent Sharp's (of the Utah Central Railroad) private car is attached to the train for the use of the injured prisoner."

[Special to the Chicago Tribune.]

"Salt Lake, Utah, Feb. 16th.—The day has been full of excitement. Newspaper men and Mormon officials went to Ogden this morning to accompany George Q. Cannon to this city. Fifty miles west of Ogden he went to the water-closet and jumped off the train. He had given a pledge of honor to Marshal Ireland that he would not attempt to escape, and was not treated as if he was a prisoner, but was closely watched by the Marshal and deputy. As soon as he had betrayed their confidence by jumping from the train the fact was discovered, but the speed of the train had carried the officers out of sight before the train could be stopped. A party went back and caught him by the side of the road, bruised so badly that he could not get away. The news of this, telegraphed to this city, caused intense excitement, but did not prevent thousands going to the depot, expecting his arrival at noon. All day the streets were crowded with anxious people. Around the *Tribune* office crowds lingered to read the bulletins, while the rush to the Federal courtroom of those expecting to see Cannon there was so great that the doors were closed to keep them out. The streets were full of all kinds of rumors. The officers, deeming it best not to bring Cannon in on the regular train, sent a special this evening to Ogden, carrying a squad of soldiers and more officers to bring him in and prevent any attempt at rescue. They will arrive here towards morning.

"The Mormons are much cast down over the arrest. Women were seen wringing their hands with grief for fear Cannon would be killed. The Gentiles look upon his arrest and conviction as

one of the last straws towards breaking the back of Mormonism. Certainly a harder blow could not have been struck. His jumping from a train running twenty miles per hour shows how desperate he considered his chances."

"Hiram Goff and W. J. Jenkins each testified to unlawful cohabitation today. The verdict was guilty. Isaac Langton was acquitted on the same charge, the indictment covering 1883."

[From Chicago Tribune.]

"SALT LAKE, Utah, Feb. 17.—The train with George Q. Cannon on board reached here at 8 o'clock this morning. He was promptly taken before Judge Zane and gave bonds in the sum of \$45,000. The escort of two military officers and twenty-seven enlisted men accompanied the special train. There was no demonstration in the court room, although the entrance was densely packed. Marshal Ireland expresses an opinion that there is no doubt of Cannon's attempt to escape, and that he probably had confederates, but missed them by not jumping off at the right place. When recaptured Cannon was some distance from the track and had two loaves of bread and a bottle of water in his pocket. He fell on his face and shoulders. His nose was broken and he was considerably bruised, but not seriously hurt. Marshal Ireland confirms the offer of \$1,000 made by Cannon to the Nevada Sheriff to let him go. Arnold, who was with Cannon, urged the Sheriff to accept, and offered him a life position at a good salary to let Cannon go.

"Thomas Birmingham was to-day sentenced to six months' imprisonment and \$300 fine. Abram H. Cannon took the stand in his unlawful cohabitation case. When asked if two women were his wives, and if he had lived with them, he replied: "They are, thank God. I have lived with them as charged." Prompt conviction followed. Henry Dinwoody pleaded guilty withdrew his plea of not guilty of unlawful cohabitation, and promised obedience to law. Sentence was suspended. John Bowen, convicted on his own evidence, asked immediate sentence, and was given six month's imprisonment and a \$300 fine.

#### CAUGHT AT LAST;

THE Salt Lake *Democrat* edited by Al-fales Young, a son of the late President Brigham Young, has this to say in its issue of the 15th inst., on the arrest of Geo. Q. Cannon.

#### "CAUGHT AT LAST!"

"What must have been the thoughts and feelings of the great majority of the people of this community when yesterday morning they took up the local newspapers and there, in big black type staring them in the face, read the announcement that George Q. Cannon, one of the First Presidency of the Church, had fallen into the hands of the officers of the law, and been placed in jail at Winnemucca to await the arrival of officers from this city. What dark forebodings must have rushed through their nearly-turned brains, what impressions must have been received and retained of a fast approaching crisis in which they must soon play an important part.

"As we look at it, the arrest of George Q. Cannon, against whom indictments for violations of United States laws are pending in the District Court, was a most desirable thing to accomplish,

and the steps taken to secure his arrest have met with our unqualified approval. At every term of the District Courts for eighteen months past, punishment has been meted out to the credulous creatures who, accepting the utterances of this man Cannon as the word of the living God, and acting in accordance therewith, have flown in the face of a just government and mocked at and violated its laws. They were less guilty of crime than the men who counseled them, but while punishment has been and is being visited upon them, the more guilty ones, the men whose counsel and example have been such as to impress upon others the monstrous idea that God could best be served by violating the laws of the land—these men, among whom George Q. Cannon stands foremost in rank and influence, instead of being vomited out of society as indulgers in and teachers of absolute and unwashed license, have gone unpunished.

"Again, we say, these are the men whom society, for its own protection, most desires to see restrained and punished, and all law-abiding citizens will give their hearty approval of the vigorous measures resorted to by the officers to secure their persons in order that they may be arraigned at the bar of justice to answer for their misdeeds.

"Let the good work proceed, and if necessary, more rewards be offered. The beginning of the end has come at last, and the sooner the crisis is reached and passed, the sooner will dawn that era of good feeling and confidence between man and man in Utah which is absolutely necessary to the advancement of our social and material interests."

**THE Territorial Enquirer** of Provo, Utah, for February 12th gives the following advice to its readers:

"We trust that the People of Utah—we mean the Mormon people who number six to one as against non-Mormons—will bear in mind who the men are who sit on grand and petit jurors and as such consign men to the penitentiary as criminals for acknowledging and supporting their wives and children. Latter Day Saints, make a note of every such occurrence and ever afterward avoid and "boycott" them and all others who are not wholly, solely and whole souledly attached to the principles of true Christianity."

That's it, "Boycott" every man who chooses to serve as a citizen should, under the administration of the United States Courts—Boycott them, of course.

#### EXTRACTS FROM LETTERS.

Bro. C. P. Haskins of Dighton, Lane Co., Kansas, subscribes for the *Herald* and says:

"I have been isolated so long that I know but little as to how the Saints are getting along, but I hope by the blessing of God to be better posted hereafter."

Bro. Wm. J. Vaughan writes from Moberly, Mo.:

"I am glad that Bro. Joseph has been to Salt Lake and vicinity. I was for six months looking to see him go. I hope he raised the veil from before their eyes—a people who once enjoyed the blessings of heaven, but do not now. There is wrath against them on all sides, all over the land.

The only way for the Saints to prosper is to keep the law of heaven and the law of the land. I have been a member of the Church over forty years, and am determined to go on."

A writer signing himself "P. A." says:

"The prophet Strang got a little ahead of the times when he claimed to translate the "sealed" part of the Nephite record. For the prophet Isaiah, [also 2 Nephi 11:17, 18; Book of Nephi 12:1; and Ether 1:11; Ed.] teach us that it shall not be delivered in the days of the unbelief and wickedness of the people; and that when it should come forth it would reveal all things from the beginning to the end of the world."

Bro. James Caffall writing from Hutchinson, Colorado, February 11th, says:

"I have traveled very extensively since last April—what I could do I have done, I regret it has been so trifling. I see no guarantee of success for good but by doing and remaining in the good."

#### EDITORIAL ITEMS.

TWO WERE baptized at Fanning, Kansas, February 14th, by Bro. C. St. Clair who writes: "but thanks be to God who giveth the victory; truth will and doth prevail."

Bro. D. S. Mills, in a late letter from Los Angeles, California, writes that he is reaching some of the honest hearted ones in that place. He also says he has had a talk with some fresh arrivals from Utah who are wedded to the doctrine of polygamy, and who never met a "Josephite" before. They seemed surprised to learn how closely the "Josephites" stick to the sacred books of the church, and were quite nonplussed when questioned as to the authority by which they administered their pretended "temple ordinances," and as to the legality of their "head of the church."

Just now there are many fleeing from Utah to escape arrest from polygamy and similiar crimes, or to avoid being subpoenaed as witnesses in that class of cases. We devoutly wish that such parties may hunt up the "Josephites," read prayerfully the sacred books and open their hearts to the evidences of truth. If they will do this, the scales will fall from their eyes shortly, and they will learn that their leaders have taught them the very opposite of God's written word, and that they have been made victims to that horrid apostasy foretold in prophecy, ancient and modern.

Those wishing to locate at Independence, Mo., and desiring to engage in milling business, may find a chance to purchase an interest in T. W. Chatburn's mill now offered for sale, if they apply soon. It is said to be essentially new from cellar to garret, well fitted up with the most modern machinery, and capable of making the best quality of flour. We hear that several are talking of purchasing a half interest in it, and those wishing to do so should "strike while the iron is hot."

Bro. S. L. Cooper writes from Buchanan, Tenn.: "I want my paper continued, for it is like drink to the thirsty, and food to the hungry."

Bro. George L. Matthews writes from Knoxville Boro, Pittsburg, Pennsylvania, February 13th, 1886, that Bro. Forscutt had been preaching there in the Public School Hall with increasing congregations and apparent good interest.

Bro. Daniel Donovan writes from St. Louis, Mo., sending a clipping,—*"Lost Rivers,"*—which will be printed in due time. It contains corroborative evidence of the claims of the Book of Mormon. Bro. J. W. Johnson of McFall, Iowa, testifies that he has witnessed many manifestations of the power of God in the "Josephite" Church. Referring to the late letter of Bro. Philander A. Page in the *HERALD*, he says he, too, read many of the old letters and papers in the hands of the Whitmers and others. He bears a striking testimony to the evils of using tobacco, how the Lord in a miraculous manner showed him that fact, and how he was morally compelled to quit it.

Bro. Hiram Rathbun wrote from Lansing, Miching, February 10th, that he left Galien and went to Dimondale, where he reports the prospects flattering, "more so than ever before." He feels to be stirring in the Master's cause.

Bro. J. H. Peters, of Midland, Michigan, visited Lamon, on the 11th of this month, and staid till the 15th.

Bro. Thomas W. Smith lately sent to the office some photographs of a large group of natives of the Island, himself and wife, his dwelling and a fine group of what we suppose are officers of the church, including himself. They are to be framed and hung in the office for the benefit of visitors.

Bro. J. F. Mintun writes from Magnolia, Iowa, February 7th, that he is laboring only locally, but is preaching as opportunity and circumstances permit. He says, "My faith in God's work remains, and my love for it increases. I feel jealous for the good name of the church, and believe the energies of God's servants should be spent in the direction of redeeming Zion."

Bro. G. H. Hilliard, by card the 10th inst., writes that he and Bro. Morris have just returned from McVey on the Jacksonville and South Eastern R. R. They succeeded in removing much prejudice. He requests that any Elder going that way should call on Bro. B. A. Morris, who lives close by and will make them welcome; and he thinks some good can be done there.

Bro. J. A. Currie, Jr., of Stockdale, Texas, says: "I had rather do without my coat than the *Herald*;" and Sr. S. W. Scoville, of Fremont, Nebraska, in a letter the 15th instant, says, "I don't know how to get along without it. I have taken it for six years, and intend to take it as long as I live."

Sr. A. Walmsley, of Dayton, Nevada, writes and says: "Can some good faithful Elder be sent to Nevada on a mission. I think some good could be done."

Bro. James W. Sacry, of Jefferson Island, Montana, says: "Please send the *HERALD* right along. I can not do without it very well;" and Mrs. Clark Barzee writes from Salem, Oregon, "We can not do without the *HERALD*."

Bro. C. D. Carter, M. D., (son of the late Jared Carter, who was among the first members and elders of the church), writes us the 16th inst., from De Kalb, Ills., saying "The cause is in a prosperous condition in these parts, for which we all praise the Lord, our Master."

Bro. J. W. Gillen and John Moore returned home from a missionary tour in Missouri for a number of weeks, in which they had good audiences and good liberty. They visited Allendale for a week; thence to Platte Branch; then Union Hill School House, near Valentine; the Freedom School House, seven times; Sweet Home twice, and near Alanthus eight times; houses crowded. They returned feeling well.

Bro. Briggs Alden, in his 89th year, writes from Fontanelle, Adair county, Iowa, February 9th. He is quite anxious that the city where he dwells should be visited by the good ministers of the gospel according to the Book of Mormon and the light of the latter-day dispensation upon the Scriptures. He concludes one sentence of his letter: "Love and respect for all who stand up for the truth as we find it in the books to be used in this the last dispensation."

Bro. Dickinson of Plattsmouth, Neb., informs us that their branch is now enjoying a large measure of the Spirit of God, and that he has within the last two years witnessed displays of the power of God. He thinks the branch will make progress from this on, and profit by the bitter experiences of the past. He expresses the desire that all may put away all causes of offense and strive earnestly to build up the work of God.

Bro. Stephen Stone of Stewartville, Mo., writes the 16th inst., giving assurance that he loves the work of God and desires to see it prosper.

Sr. M. E. Taylor, of Saco, Me., says of the HERALD, "I would pay double the price rather than do without it." She further says, "The Lord has blessed me since I obeyed the gospel."

THE snow fell heavily at Lamoni, during January, and the drifts lay deep on field, plain and road, waiting the melting rains and sunshine of Spring. Fears were entertained that heavy rains would carry off the snows in floods which would do damage along the water courses. But at present writing, (February 17th), the wasted snow banks are rapidly disappearing. The plowed fields are showing their warm surfaces; the hill sides have lost the glare of the glistening snow; the grassy meadows are losing the icy coating that winter had spread over them; the genial sun and balmy breeze have done their work, and the snow has passed into the soil to replenish its wasted energies, for the new and fast approaching summer season. We who dwell at Lamoni have put away our fears of floods from the snows, unless the few days remaining of the winter shall send a new supply. Floods may come, however, from the rains which spring may bring, as Boston,

Massachusetts; Buffalo, New York; Joliet and other places in Illinois are already suffering from them. We shall wait, trusting for the best.

#### THE VOICE OF WARNING.

DESIRING to have the Voice of Warning circulated as much as possible, and having better facilities now for its publication than ever before, we offer those in paper covers for ten cents each, or one dollar per dozen, and the cloth bound, for twenty-five cents each, postage paid. This affords a splendid opportunity for circulating the doctrines of the church, by those who are not preachers, or where preachers have not been able to go as yet. Please see our price list.

THE following from the *Utonian* of the 5th inst., shows that "celestial marriage" is driving many of its devotees into exile. It is probable this list, long as it is, does not cover the one-fiftieth part of this class of offenders. All who go into hiding from the wrath of the nation's law do not lessen their chances for punishment in the future, if they are caught.

"AT LARGE."—In the criminal calendar of the Third District Court, the 'at large' parties are as follows: John Taylor, impleaded with another, stealing public property. C. W. Penrose, unlawful cohabitation. George Teasdale, polygamy. The following are for unlawful cohabitation: Joseph F. Smith, Anson V. Call, George Dunford, George Q. Cannon, Solomon Edwards, John Taylor, Helaman Pratt, George Naylor, James H. VanNatta, Joseph Dean, William Asper, T. F. H. Morton, James Eardley, M. B. Shipp."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"God's ways seem dark, but soon or late  
They touch the shining hills of day;  
The evil cannot brook delay;  
The good can well afford to wait."

PLANO, Ills., Feb. 8th.

Sr. Frances:—I feel almost unworthy to contribute to the Mothers' Home Column, but have felt impressed by the Spirit of God to do so. How are we as mothers doing our duty by our children, especially those that have been baptized into Christ? Are we teaching them their duty toward God, or are we teaching them to disregard the law of God by playing cards and dominoes and all such games? I remember calling on a sister at one time, and to my astonishment, a deck of well worn cards lay on the center table. Beside them lay a Bible that was not so well worn. Now what did this tell me? Well when I hear that sister bear her testimony, the silent testimony of those cards will come to my mind in spite of myself; for every member of that family is a member of the Church of Jesus Christ of Latter Day Saints. Now, when we as mothers give an account of our stewardship, will we not be accountable for the precepts we have taught and the examples we have set before our sons and daughters.

Your sister in the one faith,

AMY DEMPSTER.

WE are free to confess that after first reading the above letter, we felt ashamed and humiliated. Could it be possible that such a thing as *card playing*, was for a day or an hour tolerated by any mother within the church. This letter demands a private answer, we said, for we never can speak of such things in the Column or *Herald*, it is a disgrace to the church.

The day after its receipt, by previous appointment, we were dining with a friend and indirectly referred to our difficulty. Our friend is a Dane, an elder in the church, and for ten years one of the most faithful laborers in the field. He is one of a large family of children, every one of whom is highly respected by people outside of the church as well as within. We hope he will pardon the liberty we take with a small portion of his private history.

"The Bible was the text-book which my father used when teaching his children to read, and by his knee I had read it through several times while yet a boy. Every night we were gathered around the family altar, and after reading a portion of the work of God each one in their turn joined in prayer, beginning with the father, and ending with the youngest member of the family old enough to call upon the name of *Our Father*."

We almost shut our eyes to picture to ourselves the scene thus described in that far away Danish home, and said to ourselves, no wonder these children are all walking uprightly before God and man. They have been trained from their infancy and now they are rising up to call their parents blessed.

"We venture the assertion there was never a deck of well worn cards lying beside the family Bible on your father's table," we remarked to him.

A quiet smile passed over his face as he answered, "Yes; there was, and not only this, but our father made them for us and taught us how to play them."

My father never thought of harm in connection with those cards. His object was to amuse and improve his children. Such games as we played demanded thought and a considerable amount of concentration of thought to play successfully, and it was not until we came to America, and were associated with a branch of the church here, that we knew any harm was ever attached to, or associated with a game of cards for simple amusement. We invited others to play with us, were reported to the branch and each one required to make confession before a branch meeting, which we did, and banished cards from our home forever."

May we not hope that just such a case as this, is the one to which sister Dempster refers? The manner of dealing with it and all such is in the hands of branch officers, and their duty should be discharged in the fear of their Master.

Just in this connection we want to call the attention of *every parent* who reads the *Herald* to one subject which has long been weighing upon our thoughts, and heart as well; It is this:

How shall we provide our children with the necessary amount of *innocent amusement*, and what shall such amusements be?

"To the pure all things are pure," wrote the man of God. But it seems to us that since his day the devil has been studying human nature, and is wiser than he was then. Supposing now our Danish brother had said, "There is no harm intended by this card playing; I can see no harm



in it; my children love God and are obedient to me; I can not see why they should be called upon to make confession." What then? Simply this; that which before was pure to him, became a sin and a snare of the devil. By his avoiding "even the appearance of evil" he manifested that spirit of love and charity towards all men which caused the apostle to say, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. And again,

"But if thy brother be grieved with thy meat, thou walkest not charitably if thou eatest. Therefore destroy not him with thy meat for whom Christ died.

We have seen the strong scoff at the weak; we have heard them say, "What do I care?" But while the apostle knew that there was not to him, nor any one else, any wrong in eating meat, he being strong, was willing to "bear the infirmities of the weak." Not to please himself, but Christ.

When this man of God arose, and confessing his wrong forsook it, and not only this, but caused his children to confess and forsake it, he proved himself a descendant of him of whom God said; "I know him, that he will command his children and his household after him."

From infancy he brought them up by his knee with the word of God open before them, therefore even when grown they felt bound to honor him, and following his wise counsel confess their wrong and forsake it. If it was ever pure to them why was it not always pure? We answer, it is one of the devil's amusements, a means by which he drags his thousands to destruction, and can have no followers, no advocates among the Saints of God when they know its character. This is one of the lessons he has been learning since Paul's day.

"Look not upon the wine cup when it is red." Many of us can remember hearing our fathers and mothers say, "When we were young wine and liquor always stood upon the side-board in our father's house, and such a thing as a drunken man was seldom seen." In this day no one needs to be told, it was one of the devil's traps. Now the whole Christian world is awaking to the fact, and this innocent little lamb, which used to find shelter on their sideboards, they now discover, is every hour crushing more victims beneath his iron feet, than ever bled beneath the car of Juggernaut.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without a cause? Who hath redness of eyes?"

"They that tarry long at the wine; they that go to seek mixed wine."

Thus wrote the wise man, and had his warning been heeded, the devil would never have been able to count the millions of followers brought to him by his most faithful servant—*The wine cup*. How well his satanic majesty has learned this lesson since the days of Paul. Many a son, and daughter too, first acquired the habit of tasting strong drink from sipping the dregs left by father or mother in the cup from which they drank.

There are other cups in our day just as surely leading young and unsuspecting feet astray as ever the wine cup has done. Shall we stop to analyze them; shall we seek to know what their effect is to be, or shall we press them to the lips of our innocent children, and when in after years

they are reaping the fruits of our sowing, charge it to the roaring lion.

(To be continued).

PLANO, Ills., Jan. 6th.

Dear Sister Frances:—I have just received our *Herald*, and read the editorial in the sisters department with great pleasure. I am sure the field of labor is large, and its importance, to an observing mind, in this direction can not fail to be seen. The signs of the times seem to me to demand a wide spread awakening among the mothers and daughters in the church. It is true the Elders are clothed with authority, and sent forth to the world crying repentance, and obedience to God's will; but while our fathers and brothers are sacrificing home and comforts to carry the gospel forth, shall we open the doors and let their children depart into the wilderness, never more to return, and those children a part of our own body? Joshua says: "As for me and my house we will serve the Lord." He evidently saw the necessity, not only for him himself, but his family also, if they were to inherit "eternal life," doing the same. I know there are many who will say it is not right to compell our children to worship; let them have the privilege of exercising their agency. This is true, but when your children are around your knee, will you let them wander away at their own sweet will, into paths which you, with the wisdom given you, know will lead them away from home and heaven? Will you let ideas spring up in their tender hearts, and never make an attempt to teach them better, when those same ideas when fully developed will to your own actual knowledge shut those loved children out from God's mercy, and send them out into darkness? Do we love our little ones as we claim we do, and fail in teaching them in youth in such a manner that when they reach the years of accountability they will be sure to choose the right? I believe in training little baby boys and girls to love and notice beautiful flowers. Bright sunbeams fill their tender hearts with a love for nature, the handiwork of God, then point them lovingly to the giver of all these things, and so keep pace with their growing minds; holding before them the truth of the gospel in an earnest way; and let them see by your conduct and life that you believe, yourself what you are trying to impress on them. To sum it all up live with your children in "Spirit." Don't push them out to learn as best they can, but lead them yourself to the well of everlasting waters, and teach them to drink. The children that came up out of Egypt did not raze the walls of Jericho, but their children did; also the old pioneers and veterans in this dispensation pass away without beholding, except by faith, the walls of their beloved temple rise. Yet if the mothers in latter-day Isreal live true to their covenants, and train up their little ones in a right and acceptable manner before God, just so sure will their children witness the completion of that beloved temple, and also the coming of Him whose right it is to reign therein. If we will not do this, God will raise up a people that will do the work, and we will be shut out with the heathen. Let us arise then in the strength of Isreal's God, and work as well as talk. Long winded testimonies and sighs will never save the children. We must work for this ourselves. Live before your family in such a manner that they will desire to serve your God,

and when your work is done they will call you blessed, and they will seek and love the old paths, and say: "My mother walked here and I love to keep my feet in the same narrow way." Go on dear sister and use the talents which have been given you to the best interest of Zion's children. May God bless and strengthen you for the work before you, is the prayer of your sister in bonds.

HATTIE WHITE.

We are in receipt of letters from sisters Atwell and Lucy Lloyd, which will appear next week. Will the aged ones, those mothers who are now gathering around their knees their children's children come to our aid? Many a pearl of wisdom lies hid away. Dear mothers we sorely need them;—bring them to the light, and send them to us. Don't fail to read Sister White's letter carefully and prayerfully, we hope to get many like it. Thanks to Sister Elvin for papers. We feel encouraged in our work and the blessing of the Spirit is with us.

LAMONI, IOWA, Feb'y 18th, 1886.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

DECKERVILLE, Mich., Feb. 8th.

Dear *Herald*:—January 25th, according to agreement, I met with Mr. John Chisholm, a Disciple preacher, at Ubyly, Michigan, to discuss the following proposition, viz.: "Resolved, that the doctrine of the Saints, as taught and promulgated by Joseph Smith, is right, and according to the teaching of Christ and his apostles." I affirmed.

Mr. D. McKeller, of Speaker, should have been the one to discuss with me, but two or three days before the debate came off he got three of his ribs fractured, and was unable to attend. He sent a Mr. Keffer, another minister of their faith, to take his place; but somehow Mr. John Chisholm took the negative side of the question. The agreement was that it should last three evenings, two half-hour speeches each for each evening.

We met in Mr. Pierce's hall, and the crowd was so large that there was not room to contain them. Finally the proprietor gave orders for some to leave the hall, as it was sinking. Some said the floor had sunk four inches. We then retired to Mr. Sparling's hall. It was larger and a more solid building. We organized by choosing Mr. W. Coran moderator. Mr. Coran is an infidel, or considered so by the other people. Mr. Chisholm chose Mr. —, a member of the Disciples for his moderator. The two moderators chose a lawyer, Mr. John Craten, as chairman. Mr. Craten is a Catholic.

I made the first speech, showing forth the gospel of Christ and his apostles, and declared that Joseph Smith taught the same.

Mr. Chisholm commenced by running down Joseph, taking all the old worn out stories to prove that he was a bad man, etc.

In the midst of this I arose to a point of order, and when the chairman asked me to state my point, I stated that we were not here to discuss as to whether Joseph Smith was good or bad; but "did Joseph Smith teach the doctrine of Christ"? I also said if my opponent wanted to discuss the

character of Joseph Smith we would draw up different propositions after we were through with this.

The chairman saw it and kept him to the agreement; but in his second speech he declared that if he were not allowed to bring in all the books he pleased, he would go no further, and so it dropped there. The next day we went five miles west of Uby, where the most of the Saints of that place reside, and organized a branch of twenty members, A. Barr, J. J. Baily, and R. Davis assisting. We ordained one priest and one teacher. We were blessed by the Holy Spirit. Two more arose and asked to be baptized. That evening I was sent for to go to Uby right away, that the opposite parties would discuss the same points, and take the Bible for it. I went back, met a large crowd gathered, and we made arrangements to discuss that night, two half-hours each. They wanted the people to manifest by vote as to who, in their judgment, proved their points. I agreed to this, and we went at it again, I trying to uphold the gospel of our Master, Jesus Christ, and he trying to tear it down. The four speeches over, the vote was taken by the show of hands. They were not satisfied when so few raised their hands for them, and they would not allow them to raise their hands for me; but they would be satisfied to divide the house. This was done, and the majority was on my side. Then my opponent gave out that he would deliver a lecture the next night on "Mormonism." I then announced that I would reply to it the following night. He lectured on (or rather ridiculed) Joseph Smith and the Saints. I replied the following evening, and I am fully satisfied much good was done.

February 1st I went a few miles from there to Seagle, where I had done some preaching before, but had baptized none there up to that date. A sleigh load came of that same community who were at the debate in Uby; and on Monday, Feb. 3d, ten were baptized, and we had a good time. There was a great gathering to witness the baptism. We went to a place where there was a large mill, plenty of water, and a large boarding house. We put seats in the large room, and I talked to them a good while before baptism, preaching to them the gospel. I knew they would not go away until after baptism; and as many of them would not come out to hear us preach, I thought then was the time to tell the good old story to them. I always make it a point to catch them in that way.

On the 4th I went to organize another branch of twenty members, six miles south of Sand Beach. We had a large gathering there. This is where I did considerable labor a year ago. We organized them, and ordained one priest, one teacher, and one deacon, and spent the balance of the afternoon in speaking and singing. During that meeting another asked for baptism. The next day we baptized two more. And thus the great Latter Day work is rolling on here. Bro. Baily has baptized one more near Forestville.

This whole country is in an uproar. The press and the preachers are at work crying "Mormonism," "delusion," "Joe Smith," "Brigham Young," etc., etc. I try to answer them all as best I can.

The people ought not to be afraid of me; for I am only a little one. But, dear reader of the *Herald*, it is not I; it is the power of the Master that worketh in me! For truly I have been blessed abundantly by the Spirit of God, and by that Spirit the work is done.

Brother Wm. H. Kelley, I read your "address" in the *Herald* of January 30th with pleasure. I try to act in harmony with you, and with all other officers above or below me. I am the only elder in this district, sent out under general conference appointment, and you are president of this mission. I feel to say that in matters of ruling and governing, you are the one "to know best" how matters should be governed. And I also feel sure that, when you do not, then the "powers" above you will remove you from that office; and whilst I thus act, I feel free. I hope the time will never come when I will say to the head, "I have no need of you." Yes; I regret there are not more elders in the field; and I shall try to be more efficient and useful. I do, by the help of the Master, try to "preach the word and gifts." I try not to tattle or backbite. I keep up the family altar, at home and abroad, and encourage others to do the same.

I try to make my wife and family and every one around me as comfortable as possible.

I do aid the cause by gifts and tithes, not by paying my moneys into the hands of the bishop or his agents, for I have none; but by giving myself to the good of my fellow-man, to the discomfort of home and family and self. God is opening the windows of heaven and pouring out blessings upon me and my brethren, and we feel that our cups are almost running over.

I try not to deal hastily with my brethren, but to assist them to hold fast to "the rod of iron."

I have been pushing out into the new fields ever since I was appointed in this mission. I have spent but very little time in the branches, but have made eight new openings, two of which (forty have been baptized) are now organized into branches of twenty members each, another eleven, another nine, and still another five. Forty have been baptized, and I hope to yet see the fruits of my labors in other places.

I am not ashamed of the faith, nor its founders. The faith is of God. Christ taught it; his apostles taught it; Joseph and Hyrum taught it; and God has called me to assist in teaching it. I pray I may ever teach it in harmony with my brethren while I live. I do not fear. It is of God. Man cannot stop it. It will go on, and triumph; and at the end of the race we will receive our crowns.

JOHN J. CORNISH.

RENICK, MO., Feb. 12th.

*Dear Herald:*—I have been presenting the word of life to the people most of the time since you heard from me last. Since I was appointed district president of the northeast district of Mo. I have preached fifty-three discourses in ninety days, baptized six, administered to twenty-three sick persons, and blessed two children, besides doing other ministerial labors. I was confined to the house three weeks with sickness, and was just able to attend conference at Bevier on the 6th and 7th of the present month. I preached six discourses while there to fair sized congregations, who paid good attention. We had a very good conference, harmonious throughout the entire session, and I was unanimously chosen to preside over the district for the next three months, and to labor as best I can.

Times are very hard and money scarce, so I can't say how much I can labor, but pray the Lord for his Spirit to guide and bless me in all my labors. My health is very poor, but I still

look to the Lord for help. I am in receipt of several letters, from various directions, inviting me to preach. One party, living eighty miles south of here, asks me to come and dispense the gospel, and he will send me means to pay my way with: so I shall go there next week. The name of the town is New Florence, Montgomery county, Mo. I ask an interest in the prayers of the Saints everywhere. Those wishing my services can address me at Renick, Mo.

I remain yours, W. H. BYBEE.

ELKO, Nev., Feb. 9th.

*Brother Joseph:*—I have been here since Christmas, with my family and friends, reading the *Herald* with more interest in each number. In the number for February 6th the articles on the ancient city in Mexico brings to mind what I saw a few days since.

The sheriff and his deputies of this county being fully occupied in court, a heavy mining suit going on. There were probably hundreds of thousands of dollars involved in the suit, and as a prisoner had plead guilty to manslaughter and was sentenced to ten years in the state prison, he was sent by me to the prison at Carson City. We arrived there the 4th inst. The prisoner had, while drinking, shot a fellow-man. As we were well acquainted with the warden, Mr. Frank Bell, he kindly showed us through the works. The prison is built at a warm spring at the base of a hill some forty feet high. This hill is principally of sandstone from the top to the level of the base of the hill. At that point (which is thirty-five or forty from the surface), there is, or was at some period of time, a stratum of clay or sediment from a few inches to several feet thick. Under this clay (now hard) is limestone. In this stratum of once clay are tracks of men going in every direction—some eighteen inches long, some small. All seem to have worn sandals or moccasins; but as the tracks were made in soft mud, no doubt they are much smaller than the foot indicates.

There are also tracks of the elephant, the horse and colt, of the dog, and of birds; all as plain as though they were only made a week or so ago.

The quarry has been worked back into the hill about a hundred yards. The last fifty yards have been covered with most all the tracks. If I could only read the rocks what satisfaction it would be to know in what period of the world these tracks were made.

There is one thing that I have noticed in regard to the hot and warm springs. While they are in active operation they form rock very fast, where the water runs or stands.

There are a hundred and thirty-four or five prisoners in the prison, most all of whom committed the crime for which they are confined while under the influence of strong drink. What a curse to weak mortals. While going through the prison we were led to think of the great prison that we can picture in our mind. May we be able to avoid or escape it.

I had a pleasant chat with Bro. Thos. Millard, at Carson. He said all were well; but as we are here, the *Herald*, *Hope*, *Advocate*, and *Expositor* keep life in us.

Brother Stauts and wife and my family are the only ones that are contented, or love to be known and called Latter Day Saints; and yet, I must confess, I sometimes feel like the little boy who

would not eat when his father was away from home, and after sulking and pouting, said he wished "daddy was here to make me eat."

The people of this place care but little for religion. This winter has been very warm; has rained considerable, but little snow fall. Health good.

With love to all Saints, your brother for truth,  
E. PENROD.

DELOIT, Iowa, Feb. 12th.

*Dear Herald:*—I crave space in your columns to express my feelings on two points, while the shutting of the church doors to Brighamite elders is an open question. I wish to place myself on record that I am entirely opposed to such policy.

I have preached in all parts of Utah Territory; and when excluded from their houses have denounced them, and have publicly proclaimed wherever I have preached that I was proud to say that I represented a church that opened its doors to all, even to their Elders, and hoped to see the time when they with their profession that they had the truth, would be as liberal as we, and that if our doors were shut I should blush for shame. I believed then that I was representing the Church. I yet hope that such is the case. But, whatever action the Church may see fit to take, I want it known that my house will be open for any Brighamite Elder that conducts himself decently, to set forth his views. And I do not fear that he will hurt the Church. We have plenty of boys able to refute all the heresy they can preach, and hold their false doctrine up to the light to their shame and contempt.

In bonds,

E. C. BRAND.

LOTUS, Cal., Feb. 6th.

*Brother Blair:*—I am glad to hear that Bro. A. Haws is about to start in the field. I believe he will do much good. I have heard his good teaching in Austin, Nev., and heard him prophesy, and saw many of the prophecies fulfilled to the letter. Please give one dollar toward paying for the 2,000 tracts to be sent him, and I will send the same soon, when I send more money to the *Herald* office. I am living on 160 acres of land alone, and there is more land open for settlers here, government and railroad. The railroad company sell their land for \$3 per acre. It has plenty of wood on it, and some of it has running water. This climate is good for almost all kinds of fruit and small grain. Garden stuff grows all the year. We have not much frost here. Had but one small shower of snow since I came here, May, 1883. My place is six miles northwest of Shingle Springs, railroad station. Last summer was very dry here; crops of grain were small. I fasted and prayed for rain, and to know why we did not have it. One morning I thought I would water a piece of potatoes that was near the creek. I took my buckets and commenced. The Spirit told me that I should have rain. I stopped, and looking at a clear sky with not a cloud in it. In a few hours a cloud appeared in the southwest, and in a short time the rain commenced to fall heavy for about two hours. God warned the people by the voice of thunders and lightning and at the same time to repent. That night, about twelve, I saw a vision that I had plenty of food standing on my table ready to eat, and a lot of people came and sat down at the table and commenced eating the food, but did not ask for it. They were a dark and filthy people. They

ate till they wanted no more at that time, got up and left, and never thanked me. The Spirit told me when they were gone, that they represented the world. They partook of the blessings of God but never asked nor thanked him for his blessings. I hope this will encourage the Saints to pray in faith and faint not; for inasmuch as we ask by the Spirit of God we will receive the desired blessings, for we cannot ask amiss. My *Herald* comes every week. Am glad to read its pages and hear from those I knew. I hope all the Saints will strive and get the *Herald*. If one is not able to pay for it, two or three or more of you who live not far apart, put your money together and get it. It is a pity presiding officers of a Branch do not take the *Herald* when able to pay for it.

Love to all the household of the one faith.

MITCHEL ARTHUR.

OXFORD, Idaho, Feb. 10th.

*Editors Herald—Dear Brethren:*—I have great pleasure in reporting the Oxford Branch. Bro. J. Luff left us this morning for Malad, his heart full of gratitude for the glorious success of his labors here of one week. Seven were buried in the liquid grave, and the holy influence of the Spirit was so great that, when he preached in the evening he appeared tired. There are more who will follow, but the spirit that has closed the doors of places of worship is alike throughout Utah and here, yet the angel that knocked off the fetters from Peter and opened the prison doors is able to change the state of affairs, and when the mighty work is accomplished, when they cry, "Babylon the great is fallen"! then will voices in heaven sing, "Alleluia"! And again they will say, "Alleluia." Rev., 19th chapter. Who can describe the darkness which bound us? The same only can describe the unutterable joy that "eye hath not seen, nor ear heard, nor heart conceived," to be ever with the Lord.

Messiah has set his hand a *second* time to gather his people. Yes; he brought many from Europe and now we are in the true fold, gathered again. Who makes us to differ? Oh, we see the scales falling from the eyes of our friends and neighbors, and we gladly ascribe our conquests to the Lamb, and our triumphs to his death. Our hearts are full of praise. I saw it in Brothers Anthony and Luff; I felt it through the pen of Brother Joseph when he prayed for the good Spirit to be with me, when he was at Springville, Utah. May the wisdom necessary to guide this great work be with you and all who labor in the field. Amen. And heaven says, "Amen."

Yours,  
W. E. GOOCH.

PORT CARLING, Ont., Feb. 2.

*Brother Blair:*—I held a debate some eight days ago with a merchant in this place on the God-head. A Rev. of the Church of England and another of the Methodist fraternity, with a giant called Wrenshall, took counsel against me to confound me in the debate. When I had got our position cleared of rubbish and was beginning to build a little, the English Rev. accosted me. I turned and began asking him questions which silenced him. Then the learned Wrenshall stood up, but becoming ashamed, soon sat down. Then I invited the minister to take the stand in my opponent's place, but he would not do it. So I proceeded in peace, with enough

liberty to make one feel perfectly at home and to give middling rapid delivery. Two of the judges gave it against me and the third refused to act. But I cared nothing for the judges; it was the people I wished to get at. About three-fourths of the entire audience believed I was right. They made me speak first, and would not give me five minutes review. After my opponent was through, the minister took his place. But the ground was pretty good, so they made a failure of it, and got out of the house as soon as possible, leaving "the wolf with the sheep."

I dreamed the other night that the Lord said to me the people would not be saved except they would receive the Book of Mormon; "for" said he, "you know you received it from God and not from man." And he said true, for so I did.

I am growing stronger, and by God's help I will never forsake Israel.

As ever your brother,

D. E. HOUGH.

#### CONFERENCE NOTICE.

Conference of the North-west Kansas District will be held with the Goshen Branch, commencing March 13th, at ten o'clock. Let each branch send their report early, to H. R. Harder, Clay Center, Kansas. Bro. James Caffall will be with us. Come one, come all, and let us have a good spiritual time. Praying for the ultimate triumph of Zion, I am yours in Christ,

A. H. PARSONS, *Dist. Pres.*

#### QUORUM NOTICES.

The members of the Third Quorum of Elders are hereby requested to report to the president, John T. Kinnaman, Stewartville, Missouri, by March 31st. Every member is expected to furnish a written report, whether he expects to be at the Annual Conference or not. Reports should be brief and to the point. Suggestions, &c., should be on separate sheets.

E. T. DOBSON, *Sec'y.*

Dear Brother Laborers of the Fourth Quorum of Elders:—I am pleased with the reports I get from some of you. I have heard from quite a number and all seem to feel well and to have the Lord's work at heart. Lift up your heads, rejoice, and press your way on, for the day of deliverance is nigh at hand. We see by the signs of the times that our Master will soon come. Then we will receive our reward. Have a good report for our next conference. I want all to report by letter or in person, and all who have not a license report to me soon, send stamps, and I will send them one. Write to me, and I will receive it with pleasure. I am trying to do good; I love the work of our Master, and I love to hear of its prosperity.

Your brother,

J. D. FLANDERS, *Pres.*

#### JOSEPH THE SEER:

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained. Paper covers, 200 pages. . . . 35  
This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Adventist Society, and is an important work to be in the hands of the ministry of the Church, especially; and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

#### REPLY TO LITTLEFIELD.

We have for sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

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

## Communications.

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

### WHAT SHALL WE TEACH?

THE above question will undoubtedly be considered a curious one, and the answer will undoubtedly be "Teach the doctrine as found in the Bible, Book of Mormon and Doctrine and Covenants." Yes, very true; but what part? and how much? A chance has been given for argument, and thoughts which perhaps would not have presented themselves will undoubtedly arise with many now, since the claim has been made that only a portion of the revelations given are genuine, or for the church. It is not for the sake of fault-finding that I write this, but because I am interested in the latter day work; and while the thoughts I offer may seem to some to evince a want of liberality on my part, or the fruit of a mind rather narrow, it is nevertheless a subject to which I have given much thought, and one that I would like to have some good and wholesome light upon.

It may perhaps be believed that the difference of views held by some and expressed through the *Herald* a few months ago, are perfectly in order, and will do no harm either to saint or sinner; that it is but a difference of opinion commendable to brethren, and one which all have liberty to exercise. While I believe in freedom of thought, and to a reasonable degree, freedom of speech, I can not but feel sorry that these differences exist; because of the claims and professions we make. It certainly proves that the church is in an unhealthy condition. It hinders the prosperity of the work, no doubt. It checks the interest of the honest investigator, who can not help to observe the likeness with other churches in theories and differences of opinion. It weakens the faith of the already weak saint, who observes that it is not the church of "one faith," as is preached. It obstructs the way of the Elder, so that when he teaches that "God has set in the church apostles, prophets," etc., for the perfecting of the saints, and for the purpose of guiding them into unity of faith, he does not know what moment some observer or reader of our papers may confront him, and point to articles, so different in teaching; and the brother would have to give in, and if consistent must admit that those so co-called men of God differ widely, and on important points too. That contention between brethren, or views that differ so widely, especially with leading men in the church, will create discord, division and coldness in congregations and families, seems to me must appear clear to every one. Branch officers, and indeed all whose duty it is to labor among the Saints, find it a great obstacle, very much in the way. That God called men and set them

in his church in former days for the perfecting of the saints, there is no doubt. That he did the same in these latter days, we all profess to believe. In fact this is one of our strong points against the churches of to-day. After having called their attention to the many isms, we say, See the difference of having men called of men, or self-called men, and men called of God. Really, brethren, the difference seems to be so small that we can hardly observe it ourselves. Men called of God in former days did labor unitedly to guard against the various winds of doctrine and the cunning craftiness of men, and to tell the saints the whole counsel of God, as Paul said. And although false teachings and theories would arise, and although they foresaw the time would come after their departure when men would arise and teach perverted things, yet they themselves were faithful and of the same mind and judgment. Is there any good reason why we should not expect the same now? Is not the gospel restored with all its former gifts to men? Yes; and we sing, "Prophets are restored again, in the light," and blessings to the ancients given are again received from heaven. That, according to my understanding, means nothing short of the privileges enjoyed by the church in former days. Again I ask, May we not then expect and ask of these chosen messengers of God to teach unitedly, sound words, that can not be gainsaid, and to be of the same mind, and of the same judgment, that we may know they are led by the Spirit of God? Certainly, if it is expected that the Saints should be guided by them, (and that to my mind is one of the great objects of their calling), this ought not to be called an unfair claim. But, if the church has no such a right now to have such expectations, then let us know, so that we can change our mode of preaching, and not appear ridiculous before the world when there is no need of it. But let no one expect to find the Saints in a harmonious condition, or think that the laborer is not performing his duty, because he is unable to put together and heal up what leading men are pulling asunder. Let us have an understanding. It is time the church should know what it believes, what is the doctrine of the Church, and what is not.

If some claim the adoption by Conference of the books, Bible, Book of Mormon and Doctrine and Covenants as the standard books, in which are contained the law of the church, only means a portion of each of these books, then it is of importance to know which part to discard, especially of the Book of Mormon and Doctrine and Covenants. If there are spurious revelations in the Doctrine and Covenants they should be pointed out—in fact they should never have been published, and if we point out certain of these revelations as not genuine, how much confidence do we expect will be had in any of the rest of them. If a man would tell me something of importance to-day, claiming to have it from the most reliable sources, and I should find out to-morrow that it was only a made up story of his own, and no truth in it, I doubt very much whether I would have any

confidence in anything else he might say. How would it do to present the Book of Doctrine and Covenants to the world as a book partly true and part false, and tell them that they must not believe all that is written in it? Such claims remind me of an item in what I think was called the *Messenger*, a paper published in Utah, by Bro. J. W. Briggs. In proving his point he quotes the passage of scripture found in the 24th chapter of Luke, 25th verse: "O fools, and slow of heart to believe all that the prophets have spoken;" and in alluding to these words of Christ he makes them to mean that the disciples were called fools by the Lord for believing all that the prophets had spoken, whereas every reasonable man who reads the chapter certainly knows that the reverse was the case. Had they believed all that the prophets had spoken, they would have known their Master was destined to die, as he did; but being slow of heart to believe they were disappointed and confused in mind. I thought then that was a willful perversion of scripture, and I think so still.

Such brethren should remember that when we are testifying before the world that God has set in his church now, as of old, apostles and prophets, their testimony points to them, and really challenges the world to examine for themselves and see whether there is anything in the character of these men that will justify them in saying "Our testimony is untrue." And as conflicting doctrines certainly go very far to disprove our position, something certainly ought to be done, and that soon. Here are two important subjects, "tithing and gathering," believed in and taught by some, and disbelieved in and rejected by a few. All should know the truth or falsity of these and other doctrines and be perfectly joined together in the same mind and the same judgment; and yet either the one or the other is surely in the wrong, and those in the wrong are doing great injury to the cause, as must appear plain to every one. I am familiar with the claim usually made, that every man has a right to his opinion, and that freedom of thought, as well as of speech, belongs to every man. But that does not help the matter any. I suppose we might all branch out in theories and factions till the whole church is divided into many different isms. We can take that liberty, and at the same time take the consequences. I understand that perfectly well; but the question of importance seems to me to be now. What can be done, that the watchmen in Zion may see eye to eye, and teach unity, so that the church may have one faith? that the world may see we have what we claim and that we believe what we teach? that there may be no danger of one Elder coming along and tearing down what others have preached or built up?

We claim communication with heaven, the inspiration of the Holy Spirit which leadeth into all truth. Men called of God and set in their respective places in the church, who in accordance with the Book of Covenants, have the privilege to commune with God and angels, (which is no more than the same class of officers enjoy-



ed in the primitive church), and yet here we are, year after year in the dark; every man groping his way as best he may, for all the world like any other men of the world who have nothing but the natural reasoning ability allowed to man, more or less. It is true we come together in conference occasionally, and after much debate and much calling one another to order, we finally settle vexed points by vote—the majority sometimes being obtained from children who have just become old enough to be members, which entitles them to vote, not taking any notice of the command which says: "The Elders shall meet in conferences," etc. But after these decisions in many cases, I do not see we are any better off. True, it is done by the majority present, which is all right if that majority was in possession of authority and the Holy Spirit at the time; but if not, it would be as likely to be against the interest of the Church, as for it. This is seemingly a rule which all assemblies have adopted. In that our church is only equal with other religious bodies, and there is nothing whatever in this that denotes that we have any advantage, or are ruled any more on the direction of God than they. We sing, "We thank thee O God for a prophet, to guide us in these latter days." These words were in order some forty years ago; but the voice of the prophet or his decision in matter of importance is seldom heard now; not however on account of his inability (This is believed by the writer to be the case). The church seems now to have become so fearful of what is called the one-man-rule, that it is considered by many to be unsafe to have the president give his opinion or decision on points of doctrine for fear of influencing the people; and so to be consistent, we should leave off singing that we have a prophet to guide us, it being a thing of the past. And as for some other leading men, their teaching leads in different directions; so the church must grope its way along as best it may, and make the best out of the written word the same as other denominations.

I am familiar with words so often used, to not put our trust in man; follow him no further than the law and the testimony warrant. Very true; I agree in one sense of the word in that, and at the same time I can not understand that if God intended the written word to be sufficient for man's guidance, why he should call men to teach his people, and tell those men that they should be taught from above. Can it be that they were only set as ornaments in the church? It will hardly do to take this ground; and yet what are they for if not to instruct in sound doctrine? and feed the flock of Christ? Then let us say nothing more about it, but do away with that part of our claim. That these men are ornaments to the church I will cheerfully admit when performing the duties of their calling, and when God is confirming their words with signs following, as of old.

Oh for a return of the time to the church, when God will be with his servants in power; when signs and wonders shall again be wrought by the name of his Holy Child Jesus. The Saints would then

feel strengthened and edified; and there is no doubt but that many who have grown cold and careless in the interest of the cause would waken up to duty, and with joy perform their part, seeing, as they would, that God is with his people. The cry is now, "Let the Saints perform their duties, that the hands of the ministry may be loosened." Yes; that is right; but let us at the same time ask that the officers, and especially those who are at the helm do their duty, and pull together, so to speak, with sound words that can not be gainsaid. All should speak the same things, and be perfectly joined together in the same mind, and the same judgment. When this is done I will expect to see tenfold more peace and harmony in the church. I will expect to see branch officers labor with far more success, and certainly with a great deal more interest, being stimulated and encouraged by those above them. To me this seems as reasonable as it is to look for direction and guidance to come from the head of the natural body, and proceed down through all the members and parts thereof. We could then truly say the church had grown in favor with God, if not with man.

There has been a general rejoicing of late, over the fact that the church has gained in favor with man. It is well if that favor is not gained by sacrificing any part of the dignity of the gospel, or of the church of Christ. If we take heed that we are not drawn aside by philosophy and vain deceit, after the rudiments of the world, in order that we might become somewhat popular among them. If that favor is gained by giving in to any of the doctrines or theories, or forms of man, then I am sorry such is the case, for in such case the friendship of the world is enmity with God, and we would soon find that God would leave us to ourselves to share with the world in its sorrows as in its joys, which indeed we do not seem to be very far from now. Calamities visit the Saints as the sinners. All manner of diseases visit us, and few and far between are the cases where miraculous healings have been bestowed. In fact there are perhaps few Saints, comparatively speaking, but what would sooner think of sending for a physician than for an Elder in case of a dangerous disease; but we still preach, "these signs shall follow them that believe; they shall lay hands on the sick, and they shall recover." They have to preach it, because it belongs to the gospel; and whenever we leave off, we take the stand that the gospel is not what it was, which is not in accordance with our faith.

It is when we reflect on these things that we very naturally are left to think, what is the matter? What has happened? There must be a cause for this. And as it can not be believed that the cause is with God, we must come to the conclusion that it is with man; and one very naturally looks out over the work, especially if he is interested therein; and if he finds that, instead of a Spirit of unity among the officers, there is strife, contention, and diversity of opinion, he certainly knows that it is not the Spirit of God that

leadeth; because it leadeth into all truth; and it is therefore not strange if he should think that he had discovered one great reason why the church itself is in a sickly condition. I know that I am telling the truth when I say there are sincere and honest men in the church, who would endure more hardships, labor more untiring, and give more for the advance of the cause, if they could but see a harmony and oneness among the leading men of the church, see a greater proof of God being with them; but who, on account of the different views held and taught by some brethren feel discouraged in making any effort. When we take up the *Herald* and read an article by some responsible, and talented Elder, we find it well written, for some men are naturally talented, and like some men of the world, do not necessarily need the Spirit of God to assist them. Of course the article gains its admirers, as any views skillfully handled will always seem plausible to some; but in the next issue of the *Herald* we find another article, on the same subject, written by another brother, with an entirely different view, also skillfully handled. Both, like the learned Reverends of the day, prove their position by Scripture.

Now what has been done? The subject, which perhaps so far had created no disturbance, and perhaps but very little thought had been given it by any one, has now been held up to the light and thoroughly ventilated, which would be well if done only in the same mind, and the same judgment prompted by the Spirit of God; but instead of that, the diversity of opinion has created division in the church also, and has raised confusion among the Saints, instead of guiding them into a oneness of faith. These differences and contentions seem to increase, instead of decreasing, in the church; and still we must preach "one faith, one baptism," &c., and proclaim against the world for its "Lo heres and lo theres."

How shall we meet the people who notice these things? The importance of preaching the gospel, and making this latter day work known to our fellow men is strongly urged; but what shall we preach? When our attention is called to tithing, shall we reject or defend? In regard to gathering, which has always been a consoling thought to the Saints, shall we still defend that doctrine? or shall we say the Saints made themselves unworthy, at the proper time, and it is now a doctrine of the past? It will not do for an Elder to say that he "dont know anything about it," for it would be considered to be his business to know. We are asked to circulate the *Herald* as a means of bringing the doctrine of the church before the world; but I fail to see how any one will ever learn what the church believes in by reading the *Herald*. And so far as I am concerned, and so long as I have any interest in the latter day work I will never place the *Herald* in its present condition in the hands of any one outside the church; neither will I advise any weak brother or sister to read it until its teachings harmonize so that

the mind may be edified, and not confused thereby.

And now in conclusion, lest it should be thought by some these lines are the production of some one ready to apostatize, I would say, and say it thoughtfully, that I have most assuredly an earnest faith in this latter day work. It does not seem possible to me now that I could ever believe in anything else. But while I am sure of the work being of God, and that he has called and put in responsible places men in his church; I am also sure that there can be a straying away from God, even to the extent that God may leave them to themselves, and to their own wisdom, instead of the wisdom that cometh from God, and I confess that I believe the church is suffering to some extent from that now

FRED. JOHNSON.

BURLINGTON, IOWA, April, 1885.

[In answer to the question of the foregoing article we reply: Teach the principles contained in the accepted standards of the church—the Bible, Book of Mormon, and Doctrine and Covenants. These have been accepted repeatedly by its assemblies and conferences as authoritative; and whoever opposes their teachings as interpreted by the councils and conferences of the church, are to be avoided and resisted. Men have arisen in the church in various ages, and have sought to “draw away disciples” to their unauthorized notions, and as many as have yielded to them have suffered sorely. “Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly [desires]; and by good words and fair speeches deceive the hearts of the simple.”—Rom. 16: 17, 18.

The church is now well united in faith and doctrine, is gaining rapidly in many ways, and is enjoying largely of the gifts and graces of the Holy Spirit. What is needed is greater persistence in building on the accepted foundations, laboring with soul and body and Spirit every one in his proper place and position, and then the good work will roll on “conquering and to conquer.”—*Editor.*]

#### SHALL WE CLOSE THE DOORS AGAINST THEM?

“WE have nothing to fear from error, so long as truth is left free to combat it.”

Great injustice is done to us who advocate open doors by making it to appear that we permit the Utah Elders to use our pulpits simply and solely that we may use theirs. As I understand it, this is a very meagre representation of the facts in the case. We permit these men to be heard in our midst because it is right in harmony with the spirit and genius of our religion; and because it is the best policy. The greatest safety, in quantity and kind, always results from doing right; and the only true policy for the Saints of God to pursue is to seek the greatest good to the greatest number concerned.

These men come to us with the Bible in their hands, and claiming to be ministers of the gospel. What right have we, from a Christian standpoint, to say, “you shall

not be heard.” They come to us, not as individuals alone, but as the representatives of a large body of people; and although the leaders of this people have become desperately corrupt, every fair-minded person will admit that the masses are sincere in their belief. By following corrupt and blind teachers their minds have been darkened.

“For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.”—Jesus. “God is judge, himself.”—David.

What right have we to stand in the place of the Almighty and say, “You teach heresy, and therefore, by our consent, you shall not be heard; but we teach the truth, therefore, open your doors to us.” Is it not vastly better, and more consistent to say to them, “Yes, you can speak in our churches, but if you teach polygamy or any other anti-Christian doctrine, we shall feel it to be our duty to expose and put down these heresies with the word of God. Allow us to preach in your houses of worship, and then judge for yourselves. If we do not preach the truth, expose our doctrine to the people.”

It is argued that if we allow the Elders of Utah to preach in our churches, or teach in our private dwellings, we become, “to some extent, parties in teaching against the law of God,” and also “the laws of the land.” I think not. By parity of reasoning, when we allow or invite ministers of other churches to teach their peculiar belief with regard to conversion and baptism, we thereby become, “to some extent,” parties in teaching contrary to the word of God, and shall have to answer to him for this sin, in the day of judgment! To me, this is a new and strange discovery. I had supposed that we were in no way responsible for the false teachings of others, unless we, “to some extent,” accepted or practiced them. We decide for ourselves, and act for ourselves; but not for others. “Who art thou that judgest another? To his own master shall he stand or fall.” We have diligently sought, for these many years, to get these Utah people to cease teaching and practicing polygamy and all its kindred evils. When we give them to understand that they can speak in our churches, but we will expose their false doctrine to the people, and do it with the very books which they profess to believe, it is safe to say that, in nineteen cases out of every twenty, they will not accept the offer. This is my experience and observation.

Again; what better opportunity could we have to show the difference between the doctrine of the Utah Mormons and that taught by the Reorganized Church, than the one afforded by their preaching in our churches? What tribunal would adjudge Dr. Newman a party to the practice of polygamy because he held a public discussion with Orson Pratt on that subject? Did not this act give Mr. Pratt a splendid opportunity to present and defend that abomination before the people? Do our Elders become accessory to the crime when they debate with the Utah Elders? The fair inference is that wherever we

own and control houses of worship, the people have been made well acquainted with our faith, and all who were willing to learn have become thoroughly posted on the peculiar and distinguishing doctrines of the church as set forth in our sacred books. It is impossible that the good, intelligent people of such localities, can confound “Adam-God worship,” “Blood Atonement,” and polygamy, with the pure principles of our faith as set forth in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

If it be said, “These ingenious emissaries will misapply and distort the word of God,” we answer, this will only help the honest, intelligent hearer to get at the exact truth. Is error more potent and attractive than the truth? But, you say, “People often love darkness rather than light.” Very well, let them have their choice by all means. When individuals “believe not the truth, and have pleasure in unrighteousness” God suffers them to believe “a lie” and “be damned.”

When our wives and children have been properly taught by us; have heard the preaching of our Elders; have read our books and papers; have been benefitted by the Sunday School, and last, but not least, have beheld a wise and godly example by us, is there any danger of their being led into the meshes of Utah Mormonism, simply by hearing a few sermons delivered by one or more of their Elders, in which they may, or may not, have mentioned the loathsome doctrines which distinguish them from all true Latter Day Saints? If there are any who believe that such danger exists, “let them stand up and be counted.” The expressed fears of wives and fair daughters being deceived by the preaching of the Utah Elders, is not very well founded as we gather from the words of a writer who believes in closing the doors against them. After giving us a glowing picture of the possibility of the household being deceived, he finds another strong reason (?) why we should not allow them to speak in our churches. Here it is: “The congregations in the several churches throughout the country, as well as in our own, are made up largely of females, many of whom are young and tender in years, none of whom want to hear polygamy preached, and to admit it in our places of worship would not only drive them away from the same when it was preached, but they would get disgusted because of its being allowed, and stay away altogether; and who could blame them.” Not much danger of their being deceived by such preaching, then, is there, brother?

These Utah men, who are not permitted the use of the churches frequently get school houses in which to preach, the same as we do when a similar courtesy (?) is extended to us. Do the females become so disgusted at their doctrine that they stay away from all meetings subsequently held in these school houses? Do those who have children take them away from school! Is not the following about the truth of the matter? Those who do not believe in tolerating these Utah Elders

will not go and hear them; while those who are willing to allow them the privilege of speaking for themselves will go and hear, whether they speak in our churches or somewhere else.

Right here I call attention to a few points which seem to have been overlooked. They will serve as pointers to others of a similar class. If we close our doors against the Utah ministry, what will be the effect upon that much to be pitied people, who have been deceived and led into darkness and sin? Would they not say, "Ah! I told you! You see they are afraid of the comparison. They are conscious of the weakness of their claims and the strength of ours." To them and their children this would be an established fact. The Utah priesthood would not miss this (to them) grand opportunity of binding the chains a little tighter. They have largely depended upon making their followers believe that all except Utah Mormonism is bad, weak and untenable, and this would be worth far more to them than the use of our churches. We know of some persons who have renounced the abominations of Utah and are now numbered with us, but whose sympathies are so strong for that people, that this ostracism upon our part would be very apt to drive them from the fold. And although it is not probable that they would practice polygamy or any of its kindred evils, it is more than likely that numbers of them would cast their lot and influence with the people of Utah. Thus the gain would be theirs, the loss ours. The probabilities are that where one individual might be deceived by allowing their Elders to preach in our churches, ten or more would be kept from the true fold, and confirmed in the belief of these monstrous heresies which they have accepted for truth! Is this charity? Are our wives and children more precious in the sight of God, than the wives and children of others?

What would be the effect upon other churches, and their ministry? Those who now say that we are one and the same, would continue to say it; and as evidence to their credulous followers, they would reason thus: "If polygamy, Adam God worship, Blood Atonement and rebellion against the government, are not parts of original Mormonism, why are the followers of Joe Smith afraid to let the Utah Elders preach in their churches?" To my mind, they would have much better grounds for believing these false doctrines to be part of the original faith than they now have.

2 John 9-11 verses is made to do duty on the other side. But the construction put upon this scripture proves too much for those who seek Bible support for this ostracism; and "that which proves too much, proves nothing." We are not permitted to say how much, how little, or what *kind* of heresy may be taught, and yet we be permitted to receive those who teach it, and "bid them God speed." But if they "bring not this doctrine," (the doctrine of Christ) "receive him not into your house," &c. Shall we close the doors of our private dwellings and churches against the ministers of all other church-

es? Yes, *we must*, if we accept the interpretation placed upon John's language as correct. The Papal church made use of a few such scriptures as this, put a similar interpretation upon them, (only they went a little further) and in order that they might effectually guard the church against heresy, they burned the heretics at the stake! John evidently did not mean that because persons are not sound in the faith, we shall refuse to feed them when they are hungry; or that we shall refuse to give them a bed upon which to rest, when they need it; or that we shall refuse to them the privilege of giving the grounds for their belief. The mistake occurs in the construction placed upon the word "receive." Jesus said to the Twelve, at the time he sent them out to preach, (Matt. 10: 40): "He that *receiveth* you *receiveth* me; and he that *receiveth* me *receiveth* him that sent me." In the light of this scripture it is not difficult to understand that when we receive any one who professes to be a minister for Christ, we accept him with the understanding that Jesus sent him to teach, that he is a properly qualified messenger of the gospel; and, therefore, we give full credence to the things taught, and render complete obedience thereunto. John simply taught (and the text is a very valuable one) that we are to try all who come to us as teachers for Christ by the *doctrine they teach*. If they bring not the doctrine of Christ, then receive them not *as ministers of the gospel*, neither bid them God speed.

When the devil came to Jesus in the wilderness, why did he not drive him away *at once*, telling him that he was an arch heretic and had no right to be heard? Jesus afterwards taught that this same devil was a *liar* and a *murderer* from the beginning! And yet he condescended to hold a remarkable discussion with him, and allowed it to be recorded for everybody to read! Is it not fair to infer that some who read this 4th chapter of Matthew, will conclude that the devil sustained himself very well by the Bible? That he is, indeed, a great Scriptorian and preacher? Ingersol thinks this scripture a ridiculous mess of stuff. I wonder if he would not have been a good Christian if Jesus had never held that debate with the dark Prince? "The watchmen upon the walls of Zion" are to guard and protect the flock. Very true, but they are not to do it by keeping darkness and sin beyond their possible reach. They are to teach the Saints to treasure up the word of God in their minds, and "take the Holy Spirit for their guide," that they might not be deceived. The leading duty of these watchmen is plainly set forth in the following scripture: "Take heed unto *yourselves*, and to the *flock*, over which the Holy Ghost hath made you overseers, *to feed the church of God*, which he hath purchased with his own blood."—Acts 20: 28.

In my opinion, there is but little danger that our houses of worship will be desecrated by the heresy taught by strangers, and those who are not of us; but the practice of folly and abomination by those who

own and control them, is more greatly to be feared. It is not the unholy thought, nor a proper examination of its character, which defiles the body and soul; but, rather, the giving to it a home within our hearts, and submitting to it as though it were a godly master, and greatly to be desired.

Religion is a matter of conscience between us and God. It is our privilege and duty to teach, but not to decide what shall, or shall not be believed. The law of the land does not interfere with our opinions, but it deals with our acts. There is a vast difference between an organization of "robbers," who have banded themselves together for the express purpose of committing crime, and escaping detection, and a body of religious people, the most of which embraced the peculiar faith in the belief that it was God's truth, and for the express purpose of obtaining salvation; and of whom but a small portion practice the abominations referred to above. There is more danger from other sources, more cause for alarm somewhere else, than from these Utah Elders. It may be that some will not discover this till it is too late; but all that I can say now is, Keep your eyes *wide open*, and your hearts right before God. Live so as to enjoy *spiritual* sight and *spiritual* hearing, else you will be deceived. Judge not after the sight of the eye, nor the hearing of the ear; but judge righteous judgment. "Watch and pray."

JOSEPH R. LAMBERT.

## Selections.

WE reproduce from the *Expositor* for February, 1886, the following account of an effort made by Rev. George W. Sweeney, in Oakland, California.

REV. G. W. SWEENEY OF THE CHRISTIAN CHURCH ON THE 'MORMONS' AND THE 'LATTER DAY SAINTS.'

On the afternoon of Sunday, January 10th, 1886, we were handed the following notice: "Rev. Geo. W. Sweeney, pastor of Christian Church corner of Thirteenth and Market streets, will preach to-morrow night on 'The Right of the Government to suppress polygamy.' The Mormon doctrine will be reviewed—the orthodoxy and heterodoxy, and it will without doubt prove an interesting subject to his hearers." And as we like to "prove all things and hold fast to that which is good," we we took our better half, and a couple of sisters from San Francisco, and attended the lecture of the Rev. Mr. Sweeney. The president of our branch, W. Anderson, also attended.

As the doctrines of the Church of Jesus Christ of Latter Day Saints in its purity have been hotly contested by the ministers of the Christian (or Campbellite) church, ever since it called from the ranks of that church the celebrated Sidney Rigdon, we were prepared for any kind of onslaught that might be brought forth from a prejudiced person. But judge our surprise, after singing, prayer and opening remarks,

the speaker launched out upon his remarks with such apparent honesty and fairness, that we were indeed surprised. And when he said he held himself responsible for what he had to say, we took our pencil and note book to take a synopsis of whatever that might be.

We will not undertake to state all he said, or the manner in which he stated his propositions, or the beautiful language he used with which he richly embellished his remarks.

Substantially he said: "The Mormons began with Joseph Smith. The church was organized April 6th, 1830. The people were called Mormons, not so much from the fact that such was their name, as that they adopted the Book of Mormon as the Bible, they also use and admit the Jewish and Christian Scriptures. When the church was organized, it was called the Church of Christ, it was afterward changed to the Church of Jesus Christ of Latter Day Saints. I will now give you the doctrine of the Mormons, but will state in passing, that they are a better people than many of you think they are.

"Fundamentally considered they are orthodox. They believe in the trinity, in the divinity of Christ, in the fall of man, in total depravity, in blood atonement, in regeneration, in endless punishment, in the resurrection of the body, in baptism for the remission of sins, in the laying on of the hands for the gift of the Holy Spirit, in apostolic order, in apostles, prophets, etc., etc., in a miraculous call to the ministry.

"My views of a call to the ministry," said the speaker, "is common sense, a large brain, not a miraculous call. They believe in most of the orthodox doctrines.

"We should therefore be careful how we speak about suppressing the Mormons, because we might be the means of suppressing the orthodox as well.

"They have peculiar views in regard to the coming of Christ to reign on the earth.

"In crushing out a religion perhaps we should be careful.

"From 1830 to 1844 things with the Mormons went well. In 1844 Joseph Smith was murdered in Carthage Jail, Ill., and Brigham Young assumed the leadership.

"Up to this time polygamy had not been heard of as a fundamental doctrine. It was not a fundamental doctrine of the church.

"The Book of Mormon totally condemns and denounces it, as well as the Book of Doctrine and Covenants. In 1835 the church pronounced polygamy a crime.

"Joseph and Hyrum Smith both to the day of their death proclaimed against the doctrine, as you will see in their publications in the *Times and Seasons*, published at Nauvoo, Ills.

"In 1844 John Taylor, who at that time was the editor of the Mormon paper at Nauvoo, Ills., called the *Times and Seasons*, denounced that doctrine as infamous.

In 1850, John Taylor, in his famous discussion in France, made the same statement: 'The whole church, from 1830 to 1844, condemned it; it was therefore

not a fundamental part of their religion, and no part of it.'

"In 1852, Brigham Young proclaimed that he had a revelation given through Joseph Smith in 1843, and had it published in the *Deseret News* and the *Millennial Star*. Young said he did not have the original, but had a copy.

"This was his only authority for its coming through Joseph Smith.

Mrs. Emma Smith, Joseph's widow, denied to the day of her death its authenticity; said that Joseph never had such a revelation, or taught such a doctrine.

"Brigham fathered it at first as Smith's; but after a great many went into it, and it began to be popular among the people, he then claimed that he in 1839-40 had the revelation himself, and gave it to Joseph after he came home from England.

"Polygamy, therefore, was not one of the original points of faith, nor a doctrine of the church Joseph Smith organized.

"Marriage being a civil as well as a religious institution, is subject to be regulated by law.

"The government has a perfect right to legislate upon the subject; and when such an institution as polygamy is introduced and sought to be practiced within the jurisdiction of this government, the government had the right, and it is its duty, to suppress it; and in so doing they do not interfere with a single doctrine or principle of the Church of Jesus Christ of Latter Day Saints as organized by Joseph Smith in 1830.

"The facts are, the original Mormons are not in Utah, but at Plano, Ills.,\* where they have their publishing house and are publishing papers, tracts and books, and are doing a real Christian missionary work.

"The leader of this movement is Joseph Smith, the son of Joseph Smith, the founder of the church. He was brought up in the original faith, and has maintained a consistent warfare against polygamy, blood atonement, and other kindred evils."

The speaker then drew from the foregoing three practical lessons, and closed his most excellent oration with an exhortation to be charitable, kind, seeking after truth, and ready to accord to others what you would wish others to do for you. "How our hearts burned within us," while we sat spell-bound, to listen to such beautiful Christian teaching. While the speaker stated points of faith we do not believe in, such as *total depravity*, "blood atonement," etc., etc., yet, having drawn the line so completely between the original doctrine of the church and the perverted doctrine under Young and Taylor, and showed to his congregation that the Re-organized Church was the original church, and that she repudiated polygamy, blood atonement, Brigham Young and John Taylor, and was under the presidency of young Joseph Smith; we say when we heard such teaching we felt constrained, in behalf of the church and doctrine we had spent our lifetime and means to build up and promulgate, to thank the speaker for his clear, lucid and impartial way and

\* Moved to Lamoni, Decatur Co., Iowa.

manner of segregating us from the Utah people and doctrines, and for giving Joseph Smith, the founder, and his son, such a truthful and honest representation in regard to the work they were severally engaged in.

When we remembered the battles we fought with ministers of his church in years gone by, and how few of them, even up to the famous discussion between our Elder E. L. Kelley and Rev. Clark Braden, had ever given the founder of the church or any of her ministers their due, as regards their Christian character, learning or ability, or honesty of purpose; and now in our old age, when our head is whitening with the snows of sixty winters, where a man gives us at least a fair amount of credit, it is alas! too much for our sensitive nature. In the gratitude of our heart we arose, and addressing respectfully the minister, after he closed his discourse, asked him for the privilege of making a few remarks. We have heard of a "thunder-clap out of a clear sky," but we don't remember of ever hearing one before, and we pray God we may never again. "Sit down, sir!" came from the preacher; "sit down, sir! I will allow no dispute here, sir; I will see you at my room; I will not allow any debate here, sir." "My dear sir," said we, "we wished simply to thank you for—" "Sit down, sir!" and then went off in words we shall not reproduce.

After the choir sang he commenced another harangue about our interfering, when we stated we wished to be properly represented. "Sit down, sir, or I will call police!"

Well, the milk of human kindness began to curdle in our mammals, and looking around saw many of our acquaintances in the audience, many of them who have been friendly to us; we felt humiliated, and we said: "God forgive you, you know not what you are doing. If that is Christianity, we don't want any of it in ours. But we are aware it is no part of that blessed doctrine of Christ.

It was poor frail man. We pity him, for we see that he has noble sentiments, and we believe that he intends to be a good Christian. But he let the old man, Adam get the better of him for once. And although we were not allowed, as a representative Latter Day Saint, to thank him when he was fortified behind his pulpit, we take this opportunity of doing so now; for we feel that in his lecture he did us very much justice. And we feel like forgiving him for his personal insult to us.

We should have felt a little better if he had, when he found out who we were, and why we asked the privilege of speaking, came over to our office and made some apology, as he had but a few blocks to travel to find us. He might at least have said he took us for some religious crank, or lunatic, or something else he considered dangerous. If we had worn long hair, had it parted in the middle, or anything indicative of a crank, we certainly would not have blamed him. But we do not have any of these peculiarities. Our hair is cut short, and having been raised a



Friend Quaker, we are not given to fighting, except with our tongue and pen.

We hope to become acquainted with Bro. Sweeney, and when we get well over the hill on the downward course of life, look back to this little episode as one of those incidents of life which better tries our Christian characters, and forces us to be better men and better Christians.

May we all learn that to be a Christian we must learn to subdue our passions and improve ourselves in Christian examples, to "deny ourselves, take up our cross and follow Jesus the Christ."

### THE GOSPEL.—No. VIII.

KIRTLAND, O., June 1835.

FROM reflection we have been forced into the conclusion that the gospel was as well known among the ancients as among any other people, not even the ante-deluvians—the people before the flood—excepted. We are satisfied that, wherever the fruits of the gospel are or were found, there the gospel was also; for nothing else could produce the effects of the gospel but the gospel itself; or else the gospel was unnecessary; for otherwise men could have enjoyed all the blessings which it confers without its existence. And if anything besides the gospel could produce the same effects as the gospel, then it was vain, and worse than vain, for the Savior to say concerning it, "That he that believeth it not, should be damned;" for they could have been saved if it were admitted that something else could produce the same effect as the gospel. For instance; if men could have the spirit of prophecy, and prophecy without obeying the gospel, then it was in vain for the Savior to say, "That he that believeth not shall be damned;" for who does not know that a prophet could be saved. But the truth is, all the prophets from righteous Abel down until the present time had obeyed the gospel, and had their communion with God by virtue of their obedience to it.

We have evidence, I think, extant in the Scriptures, which is not easily set aside, though cavilers may cavil at it, that Abraham had a perfect knowledge of the gospel. We want it distinctly understood, that when we speak of the gospel, we mean the whole system, with all its ordinances and laws as proclaimed on "the day of Pentecost;" for we know nothing of the gospel distinct from baptism for the remission of sins, and the gift of the Holy Spirit by the laying on of the hands of those who are called and ordained unto this power. Take these things away and where is the gospel? We answer, No where—there is no such thing. For distinct from these things, there is no salvation. If there is salvation without baptism for the remission of sins, and the gift of the Holy Spirit, by the laying on of hands, we know nothing of it; for God our heavenly Father does not work at random, but by the strictest rule, even one established by himself for the rule of his conduct in relation to his creature man before the

world was. By that rule he has worked, and will work, until time is no more.

In a former part of this treatise we examined the ground on which our opinion was founded that Abraham had a knowledge of the gospel. We shall now notice some things said in the Scriptures about Moses.

The Savior, in John 5: 46, says to the Jews, "Had ye believed Moses, ye would have believed me, for he wrote of me." And in Hebrews 11: 26, Paul says that Moses "esteemed the reproaches of Christ greater riches than the treasures of Egypt." From both of these quotations we learn this fact, that Moses had a knowledge of Christ, to some extent at least; and we think if examined a little it will be found that his knowledge was pretty extensive; probably as much so as any other man; for the Savior says, "He wrote of me." We think it is not probable that Moses wrote of Christ without understanding what he wrote; neither is it likely that he began to write on a subject which he did not understand most perfectly, particularly when we consider who Moses was, that he had both seen and covered with God and received revelations from him, and was in a situation to have both correct and extensive knowledge of all things which he desired to know. It appears also that in consequence of the knowledge which he had of Christ, he had to suffer reproach; for "he esteemed the reproaches of Christ, greater riches than the treasures of Egypt." But why the reproaches of Christ? Because he had knowledge of him and wrote of him, and for this knowledge, or for writing it, he had to suffer reproach. This is sufficient to show to any person who is willing to be instructed, that Moses must have understood the nature of Christ's office as the Savior of the world, or why suffer reproach for His sake?—Every man of any understanding must know, that nothing could have caused Moses to have suffered reproach for Christ's sake, unless he had knowledge of him; and all the knowledge that any being can have of Christ, is, as the Savior of the world; and if Moses suffered reproach for Christ's sake, he must have done so because he proclaimed him as the Savior of the world, and must have known as did Abraham, that it was in Christ that all the families of the earth should be blessed. For if he did not know this, he did not know anything about him; for it was in consequence of this, that he was then known to the world. Had it not been for this the name of Christ would not have been known in the world. And if Moses knew any thing of Christ, he could have known nothing of him but what was known of him as the Savior of the world. So that from all the light we can get on this subject, Moses must have had the same knowledge which Abraham had. Indeed there was no other knowledge to be had of Christ, but this. Take this away and the knowledge of Christ ceases; and so far as the knowledge of Christ extended, so far did the knowledge of the gospel extend; and so far as the knowledge of the gospel extended, so far did or does the knowledge of Christ extend; for they go

together and neither of them is found alone. But what settles this question in the mind of every candid person forever is, that the fruits which are peculiar to the gospel and are found no where but in obedience to it, were found with Moses. He had the spirit of prophecy and of revelation; he also had visions, and the power of miracles attended him. All these are fruits of the gospel, and found among those who are baptized for the remission of sins who receive the gift of the Holy Spirit by the laying on of hands. If any should object, and say that the Scriptures never mention the baptism of Moses, we reply, Neither do they mention his writing of Christ—they only say he did write of Him; and we have no doubt if these writings were once obtained, we would in them find the account of his baptism; for every circumstance in relation to him tends to establish this fact in the mind, that he openly acknowledged Christ, and this can only be done by being baptized in his name for the remission of sins, and by receiving the Holy Spirit by the laying on of hands in His name; and having thus openly acknowledged him, he had to suffer reproach for His name; for it would be very singular indeed if Moses had to suffer the reproach of Christ when he had never acknowledged him. And let me repeat it again, that no person did, or ever will acknowledge Christ, only those who do it by being immersed in water for the remission of sins. This is the way and the only way by which any person ever has or ever will acknowledge Christ. They may acknowledge men, or some other beings in doing other things, but they can acknowledge Christ in no other way, and that for the best of all reasons, because there is no other way of acknowledging Him; for do all other things that any human creature could do, and leave this undone, and Christ would not be acknowledged. Seeing then, that Moses suffered the reproach of Christ, it follows of necessity that he must have been baptized for the remission of sins in his name, or he could not have been reproached for his sake.

### Miscellaneous.

#### DIED.

REEVE.—At Mount Holly, New Jersey, September 22d, 1885, Elder Samuel M. Reeve. Bro. Reeve was born September 9th, 1803; joined the church in 1840, being baptized, as we are informed, by Benjamin F. Winchester; and was received into the Reorganized Church as an Elder, August 2d, 1868, under the ministerial charge of Elder John H. Lake, then presiding over the String Prairie Conference District. He removed from Keokuk, Iowa, to Mount Holly, some years ago to the home of his son, Samuel A., where he died strong in the faith of his life-time. He was buried in Mt. Holly Cemetery, September 25th.

#### RECORDER'S NOTICE.

If District Clerks who have branch reports in their hands not yet sent to me will send them in I will be greatly obliged. Also if Branch Clerks will take especial care to report to their coming

March conferences it will be an obligation both to the district authorities and to me, in the effort to make the records as complete as possible, then the District Clerks can make out more satisfactory Annual Reports to the General Conference.

H. A. STEBBINS,  
General Church Recorder.

CONFERENCE NOTICES.

The conference of the Northern District of California will be held at Stockton, California, Friday, March the 19th, at ten o'clock.

THOMAS DALEY, President.

The Southern Indiana District Conference will convene with the Mount Eden Branch, Floyd County, Saturday, March 20th, at ten o'clock.

S. RECTOR, Pres. Dist.

HIGH PRIESTS' QUORUM.

The attention of the members of the above Quorum is called to the rule adopted by said body that each member should make a report in writing and send it in on or before the first day of March each year. The officers of the Quorum hope that this rule will be generally observed, so that when we meet in April the labors, intentions and purposes of each one in the Lord's work may be known, not only of those who may be present, but also of those who may not be able to attend.

HENRY A. STEBBINS,  
Secretary of Quorum.

Conference Minutes.

NORTHERN NEBRASKA.

This district conference convened at Omaha, Nebraska, December 18th, 1885. W. M. Rumel, president; I. Sylvester, secretary. Evening session devoted to prayer and testimony. A good feeling prevailed. Elder's reports.—J. Caffall, E. C. Brand, W. M. Rumel, G. W. Walters, and E. Boulsen; Priests O. H. Brown, and E. Rannie. Financial report of district president received at last conference \$4 30, since \$3, total \$7.30; paid for traveling expenses and stationery \$6.75, on hand 75c. Branch reports.—Omaha 98; 3 received by letter. Lake Shore 25; 1 removed. Platte Valley 34; 1 expelled. W. M. Rumel was sustained as district president, and I. Sylvester as secretary. J. Gilbert presented a petition to abolish the rules of representation, which was sustained. Resolved, that the petition be not granted. Evening session. Resolved, that each speaker be limited to ten minutes argument, and O. H. Brown be allowed twenty minutes. The motion was carried. Bishop's agent reports, cash on hand last report \$64.75, received \$16—total \$80.75; paid J. Caffall \$10; on hand \$70.75. Resolved, that we sustain our present Bishop's Agent. All Elders and Priests whose labors are not required in their branches to travel and preach as circumstances permit, under the direction of the district president. We appreciate the labors of brethren Caffall and Brand, and request them to spend as much time as possible in this district. Committee on O. H. Brown's case reported that he be requested to apologize to this conference, and be debarred from preaching until restitution to all parties be made. J. Caffall delivered a sermon on "Duties of the Saints"; after which O. H. Brown apologized, which was accepted and

all parties concerned reconciled. Preaching in the afternoon by E. C. Brand, who continued the subject of Saints' Duties. Collection for the ministry \$10.25. Preaching by J. Caffall in the evening. Collection \$3.20. Adjourned to Fremont, Nebraska, the third Friday (19th) in March, 1886.

TAKE COUNSEL WITH YOURSELF.

Young men can not estimate too highly the advice of parents and friends. It affords them the benefit of experience, and is given from sincere solicitude for their welfare. It should be remembered, and weighed and acted upon. But, after all, every man has his own individual existence; he has his own life to live, for which he alone is accountable. He should derive all the benefit he can from the counsel of those older and wiser than himself. Then he should sit down and meditate by himself, and make up his own mind as to the course he wishes to pursue in the world. Having done this he should enter upon the execution of his plans with a determination to accomplish what he undertakes without reference to the opinions of others. No man is of any real account in the world unless he is something in and of himself. No man possesses real strength if he can not, after having heard all that others have to say, resolve, and resolve firmly, what to do, and carry his resolution into effect. Take counsel of others; profit by their experience and wisdom: but, above all, take counsel with yourself; make up your mind what to do in this world, and—do it.

MIND AND BODY.

HEALTHY body, healthy mind; or, healthy mind, healthy body. Keep the body healthy, the mind will be healthy; keep the mind healthy, the body will be healthy. A worried mind wears a young body into an old one.

Old age often comes of rust, treadmill, living in ruts, learning nothing new, insisting one is too old to learn. A young man marries at twenty-three; the woman ditto; they give up recreation, get into the social treadmill, turn their lives into business, housekeeping, calling and receiving calls. At forty they are mere machines. Now they begin to lay up for old age; they begin to feel old—get old; think old, and they are old. Ericsson is active with work and invention at eighty-four; Gladstone, in his seventies, is ruling England; DeLesseps, canalling at eighty. To remain young we must act, feel and hope like the young.

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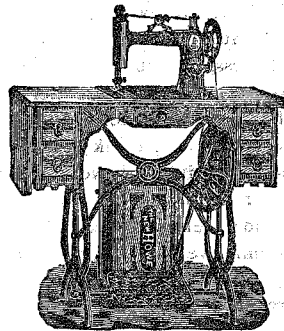
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# THE SAINTS' HERALD.

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

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

Vol. 33.—Whole No. 669.

Lamoni, Iowa, March 6, 1886.

No. 10.

## THE SAINTS' HERALD:

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

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, March 6, 1886.

NUT for Utah Theologians to crack just now. August 8th, 1844, Brigham Young, the president of the Quorum of Twelve, said:

"You can not fill the office of a Prophet, Seer, and Revelator. God must do this. You are like children without a father and sheep without a shepherd. You must not appoint any man at your head; if you should, the Twelve must ordain him. You can not appoint a man at your head; but if you do want any other man or men to lead you, take them, and we will go our way to build up the kingdom of God in all the world."

"You can not take any man and put him at the head; you would scatter the Saints to the four winds; you would sever the priesthood. *So long as we remain as we are, the heavenly head is in constant co-operation with us; and if you go out of that course God will have nothing to do with you.*" "Again, I repeat, no man can stand at our head except God reveal it from the heavens."—History of B. Young, pages 113, 114.

On October 6th, 1844, this same man said:

"Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum; but Hyrum fell a martyr before Joseph did."—Times and Seasons, vol. 5, page 683.

Again, Brigham Young, in a discourse delivered in the Tabernacle, Salt Lake City, April 7th, 1852, before a meeting of Elders and High Priests, said:

"A person was mentioned to-day who did not believe that Brigham Young was a Prophet, Seer and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer and Revelator, as Joseph Smith was? He professed to be an apostle of Jesus Christ, called and sent of God to save Israel. If you know what the calling of an apostle is, and if there were ten thousand of them on the earth at the same time, you must know that the words of an apostle who magnifies his calling, are the words of the Almighty all the time. He never need be called in question wheth-

er he revealed the mind of the Lord or not." "Who ordained me to be First President of this Church on earth? I answer, it is the choice of this people, and that is sufficient."—Millennial Star, vol. 16, page 442.

By what rule known to the church in its published laws did Brigham Young become the man to lead the church in the place of Joseph Smith, and who ordained him?

BELOW we give an extract of an interview had with Col. S. A. Merritt, not long since a possible appointee to the office of Governor of Utah, by a Salt Lake *Herald* reporter, as appears in that paper for February 20th:

"He was in intercepted by a *Herald* reporter Thursday, who asked him what he thought of the probability of Edmunds' bill passing the House.

"I believe it will pass the House and become law," he said. "You can say in your paper that I believe the government is thoroughly aroused, and determined that the people here must give under. I profess to be a friend to the people of Utah, and I should not be, were I to tell them anything else than the truth. The feeling in Congress is such that the Edmunds bill would obtain a two-thirds-vote any day it were brought up. All the Republicans would vote for it, and most of the Democrats. Old Edmunds is a great power, and he says he will pass law after law until polygamy is crushed out."

"Do you not think Edmunds' bill will be amended before it passes?"

"In some degree, perhaps; not extensively. They will probably strike out the clause compelling the first wife to testify against her husband; but I look to see the bill pass in some such shape as will render things much the same here as they are in Idaho.

### HE WILL GO TO THE PEN.

"The Church whip has again been wielded with telling effect, this time over the shoulders of one whom the law-abiding portion of the community were inclined to believe had manhood enough to withstand all the pressure that might be brought to bear upon him by the wretches whose aim seems to be to fill the penitentiaries of the land to overflowing, and all 'for Christ's sake!' But, alas! for the good resolutions which Henry Dinwoodey once indulged! The Church whip dissipated them at the first crack; and another name is added to the fast increasing martyr-convict list.

"What a beneficent institution the Mormon Church is, to be sure! Drawing men away from their allegiance to the best government on earth, teaching them in the name of God Almighty to violate laws which ought to be held as sacred as the decrees issued on Sinai, holding down their

noses to the ever-revolving grind-stones of blind hate and superstition, and finally sending them to prison as common convicts! What an organization for civilized people to be proud of! What a beneficent institution to take root and flourish in the soil of a free country like America!

"Thank God, the Government has finally determined that it will no longer permit such outrages to be perpetrated on American soil, and the process of wringing apart the head and body of this politico-ecclesiastical monstrosity is only delayed that the most effective means of accomplishing the work may be devised."

The foregoing is from the editorial department of the Salt Lake *Democrat*, of Salt Lake City, Utah, for February 19th. This paper is edited by Mr. Alfales Young, a son of Pres. Brigham Young, which fact gives peculiar force to what is contained in the editorial.

### EDITORIAL ITEMS.

By letters from sisters Mary Bronson and Ruth Turner, Montrose, Lee county, Iowa, we learn that Bro. Hiram C. Bronson commenced a series of meetings at that place February 7th, in which he was assisted by Bro. J. S. Roth, of the Des Moines District, who came to his aid on the 8th. These meetings resulted in the baptism of eleven persons on Sunday, February 21st, eight of whom were heads of families. The sisters write that the meetings were well attended from the start. Bro. Roth has returned home, but Bro. Bronson still keeps his meetings going. The feeling is that there are others who are near to obedience.

The Galland's Grove District Conference convenes at Galland's Grove, Iowa, March 5th, 1886, at half-past ten. The Little Sioux District Conference convenes at Magnolia, Iowa, March 13th, 1886, at eleven. Elder W. W. Blair now hopes to attend both of these conferences, and also to spend a few days at Harlan, Iowa.

Elder J. Luff writes from Malad, Idaho, the 14th ult., that he baptized seven at Oxford, completed the branch organization there. He says: "Others were ready for baptism, but delayed in hope of their families coming forward soon." He says further that "Bro. Anthony made an unusually fine impression upon all classes except the bigoted Brighamites." "Of course," says Bro. Luff, "I was not comparable with Bro. Anthony there; and I felt proud of him and his work. Would to God that all laborers would leave everything as clean and clear as he did. I would gladly be second to any of them. I am billed for here (Malad) twice to-day, also for next Saturday and Sunday. During the week I am billed for Samaria."



The Kewanee Saints are proposing to have a reunion conference on the second Friday in March, and have kindly extended an invitation to the Editor's of HERALD to be present on that occasion, which invitation is hereby acknowledged. May God be with the Saints of that district as never before.

Bro. Edmund Ford writes of late from Curlew, Palo Alto county, Iowa, that Brn. Whiting and Salisbury have been there with good success. Some people at Silver Lake once threatened to throw the preacher out of the school house. This resulted from false reports.

Two others were baptized near Iola School-house, Kansas, February 20th. It is expected that others will unite soon. Mr. Samuel Herring, and Bro. and Sr. Gurwell, were doing all they could to aid the work there.

Bro. H. C. Bronson wrote February 24th, that their meetings at Montrose, (opposite Nauvoo, Illinois), were largely attended, the interest intense, the sectarian ministers greatly excited, the devil raging, and many believing. Eleven had just been baptized, two more had given their names, and more would come forward soon. He says, "God is with us in power, and the interest in our work gains."

Sr. Martha J. Bierly, long seeking the perfect way of serving God, and sorely persecuted by some who were once her associates in church communion, was baptized at Seligman, Missouri, in January last, by Elder M. T. Short. A press of matter excludes her lengthy and interesting letter from the HERALD. We trust she will find "rest," and full confirmation in her new and heaven-provided home.

Eleven have been baptized at Fanning, Kansas, since December. So writes Sr. A. L. Gurwell.

Bro. J. W. Johnson writes of the visit of Bro. J. R. Lambert to McFall, Gentry county, Missouri, which resulted in some disappointment owing to the shortness of his stay. Bro. Johnson reports property cheap there, and plenty of chances to buy. The country healthy, good for corn, vegetables, fruit, and water; not so good for peaches.

One of our exchanges, the *Lamoni Gazette*, has changed hands, being now owned and published by Brn. John H. Hansen and S. F. Walker, of Lamoni. They propose to devote the paper to the interests of the town and county, the promoting of their growth and development, their wants and necessities. The *Gazette* is not a church paper in the sense of being devoted to the advocacy and defense of a church; but proposes to serve the people as a newspaper for the welfare of all, without reference to partisan politics, or denominational religion. See advertisement.

Bro. John Pett writes from Dow City, Iowa, the 20th inst., that the past winter has been severe on them, and that "it has taken a wonderful amount of corn to keep the cattle alive and in good shape."

Some one sends us from Dakota fifteen cents toward a fund to send ministers to the Society Islands. This, with all funds of similar character, go to the Bishop.

Sr. Laura Eaton, of Green's Landing, Maine, asks the prayers of the Saints that she may be restored to health.

Bro. A. J. Kenison writes from Eagle Rapids, Kansas, asking that an Elder come and labor in that place and vicinity for a month or two. He says there are many enquiring after the doctrines of the Saints; but he thinks the work there will require an able, efficient worker.

THE following clipping is from the *Fergus Falls (Minn.) Journal*:

"Rev. Hiram Holt, of California, a Latter Day Saint, has been preaching in this section for the past few weeks, and on Monday delivered a lecture at the Gorman School House, in district 181, to a large audience. About a week ago a Seven Day Adventist gave a lecture in the same place, and the object of his lecture was to prove that Sunday was the day of rest and religious thought. He handled the subject well, but did not change the ideas of the Seven Day Adventists. He is headed for Fergus Fall, and gave a lecture at Battle Lake on Tuesday evening."

Bro. Holt, in a letter dated at Frieberg, the 21st ult., says the Saints where he has been laboring are "feeling well, and many are doing all they can for the good cause. There are plenty of opportunities for preaching. I leave this district the first of March. The cause is gaining ground."

*Brother Blair*:—I would be pleased to see in the *Herald* from your pen an explanation of Heb. 7:12. "For the priesthood being changed, there is made of necessity a change also of the law." I am desirous to understand this matter, but it seems dark as yet, as to why, when, and where the change.

Your brother in Christ,

L. R. DEVORE.

To this we reply, (1), That Israel, from Sinai, had been under the law of carnal commandments; (Gal. 4:22-31) which "was added because of transgressions;" (Gal. 3:19); and that it is evident it was "added" to the gospel covenant had by Melchizedeck, (Gen. 14:18, with Heb. 7:1-11, and 5:1-10) and by Abraham (John 8:56; Gal. 3:5-9; Rom. 4:7-13; Heb. 11:6-16; etc., etc.) and by Moses. (John 1:45; 5:46; Heb. 11:24-26; 1 Cor. 10:1-4; with Exodus 18:1-12). These quotations will not fail to satisfy every intelligent, unbiased mind, that these worthies knew of Christ, enjoyed the knowledge of his redemption, were partakers of the blessings of his gospel covenant, and that Moses suffered bitter persecutions and reproaches because he preached Christ and his redemptive work, and administered in the ordinances thereof. And it should be noted that others besides Israel had the knowledge of Christ and knew how to glorify him. (Rom. 1:2-28; Gen. 14:18; Exodus 18:1-12; Job. 1:1-6; 19:24-27; with Rom. 8:14-17; Gal. 3:26-29 and 4:6, 7).

When Israel refused to be governed by the gospel, they proved themselves unworthy of the ministrations pertaining thereto, the law of carnal commandments was given them from Sinai, and its minis-

trations were placed in the hands of that "order" of priesthood commonly known as the priesthood of Aaron, and so called because it was conferred by God's appointment upon that family throughout its generations. It seems there was much that properly pertains to the gospel which was embodied in the laws and statutes known as "the Law," yet there was no need that the higher offices of the priesthood, (such as are embraced under what is known as the Melchizedeck "order"), should longer remain, for Israel had refused the gospel.

Now, in "the *beginning* of the gospel of Jesus Christ, the Son of God" (Mark 1:1) it was competent and proper that it should be introduced, in the first of its principles, by John the Baptist, a lineal descendant of Aaron, and the son of an officiating priest. (Luke 1:5-23). With the further and more complete introduction of the gospel, (which was in fact and in effect a change from the law of carnal commandments to that of "the law of the spirit of life in Christ Jesus," "the *perfect* law of liberty,") there was "a change" in the authority to administer, by the introduction of that priesthood once held by Melchizedeck, Jethro, Moses, and others prior to the giving of the law from Sinai. Paul teaches that Christ held and administered in the Melchizedeck "order" of priesthood; and the Scriptures teach that as he was called and sent forth to teach and minister, so he called, ordained and sent forth his ministers. (John 13:20; 15:16; 20:21). In this way "a change" was then effected, both as respects the priesthood and the doctrines and institutions to be ministered. As some of the gospel principles were retained under that known as "the law," so also, when "the law" (as a code) was "abolished," and gave place to the gospel "covenant," many of the principles embodied in that "law" were retained and carried over into the gospel order, and under the ministrations of the higher, the Melchizedeck order of priesthood. In proof of this fact see Matt. 19:16-19; 22:36-40; Rom. 13:9, etc., etc. The Aaronic priesthood was that under which Israel received the ministrations of "the law;" but when the gospel in its fulness, and the Melchizedeck priesthood were restored, a mighty "change" was effected both in respect to doctrine and authority.

The Aaronic "order" was never known as the "royal," kingly, priesthood; but that of Melchizedeck was. In proof of this we quote "And Melchizedeck king of Salem brought forth bread and wine; and he was the priest of the Most High God." Gen. 14:18. Moses was both "priest" (Ps. 99:6) and "king," (Deut. 33:5). Christ, also, was both "priest" (Ps. 110:4, with Heb. 5:6, etc.) and king. (Ps. 2:6; Luke 19:38; John 18:37). The apostle Peter and his fellows held this kingly priesthood, for he says, "But ye are a chosen generation, a *royal* priesthood." 1 Pet. 2:9. John, the apostle, and his fellow ministers held the same. Hear him: "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us

from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father; to him be glory and dominion forever and ever. Amen." Rev. 1:6.

When we consider the prophecies which relate to Israel in their redeemed and restored condition, it is not at all surprising that the "priesthood" is found with them in its entirety and fulness. Isaiah says of this,—“But ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.” Chap. 61:6. Again: “I will also take of them for *priests* and for Levites, saith the Lord.” 66:21. And still further:

“But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”—Mal. 3:2, 3.

All these passages point out a great “change” in the “law,” and also a “change” in priesthood ministrations. But none of these passages point to the abolishment of either the Aaronic or Melchisedeck priesthoods. And be it remembered that, the Scriptures mentions but *two* orders of priesthood—that of Melchisedeck, and that of Aaron. All other kinds, or orders, are without the warrant of God's word, and are simply and only the inventions of men.

In conclusion we have to say that, the word “change,” in the text quoted by Bro. Devore, does not mean *destroy*, *abolish*, or anything of the kind, neither in science nor revelation. The heart, the conscience, the mind, the seasons, the moon, the wind, the earth, etc., etc., all have many “a change,” yet they continue to exist, though under different conditions, states, or arrangement.

When the gospel law was introduced, that was “a change” from the Mosaic law, and therefore a higher priesthood than that of Aaron was required to administer in some of its principles; hence there was “a change” in the priesthood when the “order” of Melchisedeck was introduced in Christ and his apostles and elders.

#### EXTRACTS FROM LETTERS.

Bro. James B. Collier, writing from Waterbury, Conn., the 19th ult., says:

“This is the hardest place I have been in to try to convince people of the true principles of the doctrine of Christ. To be sure, I work at the anvil every day to maintain my family, and can give none of my time to the cause, still I try to let my light shine. There are none of our people here except my wife and myself.”

A brother writes from down in Missouri:

“I can't rest; there is much to be done; and shall I be an idler? No, I can not be. Work is awaiting me; or it seems so to me according to my testimony. The angel said that I must pay all before I could go, hence I am determined to free me from debt.”

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

### Mothers' Home Column.

EDITED BY SISTER “FRANCES.”

“The mystery dimly understood  
That love of God is love of good,  
That book and church and day are given  
For man, not God,—for earth, not heaven,  
The blessed means to holiest ends,  
Not masters, but benignant friends.”

#### AMUSEMENTS.

WE propose in this number to present a few thoughts bearing directly upon the subject of amusements for the young. Age can not transfer to youth the experience it has gained in the hand to hand conflict of life; as the poet says:

“Each lip must learn the taste of truth,  
Each foot must feel its way.”

But while age can not transfer, it can follow the example of the Father who has all wisdom, and whose love toward his children is represented by the purest, holiest, most unselfish love known to mortals, the love of a mother. “Precept upon precept, here a little and there a little.” The character of God as revealed to man in his attributes is perfect, therefore both by precept and example (if we are permitted so to speak) he goes before us saying: “This is the way, walk ye in it.” He bestows upon us blessings from day to day, and yet when it becomes necessary, he chastises us; and why? “Whom the Lord loves he chasteneth;” and Paul assures us, that though this chastening is not pleasant, yet it “yields the peaceable fruits of righteousness unto such as are exercised thereby.” Here then is the object of God's dealings with us, and should be the object of which we should never lose sight, in our attempts to train our children. All which we do or attempt to do, whether it be to gratify the child, or to cross his will and chastise him, but one motive should actuate us—the good of the child.

I remember reading, in years that are past, a test to be applied to a book, if we were in doubt as to whether it was really a good book or not. If after reading it we felt awakened within us, higher resolves for the future, stronger aspirations for good—in fact a determination to overcome evil by practicing good, we might safely say the book we had been reading was a good one; but if, on the contrary, all this was reversed, and we felt to look upon life as a theater of action where the happiest were those who appropriated the most of its enjoyment to themselves, we might be well assured the book was not a good one, it was one we ought never to have read, should never put into the hands of our children, or recommend to any one. It has been many years since I read this, but I have never forgotten it; and why should we not apply to every act of our lives the same rule? This however is not our present object, but we do want to know how far this rule will do to apply to the amusements we call innocent, and which we propose to give our free consent to our children's enjoying.

From the time of the first conscious glance which the babe gives its mother as it nestles in her arms, the mother becomes the teacher of her child. If you doubt it mothers, just watch your

infant children closely for a few days or weeks, and you will not be doubtful long. How old are they before they know your face, your voice, and will smile when you smile, or purse up their little lips to cry if you frown upon, or speak sharply to them. O, mothers, if you are wise, you will strive to overcome self, that the pure soul looking into your eyes through the eyes of your babe, may never learn from your face that which your lips would not utter in its hearing when it is older.

All day long the lamb frolics around its mother, the young colt plays, and even animals grown older have their seasons of joyous frolic, when loosened from restraint. Man provides for domestic animals, or they would perish in nearly all countries. The horse, cow and ox will feed upon the grass in its season, but have no instinct to tell them there is a season coming in which there will be no food in the fields for them to eat. God made them to serve man, and the obligation to take care of them devolves upon him. The birds make no provision for the season when fierce storms are abroad, but their wings, guided by a God-given instinct, bear them to sunnier climes.

Not so however with a large class of animals who depend entirely upon their own efforts for support. Such animals begin when very young to seek for a living, by using the faculties with which God has endowed them. Let our observation extend as widely as it may, we find all things answering perfectly the object for which God made them, except man.

If this present existence was all of life, then to obtain the greatest amount of present happiness from day to day and year to year would seem to be the path wisdom would mark out, in which to encourage our children to tread; but, the Christian mother needs not to be told this is not all of life.

Life is solemn, because it is followed by eternity, and the pursuit of present happiness was not a part of the Master's teaching. The change which we call death, is but the ushering of the spirit into a higher state of existence, a broader field of labor; and can have terror only because of life. Life then is what we should fear, and not death. To teach our children from the hour the first conscious glance of the babe rests on our face, until they become men and women fully competent to choose for themselves the solemn responsibility of life, can alone free us from the duty which came to us when our children came.

“The mystery dimly understood,  
That love of God is love of good.”

Can we apply the test to the amusements we grant them, which we apply to the reading matter put in their hands? We believe we can, and that any amusement which will not stand this test is a pernicious one, and should not receive our sanction. It is the dregs left in the bottom of the wine cup of dissipation, and if we ourselves have ever tasted this cup, let us beware how we offer the dregs to our children. If we have not tasted it, then let the peaceful flow of our own lives give us assurance that for them it is well to abstain even as we have done.

God has so ordered it (and O, how wisely) that during the first years of life the child is under the parents' control. Home, Sabbath School, and the house of God, are all nurseries in which these tender plants are to be cared for. There they are

to receive such training as will enable them in years to come to choose the good and reject the evil. Our children have an agency, yes; but mark you, parents, it will be time enough for us to think we must subject them to temptation, when the devil is bound. He who has "come down in great wrath, knowing that his reign is short," will do enough of this for you, guard them as you will. What think you would be the result if the nurseryman were to say, That limb is growing crooked, but I will not tie it up now. The weeds are becoming thick around these young plants, but I know the seed was good; just wait a bit, weeds will grow, and plants must know how to master them. This sounds very absurd, positively ridiculous, and yet is it more so than to say of our human plants, during the tender years of their growth, "they have an agency?" "I know him, said God, that he will command his children and his household after him, and they shall keep the way of the Lord." "Train up a child," said the wise man, "in the way in which he should go and when he is old he will not depart from it."

It has frequently been asserted that if you want to see bad boys, just hunt up the boys of preachers, and those who have been brought up in an especially pious manner, and you can find them. Don't you believe this, mothers. It is a pitfall of the adversary laid for your feet, and for the soul of that innocent babe resting in your arms, giving to you its first conscious glance, and looking to you for the guidance and watchcare God intended you should give it during those trusting hours of infancy and childhood, while you carry it, as it were, upon your heart, and it knows no wish for any approval but that of father and mother. Don't be afraid, mothers, of tying your boys to your apron strings, if your influence can so be called. Are they not better than the fetters which Satan stands ready to tie them with? The wise man said, "when he is old he will not depart from it." Granting that some children who have been trained by pious fathers and mothers have been very wild as soon as the parental control was withdrawn, does that prove that restraint was the cause of it? Might they not have been tenfold worse without restraint? Again, every rule has its exceptions, and it is very unfair to argue from exceptions. But we are not willing to admit that these seeming exceptions are always true ones. Have you not known in your own experience more than one prodigal who has grown weary of swine's food, weary of the husks, and has come back to his Father's house, where was always bread to spare? How he remembered the sweet counsel of God he had learned at his mother's knee? The prayers his father had spoken around the family altar? He knew the taste of the bread of life, for his soul had been fed with it before he demanded his portion of his father, and spent it in riotous living. He was old, but through all those years wherein he had sought pleasure in sin, he remembered the happy hours of his youth—his father's house.

He had exercised his agency, and was able now to know the bitter from the sweet, and he arose and came back confessing his fault.

Let us suppose that in his father's house he had been fed upon husks. Would his soul have remembered the taste of bread which he had eaten there? How many a man has repented of his sins, and turned from a course of sin and crime,

because the Spirit of God, in striving with his heart, brought to his memory the sweet lessons learned at his mother's knee in the days of his sunny boyhood, when his heart was pure. God pity the man or woman in their struggle with the cares and temptations of life, who have no such memories to anchor their souls upon.

Are we willing to send our children out into the world with no golden memories linking them to the past? Memories which may prove the strongest weapons of defense against temptation, with the aid of God's Holy Spirit calling them to mind!

To be continued.

We are in receipt of letters from sisters Phelps and Eleanor, also clippings from sister Lloyd, which will appear next week. Many of you are rich, therefore, sisters, don't send us empty away. The Spirit of God is with us. We feel its calm holy influence about us each hour that we give to laboring for the Home Column. Is it because you pray for its success? We believe it is, and we want you to work as well as pray. If it brings a lesson for good into any home, O, mothers, let it sink deep into your hearts, for the time in which we have to labor is now; of the future who can say, It is mine?

LAMONI, IOWA, Feb. 25th, 1886.

Are you waiting, waiting, waiting,  
With a patience ebbing low,  
For the fruit of many seedlings,  
Planted in the long ago?  
Wait and hope a little longer,  
Know how richer far and stronger,  
Those long hid 'neath winter's snowing,  
Come to fruit in beauty's prime,  
When the fields are rich and glowing  
In the golden harvest time.

Are you praying? Still be praying.  
Fullest joy will come at last:  
Maybe we shall find an answer  
When the gates of death are past;  
When, with wings of faith no longer  
Mount we up on pinions stronger,  
In eternal freedom flying  
From the shadows here that are,  
From the working, waiting, sighing,  
To the goal that shines afar.—Selected.

#### WORK WHILE THE DAY LASTS.

SAYS George Elliot: "What sort of a heaven can there be for souls pauperized by inaction?" And we may ask, What sort of a present is there for us if we recognize no responsibility in life. And yet how often we murmur, give our service half hearted, and grieve that our burdens are so great, when a meek submission, acknowledging the hand of the Lord in all things, would bring a balm to all our woes. Could we but mingle cheer and content with our occupations, there would be more satisfaction through our toil, and less worry. I know a woman who for comfort sings "How firm a foundation" when ever the cares of life weigh heavily, and everything seems to go wrong in the house. Did any of you ever try driving away clouds with song, while at work? We may all do something for the Master, and it is well if we find out what we can do best, and then work cheerfully with mind, might and strength for a spiritual and temporal salvation. "The idler, shall not eat the bread of the laborer." "The woman who works in some honorable way to maintain herself, loses none of the dignity or refinement of true womanhood, but is just as much an ornament to her sex as,

and even more than, the woman whose days are passed in indolence and ease." It is not right however to *abuse* the mental or physical strength God has given us; let us try to be temperate in all things.

In order that we may economize both strength and time, may we not be greatly benefitted by exchanging methods of doing work. Some of the sisters have better ways, perhaps, of doing the same thing than we have, and when sure that our method is a good one, good may be done by communicating.

The best methods of making bread ought to be of general interest to us, and is worthy our attention, for this is a sore trial to some women while others seem to understand the art so well that they seldom fail. May we hope to equalize in culinary as well as greater things. And our girls should not neglect to drill themselves in the useful art of cooking and housekeeping, in their eager haste to acquire more fashionable accomplishments, and waste valuable time trying to paint, or listlessly thrum some instrument without the requisite gift of talent for success.

LUCY LLOYD.

#### THE FOUNTAIN OF LIFE UNSEALED.

It is with delicacy that I undertake the task of writing a piece for the Mothers' Home Column. A few words from each sister will go a great way toward bringing us more in unison with each other, and developing more fully the resources of our own minds. The fountain of life is a spring within us, which should be kept pure by our walk in life; like the magnificent fir-tree, standing upon the lofty and most rugged peak of the Alps, with not a vestige of soil to support it; yet there it stands, clinging to the rock in bold defiance. The grand old oak and her sisters would wither were they in its place, when the sun's piercing rays beat upon them. There it grows, defying the barren soil and the howling tempest, 'till its height and frame are worthy of the mountains from whose blocks of bleak gray granite its tiny bud sprang into life, and grew a giant tree. So the mind can be cultivated until it becomes like the fire tree, and like it may enjoy its healthiest and highest life amidst the most rugged features of external existence. Like this noble tree it may find invisible elements of support, not originating in itself, but springing up within it as from a fountain of living waters. The mind if left wholly dependent upon itself, could not find real enjoyment in an Eden of beauty; for in fallen human nature happiness is not an inborn spring. It is a living fountain, brought into the heart by a power which, when dwelling in the temple of the soul, is yet not of it, but infinitely above it; nor is it possible to attain real enjoyment without the presence of this living fountain. Every soul which has trusted to itself alone since the world began, "has hewn to itself broken cisterns;" wretched, empty things, which hold no water, a fair example of what the human mind is, when left to its own resources. What is that which must be brought into the mind to give genuine enjoyment? Stand for a brief space by the well of Jacob, and hear the wonderful secret in words of divine wisdom from the lips of Jesus. He says: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into

everlasting life." "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "My peace give I unto you." Here, then, the great truth stands out before you. God received into the soul by faith. He is that fountain of living water whose streams refresh the weary spirit, and satisfy its immortal thirst. Where he dwells there abide peace, love, joy, and hope in all their beauty. O! desponding sisters, let us always look on the bright side of this visible world. It can be really and innocently enjoyed, because our Creator brings the internal faculties into harmony with external things. The relations of social life can be enjoyed, and our duties performed with efficiency and pleasure. Then our future is invested with grandeur and glory, and all the interests of life are felt to be safe; for they are in the keeping of God, not afar off in the clouds and darkness, but of God abiding in perpetual spiritual manifestations within the soul.

"So pass our lives that every hour  
Shall die as dies the wild-wood flower,  
A self-reviving thing of power;  
That every thought and every deed  
May hold within itself the seed  
Of future good and future need."

MARY A. ATWELL.

CABOOL, Mo.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

No. 205 Park Ave.,  
COUNCIL BLUFFS, Iowa,  
February 10th, 1886.

*Brother Joseph Smith:*—Again were the waters of our convenient baptistry disturbed on last Sunday afternoon by the burial of an estimable lady—Madame Dr. Allison. This act united the couple in a sense that non-previously existed. I felt to say in the baptismal prayer: "Gracious Father, whatever may have been the affection of the past, however strong may have been the mutual ties of love, may this day's deed bind their hearts together in that higher, spiritual love, that emanates from thee; and may the remaining time of their earthly sojourn be the brightest, happiest and the best, and may they enter into the bright beyond to know as they were known, to see as they were seen." I feel there are yet others to follow.

I dreamed during our revival meetings the following: I was standing on an eminence from which I had a commanding view of a most beautiful landscape, o'er which a light of supernal kind was reflected. The scene filled me with great joy and peace, and I desired that others might see and feel what I saw and felt. I looked toward my left and saw a few folk standing in conversation. I determined to go down and speak to them. I did so, and they went with me; they, too, were filled with delight, and spoke of friends of theirs they should like might enjoy the scene, and asked me if I would go with and help them. I consented, and upon our return we encountered many obstacles in the pathway. Holding two persons by the hand, I helped them on and over many difficult places, and my first

friends aided theirs. We reached the place, and all stood together and viewed the scene that filled us with perfect peace and joy.

Last Sunday's services were blessed with the Holy Spirit's presence, and all had a good spiritual time.

Not one Sabbath since I have been in this city have I stood at the "sacred desk" unblessed by the Spirit's power. This I say in humble acknowledgement of a promise God made to me last March. Ever has the mantle of his kindness been upon me, and, O! that these eyes may behold him in his glory, and these faltering feet pass through the portals into everlasting rest!

No theme is so dear to me as that of the gospel. No name so sweet to this frail heart as that of Jesus. No influence so gentle and guiding as that of the Holy Spirit. No word so filled with power and glory and tenderness as that of Father. No blessings so precious, pure and ennobling as those of the Spirit's bestowal. No joy so transporting as that of the "joy of the Lord."

"I love thy kingdom, Lord,—  
The house of thine abode,—  
The church our blest Redeemer saved  
With his own precious blood.  
Beyond my highest joy  
I prize her heavenly ways;  
Her sweet communion, solemn vows,  
Her hymns of love and praise."

Yours in the work,

J. F. McDOWELL.

No. 2, James Street,  
MIDDLESBRO, England,  
February 1st, 1886.

*Dear Herald:*—Seeing the account of that beautiful vision given by sister Healey of Boston, Massachusetts, I have a great desire to learn whether she might be related to my family, or if she or any of the Saints can tell the whereabouts of my brothers. My elder brother, Jabez Healey, joined the Church of the Saints about the year 1841 or 1842 in the Burslem Branch. He soon afterwards got a free passage in one of the earliest ships chartered to gather the Saints to America. My dear mother and myself joined the Burslem Branch, since which time I do thank my God that I have never had cause to repent. My brother Jabez was in the Mexican war, after which he sent for my mother and brother, William in the year 1849. The last I heard from them they were in Bunker Hill, Mangorpim, in the year 1858, since which time I have lost all traces of them. If by any means you can assist in discovering their whereabouts you will confer a great favor on your humble servant.

JOHN HEALEY.

INDEPENDENCE, Mo., Feb. 16th.

*Bro. Joseph:*—Your kind letter received some time ago. All are well at present. Our conference convened last Saturday. Brethren Lake, Anthony, Short, and I. N. White were with us, and will be the rest of the week. Five were baptized yesterday. Preaching will continue every night this week. We had some sharp shooting in conference; but every thing went off pleasantly. Bro. I. N. White was elected district president. We extended the limits of our district, south one hundred and twenty-five miles, or four counties; east to Coles county; west one county in Kansas; south four, making about one hundred and twenty-five miles south and east. Bro. I. N.

White now lives in our district. There is considerable inquiry about our church. Prospects for the coming summer are flattering for business of all kinds. We have had one month of cold weather; the weather has been pleasant for a while, our streets are dusty now. I see in the Journal, Cannon's capture. All will come out right yet.

Yours as ever,

J. W. BRACKENBURY.

MOUNT VERNON, Ohio, Feb. 7th.

*Brother Blair:*—I will try this Sabbath day to write a few words of cheer, as we are away from all church privileges, and in fact have never had any. In reading over the affairs of Utah I see Lorenzo Snow is imprisoned for unlawful cohabitation, and my mind is carried back some four or five years ago. One evening, about eight months after I was baptized, as we were sitting down to supper there came to the door a little old man, with long, white hair and beard, and asked if a family of MORMONS lived there. I rose up and said, "Yes, sir. Come in." He came in, and I said, "Will you have some supper?" He said he would, as he had walked quite a distance and was very tired. He sat down and ate, and we talked. He asked what faction of the Mormons I held to. I said, "We are Josephites." "Oh," he said, "You are all wrong." I replied, "I guess not. Are you a Mormon?" "Yes," he said, "but do you not know that Brother Brigham held the authority?" "No," said I, "not according to the teachings of the books." So he affirmed and I denied, and the discussion got pretty warm. I had asked him to stay all night, and he thought he would. But after a short talk he thought he had got himself in a tight place. After supper I said: "If you have the books of the church containing the law we will examine them, and if you will convince me that we are wrong, then all right." I had no books but the Bible, and a Book of Mormon that had been loaned me, and at that time I was not very well posted. But I put my trust in Him that is mighty, and in "the sword of the Spirit." But he said he guessed he would move on, as he had a work to do, and it would not do to tarry. I replied that I thought he was going to stay all night, and that we would look into this work. He said he was sorry, but he could not stay that night, as he wanted to get on as far as possible. I followed him out of the door and plied him with questions, and he said he had four wives. I told him he ought to be ashamed of himself to preach or practice, such a doctrine. Said he, "You are a noble looking woman, and if you would just believe this that I tell you, what a glorious exaltation might be yours." I replied that I did not believe a word of it, for God condemns it as an evil in the Book of Mormon in strong terms, and I would rather be a doorkeeper in the house of the Lord than a dweller in the tents of wickedness. So we bid him "good-by" but not "God speed" (with such a bundle of filth to spread over God's fair earth). He went his way, and we found out that he went only about a hundred yards from our house and staid all night. He told our neighbors with whom he staid that the woman in the house back a ways was a "good talker, and well posted," but that she was on the wrong side. He said great calamities would fall on the people, and that when they came the people should flee to Utah, for there would be "a refuge" for all. Well, I hope he



will find refuge under the strong arm of the law of God and his country; for he was no other than Lorenzo Snow. He carried a valise marked on one side, "L. Snow." How are the mighty fallen! This occurred when living in Pennsylvania.

Your sister in the Gospel,

AMANDA S. YOHE.

RATCLIFF, Tex., Jan. 28th.

*Bro. Joseph*.—I am still alone, only Christ is with me. I am laboring in the gospel all I can. I have not been able to do much on the account of my health; I am mending some at present. I ask the Saints to pray for me that God will restore me to my health. Gospel peddlers are about played out in this vicinity. I met with a sanctified Methodist a few days since; he bounced me on the subject of baptism, said that baptism was not necessary; but before we separated he gave it up that he was wrong; then I sold him the Voice of Warning. There are a great many people here that believe our preaching, and some of them say they are going to read the Book of Mormon, and if it does not teach polygamy that they will join. Bro. Thompson can do more good here than any other elder that has ever preached in this vicinity; the people have confidence in him. I have been called on to marry a couple of freedmen next Thursday, and then in a few days to baptize them. I believe that when I baptize them, there will several be baptized. I hope that I shall soon be able to report a branch organized here. I ask the Saints to help me to pray for it.

Your brother in the gospel of Christ,

HENRY GRIM.

No. 86 Brunswick Road, Sparkbrook,

BIRMINGHAM, England,

September 19th, 1885.

To JOSEPH SMITH, *President of the Reorganized Church of Jesus Christ of Latter Day Saints, Greeting; Dear Brother*.—By the late Annual Conference of the English Mission held at Sheffield, May 23d-25th, 1885, I was instructed to call your attention to the fact that, no mention is made of this mission, so far as reported in the *Herald*, in the minutes of the late Annual Conference of the church in America, and to ask if you will be kind enough to explain why it was not.

The fact was strongly commented upon at our conference. Some of the brethren were inclined to take it as a slight to the mission. I was also instructed to assure you of our unbounded confidence in Bro. Thomas Taylor as a fit and proper person to preside over this mission.

It is now eleven years since he was appointed to take charge of this mission; and year by year it has prospered and progressed under his care, while the good will and respect of the Saints comprising the mission has increased towards him. We believe the Lord has blessed him in his calling, and therefore feel most keenly anything approaching slight on his services. No doubt you will be able to throw such light on the matter as will dispel our fears.

The work in this country is onward, with very fair prospects of progress being made during the present year. Your mission to Utah is regarded by all here as a step in the right direction, and we look for good results. We pray for you to that end. We had an excellent time at our mission conference. We are looking forward to the time

when you will pay us a visit. I assure you of a hearty welcome, and feel sure that good would result to the church therefrom. May God bless you in the office and calling in which we sustain you by our faith and prayers.

Believe me your brother and fellow-servant in the cause of truth, awaiting your reply.

C. H. CATON, *E. M. S.*

We regret exceedingly that the English Mission, referred to in Bro. Caton's letter was omitted from the action of conference last Spring. We had not been aware that it was overlooked until Bro. Eaton called our attention to it, and assure Bro. Thomas Taylor, and the brethren of the committee, represented by Bro. Caton, and through them the Saints, that such omission was entirely unintentional and without intention to slight either the mission, or Bro. Taylor. For our part in the negligence by which such omission occurred we crave pardon. In regard to the conduct of the mission by Bro. Taylor we have had and still have the utmost confidence.

JOSEPH SMITH,  
W. W. BLAIR.

February 18th, 1886.

CUBA, Kansas, Feb. 4th.

*Editors Herald*.—I read the reports of brethren and their labors at home and abroad, and am pleased to realize that there are so many earnest workers in the field doing all they can to spread the truth and build up Zion's cause; and when I read the expressed loneliness of those who are far away from the assemblies of the brotherhood of like faith, I yearn to witness the ushering in of that auspicious day when the land shall be redeemed, the temple reared, the stakes set, the curtains drawn, the quorums filled with tried and approved servants, chosen by the Master, and the school established, from which the watchmen may be selected and stationed upon the walls, seeing "eye to eye." The "hunters and fishers" are doing their work—in part—among the Gentiles. But many, like the seeds from the mustard stalk shaken by the mighty winds, scattered along the byways, lanes and stony places, are crying out for nourishment and the comforting influences of gospel truth, while Israel and Ephraim are still in the mountains and barren places of the earth. But while we desire and pray for this desirable result, we must work, and wait in patience the due time of Him who doeth all things well. As one of the laborers I am conscious that I have done all I could, giving much of my time and using every facility within my reach for the dissemination of the word; and while I am thankful for what I have been enabled to do, I am not ignorant of my own weak frailties, nor free from the influences that are wont to rise up, like lions in the way, to hinder and discourage.

When I last wrote to the *Herald* I stated that I had been called to defend the "conscious rest of the spirit between death and the resurrection," by a Rev. Wilkins; but as I have not heard anything more of it I presume the objection has been abandoned. Since then I received a card from a free thinker, asking if I would meet Mr. J. E. Rensburg in debate on the differences between free thought, (infidelity) and christianity, but neither question nor time of discussion was proposed. I made a conditional assent, and appointed Gomer T. Davies, Editor of *Republic City News*, to represent me in perfecting arrange-

ments. In due time I received a communication which contained: 1st, Resolved that the Bible is of human origin, and abounds with errors. 2d, Resolved that the Christ of theology is a myth, and the four gospels which purport to give a record of his life and teachings are unworthy of credit."

The first proposition being too indefinite for critical investigation I could not accept without placing myself in a false and ridiculous position; because I believed the mechanical formation of the work, and the historical parts, to have been through the agency of human handiwork and intelligence, through which many errors have been interlarded throughout the work. In the second proposition are exceptions equally potent, for if the standard of defence were modern theology, I apprehend some difficulty in identifying the Son as the veritable Father; and doubt the possibility of nailing a personal, organic structure "without body or parts" to the cross, to be left to suffer the agonies of an ignominious death, and yet be devoid of "passion." In view of these considerations I amended, and in the absence of any proposed time, suggested January 15th, 1886, as a suitable time, and forwarded as follows: 1st, Resolved that the accepted version of the English Bible is wholly of human origin and abounds in errors. 2d, Resolved that the four gospels, viz: Matthew, Mark, Luke and John, of the New Testament, are unworthy of confidence or credit; and the Christ whose life and teachings are therein recorded is a myth." Rensburg to affirm Bennett to deny, except in last clause of first proposition which is partly conceded. This seems to have cooked their goose, as I have heard no more of it.

A "Rev." gentleman(?) of the Alexander Campbell order, took it upon himself to call me "a lying hypocrite" from the stand at the close of one of my meetings, because I had said that I was not employed by, nor in any way affiliated with the followers of Brigham Young. He declared that I was employed by the Utah Church and received a salary promptly paid each month, that when I declared otherwise I knew that I was lying, and wound up with a challenge to meet his representative in debate as he intended to prove that Mormonism was a fraud of the blackest dye from the "Kirtland Bank swindle" to the "Mountain Meadow massacre." I gave him my hand in presence of the audience, as a pledge that I should be there on September 19th, to meet any objection that he might offer against the doctrines held and advocated by the Reorganized Church of Jesus Christ, or Joseph Smith and his associates as founders of the work. Agreeable to promise I was on hand, only to discover that my valiant denouncer had hastily joined a band of hunters and skipped to the mountains on the double quick, just prior to my arrival; but not until he had been notified that a second outburst of temper against an unoffending stranger or citizen would not be tolerated. I still am waiting his return.

At another place, same county, Thayer, Nebraska, after speaking a few times, the resident pastor objected to his flock accepting nourishment from strangers. The people were divided, part denying our right of occupancy; others favored a lock-out, while some declared in favor of universal toleration toward all men. The controversy waxed warm and the dear Christian brethren withdrew from the counsel firm in the

conviction that "eggs" would be an excellent remedy. This of course was frowned down by cooler judgment, and we were not molested.

The minister healed the breach with the balm of a protracted meeting, and I left them to their fate. I visited Wilber, Nebraska, where I met the brethren with R. M. Elvin, who was doing a grand work in that hotbed of opposition. I spent two days pleasantly with the brotherhood and rejoiced with them at the prospects of prevailing truth, speaking twice for them. While there I enjoyed a pleasant chat with Mr. Luse, of Braden-Kelley Debate notoriety, and was pleased to see that he manifested only a kindly feeling toward the Saints. But I felt somewhat grieved to realize that like all others who had lent aid and sympathy in an endeavor to overturn the truth, he was slowly but surely on the down grade of social life and prosperity. God grant that he may not sink below the level of redemption.

I visited brethren Stephen Butler, T. J. Smith and others near Odell, where I spoke several times. Bro. Smith leaves them in the spring for western Nebraska.

Several times I worked the entire night, and twice left home without breakfast to meet my appointments. I have faced all kinds of weather, and traveled all hours of the night in the discharge of duty, in spreading the work or attending on the sick. I do not mention this by way of boast, but to signify my willingness to serve the Master and my brethren. In 1870, while contemplating a visit through western Illinois and Iowa, I asked Bro. Joseph if he thought such a tour in the ministry would "pay." He answered, "If pay was a financial consideration, it would be a failure; but if the good of the cause was the desideratum, good results might be expected." Sixteen years' observation and experience have proved this remark to have been a truism. I love the work and devote all the time to it that I can; but as it is not a source of ducats, I can only recuperate my wardrobe by other means, which other means being rather unprolific, I have not been able to provide comfortable, much less respectable apparel proportioned to the season, and the dignity of the church—therefore compelled to lay up for repairs.

I have been at considerable expense in starting and operating the "*Cuban*," which being devoted to temperance, social reform, and the advocacy of established law, has not built as large a pyramid of friends around me, as if I had drifted neutrally on the tide of popular opinion, consequently my list shows a large number of persons who have received the paper from the beginning (and some of them are brethren) but have not advanced a penny toward its support. But there are some worthy exceptions even to this rule. To such I say the *Cuban* has not failed, neither will it fail; it may be retarded for want of financial means occasionally, but success is the objective point of determination. Hitherto it has been, indirectly a means of reaching several fields of labor which otherwise had been a failure.

I see by the report of last session of the Northwest District Conference, convened at Blue Rapids, that I am represented or representing that my labors were outside the district "past, present, and future," and that I had been "blessed there." And the church is further informed that my report was censured by vote, as being "reprehensible." This is not the first time my brethren have seen fit to censure me. My reports

have been oftentimes objected to, because they were too long, or too short, too concise, or not concise enough. No one, during my residence in the district, has labored more earnestly for the spread of the truth, nor contended more earnestly for observance of the law of the gospel than I have done, and am still willing to do. I have traveled thousands of miles within the district, in storm and calm; in the darkness and in light, oft sleeping on the open prairie as well as on the most comfortable beds. I have never asked, nor received one nickle in cash or value from the district treasury; but furnished my own conveyance and paid my own expenses,—depending on the good will of those among whom I labored for the rest. My brethren did not censure for this? No, but my report was "reprehensible." Why? Inferentially, because it said my "labors past, present and future are done outside the limits of this district, with plenty of calls for preaching, and my labors blest." Surely, brethren, you did not mean to censure those who asked for the bread of life; nor God, who bestows the blessing on his ministry for duty performed. Yet they are all rehearsed as they report, and unexceptionally voted "reprehensible." Surely the brethren would not think to reprimand me for laboring outside the district, if the spirit so directed, since the May term ordered that "J. D. Bennett and the Elders be requested to labor as the Spirit may direct;" (although the secretary failed to give this order in full to the *Herald*); and the brethren arranged for me to visit and labor in Nebraska, which is outside of the district, and having complied with this arrangement it become a part of my report. Add to this the injunction of my office to "labor as circumstances and opportunity may offer," I am at a loss to appreciate the wisdom or justice in passing a vote of censure on my report without assigning a reason therefor. Brethren, let us "live together in love," not seeking "occasion one against another;" each learning his duty and magnifying the office whereunto God hath called him, and avoid the penalties and examples recorded in Covenants, page 192, paragraphs 2, 3; perfecting the law of the Lord in ourselves, as per Covenants, page 136, paragraphs 5 and 6.

While I desire the fellowship and approbation of my brethren, I esteem it my duty to meditate upon, and keep the law God hath given.

Respectfully,

JOHN D. BENNETT.

KALO, Iowa, Feb. 16th.

*Bro. Blair*.—Thanks be to God for the health and strength which I now enjoy. A revival meeting is going on here among the Methodists and Congregationalists. My mother is a member of the latter. She tries to go every night, and sometimes I have to drive her there. When I do there are about ten of the members gather around and talk to me. Of course I defend "the doctrine" to the best of my ability, and get called all the hard names they can use. One young man said all Mormons were murderers, liars, thieves, swindlers, and all that is bad. Another, a middle aged man, called me a fanatic. Some say one thing and some another, but the most of them keep away from me, and say I am not worth talking to. Oh how my heart goes out for them! But, thanks be to God, what I have wished for is coming around; for my mother is beginning to

see matters a little more clearly than she did. She says,—“If that is what you call christianity, I don't want any more of it.” And to me she said, “Ah! my boy, I must say you have behaved yourself more like a Christian than any other man in Kalo. To think that they would despise one of my boys just because he believes a little different from what they do!”

I have long wanted my mother and brothers to be as I am; and they are coming; thank God. As for myself, I am determined to show the people in Kalo who are the true followers of Christ, and who are not. May God open their eyes to see the light as it is in Christ.

If any Elder comes this way let me know, as one is wanted in Lehigh.

Saints, pray for me. Yours in Christ,

JOSEPH KNOX.

No. 6 North Second St.,

PRITTSFIELD, Mass., Feb. 16th.

*Dear Herald*.—Doubtless many of your readers would be pleased to learn of my whereabouts, as they have requested me to write them individually, but not having means wherewith to comply with their desires, I take this opportunity of reaching them. When I wrote last I was at Greenville, Pa. From thence I went to Wheeling, W. Va., found the little band of Saints there endeavoring to do their Master's will, yet there is ample room for improvement. While there I resigned the presidency of the branch, Bro. R. S. Salyards succeeding me. The said brother is being greatly favored of the Lord, and is much beloved by Saints and friends, and if faithful and prayerful will become an efficient laborer for the Master. I called next on the Saints of the Belmont Branch, O., who had been in a dormant condition for about two years; but while there we were enabled by the aid of the Spirit to affect a reconciliation between offended parties. We sincerely trust that the persons in question will strive to adorn themselves with the mantle of charity, which will enable them in the future to escape the sad experiences of the past. Our aged brother and sister Sheldon, whose hospitality has been shared by the Saints, and especially the ministry, are on the declining side of life, and it will not be many years before they, too, shall have passed the way of all the earth, and be permitted to enter upon their eternal rest. On the 2d of January, 1886, I arrived in Glen Easton, W. Va., where I remained until the 5th, and in the meantime enjoyed myself with the Saints, and felt much blest in administering the word to them. On the 12th, in company with Bro. D. M. Strachan I arrived at Washingtonville, Ohio, where we remained for some time, preaching and performing other ministerial labors. Prejudice was at its height when it was announced that a Latter Day Saint Elder was to preach; and notwithstanding all that was said and done by the enemy, a large audience greeted us; and he of whom the poet has said "Will never—no never, no never forsake!" was present by his Spirit to bless the word declared. Bro. Strachan had previously baptized three in this place. While there I had the pleasure of baptizing thirteen more, whom with four Saints who came from other places, we organized a branch of twenty members; we are of the opinion that others will unite in the future. On my way from here to Pittsburg, I called at Youngs-

town, Ohio. Bro. Wm. Harris accompanied me from there to Sharon, Pa., where we met with some "old time" Saints, who were much pleased to see us, two of whom Bro. John Baldwin and wife, attended the Pittsburg conference, and they were baptized during the conference by the writer, with four of Bro. Wm. Garrett's family.

The Pittsburg conference, which convened on the 30th, was a success in every particular, and I think much good will result to the district from it. Brn. W. H. Kelley and M. H. Forscutt were in attendance, and both did excellent preaching, which was very interesting and edifying. There were never brighter prospects for the church in Pa., W. Va., and Ohio—in fact through all the Eastern States, than now. Wide and effectual doors are being thrown open for the preaching of the gospel. Invitations both from Saints and friends are becoming so numerous that it is impossible to comply with all. The fact is, we need more of the ministry in the east to help roll on the grand work. Now is the time to "strike when the iron is hot," *i. e.*, while prejudice is abating, and the masses are moved upon by the Spirit of God, to go in quest of truth. We feel that the time has come when we should pray with fervency for the Lord to send more laborers into his great vineyard. I expect to labor some here, and to assist Bro. W. H. Kelley in New York state before April conference.

Yours in the one faith,  
G. T. GRIFFITHS.

ALBION, Idaho, Feb. 14th.

*Dear Herald:*—Though your readers are scattered far and wide, your food is sweet to all. Herald of truth, most welcome to our homes, how Saints can do without your precious words I fail to see. Harbinger of peace, breathe forth your love to every Saint indeed. We all need the bread of life; buy the truth and sell it not. Golden age is this to us. How can too much be done to usher in the reign of peace. Do we really wish to have thy will be done on earth as it is in heaven? Can we not cease from sin? Can we bow humbly to the whole counsel of the Prince of Peace? These are thoughts which must present themselves to every one who covenants with God. Wide differences in thought have exhibited themselves through our beloved *Herald*. We wish this were not the case, yet suppose so long as there exists both young and old in the fold, and in the life in Christ, so long will this be the case. While I favor T. W. Smith's concise logic of entire obedience to every word of God, to all the wisdom of God, yet we do not know all the hindering causes to which each other are subject. But it seems evident that what is left to our individual agency to decide, should be quickly, and lovingly yielded in favor of the law. No good can result to us by caviling with law, and especially is this true of that which we have covenanted to accept and obey. Every heart should respond, in one acclaim, Father, thy will, not mine will be done! Do we receive all the things of God? Oh, Saints of latter days! are we the "remnant" whom the Lord our God hath called? Do we "treat lightly the things" we have received? Paul feared exceedingly lest, after having preached the gospel to others, he himself should be "a castaway." Are we safe in diluting the holy word of God? While I accept the action of General Conference

in not assuming the office work of the Spirit, as true wisdom, none are thereby excused in the least degree. God accepts no offering, or obedience which is not the free-will offering of a loving earnest heart. He that hath the hope of eternal life abiding in him, purifieth himself as God is pure, and we are not crowned except we strive lawfully. When will we learn what manner of men we should be? Holy in all manner of conversation! Who does not tremble to-day lest he fail of his reward? The pure in heart shall gather. How shall a young man cleanse his ways, but by taking heed thereto according to His word, the holy will of God? Let us be wise to-day.

Yours in hope,  
C. S. ALBERTSON.

OLIVET, Iowa, Feb. 15th.

*Bro. Joseph:* By letters from Sr. S. E. Laughlin to Bro. J. W. Dumbauld of Rhodes, asking that an Elder be sent, we were called from Davenport to administer to Sr. Corda, who had been ill some two weeks. Among the items of the letter, was this: "We have no choice of men—whichever is most convenient." The sentiment was pleasant to us, and we believe approved by heaven. We have been preferred when God did not acknowledge it, we believe. We have also been called upon when made to feel it was so only because inevitable. Either of these saddened the heart, and the afflicted were left to bear the misfortune of their mistake. That there are times and places for preferences we fully believe; but many more are made than warranted in fact—to that we object. We give one to illustrate the principle in all demands for ministerial work and administration. During the stay in our field of that excellent laborer, W. T. Bozarth, tidings came that he was needed at a certain point—no one else would do—and much to be lost if he failed. The weeks sped on; our brother went home, and things must have spoiled!

Sr. Laughlin and family have dwelt alone, but not without faith. Neighbors and relatives counseled them to get a physician; but the afflicted sister Corda said "we preach faith in God, and will practice it." At our departure, the funds we had used were replaced, for which we think God was pleased, as the church treasury was aided. Many who would pay a doctor, are thoughtless when God's favor is sought. We left the sister improving.

On Sunday, February 7th, a party of ten—Clows, Dungees, Johnsons, and the writer—went from Davenport by D. W. Clow's sleigh, to Buffalo, to attend to the baptism of Sr. Nettie Clow and Bro. John B. Johnson. We had telephoned the Buffalo folks, and all things were ready. The baptism and confirmation afforded true pleasure to all the Saints, as expressed by them, and they entertained the Davenport and Rock Island delegation royally. Nettie had been somewhat skeptical, and her surroundings unfortunate. December 22d, when leaving that pleasant home, we bade her accept the work, and when going away on the train we were prompted to return, which we did on February 7th. We had reasoned with and prayed for our sister, and on the night of the 5th, a messenger came to her with "halo overhead," and told her that the Saints' was the true church—which ended the conflict.

Bro. J. B. Johnson thought he had several good reasons why he should not accept the work, but

they waned till all were gone. Kewanee Saints will remember him with pleasure, and can now say "brother," instead of brother-in-law. We are glad to receive these two excellent people.

We visited that old veteran, William Harson, and were cheered by his interesting rehearsals; visited Mr. and Sr. Suman of Moline, Illinois; secured Mrs. Wetzel as a subscriber for Sandhedens Banner, and sowed some seed socially, as we could not have places for speaking, in either Davenport, Rock Island, or Moline.

Still toiling on in bonds,  
R. ETZENHOUSER.

FANNING, Kan., Feb. 16th.

*Dear Herald:*—In justice to our friends we desire through the *Herald* to make mention of and acknowledge the kindness, and noble efforts of a Mr. Samuel Herrin, a gentleman of more than ordinary ability, who has with love for the truth, risked the criticisms of the opposition element, a man known in journalistic circles as Drumhiller, a correspondent of the *Weekly Kansas Chief*. We take this method of returning our thanks to the worthy.

Yours in the One Faith,  
CLARENCE STCLAIR.

## Communications.

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

### BENEFITS OF THE FALL OF MAN.

A PRIME feature of this remarkable dispensation has been the "confounding of false doctrines" which have blinded the minds of many who sought so know the truth. The Jewish record, prophetically called the "Stick of Judah," has been supplemented by the Book of Mormon, (Stick of Joseph), and the Doctrine and Covenants; the latter embracing many important revelations given to the church through the presidency, all of which are in harmony with and confirmatory and explanatory of the former sacred volumes.

Modern divines—some of them, but not all—have made claims for the Bible that are unwarranted in fact, and unauthorized by the tenor of its own teaching, and which when put to the test will necessitate a recantation on their part. Blatantly they have said: "A Bible, a Bible, we have got a Bible, and don't want any more Bible;" ostentatiously claiming personal profundity in ecclesiastical jurisprudence, dispensing fine-spun theories, captivating some, deluding others, and disgusting not a few. With proper deference for the good some have done, and sincere regret for the mischief others have wrought, I am led to remember and endorse a statement made by by Bro. R. J. Anthony, at Eagle Creek Chapel, Tennessee, to this effect: "There is a great deal of preaching done in the world, and but precious little gospel taught."

The Scriptures represent that "God so loved the world (mankind) that he gave his Only Begotten Son, that whosoever believeth on him might not perish but have everlasting life." Yet how many

teachers there are who have been and are now regarded as profound exponents of the divine economy who have blindly taught that the *wrath* of God, incurred by the transgression of our foreparents, was visited upon the head of Jesus of Nazareth; that God's anger was appeased by the cruel buffetings of his Son! Not only does such a view do violence to the written word, but the finer sensibilities and reasonable judgment of men are insulted by such a dogma. The complicated sorrow, misery and woe of a benighted world have been charged as being the result of the willful, malicious and intensely wicked refraction of the first human creation, Adam and Eve. Just how much or how little (if any) blame attaches to this celebrated pair, remains not for me to say—the sequel will show.

I believe the fall of man was a contemplated feature in the design of God. To cite passages of Holy Writ in support of the fact that, in the economy of God, Christ was the *foreordained* Redeemer and Mediator for fallen man, would be superfluous. Why a foreordained Redeemer, if the fall was an after consideration or casualty? It is impossible to attribute the serious consequences incurred by the fall to either mistake or lack of foresight. Foreordination and foreknowledge are not necessarily synonymous; but the fall being foreknown and a Redeemer foreordained and provided, in a sense at least, design, the design of God, is exhibited. The matter resolves itself into the ponderous question (and who can answer?) "Why did Adam fall?" Let bigotry stand abashed and prejudice hide his ungainly head, and let all men acknowledge their individual weakness and the possibility of their mistake, and remember that there is but *one* standard in cases of religious controversy—the revealed will of God. It can not be justly urged at this juncture that we are delving into mysteries, nor seeking to divulge the "secret things" which "belong to the Lord," for "the things that *are revealed* belong to us and to our children forever."—Deut. 29: 29. Let us record the answer to the foregoing interrogation given in the following words of inspiration: "*Adam fell that men might be; and men are that they might have joy.*"—2 Nephi 1: 8. Now then, who was the originator of the design? Adam, who knew no evil? or God, who knew all things? To conclude that the magnanimity of Adam prompted him to the deed, in opposition to the will or design of God, places the Creator and the creature in adverse relation to that usually accredited them. I prefer to think that it was God's design and purpose that men, acting upon the agency given them, should "taste the bitter," that they might know how to appreciate the sweets of life, and all its enjoyments. Why should our temporary suspension in a probationary condition be a matter of regret or repining? In the light of Scripture and gospel truth, it is the necessary education, fitting the faithful for the joys of eternity.

Associated with the last quotation, which furnishes an answer to one of the great

problems of life,—"*Adam fell that man might be,*" is the following; "*And men are that they might have joy.*" Two facts, then, are made prominent here. The posterity of Adam follow in their generations as a result of the fall; and, second, their earthly existence is brought about or effected "*that they might have joy!*" The aged Lehi, who had walked with God for many years, and who was the founder of a great colony on "*Joseph's land,*" a descendant of the royal family of Abraham and a chosen vessel of the Lord, makes these concise, definite, and pointed statements in his farewell address to his "*first born in the wilderness.*" The inspired poet pens his verse thus:

"Book of Mormon, hid for ages  
On Cumorah's lonely hill;  
Written by those ancient sages,  
Whom Jehovah taught his will.  
Glad we hail it,  
Fulness of the gospel still."

Allow me to quote the language of Paul, (Rom. 8: 18-21 Inspired Translation), touching the question now pending: "For I reckon that the sufferings of this present time are not worthy to be named with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to tribulation, not willingly, but by reason of him who hath subjected it in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Note the following points: first, our present probationary condition is one of trial and frequent suffering, while the future, reflected in the gospel, is to the faithful, one of glory and happiness, with which the sufferings of this life are not worthy to be compared. Second; our condition is one of suspense—"waiting for the manifestation of the sons of God;" which means evidently a glorious resurrection. Third, humanity is subjected to these present trying conditions, not willingly, but are subjected, doubtless for a wise purpose, "in hope."

Joseph Smith did not enunciate a new theory, nor preach another gospel when he presented in connection with other important facts the following: "And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet."—Doc. and Cov. 28: 10.

What! temptation a necessary factor in the development of the soul? Yes. James pronounces his benediction upon the faithful thus: "blessed is the man that resisteth temptation; for when he is *tried* he shall receive the crown of life, which the Lord hath promised to them that love him." Yet he exonerates the Father of lights from being in any sense the instigator of temptation: "Let no man say when he is tempted, I am tempted of God; for God can not be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed."—James 1: 12-14. Did you ever think of it? A little child never knows that fire will burn until this

faculty or consciousness is awakened by actual contact with the element of heat. It is our duty to teach them this and many other things, but their understanding of many precepts is reached only by *experience*. The moral condition of an infant is that of negative simplicity. It does no voluntary good, "because it knows no evil."

Such I believe was the moral condition of Adam and Eve in the bowers of Eden before the fall. Read Book of Mormon, pages 58, 59, 60, from which the preceding and succeeding extracts have been taken. To be brief I epitomise thus: All things must have an opposite; otherwise there could be no development of either good or evil, but would remain "a compound in one, having no life, corruption or incorruption, happiness nor misery,"—hence, worthless, exhibiting no purpose in its creation. These opposites were first presented to man in the form of the tree of life and the forbidden fruit, (the one being sweet, the other bitter), he being allowed, upon his agency, to act and choose for himself rather than to be acted upon, so that he became responsible according to the degree of knowledge he possessed, and also that his faith might be meritorious. It follows that, the gospel being taught, if men are not redeemed and made glad and free by its power, their inestimable loss is the result of personal choice and unbelief.

God created the earth to be inhabited; nevertheless, had it not been for the fall, Adam and Eve would have had no posterity. You and I, dear reader, would have had no earthly existence. That solitary couple would have remained eternally in a negative state or condition, "having no joy, for they knew no misery; doing no good, for they knew no evil." Adam tasted the bitter cup, felt the wretchedness of his lost and fallen condition, heard and obeyed the gospel, and gives expression to the glad refrain, "Blessed be the name of God, for because of my transgression *my eyes are opened*, and in this life I shall have joy, and again in the flesh I shall see God." O what a luster is here given to the words of Lehi with reference to the subject under consideration: "Behold, all things have been done in the wisdom of Him who knoweth all thing."

Mother Eve also, moved upon by the divine consciousness of her improved condition, and inspired with the Holy Spirit of adoption, joins her husband in the praise of God, saying: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth to all the obedient."—I. T., Gen. 4: 11. Talk about christian experience, and bearing testimony! In my humble opinion the experience and testimony of these two who had cast their lot on the Lord's side, "is unexcelled, if not unequalled. The observer will notice that both of them thank the Lord for the events that had served to "open their eyes," enabling them to know "Good and evil," without which they could not have appreciated the "joy of their redemption."



In conclusion, I wish to say that, by what our illustrious parents learned by choice, or a blunder of ignorance as you may chose to think, we gain by our involuntary "subjection to tribulation," which condition and our imperfect nature were transmitted through the generations of Adam as a result of the fall. And if we shall be so fortunate and happy as to "come out of great tribulation" to inherit the moral atmosphere of God's presence, we shall be the better prepared for that celestial abode. Further; if Adam, who by reason of his faithfulness upon the discovery of his fallen condition, and the mercy offered through the Holy Messiah, has been exalted to the position of "Michael the archangel, the Ancient of Days," why should we repine or think our lot is hard? If we follow the example of "the Ancient of Days" and his worthy consort by obedience to the everlasting unchangeable gospel, why should we not be enabled to re-echo their sentiments of praise to the Most High for the development of his marvelous purposes in us and all mankind? And now, in this seventh and last dispensation the authoritative cry is made: "Behold, the Bridegroom cometh; prepare ye, O prepare ye for the wondrous events of the last time! Arise, O Zion, and put on thy beautiful garments. Gird thee about with the righteousness of God, and clothe thee with the spotless habilaments of truth. For soon He that cometh will come and will not tarry; and who shall abide his coming?"

As one among many, who have obtained mercy, I bear my humble testimony to the divinity of the latter day work, and I would that all men might give place in their souls for the loving favor of God. For I know he is merciful to all those who call upon him in sincerity and truth. We are but men and our efforts are feeble; but God knoweth the hearts of all men, and will meet out justice to every soul, mercy to the merciful, and retribution to the unjust. It is vain for men to excuse themselves on account of the weakness of their fellow-men. Those who will come, may come; and none need hinder them. Every soul that is willing to forsake evil and deny themselves of all unrighteousness, going to God with a pure desire to know the truth, will receive wisdom and be led in the path of life eternal.

G. S. HYDE.

WE offer below a criticism upon the article "Use good language."—Next.

#### USE GOOD LANGUAGE

IS THE advice given in an article in the editorial of a late number of the *Herald*, with a criticism, and then advice to "begin at home." I am in full sympathy with the sentiment and therefore offer criticism upon the language of said article.

The words objected to are underlined. "The present *usages* of good speaking and *good* writing require that where *any one proposes* to use the noun *one*, man, fellow, or any other in the singular number to be followed by references in the use of *representative* pronouns, either in the possessive or objective case, those pronouns

should be in the singular number. To illustrate: — should not be written or spoken in that way; it should be: *any one* writing to the Herald Office should give his name, *his* post office *address*, the county and state *where he lives*."

"usages" is plural, while the word present (denoting tense) will require it singular, "good" is a repetition of the same adjective, and should be omitted, as it is understood "any" and "one" are adjectives, (not nouns) "proposes" does not always do a thing. All pronouns are "representative," "his—see "good" post-office address—means the P. O., county, and state, and written in this way is a repetition, or else the words Co. and state become a repetition "where he lives" is an unwise use of printer's ink. Our version: Any person writing to the Herald Office, should give his name, post-office, county, and state.

X. X. X.

### WONDERS OF ASTRONOMY.

BY ELDER F. R. TUBB, LONDON, ENG.

#### CHAP. III.—THE DURATION OF COMETS' VISIBILITY.

THE duration of a comet's visibility varies from a few days to more than a year, but it most usually happens that it does not exceed two or three months. Much depends on the apparent distance of a comet in reference to the sun's place; on its distance from the earth; and particularly on its intrinsic brightness, or rather, we should say, on its capability of reflecting the sun's rays. Some of these bodies have been observed at a far greater distance from the earth and sun than others. The remarkable comet of 1729 never approached nearer to the sun than four times the earth's mean distance from that luminary,\* yet it was seen without any great optical aid for nearly six months (or about one hundred and eighty-one days). The comet discovered by Colla, in May, 1847, was also followed by observers till its distance from the earth was three and a quarter times the distance of our globe from the sun;† and another found in the same year by Mauvais was visible in the large telescopes at several observatories in this country, till it had receded to nearly three times that distance.‡ In both these bodies, the comet's distance from the sun was equally great. Many of these bodies, on the contrary, fade away even in the most powerful instruments we possess, before they have attained a distance anything like equal to the diameter of the earth's orbit.

It would appear that out of the many hundred comets recorded in history, only six have been observed so long as eight months, and these six instances have all occurred during the present century. Amongst those comets which have con-

tinued longest in sight of the earth, I may mention the following.

Anno Domini.	Duration of Visibility.
60 (in China) . . . . .	135 days
64 (according to Seneca) . . . . .	180 days or more
247 (in China) . . . . .	156 days
1729 . . . . .	171 "
1773 . . . . .	184 "
1807 . . . . .	188 "
1811 . . . . .	510 "
1815 . . . . .	172 "
1825 . . . . .	358 "
1835 . . . . .	286 "
1844 (Mauvais' comet) . . . . .	246 "
1847 (Colla's comet) . . . . .	240 "
1847 (Mauvais' comet) . . . . .	285 "

The first three comets in the above list were of course observed without the assistance of a telescope; the others have all been followed with optical aid. That of 1835, as your readers now know, was *predicted*, and therefore discovered much sooner than it is probable it otherwise would have been. In several cases the comets have not remained visible during the whole period, but after disappearing for some days or weeks in the sun's rays, have become conspicuous again on the other side. In these instances, I have given the interval between the earliest and latest observations as sufficient for our present purpose.

There are some few comets which have only been seen once, unfavorable weather precluding further observation. In these cases we can not ascertain any particulars respecting their distances, or real orbits in space.

The lengths of the apparent tracks of comets in the sky, during the time of their visibility, varies greatly, being dependent on the distance of the body from the earth, and on the direction of its *real* movement, in reference to that of our globe. The comet of 1729, which, as already remarked, was always very remote from us, traversed an arc of only 15° (fifteen degrees) during the six months it continued in view, while that of 1769 passed through an arc of 240° in longitude; and another in 1825, which moved extremely slow at first, (the change of right ascension and declination in ten days being little over two degrees), subsequently quickened its rate of progress, and traversed an arc of 225°!

It is possible that a comet may be so situated in reference to the earth, as to appear to pass through no less than 140° in the space of an hour, or 178° in a day; but the combination of circumstances necessary to produce this enormous change in the apparent positions, has never yet taken place. The *real* motion of the comet in such an event must be *retrograde*, or contrary to that of the earth in its orbit, it must be in opposition to the sun, and in perihelion, moving in the plane of the ecliptic, and at a distance from us not exceeding that of the moon.

If a comet be moving in the same direction as the earth,—the distance of the two bodies being small,—its apparent position may scarcely change in the course of the day; and if it be advancing towards the earth, the same, or nearly the same place in the heavens may be preserved for many weeks, as in the case of the comet of 1825, to which we have just made allusion.

\* The mean distance of our orb from the sun being 95,000,000 miles, the nearest approach of this comet to our earth was 380,000,000 miles (380 millions of miles).

† 308,750,000 miles.

‡ Nearly 926,250,000 miles (926 millions 250 thousand of miles!)

Thus, the *apparent* motion of a comet in the heavens is by no means always its *real* motion; as our earth is also in rapid motion.

THE MAGNITUDE OF COMETS.

We now come to speak of the real dimensions of comets as ascertained satisfactorily by the most eminent meteorologists and astronomers of the eighteenth and nineteenth centuries. When the distance of one of these bodies is known, and we have observed the angular diameter subtended by the nucleus or head, it becomes a very easy matter to ascertain the true diameter in the same way that we find the dimensions of the sun, moon, and planets. The actual length of the tail of a comet may be computed by trigonometry, when we know the distance of the nucleus (or head) from the earth, and its position in respect to the sun; always assuming that the tail is projected from that luminary in a line joining the sun and the head of the comet.

The following are the real diameters in English miles of the nuclei (heads) of some of the more remarkable comets, which have been satisfactorily measured within the last century:

	miles.
The comet of 1815, discovered by Olbers	5,300
The great comet of 1835	5,100
The great comet of March, 1843	5,000
The first comet of 1780	4,270
The first comet of 1847	3,500
The fine comet of July, 1819	3,280
The second comet of 1811	2,640
The comet of 1807	538
The first comet of 1811	428
The second of 1798 (according to Schroter)	125
The comet of 1805 (Biela's)	112
The comet of 1835	974
The comet of 1882	4,391

The comet which was visible to the naked eye in June, 1845, had a bright planetary-looking nucleus, which must have been nearly 8,000 miles in diameter, or about equal to that of the earth! On the 24th of January, 1836, Mr. Machear, at the Cape of Good Hope, saw a well defined disc within the head of the comet of Halley, which, from the apparent diameter assigned, could not have been less than 97,000 miles across; though in the previous autumn the very same comet had exhibited a brilliant kernel, or nucleus, varying on different dates from two hundred and fifty to one thousand miles in diameter. A more striking proof of the variable dimensions of a comet could hardly be adduced. The coma, or atmosphere of light enveloping the head of a comet is generally of enormous diameter and subject to the same variation, as the subjoined results will show.

	Diameter of the Head	
The grand comet of 1881	1,125,000	miles
Comet of Halley, 1836	357,000	"
Comet of Enoke, 1838	312,000	"
The first comet of 1780	269,000	"
The first comet of 1846	248,000	"
The comet of Lexell, 1770	204,000	"
The third comet of 1846	130,000	"
The second comet of 1849	51,000	"
The first comet of 1847	25,500	"
The fifth comet of 1847	18,000	"

During the autumn of 1811, or while the splendid comet of that year was visible to the naked eye, the real diameter of the head appears to have differed but little from one

million miles; or more than four times the difference that separates the moon from the earth. No other record has surpassed this. In most instances the visible atmosphere of a comet is less than 100,000 miles in diameter, and but very rarely exceeds 200,000. It must be remembered, however, that the nebulosity may extend much further than we can trace it from the earth, and, consequently, that our computations of the true magnitudes are very likely to be considerably below the actual facts of the case.

THE ACTION OF THE SUN ON COMETS.

It has been remarked in a former part of this essay that comets are found to vary greatly at different dates during the period of their visibility. Contrary to what we might have expected, there is no doubt that many of these bodies contract as they approach the sun, and dilate or expand on receding from that luminary. We have the strongest proofs of this in the case of Encke's comet, which is one of short periodic orbit, and has been repeatedly observed, as we shall notice more presently. This comet arrived at its perihelion, (or least distance from the sun), on January 10th, 1829, and the following were its actual dimensions on the various dates of observation during its descent towards our sun.

	1828.	Diameter in miles.	Distance from sun
October 28	312,000	1.46	
November 7	257,000	1.32	
November 30	119,000	0.97	
December 7	79,000	0.85	
December	46,000	0.72	
December 24	14,000	0.54	

The observations of the same comet ten years later furnish another instance. It was at its least distance from the sun on December 19th, 1838, and found to have the following diameters on different days preceding its arrival at perihelion.

	1838.	Diameter in miles.	Distance from sun
October 9	281,000	1.42	
October 25	120,500	1.19	
November 6	79,000	1.00	
November 13	74,000	0.88	
November 16	63,000	0.83	
November 20	55,500	0.76	
November 23	38,500	0.71	
November 24	30,000	0.69	
December 12	6,600	0.39	
December 14	5,400	0.36	
December 16	4,250	0.35	
December 17	3,000	0.34	

(The decimal unit, 1.42, &c. in above and following, also in the preceding table, represents or is based upon the earth's semi axis major taken as a unity).

The nebulosity surrounding the nucleus of the great comet of 1807 expanded as the distance from the sun increased. The measures of the Prussian astronomer Schroter, give the following diameters of the envelope surrounding the head of that comet expressed as before, in English miles.

The comet was nearest to the sun on September 19th

	1807.	Diameter in miles.	Distance from sun
October 20	117,900	0.92	
October 21	125,800	0.93	
October 22	133,500	0.94	
October 23	138,400	0.96	
October 25	156,200	0.99	
October 31	159,000	1.08	
November 3	198,400	1.12	

Kepler first remarked this singular contraction and expansion of the nebulosity surrounding the nucleus of a comet as it approaches and recedes from the sun respectively, in the case of the fire comet which appeared in the year 1618.

LENGTH OF COMETS' TAILS.

We now enter upon a most important and interesting phase of our present cursory investigation into the form, nature, and construction of the cometary bodies. The tails of comets in some cases extend only over a few hundred thousand miles from the nucleus, while in others they are projected to the astonishing distance of one hundred, or one hundred and fifty million miles, or even more.

The train of the first comet of 1847 was 5,000,000 miles in length; of the beautiful comet of 1744, 19,000,000; of the comet of 1769, about 40,000,000. The third comet of 1618 had a tail more than 50,000,000 miles in length, when it crossed the plane of the earth's orbit about the 25th of November; and it was subsequently of still greater length. The great comets of 1680 and 1811, had trains considerably more than 100,000,000 miles long; and the second of the latter year was accompanied by a tail 130,000,000 miles in extent. Even these comets, however, were surpassed by the grand one which attracted so much attention in 1843, and which exhibited a brilliant train that on different dates was found to attain the enormous distances of 150, 180 and 200 millions of miles from the head! If such a comet had been seen in the plane of the ecliptic, and close to the sun, the train would have extended far beyond the orbits of the earth and Mars, terminating amongst those of the minor planets. Yet this wonderful appendage was formed in less than three weeks.

POSSIBILITY OF THE EARTH'S COLLISION WITH COMETS.

In the case of bodies like comets, moving in every conceivable direction through the planetary spaces, it can not be denied that there is a *possibility* of the earth's coming into collision with one of them in lapse of time; but we are able to show from legitimate reasoning, that the chance of such a catastrophe is very small indeed. M. Arago has calculated that the probability against it is greater than 250,000,000 to one. Klinkerfues put it at 250,500,000 to one. We know that the earth has had one or two very narrow escapes within the last two centuries; as in 1680 and 1832, when comets crossed the plane of the ecliptic almost on the part of our globe, though at these times we were fortunately removed many millions of miles from the dangerous part of the orbit. The comet of 1770 has approached nearer to us than any of these bodies whose elements have been sufficiently well determined. On the 1st of July it was distant only 363 terrestrial semi-diameters, or 1,438,000 miles. The great comets of 837, 1402, and 1472, must have come within a very short distance of our globe, and another small one, which was observed by Flaugerques in 1826, seems to have made a close appulse.

Olbers mentions several which have crossed the ecliptic at points not far removed from the annual track of the earth!

The comet of 1684 approached it within 216 terrestrial semi-diameters.

The comet of 1805 approached it within 261 terrestrial semi-diameters.

The comet of 1742 approached it within 331 terrestrial semi-diameters.

The comet of 1770 approached it within 347 terrestrial semi-diameters.

(The term "terrestrial semi-diameters" simply means semi-diameters of the earth. The earth's semi-diameter, or *half* diameter, is 3961 59-121 miles.)

We have thus far attempted to draw forth the devout and attentive gaze of your many readers to some of the most mysterious of all the celestial bodies.

In drawing this essay to a close, I am deeply conscious of having failed to do justice to so vastly intricate and complicated a subject; but if I have only succeeded in exciting in the minds of at least some of your readers a thirst to know more of this wonderful subject, as evinced by their interest in the few meagre details I have now placed before them, I shall feel more than amply repaid for my trouble in study, research and calculation.

There is a voice that says in stentorian tones to the anxious investigators of science when seeking more light on these mysterious heavenly bodies, "thus far shalt thou go, and no farther."

I am therefore reluctantly compelled to take my leave of your readers without giving them a word of information concerning the abstract material of which comets are composed, or of what is their function and mission in the telestial (or starry) world; but a kind voice whispers in reply to all our anxious questions on this and other great mysteries, "what thou knowest not now, thou shalt know hereafter."—John 13: 7.

#### CONTENTMENT.

"CONTENTMENT with godliness is great gain." He that is contented is truly rich. Not he who is contented to live in indolence, filth and poverty, but he who makes wise use of every blessing within his rightful grasp, and is contented with the same. Such a person is rich, whether his possessions are great or small. We often meet people who profess godliness, yet are far from being contented. Their surroundings and influences are not pleasant; so in consequence they yield to discontent. They let their desires go out after the pleasures of others and sigh, "O had I such a home, such children, I should be perfectly contented." It is decidedly wrong for one to spend time and strength in reaching after the blessings of others. They should be devoted to the care and development of our own blessings; and we should obtain the jewel so much coveted—contentment. If we will not try to be satisfied with our present blessings, we would not had we those blessings which seem so flattering.

St. Paul said, "I have learned, in whatsoever state I am therewith to be content." O, what a great lesson, and how few have learned it! 'Tis not to be learned in a day,

nor by those whose minds are feasted on the pleasures of this life alone; but it is the lesson of years, learned only by those who come up through much tribulation. That is the way brother Paul learned it, and that is the way every Saint must learn it, if he learns it at all.

We meet with those who have great advantages for an education, while our own has been limited, and we do not feel satisfied on that point. But when we consider, we feel that He whom we profess to love knoweth what advantages are best adapted to our individual case. Not to say that an education is not desirable, but that we should not indulge in over anxious desires contrary to His will. It is our duty and privilege however, to make wise use of every available opportunity to add to our little stock of learning. We can profit very much by associating with those whose education is superior to our own, if we carefully learn from them.

We meet many who have better and more abundant earthly goods than we have, and we let this give us uneasiness and discontent; but that is all folly. If our possessions are small, our stewardship is small consequently we have less labor, less anxiety, and more time to occupy and develop the mind. That truly is life's greatest work; and we often find it very well done among the poor and unfortunate. It is well to have riches if they come by honest industry, and the blessing of God; and it may be well if we do not have them—our Master had none.

We may not be satisfied because our talent is less than many others; but if there is little given, there will be but little required. And if we rightly improve the one, we shall meet our Master's approval as well as he who improves his ten. There truly is great gain in possessing contentment with godliness. And as it may be acquired, dear Saints, let us strive for it. It will give us more happiness in this present life, and tend to have a better influence in the world, than the indulgence of discontent. Let us earnestly try in every proper way to make our homes pleasant and attractive, and thereby sow the seed of contentment in the heart of every member of our family. It will not be lost. The Father's blessing will rest upon every good effort, and we like Paul will be able to say: "Contentment with godliness is great gain."

"Of all the riches life may seek or measure;  
A contented heart is the greatest treasure."

ALMIRA M. SNOW.

We have received a copy of a new march, by the composer, John Wiegand. The title page bears a fine portrait of the Commander-in-Chief of the G. A. R., to whom it is dedicated. Young musicians and teachers would do well to order a copy at once. Price, 50c.; Simplified, 40c.; Duet, 75c.; Brass and Reed Band, 50c. Mailed on receipt of price. Ign. Fischer, Publisher, Toledo, Ohio.

#### PROPHETIC TRUTH.

Confirmed in the appearing of the Book of Mormon, an Israelitish Record of a Fallen People; paper covers; five for \$1. . . . each 25  
Being the Subject of an Evening's Conversation Respecting its Origin. Its Divinity Proved by the Scriptures and Collateral Evidence. Prefaced with a Brief Sketch of the Life of the Prophet, showing the way and manner of his becoming possessed of the Record.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Miscellaneous.

### CONFERENCE NOTICES.

The conference of Southern California District will convene at San Bernardino, March 19th, 1886, at 10 a. m. Let all the Saints who desire a blessing attend; and especially let all the officials be there; let every branch make full report, and let all scattered members report or be reported, either in person or by letter. And again, I call upon all the scattered of latter day Israel in this district, whose faith may have been shattered in "the dark and cloudy day," by corrupt practices or false teachings of assuming and designing men, not authorized of God to lead and teach. Oh! come ye, and meet with us; return unto God and he will return unto you. Remember the day when you entered into covenant with God, when he blessed you and filled your souls with joy unalloyed; and remember the loss of this, which you have long felt. Let then the remaining spark be kindled until you are again filled. You can obtain it again and be filled with unparalleled peace as in days of old. Hundreds have returned and are happy. Zion is even now being redeemed. Delay no longer. Frame no excuses that must fail at the bar of God, when each must answer for themselves. That covenant was an eternal truth when you made it, and it is the same to-day. "Return unto me, and I will return unto you, saith the Lord." Let every Saint come praying for an outpouring of the Spirit, that we may enjoy a time long to be remembered by all.

D. S. MILLS, *Dist. Pres.*

The conference of the Central California district, will meet at Saints' Hall in Hollister, on Friday, 26th of March, 1886, at ten o'clock, to last over Sunday, 28th. Hope all the branches will be well represented. Come all who can, and let us have a glorious time. Come bringing the Good Spirit with you, and success will be ours.

J. H. LAWN, *Pres. Dist.*

### BORN.

KIRKENDALL.—December 15th, 1885, to Bro. Asa L. and Sr. Blanche Kirkendall, a son, named Aaron C; blessed December 20th, 1885, by Elder L. R. Devore.

### MARRIED.

ADAMSON—BELL.—At Windsor, California, November 8th, 1885, by Elder J. Price, of Oakland, Isaac Newton Adamson, of Santa Rosa, to Lucinda Bell, of Windsor.

May their lives be long and happy,  
As they journey along together,  
And when this sphere of life is ended,  
May they share a home forever.

### DIED.

WILLIAMS.—At Frederick, Monroe county, Iowa, January 5th, 1886, of diphtheria-croup, Jane, daughter and oldest child of Bro. and Sr. Thomas D. Williams, aged 8 years, 6 months and 5 days. She had a good and obedient spirit, and when she knew that she must die she asked her parents not to weep, for she said that she was going to the angel-world. The funeral sermon was preached at Cleveland, Iowa, February 15th, by Elder H. A. Stebbins.

**PARKER.**—At Independence, Missouri, October 23d, 1885, Capitola Pearl, daughter of Bro. John and Sr. Emma Parker, aged 1 year and 2 months. Same place, October 26th, 1885, Sarepta, daughter of Bro. John and Sr. Emma Parker, aged 2 years and 9 months. Thus the little buds of promise have gone on before us into "the sweet fields of Eden." Funeral services by Elder F. C. Warnky.

**MARTIN.**—John H. Martin born September 1st, 1858, at Albany, Athens county, Ohio; baptized by Elder T. J. Beatty, August 10th, 1885; died of consumption January 3d, 1886, near Vale's Mills, Vinton county, Ohio.

**WILLIAMS.**—In Pottawattamie county, Kansas, March 19th, 1884, Sr. Susannah, wife of Elder Charles Williams, formerly of Amboy, Illinois, aged 66 years, 6 months and 24 days.

**COTTRILL.**—Andrew Cottrill, born January 20th, 1825, at Albany, Meigs county, Ohio; baptized November 30th, 1885, by Elder T. J. Beatty; died January 16th, 1886, near Radcliff, Vinton county, Ohio. Funeral discourse January 18th, 1886, by Elder L. R. Devore.

**WILLIAMS.**—Sarah Ann, daughter of Robert D. and Ann Williams, born October 10th, 1882; died December 25th, 1885, at Cleveland, Iowa. Blessed by Elder John R. Evans, who also preached the funeral sermon.

**ALLEN.**—At Cleveland, Iowa, January 17th, 1886, of inflammation of the bowels, Richard T. Allen, son of Bro. and Sr. Thomas R. Allen, aged 24 years, 3 months and 11 days. He was born in Kewanee, Illinois; was baptized at Alton, Illinois, July 14th, 1872, by his father. He left a wife and child. The funeral services were conducted by Elder J. R. Evans.

**BASS.**—In the town of Beloit, Rock county, Wisconsin, February the 16th, 1886, of consumption, Sr. Elizabeth Bass, aged 40 years, 2 months, and 15 days. Deceased was born December 1st, 1845, in Litchfield, Michigan; was baptized at Montrose, Iowa, September 21st, 1885, by Elder J. Roth. Funeral sermon by F. M. Cooper of Plano, Illinois. Sister Bass was prepared to go. After bidding each member of her family a tender farewell, she welcomed death as a sweet release from all her suffering. She has gone on to inherit the Saints' rest.

**CALDERWOOD.**—At Sacramento, California, September 22d, 1885, Job Calderwood, son of J. F. and Sr. Sarah T. Calderwood, aged 10 years, 11 months and 8 days. Elders A. H. Smith and E. L. Kelley officiated at the funeral. We greatly miss his smiling face in the Sunday School. He was a great lover of the hymn: "Jesus loves me, this I know." We are sure he has gone to Jesus.

SARAH HUNT.

**HALL.**—At Crescent City, Iowa, January 27th, 1886, brother Elijah Hall; aged 82 years, 2 months, 28 days. He has been a member of the Reorganized Church 20 years, and died in full faith, with a hope of a glorious resurrection. His Spirit has gone to meet his wife, who was called home some years ago. Funeral services conducted by P. Harding.

**HOISINGTON.**—At Liberty, Nebraska, January 28th, 1886, of lung complaint and catarrh in the head, Bro. Levi D. Hoisington; his sojourn on earth was 61 years, 11 months and 17 days. He was religiously inclined, and of a quiet, peaceful disposition; was born in Rutland county, Vermont, and accepted of the gospel March 24th,

1875, at Nebraska City. He leaves an aged companion and several grown up children. He was a consistent and devoted disciple of truth. The funeral was in charge of Bro. John Everrett, Sen., the attendance was large. The funeral sermon was preached February 14th, to a crowded house by Elder Robt. M. Elvin, from Alma 8: 10. Our brother passed away as peacefully as a child going to sleep; and may his arising be glorious.

**SEARS.**—At Elmira, Mitchell county, Kansas, February 18th, 1886, sister Sarah M., daughter of Bro. Abram and Sr. Mary Sears. Born December 4th, 1873; baptized May 22d, 1884, by Elder A. H. Parsons. She was a faithful Saint, taking part in all the prayer meetings. A few hours before death she said she was not afraid to die. Funeral discourse delivered by A. H. Parsons, at the United Brethren Church, to a full house. May we all be as well prepared as she was when the summons comes.

"Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

Farewell, dear Sister, as we part to meet again,  
In a land where death doth not enter;  
In that fair Celestial city  
Where our God shall make his home. A. H. P.

**TOWNSEND.**—At St. Louis, Missouri, January 30th, of diphtheria, Sarah Teresa, aged 6 years, 3 months, and 8 days. February 7th, of diphtheria, Samuel Richard, aged 4 years, 2 months, and 20 days. February 15th, of diphtheria, Henry Eli, aged 7 years 8 months and 11 days. Children of Mr. H. and Sr. L. Townsend.

"Jesus, while our hearts are bleeding,  
O'er the spoils that death hath won,  
We would at this solemn meeting,  
Calmly say,—Thy will be done.  
By thy hands the boon was given,  
Thou hast taken but thine own;  
Lord of earth, and God of heaven,  
Evermore,—Thy will be done."

FIRST QUORUM OF PRIESTS.

I would like to have a report of the labors of each member of the Quorum. Tell us what you have done in the past year, and your desires and intention to labor in the future, before the Annual Conference. Please sit down at once, write out your report, and send it to J. B. Gouldsmith, Nebraska City, Nebraska, Pres. of Quorum.

ERRATA.

In the *Herald* of February 20th, 1886, page 118, my references to Zechariah should be to chapters 11 and 12, not 13 and 14. How I come to make that mistake, affords me some discomfort. That "idol," "foolish shepherd," was what I meant to refer unto; not "idle," but idol. One whom some would make too much of. If that has not yet been done, I am again mistaken. Once I said I was glad to find out my mistakes; but awful sorry and ashamed that I make so many.

J. S. C.; old age 85.

SUNDAY SCHOOL SUPPLIES.

Sunday School Engineer and Record Book .....	35
Prompt Attendance Tickets .....	100 for 15c., 1000 for 1 00
Good Behavior Tickets .....	Same price.
No. 547.—Floral Tickets for Infant Class; 96 for.....	25
No. 496.—pack of 96 for.....	20
No. 196.—Fancy Borders, 2x2½; 10 for 5c., 100 for....	40
No. 461.—Book Markers, 2x6; 10 for 8c., 100 for.....	70
No. 281.—Book Markers, 2½x6; 10 for 25c., 100 for....	2 25
No. 371.—Flowers and Verses, 2½x4; 10 for 10c., 100..	90
No. 389.—Brouze Birds and Flowers, 3x5; pack of 10 for 20c., 100 for.....	1 50
No. 373.—Flowers and Verses, 3x4½; 10 for 15c., 100..	1 25
No. 419.—Flowers and Verses, 2½x4; 10 for 13c., 100..	1 00
No. 385.—Autumn Leaves, 3x6; 10 for 25c., 100 for.....	2 25

Conference Minutes.

ENGLISH MISSION.

The annual conference of the English Mission was held at Sheffield, England, May 23d-25th, 1885. Elder Thomas Taylor, president; and Bro. C. H. Caton, secretary. Conference was called to order in the evening in the Saints' meeting room, Dun Lane, Shales Moor. After the usual preliminaries the president addressed the brethren on the rise and progress of the work in this country, dwelling chiefly upon its continued improvement. Delegates from branches and districts were: Birmingham district, G. S. Greenwood; Manchester district, J. Ramsey; Birmingham branch, C. H. Caton; Stafford branch, J. R. Greenwood. Report of the Birmingham district showed that good work had been done in that district during the year 1884. A new branch had been organized at Nottingham, and there were prospects for an increase in that place. The Saints composing the district are in the main alive in the work of God, and show great earnestness in advancing its principles. The district had suffered somewhat severely during the past through the emigration of some of its most active ministers to America. Besides the general good that is being wrought, there are auxilliary organizations in connection with some of the branches which are doing good. The mite fund in connection with the Stafford and Birmingham (Temple Row) branches, are sending fair sums of money to the Bishop annually. Then the Temple Row branch has its "Dorcas Society," established six years ago, which is still doing good service, by being ever ready to help the poor and sick, and in other ways assisting the branch. There is also a Bible Class which is proving a valuable help to the young brethren.

Report of the Manchester district showed that much valuable work had been done in that part of the vineyard during the year for which the report is submitted. Out of door preaching had been prosecuted considerably, and very good hearings had been accorded the various brethren who had taken part therein. Many had been led to say that, if the Bible is true, we as a people are the true Church of Christ. What the increase will be remains for the future to tell. A branch has been organized in the town of Leeds, where there is every prospect of a good work being done. The district generally is in good condition.

Bro. C. H. Caton, mission secretary, reported his labors in that office for the past year. As recorder of the English Mission he called special attention to the late arrival of annual reports from branches and districts; so late as to render it impossible for him to forward to Bro. Stebbins in time for the Annual Conference of the church in America. For many years he had labored with a view to get the records of the mission to agree with those of the general Church Recorder; but, up to now, without success. He hoped that those whose duty it is, will do their best during the present year to send in full reports of all changes and additions had in the branch.

Bro. Thomas Taylor, Bishop's Agent, presented a balance sheet of receipts and expenses, as sent to the Bishop, and published in the Supplement to Herald. On motion, brethren James Baty and William Shepherd were appointed to



audit the same and report thereon to this conference.

Preaching services was held on Sunday forenoon in the new Vestry Hall, West Bar, in charge of the president. Brethren J. R. Greenwood of Stafford, and J. Ramsey of Bolton, addressed the congregation. Fellowship meeting in the afternoon, Bro. Joseph Dewsnup of Manchester, in charge. A good time was had; the Spirit helping the Saints in their devotions. It was certainly a time of refreshing. Preaching in the evening by brethren G. S. Greenwood of Stafford and C. H. Caton of Birmingham, to a large and attentive congregation. The services throughout the day were fairly well attended, and many enquiries were made. The efforts of the speakers were as much instructive to all.

Business session was called to order in the usual manner on Monday morning. The auditors found the agent's accounts quite correct. Report was received and the committee discharged.

Bro. C. H. Caton, on behalf of himself and the president, gave a resume of the year's work on the "Vindicator of Truth," to the following effect: Much time and trouble had been devoted by those having charge of it, in which they had been nobly seconded by some of the brethren. There had not, however, been that amount of energy shown by the brethren in general that we had a right to expect. This is perhaps more so in regard to contributions for its columns. Then the finances showed a balance due to the publishers; and unless, as was at first stated, the whole of each issue were sold, it will be impossible to pay our way at the present price. If thought proper by this conference to continue the publication, it would perhaps be wise to alter the arrangement in which the subject matter is set; and it is suggested that about four columns be set in smaller type. This would increase the cost, but would add to the appearance of the paper, and enable us to put more in.

On motion of brethren G. S. Greenwood and J. R. Greenwood, it was resolved, that the publication of the "Vindicator of Truth" be continued, and that to meet the extra expense, seven pence per dozen be charged for them from the next issue. Carried. One voted against the motion.

The following was offered by brethren C. H. Caton and J. Dewsnup: Whereas, in the opinion of this conference the time has arrived when steps should be taken to make the English Mission self-sustaining; therefore, be it resolved, that a committee of four be appointed to draft a scheme to effect that object, and that they report at this conference. The committee appointed consists of brethren T. Taylor, Joseph Dewsnup, C. H. Caton and Henry Greenwood. Subsequently the committee reported that for want of time they were unable to perform the work assigned them, and asked for more time. On motion of J. Baty and J. D. Davies, the committee were continued and requested to report at next conference.

The following was presented by brethren G. S. Greenwood and C. Tyler: Whereas, in the opinion of this conference, a visit of Bro. Joseph Smith, the president of the church, to this country would be conducive of much good to the work in these lands. Be it resolved, that a fund be opened with the object of providing for the expenses of such visit, and that as soon as practicable Bro. Joseph be invited to pay a visit to

this country. That all subscription for this purpose be sent to Bro. T. Taylor, president of the mission.

On motion of brethren J. Dewsnup and J. Baty, the mission secretary was authorized to write to Bro. Joseph Smith to ascertain the reason why no mention was made of the English Mission in sustaining missions at the late Annual Conference of the church held in America, April 6th and following days, 1885.

The spiritual authorities of the church in America, as sustained by the April Conference of 1885, were sustained. Brethren Thomas Taylor and Bro. C. H. Caton were sustained president and secretary of the English Mission. The authorities of the Birmingham and Manchester districts were sustained by vote. On motion, the secretary was ordered to send an abstract of the minutes of this conference to the Saints' Herald, with request that the editor give as full report as possible. A vote of thanks to the Saints and friends of Sheffield for their kindness to visiting brethren was carried by acclamation. On motion, adjourned *sine die*.

Thus closed a most happy and enjoyable conference; the weak ones were strengthened, and the strong ones made stronger.

#### LITTLE SIOUX.

Conference of the above district met pursuant to adjournment in the public hall in Logan, Harrison county, Iowa, at eleven o'clock, on Saturday, December 19th, 1885. President of district, J. C. Crabb, in the chair. Prayer by Bro. Jo'n Hawley. Organized by electing Bro. J. C. Crabb, president; and P. Cadwell and C. Derry associate presidents of conference; and Wm. C. Cadwell and J. F. Mintun secretaries. Visiting brethren were invited to take part in the deliberations of conference. W. C. Cadwell and C. Butterworth were appointed a committee on resolutions during conference. Branch Reports.—Spring Creek, 53; 2 added by baptism, 5 children blessed. Magnolia 243; 3 received by vote on certificates of baptism, 3 received by vote on letter, 1 baptized, 1 cut off. Sioux City, 14; 2 baptized, 3 received on certificate of baptism, 1 received by vote on evidence of membership in first organization, 1 marriage. Little Sioux, 200; 1 died, 6 received by letter, 1 marriage. Union Center, 90; 1 expelled. Official Reports.—High Priests: C. Derry, J. C. Crabb and P. Cadwell; J. F. Mintun and John B. Lytle, of the Seventy; Elders: M. P. Berg and W. Chambers (by letter), J. W. Wight, J. Hawley, L. Merchant, E. R. Lanpher, C. Butterworth, H. Garner, W. C. Cadwell, T. Chapman, R. Farmer, and J. M. Putney; Priests: J. Merchant, W. T. Fallon, J. Emmerson, J. C. Johnson, and J. Gunsolly; Teachers: E. A. Townsend and W. R. Davison, reported.

President Crabb gave some wholesome instruction with reference to the ministry. The district presidency acting as a committee appointed by last conference to visit and labor with the Six Mile Grove Branch, reported having performed the work allotted to them, and by desire of the members of said branch had disorganized the same. Bro. C. Derry was by his own request released from any special missionary labor in the district. A motion prevailed to the effect that Bro. Milton Daugherty be placed under the direction of the presidency of the district; and that in similar cases in the future, persons not members of the district who desire to labor in the

same, be also required to labor under the direction of the said presidency, unless they shall come properly recommended by the district of which they are members.

The following resolutions were unanimously adopted by a rising vote: Whereas; the Reorganized Church of Jesus Christ of Latter Day Saints has from its rise in 1853 taken a decided stand against polygamy, priestcraft, and all other kindred evils; and Whereas, the church at a General Conference held at Plano, Illinois, in the year 1870, did memorialize Congress to take some decided action against the above evils, they being no part of the original faith of the church; and Whereas, from the facts set forth in said memorial, and from the further facts of said evils being a reproach upon the good name of our glorious Republic, Congress did, in the year 1882, adopt what is known as the Edmunds Law, Therefore, be it

Resolved, That we, the Little Sioux District of said church, do hereby endorse the provisions of said law, and heartily approve what has been done by the Federal authorities towards the suppression of said evils; furthermore, we believe that the Saints, everywhere, should encourage in every proper way the complete enforcement of all just laws enacted for the government of the people. We hereby re-affirm our oft repeated expressions of opposition to the withering and soul-destroying curse of priestcraft, as exemplified in the apostate system in Utah, and would hail with pleasure any action looking to a more persistent effort in the direction of bringing the leaders of the Utah apostasy to justice; believing as we do, that they are to a large degree responsible for the abominations practiced there. We would also respectfully suggest, as giving expression to our views on the needs of the present situation in Utah, that a commission should be appointed by the United States government, as suggested in the report of the late Utah Commission to the President, into whose hands should be committed the general charge of the administration of laws there, as being the best and most practical means of solving the difficulties that surround the situation.

Resolved, That we note with sorrow the death, on October 25th, 1885, of our brother, C. E. Cobb; and are reminded that his pleasant countenance and cheering voice will hereafter be forever absent from our earthly councils.

Resolved, that we heartily endorse the tribute paid him over the signature of Bro. C. Derry in the *Herald* of November 14th, 1885.

Resolved, that we hereby extend to our beloved sister, the widow and children of the departed brother, our sincere expressions of condolence and sympathy in this their hour of bereavement, and recommend in all humility that they look in earnest prayer and full reliance to Him who is the stay and staff of the weak and downcast, as well as the Father of the fatherless, and the Provider for the desolate, for strength and comfort.

W. C. Cadwell, C. E. Butterworth, J. C. Crabb and J. M. Putney, were appointed a committee to visit and decide as to the advisability of organizing a branch at the Willow. David Chambers and Colby Downs were continued in former mission and Lehi Ellison was associated with Colby Downs.

J. M. Putney, J. W. Wight and W. R. Davison, committee appointed to audit Bishop's agent's

report, submitted their report, recommending the approval of the same, as follows:—Receipts from July 1st to October 1st, 1885, total receipts \$176.25, amount on hand July 1st \$87.55, total \$263.80; total paid out \$110; amount on hand October 1st \$153.80.

Preaching on Saturday evening by C. Derry. Sunday morning by J. C. Crabb, in the afternoon by C. E. Butterworth, and in the evening by C. Derry. Adjourned to meet at Magnolia, Iowa, at eleven o'clock, on the second Saturday in March [13th], 1886.

#### NORTH-EAST MISSOURI.

Conference convened at Bevier, February 6th and 7th, 1886, W. H. Bybee, president; J. T. Williams, secretary *pro tem*. Report of Branches.—Bevier, 133 members; 2 removed by letter, 1 received by letter, 1 died. J. T. Williams, president. Resolved, that all members of Bevier Branch who are scattered, be so reported at next conference. Hannibal Branch reported, 25 members; 1 received on original baptism, two died, 10 scattered. J. Taylor, president. Renick 33; 7 received by baptism, 3 received by letter. W. H. Vincent, president. Salt River 25; 14 scattered. Robert Thrutchley, president. Elders R. Thrutchley, C. Perry, J. T. Williams, W. H. Bybee, S. Reed; Priests: M. Surridge; Teacher, J. T. Richards, reported. W. H. Bybee was chosen district president for the next three months, and was sustained as Bishop's Agent. Bishop's Agent's report was audited and found correct. On hand last report \$3.80, received since \$9.00, total \$12.80; paid out \$20.35; due agent \$7.55. Elder W. H. Bybee addressed a large and attentive audience in the evening. On Sunday Bro. Bybee addressed a large audience. In the afternoon held a sacrament and fellowship meeting; a good time was enjoyed, God revealing his will to the joy of the Saints. In the evening Bro. Bybee spoke in power to a large audience who took deep interest in what was spoken. A good time was had through the entire conference; the spirit of peace being with us all the time. Adjourned to meet the first Saturday in May, 1886, at such place as the district president may choose.

#### CENTRAL MISSOURI.

This conference met with the Wakanda Branch, in the Saints' Chapel, January 15th, at two o'clock. The entire afternoon was devoted to asking and answering questions, discussing points of doctrine, &c., all being edified and benefited thereby. January 16th, met for business. J. B. Belcher, presiding; M. A. Trotter, secretary. Branch Reports.—Wakanda, no change; Carrollton; 1 baptized into another branch, 1 died. No report from Alma. Elders present and reporting: P. P. Powell, D. Powell, sen., E. W. Cato, sen., J. B. Belcher, W. L. Booker, A. H. Herke, and M. A. Trotter. Elders J. Westwood and F. M. Miller reported by letter. G. W. Carter, Priest, and T. Curtis, Teacher, reported. On motion, Daniel Rodgers and Eli Curtis, scattered members, were expelled from the church. [They should be simply reported scattered.—Ed.] Brn. J. B. Belcher, D. Powell, sen., E. W. Cato, and M. A. Trotter, were appointed to look after the scattered members. E. W. Cato, sen., was appointed delegate to General Conference April next. W. L. Booker was

chosen Pres. of this District for the next term, and M. A. Trotter as clerk. Adjourned to meet with the Wakanda Branch, in Ray county, Missouri, Friday, the 9th day of July, 1886.

#### NORTHERN ILLINOIS.

This district conference convened at Plano, Illinois, 13th February, 1886, the time having been changed by the president of said district, so as to have more good from the light of the moon. Brother E. C. Briggs was chosen president, Bro. Patterson, Dis. Pres. being unable to be present, and W. Vickery, clerk. After singing, prayer was offered by Bro. I. L. Rogers. The president then made encouraging remarks. Visiting brethren were invited to take part in the deliberations of conference. Branch reports.—Streator fifteen members, present twenty-three, including two Elders, one Priest, one Teacher, one Deacon; six baptized in the branch; two received by vote, one expelled; A. Tarling, president. Plano, last report 188 members, present 198, including 1 High Priest, 9 Elders, 5 Priests, 3 Teachers, 2 Deacons, 19 baptized in branch, 9 removed by letter, 2 marriages; W. Vickery president. Cortland, (newly organized), 14 members, including 1 Elder, 1 Priest, 4 received by certificate of baptism, 9 received by letter, 1 received by vote; Wm. E. Cherry president. First Chicago, last report 16, present 17, including 3 Elders, 1 Deacon, 1 received by letter; S. C. Good president. Braidwood, reported by letter from Bro. J. S. Keir as having 1 added by baptism, 1 removed by letter, otherwise same as last report. John S. Keir president. Burlington, Wis., no change. Henry Southwick, president. Mission, last report 112, present 115, including 2 Elders, 2 Priests, 1 Teacher, 3 baptized in the branch; Thomas Hougas president. Sandwich, reported as having made a temporary organization pending this conference. Amboy, reported by Bro. S. J. Stone—no meetings. A communication from the Church Recorder was read, and referred to the presidents of the mission and district. Bro. John S. Patterson reported his labors as district president for the past four months, had baptized 1, confirmed 1, assisted to confirm 3 others, blessed 7 children, ordained 1 Elder, and 1 Priest, also organized 1 branch with 14 members. Officials reported—I. L. Rogers; J. C. Foss, had preached 2 sermons at Chicago, 25 at Sandwich, 21 at Plano, 14 at Piper City, 11 at Streator, making 73 in all, had baptized 19, blessed 2 children, solemnized 1 marriage; W. Vickery, had baptized 9, blessed 5 children, solemnized 1 marriage; Odin Jacobs, S. C. Good, Jacob Stanley reported. Priest A. Tarling reported as president of Streator Branch. Moved, that the president of the mission be appointed a committee to investigate and set in order the Sandwich Branch. On motion, a vote of thanks was tendered Bro. John S. Patterson for past services in the district. On motion, Bro. F. M. Cooper was chosen president of the district for the next four months. Brn. I. L. Rogers, J. S. Patterson, J. C. Foss, and W. Vickery, were on motions chosen delegates to General Conference, to be held at Lamoni, Iowa, April 6th, 1886, and they were on motion instructed to cast the vote of the district. W. Vickery was sustained clerk of the district. Preaching Saturday evening by Bro. Thomas Hougas. Sunday morning Bishop G. A. Blakeslee occupied the stand and spoke to the Saints in

regard to tithing, and was assisted by Bro. E. Banta. At 2:30 p. m. held fellowship and sacrament meeting, in charge of Bishop G. A. Blakeslee and his Agent, T. Hougas. A very spiritual time was enjoyed by the Saints. The Spirit's presence was felt and testified of by many. At 7 o'clock p. m. a large audience listened to Bro. F. M. Cooper as he presented the word. It was a quiet, peaceful session all through, and all seemed to feel strengthened in the faith. Adjourned to meet at Streator, June 12 and 13th 1886.

#### MOBILE.

This district conference convened at the Three Rivers Branch, Jackson county, Mississippi, February 13th, 1886, F. P. Scarcliff, president, J. B. Porter, clerk *pro tem*. Elder F. P. Scarcliff (baptized 2), J. B. Porter; Priest G. W. Sherman, and Teacher D. Goff, reported. General Conference was requested to sustain Elder G. Montague, and appoint Elder F. P. Scarcliff to labor, as missionaries in the South-Eastern Mission. F. P. Scarcliff was appointed delegate to next General Conference, and the presidents of branches were requested to collect money and forward to the delegate in time for him to attend; and in case sufficient means should not be raised to defray his expenses, and he be not able to attend, it was resolved that the money so obtained should be given him for his private expenses. J. Robinson secretary of the district, was released, and Sr. M. E. Scarcliff appointed to succeed him. Prayer meeting Sunday at ten o'clock, in charge of W. Sherman. Preaching forenoon and evening by F. P. Scarcliff. F. P. Scarcliff was sustained as president of the district and Bishop's Agent. The spiritual authorities of the church were sustained. Adjourned subject to the call of the president of the district.

#### INDEPENDENCE.

Conference convened in the Saints' Chapel, Independence, Missouri, February 13th, 1886. F. C. Warnky in the chair, T. W. Chatburn, clerk. Branch Reports.—Independence 434, 8 baptized, 20 received by letter, 7 removed by letter, 6 marriages. Armstrong, Kansas, 70, 1 baptized, 21 received by letter, 2 removed by letter, 1 died, 2 marriages. Kansas City referred back for correction. All visiting brethren were requested to take part in the conference. Elders Reports.—T. W. Chatburn, F. G. Pitt, S. Maloney, J. T. Clark, J. H. Lee, Geo. Hayward, J. H. Lake, Josiah Curtis, Wm. Newton (baptized 4), R. Preator, R. J. Anthony, Geo. Pilgrim, F. C. Warnky (baptized 5), T. Thomas, S. Hoag, J. W. Brackenbury, Wm. M. Goreham, H. Faulk, A. White, S. G. Mayo, B. Myers, E. Curtis, S. Crum, M. T. Short, T. E. Lloyd, D. E. Norton, C. A. Bishop, I. N. White by letter. Priests: J. F. Clemenson, A. Austin, S. Farrow, J. Bullard, R. May, A. Munn, Geo. D. Ross, John Allison, A. Cox, Wm. Bradford, F. Dennis, and J. H. Stratton, David E. Winn by letter. Teachers: W. Barbee, F. Gerber, and J. Kennedy. Bishop's Agent (White) received during the last quarter \$100.85; expenditures \$65.00; balance \$35.85. Committee on district boundary reported the following territory as comprising the Independence District:—All the counties of Jackson, Cass, Hickory, Camden, Miller, Cole, Lafayette, Cooper, Saline, Pettis, Morgan, Maniteau, Ben-

ton, St. Clair, Henry and Johnson, in the State of Missouri; also the counties of Wyandotte, Johnson, Miami, and Linn, in the State of Kansas. Delegates to the Annual Conference are I. N. White, F. G. Pitt, W. Smith, F. C. Warnky and T. W. Chatburn. Officers elected for the ensuing term, I. N. White, president, and T. W. Chatburn, clerk and treasurer. Preaching during the session by John H. Lake, R. J. Anthony, M. T. Short and I. N. White. All the authorities were duly sustained. Adjourned to meet in Independence, June 12th, 1886, 10 a. m.

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# THE SAINTS' HERALD.

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

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

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, March 13, 1886.

### THE LOYALTY OF THE SEER.

IN these times when both the Brighamite leaders and the hot-mouthed anti-Mormon agitators are claiming that the present state of affairs between the Utah Mormon Church and the Federal government is the legitimate outcome of the teachings of Joseph Smith the Seer, it becomes essential for all to honestly investigate such claims and see whether they are true or not. It is an easy thing to make assertions, but sometimes it is found very difficult to maintain them by proper evidence.

We undertake to say that in all the writings of Joseph Smith, there is not one sentence that can fairly be construed into favoring these claims; but that on the other hand, all his authentic teachings directly favor submission to civil law and civil rulers. The fact that he suffered forty-eight vexatious law-suits, when all the authority was in the hands of his persecutors, and came through these fiery trials unscathed, is exceedingly strong evidence that he only asked to be judged by the law, and to be tried before competent civil tribunals. The further fact that, when pursued with malignant purpose by his avowed enemies, he came forth and gave himself into the custody of the civil rulers of the State of Illinois, chief of whom was the Governor—Ford—is irrefutable evidence that he, at his peril, would honor the laws of his country and submit to the authority of its magistrates. His acts in the premises afford the highest proof that what he asked, and all he asked, was justice and equity according to the laws of the land. His integrity as a citizen, his devotion to the gospel he taught, and his love for the Saints, are seen in the fact that when threatnings and plottings and dangers were thick on every hand, he came meekly and boldly to the front, in order to respect the laws of the land and to shield the Saints from impending evil. He was no "hireling," but, actuated by the

most loyal and the loftiest sentiments, he voluntarily and with ample forethought imperilled and finally gave his life for the Saints whom he loved. The revelations he gave to the church say:—

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be [civil magistrates] until He reigns whose right it is to reign, and subdues all enemies under his feet."—Doc. and Cov., Rev. Aug. 1st, 1831.

One provision in the fundamental law he gave to the church requires that the church turn over all its criminals to the officers of the land for punishment; thus making the church officers to be active conservators of the civil law. It reads:—

"And again, every person who belongeth to this Church of Christ, shall observe to keep all the commandments and covenants of the church. And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land.

"And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the Bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God."—Doc. and Cov. 42: 21, 22, Rev. Feb. 9th, 1831.

By these quotations it is seen that no one following the law of the church given through the Seer can violate or disrespect the civil law or its administrators, but that they are bound to be active supporters of both. That these sentiments were taught by the First Presidency of the church up to 1844, the year in which the Seer was murdered, may be seen by the following from the *Times and Seasons*, vol. 5: p. 519:

"It was, indeed, a pleasing sight to see such a vast concourse assembled to celebrate the fourteenth annual conference of the Church of Jesus

Christ, and the unanimity and good feeling which pervaded the whole. Much instruction was given by President Smith and others, and the whole conference was edified by an appropriate and interesting address from Elder Sidney Rigdon, giving a history of the church from its first organization, and a sketch of the sufferings and privations of the first elders, and showing that *the kingdom of God could be established in any country without infringing upon any law*, or interfering with any government. That the saints of God *lived far above all earthly laws*; that the law of God was far more righteous than the laws of the land; that *the kingdom of God does not interfere with any of the laws of the land*, but is sustained by its own laws. He made many pleasing references to the manifestations of God at different times; how they had been annoyed by certain men who were wise in their own conceit, and opposed to the principles of virtue and righteousness.

Joseph the Seer said in respect to the relative position of civil rules to the people they govern, that they "are nothing more or less than the servants of the people." And of the source of civil authority, the power of civil officers, and the extent of national jurisdiction, he said:—"In the United States the people are the government; and their united voice is the *only* sovereign that should rule; the *only* power that should be obeyed; and the *only* gentlemen that should be honored, at home and abroad, on the land and on the sea."—*Times and Seasons*, vol. 5: 528, 533. By this we see he held that no church, and no priesthood, had any right to define or in any way interfere with the laws of the land or its proper administrators, but that as citizens they were bound to honor and submit to them faithfully.

In respect to the supreme power and the duty of Congress to regulate all matters for its citizens, he has this to say:

"Well may it be said that one man is not a state; nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoiliations, there was power, force, and honor enough to resent injustice and insult, and the money came; and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for ten fold greater sins than France? No! verily no!—While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; *I or my posterity* will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell—where the worm dieth not and the fire is not quenched.' Why sir, the power not delegated to the United States; and the states, belong to the people, and congress sent to do the



people's business, have all power." \* \* \* \*

"And let me say, that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power; or to restore right to any portion of her citizens, *it is the supreme law of the land*, and should a state refuse submission, that state is guilty of *insurrection or rebellion*, and the president has as much power to repel it as Washington had to march against the 'whiskey boys of Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina!"—*Times and Seasons*, v. 5, p. 395-6.

Certainly, if the nation, in its authority over the citizen, is superior to an organized state, it is also (and much more) superior to a Territory, and incomparably superior to any church or priesthood in either a Territory or a State. Nothing can be clearer than that the Seer held and ever taught that the National Government had the right, and that it is its duty to regulate all affairs with respect to its citizens when it shall find it expedient so to do.

With these facts before us, let no Brighamite leader, nor ignorant Mormon eater assert that the antagonism between the Utah Mormons and the nation are the practical and necessary results of the teachings of Joseph Smith the Seer. On the contrary, they should honestly admit that had the authentic teachings of the Seer been faithfully carried out, no such troubles as now vex the nation and curse and crush the Utah Mormons would never have arisen.

The "refuge of lies" is passing away, and the time is at hand when all will have the opportunity of judging of these matters in the light of recorded facts rather than from false teachings and traditions on the one hand, and the blinding mists of ignorance and malignant prejudice on the other.

#### EDITORIAL ITEMS.

SOME one sends us the *Idaho Reporter* of the 12th and 19th ultimo, one containing a fair report of the late labors of Elder J. Luff at Oxford, Idaho, and the other some correspondence from Eagle Rock, which stupidly claims that "many of the identical paragraphs found in the Book of Mormon are exactly similar and evidently quotations from this romance of Solomon Spalding." (Found with Mr. L. L. Rice of Honolulu, Sandwich Islands. Ed.) This writer flatly contradicts Messrs. Rice, Fairchild, and many others who have examined both. He is either an ignorant or a dishonest scribbler who writes such false, flat trash, and would do well to wash the alkali out of his eyes and ears.

Bro. S. R. Berg writes from Haven, Iowa, the 23d ult., saying,—“We could not do without the HERALD. It is a great comfort to us. Success to it.”

Bro. Wm. Jacques of West Belleville, Illinois, informs us by letter of 23d ult., that the branch in that place “is in good condition.”

By letter lately received from Bro. E. B. Mullin, we learn that father David Whitmer, of Richmond, Missouri, has so far recovered from his recent extreme illness as to be up and walk about some. We wish he may live and be happy and prosperous for many years to come. It seems evident that God has spared him thus far as an especial witness of the truth of the Book of Mormon and the divine mission of Joseph Smith the Seer. His testimony on these matters is of the very highest class, for he saw, and heard, and felt in body and spirit, that which makes his evidence incomparably superior to all that offered by the enemies of the latter day work. He is a capable, competent, reliable witness.

Bro. R. M. Dungan of Santa Ana, California, sent us a notice for the HERALD of a Reunion Meeting to be held Sunday the 7th inst., in the Newport Branch; but it did not reach us till we had printed the issue for the 6th. We regret the lateness of its arrival, for we will most cheerfully do what we can to make our church Reunions successful.

Bro. Richard Coburn, of Blenheim, Ontario, informs us that Bro. A. Leverton had lately organized the Chatham Branch, and that the Lord by his Spirit called a Priest, Teacher, and Deacon as officers, also that Bro. George W. Shaw was chosen its presiding Elder.

S. Abbie A. Horton of Plano, Illinois, says the late district conference at that place was a very pleasant and profitable one, that the words of counsel and cheer by the Elders from abroad did much good.

By letter from Elder J. W. Stone dated at Springerton, Illinois, the 23d ult., we learn that our highly esteemed and aged brother and fellow-laborer in Christ, T. P. Green, had delivered four excellent discourses in that place of late. He further says,—“He had large congregations and good attention. He is in his seventy-fifth year, and his zeal for the Master's cause is unabated. He is one of the old-time Saints and stuck to his integrity during the dark days of tribulations to the church. At the conclusion of his labors here he complimented the young people for their good conduct.”

Eighteen have been added to the church at Montrose, Iowa, since brethren Bronson and Roth began their protracted services there. The conference of the district convened on the 6th, when Bro. Bronson will conduct a protracted service at Keokuk.

Sr. Cynthia Sparks of Los Alamos, California, writes to Bro. David Dancer: “Many thanks for your kindness in continuing the papers, as they are my only preachers, and I should feel lost without them. May the Lord prosper you all in your labors for Christ's sake.”

Bro. David M. Williams, writing from Bevier, Missouri, February 27th, states that things are very slow at that place, including church affairs. Bro. Williams advocates the holding of prayer meetings by the young, apart from the elder portion of the people, with the view that the young would feel less embarrassment, and speak and pray more unrestrainedly.

Bro. Hiram Rathbun, of Lansing, succeeded on February 24th, in organizing a branch at Webberville, of about eighteen, after receiving one old-time Saint on his original baptism. See Bro. Hiram's letter.

Bro. Erastus Anway, of Adelphi, Iowa, has been visiting his relatives in Franklin county, Iowa, and succeeded in getting some to hear him talk of the law of life in Christ Jesus; most however called him “Mormon,” and would not listen.

Sr. Nancy Davis writes from Siver Hill, Arkansas, that she is anxious to learn that the Elders may visit their country. There would be a nearing given them, as there is but little persecution there.

Bro. J. C. Clapp writes from Bozeman, Montana, February 24th: “God is moving in the work out here, for the work goes on widening and deepening continually.”

Sr. Harriet A. Bass, of New Florence, Missouri, is of the opinion that some in their neighborhood would obey the word if some Elder would come and preach there.

Bro. John Earnshaw, formerly of Sandwich, Illinois, now of Key West, Coffey county, Kansas, writes ordering tracts, and says: “I still contend for the truth. The people are not satisfied with the doctrines of men.”

Bro. F. M. Sheehy held a discussion at Tenant's Harbor, Maine, with an Adventist, on conscious existence after death; in which Bro. Seavey writes that Bro. Sheehy was quite successful.

Bro. John Eames writes from Cheyenne, March 1st, that he attempted out of doors preaching, but the wind blew too hard and too cold for either himself or congregation; so he abandoned it. He thinks Cheyenne ought to be warned, but states that it is doubtful if many will hear. Sr. Eames fell from a wagon and was seriously hurt, but was improving at the time Bro. John wrote.

Bro. J. B. Belcher of Knoxville, Ray county, Missouri, wrote us February 28th, that the Saints of the Central Missouri District, were trying to do well. Many are inclined to keep the whole law, as they understand it. The people round them are willing to let them live in peace and the enjoyment of their religion, except now and then one among the older inhabitants who fancy the Saints now are like what it is said by their enemies the Saints were in 1834 to 1838 in Missouri. The Reorganization demands righteous and law-abiding members in its ranks; Bro. Belcher may be assured that we shall do all we can to maintain the purity of the moral and social character of home and the church.

“Prohibition does not prohibit,” so say the votaries of the whiskey traffic; but see what it does in Missouri. Surely the State is redeeming itself. “Twenty-one counties in Missouri have banished drinking saloons from their borders.”

#### “MANUSCRIPT FOUND.”

We have for sale at this office the notorious “Manuscript Found,” written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. Has 144 pages 8 mo.; single copies, in cloth, 45 cents; 10 copies or more to one address, 40 cents each; in paper, single copies 25 cents; 10 copies or more, to one address, 20 cents each.

EXTRACTS FROM LETTERS.

Bro. Briggs Alden, of Fontanelle, Iowa, assures us that we erred in giving his age as in the eighty-ninth year, for if he sees March 4th, six months of his ninetieth year will be passed. Bro. Alden does not approve of the efforts of some writer who pesters him in trying to claim that Manasseh has a greater right than Ephraim; of this he says:

"Jacob said that Manasseh should be great, but his younger brother should be greater than he. Ezekiel says: 'The stick of Joseph was in the hand of Ephraim.' Jeremiah says: 'Ephraim is the Lord's first-born,' and yet there are some who want to make it appear that the old Saints do not know anything, or were poorly taught. I have heard Joseph Young, Elijah Reed, Jonathan Dunham, Bro. A. M. Wilsey, James Blakeslee, and some others preach, and slept two or three nights with Brigham Young before the close of 1839, and I never heard any man of them try to make out that Manasseh owned any part or share in the land that God gave to Ephraim. Will you say they are wiser now than then."

Bro. Henry Broadway wrote from Beaumont, Australia, January 12th, 1886, relating a dream of good significance, but for which we had not room. He also states:

"We have great blessings in our meetings held at my house twice on Sabbath, and also prayer and testimony meetings on Wednesdays. We received a letter from Sr. Burton, and they are well and having good times, with some opposition. I had the pleasure of adding two to the church by baptism; both have received the testimony of the truth; Bro. John Dickinson has been ordained a Priest, and Bro. J. Purvis a Teacher."

Bro. O. E. Cleveland, of Annex, West Virginia, has tried for a long time to get his neighbors interested in the word, by taking a number of the church papers and distributing them wherever an opportunity occurred to have them read. A great many still persist in classing every one believing in the latter day work with the Utah people and polygamy. He says:

"The last time I did any preaching was about three years ago, when I had a good congregation of attentive and apparently interested listeners, and spoke with fair liberty; I made several other appointments afterwards, and had nothing but benches to speak to. I believe, however, that if conference could send an experienced Elder here this summer, a small ingathering might be made. I have so often asked for help in this portion of the Master's vineyard and not received any, that I am becoming somewhat discouraged in asking any more. I do not know of any Saints in Virginia except our little branch; and one of our six is over one hundred miles away, in West Virginia. The foregoing will give you some idea of how matters are here."

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The riches of the commonwealth  
Are free, strong minds, and hearts of health;  
And more to her than gold or grain  
The cunning hand and cultured brain."

Extract from a discourse by the Rev. T. Dewitt Talmage.

SUGGESTIONS ON THE PRESERVATION OF DOMESTIC HARMONY.

"CAN two walk together except they be agreed? (Amos 3: 3). . . . I will speak to-day of the natural duties of husband and wife. . . . A church within a church, a republic within a republic, a world within a world, are all spelled by four letters—Home. If things go right there, they go right everywhere; if things go wrong there they go wrong everywhere. The door sill of the dwelling house is the foundation of church and state. . . . Domestic life overarches and undergirds all other life. . . . The rocking chair in the nursery is higher than a throne. Geo. Washington commanded the forces of the United States, but Martha Washington commanded George. . . . Our usefulness and the welfare of society depend upon our staying in just the place that God has put us, or intended we should occupy. . . . The institution of marriage has been defamed in our day, and influences are abroad trying to turn this earth into a Turkish harem, or a Great Salt Lake City. . . . Wrong notions on the subject of Christian marriage are the cause at this day of more moral outrage before God and man than any other cause. . . . If the husband be all impulse the wife must be all prudence. . . . Why is it that in some families they never get along, and in others they always get along well? I have watched such cases and have come to a conclusion. In the first instance, nothing seemed to go pleasantly, and after a while came domestic disaster, or estrangement. Why? They started wrong. In the other case, although there were hardships and trials, and some things that had to be explained, still things went on pleasantly until the very last. Why? They started right. My advice to you in your homes is to exercise to the very last possibility of your nature, the law of forbearance. Praying in the household will not make up for everything. Some of the best people in the world are the hardest to get along with. There are people who will stand up in prayer meeting and pray like an angel, who at home are uncompromising and cranky. . . . Some time it will be the duty of the husband, and sometimes of the wife, to yield. . . . Never be ashamed to apologize when you have done wrong in domestic affairs. Let this be a law of your household. . . . Find out the weak points of your companion, and then stand aloof from them. Do not carry the fire of your temper too near the gunpowder. If the wife is easily fretted by disorder, let the husband be careful where he throws his slippers. If the husband comes home with patience exhausted, do not let the wife unnecessarily cross his temper; but both stand up for your rights, and I promise the everlasting sound of the war whoop. . . . Cowper said:

"The kindest and the happiest pair  
Will find occasion to forbear,  
And something every day they live  
To pity and perhaps forgive."

LUCY LLOYD.

"WHAT OUGHT HE TO DO?"

"FATHERS provoke not your children to wrath." Parents give their stubborn unyielding dispositions to their children, then unmercifully punish them if they show half the temper they do, when trying to correct it. Oh, they are enough to make an angel weep! Many a cross child would be good if father or mother would rock it, softly sing, or tell a little story. Try it, weary mothers. I once had a darling boy. Coming home from a visit he came quickly to my side, and leaning his head lovingly on my shoulder he said, with his eyes full of tears: "O mother, you do not know how mothers scold and fret their children. If you should do so I would not stay here; I would run away." This has been a comfort to me in the many years past. That home was the pleasantest place he could find. My regret is that I did not give more mother-love to my precious child when with me. RUTH CHESTER.

DOMESTIC TRAINING FOR GIRLS.

NOTHING is more significant of the social condition of a people than the training of its girls in domestic life. In Germany the daughter of a nobleman, of the prince, and of the small shopkeeper, learns alike to cook, to sweep, and to keep house. After the training in books is over, Fraulein Lena and her Royal Highness, Princess Sophie, both begun their home education. There are establishments where they are taken by the year, as in a boarding school. In one month they wash dishes and polish glass and silver; in another they cook meats; in another bake; in the next "lay down" meat for Winter use, or preserve fruit, make jellies and pickles, sweep and dust. Plain sewing, darning, and the care of linen are also taught, and taught thoroughly. The German "betrothed" is thus almost always a thorough housekeeper, and spends the time before marriage in laying in enormous stores of provisions and nappery for her future home. In France a girl begins at twelve years of age to take part in the household interest. Being her mother's constant companion, she learns the system of close, rigid economy, which prevails in all French families. If there be but two sticks of wood burning on the hearth, they are pulled apart when the family leaves the room, even for a half hour, and the brands are saved. The nourishing soup, the exquisite entrees, and the dainty dessert are made out of fragments, which in many an American kitchen would be thrown away. The French girl thus inhales economy and skill with the air she breathes, and the habits she acquires last her through life. English girls of the educated classes seldom equal the German and French in culinary arts, but they are early taught to share in the care of the poor around them. They teach in the village school, or they have industrial classes; they have some hobby, such as drawing, riding, or animals, to occupy their spare time with pleasure or profit. Hence the English girl, though not usually as clever or as well read as her American sister, has that certain poise and aplomb which belong to women, who have engrossing occupations outside of society, beaux and flirting.

LAMONI, IOWA.

Dear Sisters:—I am willing to try and bear a share of the "burden," but my poor little rush light has seemed so small and dim that I have hesitated to offer it. It may be that others feel

the same, but rather than our dear sister should lay down the burden so soon we must bestir ourselves.

We are glad there are those among our sisterhood who out of their rich experience can speak comfort to the cheerless, hope to the hopeless, and instruction to all; but who may speak for those who have learned to suffer and be still, those on whose lips the seal of silence has been set by the very *depth* of their experience, which makes it unutterable? Though the Son of God walk with them through the fiery furnace, human language must fail to describe their wonderful deliverance; they must leave it as did the three Israelites—unrecorded; as saith the Psalmist: "I was dumb with silence, I held my peace, even from good." Some of us may be able to comprehend the full meaning when we hear one of those silent ones say, "If I had the gift of speech that I might tell that which I know and feel." And I have thought, O, for the histories unspoken, unwritten; but no, they are not "unwritten." God knows, and in his eternal records on high, it is surely written: "I know thy works, and labor, and patience. Courage, then, dear ones, in your silent labors of love, unseen of men, and unknown in its results even to yourselves. When He shall come to make up his jewels there shall appear, blazing like stars of the first magnitude, many of the—here—unheeded, unknown. I love to think of the surprise that our Father has in store for some in that day when the histories, unwritten here, are read in the hearing of all, and in answer to the surprised inquiry, "Lord, when?" to hear Him answer: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

"Heard melodies are sweet, but those unheard  
Are sweeter, therefore ye soft pipes play on;  
Not to the sensual ear, but more endear'd  
Pipe to the spirit dittles of no tones."

Lovingly to all the sisterhood, greeting.

ELEANOR.

"Not by the page word-painted  
Let life be banned or sainted;  
Deeper than written scroll  
The colors of the soul.  
Sweeter than any sung  
My songs that found no tongue;  
Nobler than any fact  
My wish that failed to act."—*Whittier*.

#### AMUSEMENTS CONTINUED.

WE remarked in our last that all things except man answered perfectly the object for which God created them. How much of this imperfection in man is due to the fall who can say. The fall affected all creation, even the earth itself. For every effect there is an adequate cause, and why is it that man in this respect falls short of the brute creation?

To the dregs given our children in the wine cups of amusement we are prepared to charge some of this deficiency, and further we are prepared to say that in respect to amusement we should exercise just as much control over our children, and, perhaps more thought, than we do in any other department of their training. Relaxation and exercise are just as needful as study and work. Night follows day. A mantle of darkness is folded over the earth and all nature rests. Frost and snow bind the earth in fetters that she may yield the more when her season of fruitage comes. But much of what we call amusement is simply nervous excitement, which

when indulged in to any extent, unfits the child as well as the person to follow any useful employment with either zest or pleasure, and when this is done, the door is thrown open for every other evil to follow. Parents shall we open this door. There is some excuse for those who burn the midnight oil in pursuit of knowledge, or who find themselves so burdened with work and cares that they feel they must work while others sleep, but there can be no excuse for parents who suffer their children to fall into such pitfalls of the devil. Who encourage them in such habits, by allowing them to go to these places, and even helping them to give such entertainments in return, and dignifying them with the name, amusement. We should write on them rather, dregs of the wine cup of the world's dissipation. What mother then among us, would want to help her boy or girl to drink the mixture. Innocent amusement? There is the snare of which the wise will beware.

But our children must have amusement of some kind. "All work and no play makes Jack a dull boy." We grant you this cheerfully, but let the amusement come in the light of day. Let it be innocent games in the open air, but above all if it must be in the early evening, don't let the time extend beyond nine o'clock, and at all times let us endeavor to know what kind of company our children are in.

Mothers, watch your little ones from this time forth, and then let the result of your observation be communicated to the Home Column. Watch, we say, to see if almost the first disposition shown by them is not to imitate. Do they see you busily employed, they will want employment also. If mother washes and dresses the baby, the little daughter will want to do the same for her doll. All the garments made for baby brother or sister she will in turn try to manufacture for her own baby, while her little brother will endeavor to imitate all he sees his father do.

Keep the little hands busy. When they are tired of one thing furnish them something else to do, and thus by what is really play to them, the foundation of the best safe-guard you will ever be able to give them against the temptations of the devil will be laid. Habits of industry will be formed, and there will be no idle hands for Satan to invent mischief for.

Are you working with the laws of their being in this respect? Working in harmony with the child as God has made it? Dear mothers, we leave you to watch, to try, and then to answer. Don't put the child off with excuses when they offer their untried strength and inexperienced help to you. We remember having done this to our after sorrow and regret. Now we encourage our grandchildren to help in every way their strength will allow, and the result surprises even ourselves.

Winifred, our little four year old grandchild, can sweep and dust a room, wipe the dishes for her mother, put each dish in its place in the pantry, and will go about it as proud as a queen and happy as a lark. She often leaves her play and asks for work. Tired mothers, how long before such a little one will be able to help to such an extent as to lighten your labor, and to enliven the time, and make lasting impressions upon their minds. Tell them the sweet story of the shepherds and the heavenly host, and the strangers who came from the East to bring gifts to the babe in the manger at Bethlehem. When night comes they will be ready to asleep fall in your

arms or at your knee, and awake refreshed with the sweet sleep of innocence to begin another day, as busy and as happy as the last. As each day develops their untried powers adapt their employments to their needs, both physical and mental, and mark the result. You will be astonished at it, if you have not tried it before. All will be harmony simply because you are working in harmony with their natures.

"Not for earth and heaven  
Can separate tables of the law be given.  
No rule can bind which he himself denies;  
The truths of time are not eternal lies."

When Moses came down from the mount upon the table of stone was written "six days shalt thou labor," and we believe when parents fully understand the wisdom of this commandment, and "train up a child in the way he should go" in respect to this, not forgetting the other things needful to be done, they will have joy and gladness in their children, when many times now they have only sorrow and tears. To our mind it is the foundation without which any superstructure will be more or less a failure.

This same law of industry applies to mind as well as body. From the time the little tongues can first form a question, how incessant is their prattle, they are constantly seeking to know the meaning of all they see. When these little questioners come to you, O mothers, as you value their souls, don't send them away empty, or what is worse, when they ask for bread don't give them a stone; but give them all the food for thought their young minds can digest, and don't let the evil one have any chance to make a "workshop" of their brain.

Let every mother, who reads this, and who when the warm days of Spring shall come will go out into the sunshine and put seed into the dark bosom of the earth, observe the feelings with which she will care for and tend the plant when the gentle showers, dews and sunshine shall have caused the seed to germinate, and it lifts its head above the earth. Are those the days and hours in which to neglect it, if you expect to enjoy either fragrance or fruit from it? Are they!

"Six days shalt thou labor," and as a tree is known by its fruits, so is the good of labor known by the peace and content it brings. Amusement as now so eagerly sought for, if closely analyzed, will be found only a selfish desire to have a good time. To such an extent is it carried in the world that health is undermined, and in many cases life becomes a burden. Wife and mother is entirely unfitted to discharge the duties designed by God to rest upon her. Dearly indeed do they pay for the feverish excitement of a few brief months or years at most.

Shall we give to our children the dregs of such a cup. Shall we allow them night after night to be away from their homes, mingling in promiscuous company, with no earthly object in view than "having a good time?" Our life upon this earth is the first part of existence, eternity is its continuation, and with the poet we do not believe, "that for earth and heaven separate tables of law have been given. If such a way of spending time is right for the young, it is right for the old. If it is good to day it will be good for all time and in eternity.

(To be continued).

We had thought to have ended this subject with this issue of the *Herald*, but it opens up to us in

a way which compels us to write at least one other page. We are cheered in our labors, not only by encouraging letters, but by the influence of the Spirit, and as to do good, to cheer the dispondent, to speak a word of comfort to the sad and lonely ones is all we labor for; we feel richly repaid when assurances come to us that we have been enabled to do this. A letter received to-night from Moss Point, Miss., contains this welcome assurance: "Prayers have gone up from my heart for you and the Mothers' Home Column, and the glad assurance has come to me that God will bless you in your labors." Let the mothers in their homes and the sentinels upon the lone out posts of Zion, lift up their hearts and rejoice. Let us be faithful in the discharge of every duty, for we feel that by this means, and only this, can we hope for the blessing of God upon our efforts.

We are in receipt of letters and clippings from A. P. Also from sisters Scott, Hyde, Simmons, Horton, Lloyd and Almira, which will appear in due time. We want to ask each one who writes us, to be very careful in the use of quotation marks. Don't fail to put them in, if it is only a stanza you are quoting. Dress your own thoughts in plain, simple English, and if the Spirit of God moves you to write, be sure it will be blessed to do the very thing God saw was needful to be done. The voice of the Spirit, through one of the sisters of this branch speaks to us thus:

There is a home of peace above,  
There is a God of truth and love,  
Who to his children sends the light  
And to salvation all invite.

There is a work for each to do,  
The Lord of Host will help us through,  
And God will lead us with his hand;  
Let us be faithful to the end.

LAMONT, Iowa, Feb. 4th, 1886.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

LANSING, Mich., Feb. 27th.

*Bro. Joseph Smith:* Yours of the 13th instant was received on the morning of the 16th. On the evening of the 18th I went to Webberville, some six miles east of Williamston. I visited and preached from house to house until Sunday the 21st, when we had preaching meeting. On Monday the 22d, we baptized and confirmed four, and up to this date blessed three children, and had sacrament of the Lord's supper in the evening. On Tuesday the 23d, we all met at one of the families of the Saints and had an excellent repast. I took occasion specially to talk the gospel to them. We met on Wednesday evening, had prayer and testimony meeting which kept up until eleven o'clock at night. At this meeting, by a unanimous vote, it was decided to proceed at once to organize a branch. Bro. Thomas Horton, an old-time Saint and well-to-do merchant from Williamston, having investigated the Reorganization for two or three years, and being desirous of uniting with the same, was received by a unanimous vote on his original baptism, and ordination to the office of an elder, and afterwards was elected president of the branch. It was decided by vote to call the branch the Webberville branch. We then proceeded to administer to a sister sorely afflicted with the rheumatism. Sister Matilda Billinsky was sustained by vote as

the Bishop's appointed clerk or agent of the branch. On Thursday morning we went to Williamston in company with Bro. Horton, who gave me a book for a branch record. From their certificates of baptism and confirmation I recorded seventeen names. Previous to this organization there were some who had moved away whose names were not recorded, except one whose certificate has been sent in to sister Brown for record, if such an occasion ever occurred. This was sister Lucy Elliott of Beach, Michigan. On Friday the 26th, we blessed Bro. Horton's little five month's old son, and at one o'clock p. m. took our leave for home, leaving all happy and hopeful. May God bless them all in Jesus' great name. Amen.

HIRAM RATHBUN.

WALLSEND, N. S. W., Jan'y 21st.

*Bro. Blair:* I organized the Hastings branch a few weeks ago, and have been in Somerville a week holding meetings every evening but one. I got a letter to-day from a brother saying his wife wishes baptism, and he thinks more will soon follow. We have excellent liberty in preaching the word, and are all well. We will reorganize the Queensferry branch next week. I preach in the Bass school-house this evening and Sunday, there and here. I have more calls than I can attend to. Will try to get the branches here reported to conference, if possible. The *Heralds* come as regular as clock-work. The *Advocate* misses occasionally, being small it is easily mislaid in transit. I hope you may have a good time in conference, and we pray that God may bless you with the spirit of revelation, and that Zion's armies may be more united and efficient in conquering sin in every phase.

Your brother in Christ,

JOSEPH F. BURTON.

WASHINGTONVILLE, O., Feb'y 24th.

*Dear Herald:* I am much interested in reading over your pages, especially the correspondence. I like to read the testimonies of my brothers and sisters in the various parts of the Lord's vineyard. I find that their experience is my own to a great extent. The power of God has the same effect in stirring up Satan's kingdom in one place as it has in another. I lost my good name in the world, but I have had the pleasure of seeing over twenty-three baptized into the kingdom of God in this place. Bro. G. T. Griffiths was here and baptized thirteen, and organized a branch of twenty members and two officers, a Priest and a Deacon, and did some very good preaching. We had to pay a dollar a night for the hall.

Last Sunday, after sacrament meeting, I baptized three more, two of them promising young men who may yet strike old Satan's kingdom some hard blows. They are educating themselves for the work. We have some very promising young sisters and brothers in the church here. We hope they may yet help to make "the armies of Israel very great." I was the only one in my family that belonged to the Latter Day Saints, and had almost given up in despair of ever winning them into the kingdom; but on Sunday one of my sons, aged eighteen, came forward for baptism, and another is very near the kingdom. I think this will have a great influence over the others.

The Canfield and Youngstown papers class us with the Utah Mormons saying we are followers

of "Old Joe Smith and Brigham Young," and that Elder Griffiths was gathering a colony to go to Salt Lake, and that if he had not left town when he did they were thinking of treating him to a coat of tar and feathers. Still for all this, we find the words of our blessed Master true, (Matt. 11: 30), "For my yoke is easy, and my burden is light." We desire an interest in the prayers of all the Saints. The name of our branch is the Washingtonville Branch.

Yours in the everlasting covenant,

JOHN McMILLEN.

GRAND RAPIDS, Neb., Jan'y 5th.

*Bro. Blair:* There is a little branch of eleven Saints here who are alive to the Lord's work. We are blest with the manifestations of God's Spirit. Dear Saints, let us be up and doing while it is called to-day, for the Lord says he is soon coming to gather his children. The Lord has promised us that if we live Godly in Christ Jesus, he will raise up a large branch here. I am trying to do what I can for the cause of Christ. I desire to work for Jesus in my office and calling, so that I may clear my skirts of the blood of my fellow men.

Yours in the bonds of the gospel,

JAMES M. MILLS.

QUEENSFERRY, Victoria, Australia,

Jan'y 20th, 1886.

*Dear Saints:* Another four weeks has rolled around, bringing with it the ever welcome *Herald*. It cheers and gladdens our hearts to hear of the prosperity of the work in various parts. And while the Lord is blessing many in the land of Zion, he is not unmindful of those in distant lands. We have been refreshed, and blessed with an outpouring of the Holy Spirit, in Hastings. Truly the power of God accompanied the preaching of the word. During our first and second visit the interest was so universal, I began to think the arch-enemy had forgotten to make war against us. We had many excellent meetings, ten had been baptized, but the enemy also had got to work. (He was only away after a supply of "Beadle's works.") Since then it has been a repetition of our South Rawdon experience,—not quite so bad as that of Delhaven.

The first Sunday in January the Hastings Branch was organized, consisting of eleven members. Bro. Evan Jones, whom Bro. Gillen baptized and ordained, was chosen presiding Elder, Bro. Woolley was ordained Priest, and Bro. McGurk Teacher. Several others are very near the kingdom. A Mrs. Graden is anxious to be baptized, but is waiting for her husband. May she not have to wait long. Others who are now of the Salvation Army are almost persuaded. At one sacrament meeting there were three confirmed, nine children blessed, and two administered to. Then there was prayer, testimony, tongues, interpretation, and prophecy. Those who were present, (though not of us), were deeply impressed with the solemnity of the occasion, while the Saints rejoiced with a joy they could not express. And now the good work is started in Somersville, a settlement about seven miles from Hastings, and at the "Bass," also, about five miles from Queensferry; and the Saints at the ferry are renewing their interest in the work. All seem to be interested, and the work is moving on in Victoria as fast as could be expected with



only one missionary. Hastings is a flourishing and tidy little fishing village in the western part, twenty-five miles by water from Queensferry. A small passenger steamer stops at the jetty every day, from Phillip Island, bringing and taking more or less passengers. One and often two coaches come in at eleven o'clock every day and go out at twelve. Our mode of traveling between Queensferry and Hastings is in a sail-boat, either with Bro. McIntosh or Bro. Jones. With a good steady breeze we can make the trip in four or five hours; but once we were all day and till eleven o'clock at night.

Before closing I must say we rejoice with Bro. Hiram Holt (our son in the gospel) in his blessings, and the success that crowns his efforts. May he continue faithful. But while rejoicing with those who are filled, we also sorrow for the hungry ones in Nova Scotia. May God help them to "hold the fort" till reinforcements appear.

SISTER EMMA.

MCPAUL, Iowa, Feb'y 15th.

*Bro. Joseph:* We attended conference yesterday and the day before, at the Gaylord school-house in Plum Hollow branch; had fair sized congregations considering the roads, and had good meetings. We also enjoyed the comforting influence of the Holy Spirit. Yesterday the Elders were called to visit and administer to brethren John and William Leeka. They were too ill to attend conference. I will close by wishing the *Herald* and its editors good success. The *Herald* and *Hope* are welcome guests to our home. We look for them every Thursday as much as we would for a visit from any of our earthly friends.

Your sister in Christ,

M. E. BENEDICT.

NEWPORT, Cal., Feb'y 21st.

*Bro. Blair:* At a business meeting the 14th inst., Bro. Daniel Garner was chosen and ordained an Elder to preside over the Newport branch. Bro. R. M. Phennegar was chosen and ordained Priest; Bro. Stephen Penfold was sustained as Teacher; Bro. Samuel Dungan was chosen and ordained Deacon; and Bro. R. M. Dungan sustained as clerk.

R. M. DUNGAN.

MCVEY, Ill., Feb. 12th.

*Editors Herald:*—Our hearts were indeed made glad by the presence and labors of G. H. Hilliard and I. A. Morris, Latter Day Saint Elders, from Wayne county, this state. Elder Hilliard is an old neighbor of ours, and Morris is a brother of my husband. According to previous arrangements, services had been announced for them, and they on the night after their arrival began a series of meetings in McVey Hall, the use of which was kindly tendered without money or price, and an organ furnished also. Young lady McVey, whose real worth is beyond estimation, came forward each night and greatly aided the worship by the excellent music she gave us. This being in a place where there are no Saints nearer than fifty miles, save myself and husband, was indeed highly appreciated. Prejudice for the first few nights was very high. Many used all their powers to prevent the Elders having a hearing, for I. A. Morris had, three years ago, preached several discourses here, and they felt well assured that their craft was in danger; but notwithstanding all this the hall was well filled each evening with attentive listeners, who with

one accord acknowledge they never heard more able preaching, yet they say they can not believe with the Elders.

The Elders delivered seven discourses in the McVey Hall, and two in Girard. The Campbellite preacher of Girard, in a public discourse, made a challenge which Elder G. H. Hilliard accepted, but the challenger immediately backed out.

The last night Bro. Hilliard preached one and one half hours, with such power as must have sent conviction to many a heart. One man remarked that he was never before interested, but could have listened all night. Another said, "That was the best sermon I ever heard." And still another, "I would not have missed it for ten dollars." Altogether we consider it a grand success. During services in Girard on Sunday night last, the congregation was disturbed by an occasional "Amen" from a drunken man in the back part of the hall, who was by the city officials fined ten dollars. This is the second time this doctrine has been proclaimed in this part. This place being easy of access, we think quite strange that the traveling ministry do not call on us. We would be highly pleased to have some one call and water the seed sown by these Elders, that their labor be not in vain. Call for B. A. Morris, one and one-half miles south-east of McVey. McVey is on the Jacksonville and South-eastern Railroad, between Jacksonville and Litchfield. We have been taking the *Herald* four years and prize it highly. Remember us in prayers.

HEPPIE MORRIS.

LOS ANGELES, Cal., Feb. 22d.

*Bro. W. W. Blair:*—It has been some time since I have written to the *Herald* and thinking that many of the Saints would be pleased to hear from me as I am to hear from them, I venture to write. Of course as far as climate is concerned we can not speak too highly of this country. Indeed, I do not know where we could go to make it better. I am very well satisfied in that regard, and constantly hope and pray for the welfare of Zion, and trust that the time is not far distant when God's people will enjoy the promised "rest." I arrived at this place on the 4th of May, 1883, and I have not been idle any from that time to this, although the lack of the things of this world which perish with the using, has prevented me from doing what I would like to have done. I have traveled over the principal part of this southern country, from San Diego to Ventura, preached in all the branches, and many new places; have held over one hundred and fifty-five preaching meetings, baptized ten persons, blessed a number of children, and have presided over the Los Angeles Branch since the 25th of February, 1884. Last year I received the appointment of Bishop's Agent for this district. So you see I have not been altogether idle. And yet after we have done all we can, we can only say "we are unprofitable servants." I feel as though I can not do too much for the cause, and am willing to continue to contend for the faith. At the beginning of this winter Brn. A. H. Smith and D. S. Mills commenced public services in this city. It took quite an effort to get an opening, but we succeeded in procuring a neat little hall at ten dollars per month, where we meet regularly each Sabbath. I came home on the first of this month and have been occupying the stand each Sunday since; also each alternate

Sunday evening. Yesterday two gentlemen were present, strangers, who wished an interview in regard to our faith as a church. Accordingly I agreed to meet them at eleven o'clock on the 22d day of this month. The gentlemen were Dr. A. J. Arbely and his brother, of Damascus, in Syria. I furnished the Doctor with statements occupying sixteen pages of common note paper, setting forth the rise of the latter day work, from 1820 up to the present time; showing the call of the prophet, the coming forth of the Book of Mormon; the message of the angel; the progress of the work during the fourteen years of the prophet's lifetime; the martyrdom; the confusion and apostasy of the church; the Reorganization; and the differences between us and the Utah people; a synopsis of our faith and church organization, besides entering into considerable argument and explanations of points as they occurred. The statements, as I presented them, he intends to translate into Syriac, and send them to Palestine for publication. He has a brother who is United States Consul to Palestine, appointed by President Cleveland. In conversing with him I took occasion to make some inquiry in regard to that part of the Old World. He stated that Damascus was a city of about one hundred and eighty thousand, of which from five to seven thousand were Jews, the balance Mohammedans; and that there were from twelve to fifteen thousand Jews at Jerusalem. I regretted, very much, that our interview was so short, the two hours having passed away so rapidly.

I am quite anxious to see the work placed on a permanent basis here at Los Angeles, for I don't believe there is a better point on this coast for the work to spread, as there are people here from all parts of the world. A fine opportunity presents itself for gospel laborers all over this country.

That the brethren and Saints will be greatly blessed in the coming Conference, is the prayer of your co-laborer,

J. R. BADHAM.

GALENA, Ind., Feb. 20th.

*Bro. Joseph:*—Here is a specimen of some questions used by those dissenting from the latter day work as an offset to the faith, which might be of some benefit to the readers of the *Herald*. Did Christ organize the church originally capacitated for its own continuance. If so, they say, when once set up and put in running order, its continuance is certain. If not, the church is chargeable.

In reply to the first question we would say that, God has made ample provision in the organic law of the church for her continuance, and if the church had complied with it, she never would have "transgressed the law, changed the ordinance, and broken the everlasting covenant," divorced herself from Christ and married the kings of the earth. Will our querist take the conclusion of their own reasoning, that the capacitated church must continue, and was so designed? Paul said to Timothy 2: 2, "And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Where is their church as provided for in the constitutional law, since the sixth century? Will they take the church of history, that which has continued since the sixth century as the original church? If not by succession, their capacitated

church has not continued since it was organized, and their reasoning is false. It follows then, that if it exists at all according to the constitutional law, it must be by *restoration*; for reformation is out of the question, since succession is what is affirmed. Therefore, we conclude that those who "transgressed the laws" are chargeable, and not God.

What may be affirmed of man originally, may also be affirmed of the church. Man was capacitated to continue in the presence of God as a free moral agent, and on his free agency rests his accountability. And in the exercise of his agency he transgressed and fell. So did the church.

2. If its continuation depended on the miraculous or physical power of God, then God is chargeable if it does not continue. "Many other signs truly did Jesus, which are not written. But these are written that ye may believe; and in believing, you might have life through his name." These miracles which was wrought by the Savior as a basis of our faith in him as the Son of God, was for all time to come. Men believe this, and accept the gospel with all of its promised blessings. But not all are received as yet. "Tarry ye at Jerusalem until you are endued with power from on high." When he ascended up on high "he gave gifts to men." Some the gift of an apostle, others the gift of prophecy, and all these were constitutionally provided for in the church, and their continuance in their respective office depended not on the physical manifestation of God's power to hold them there; but their continuance depended on the Saints keeping from transgression; see Acts 1: 25.

It was the ministry and apostleship from which Judas by transgression fell. Here, then, is a precedent in the constitutional law where Judas, in the exercise of his agency, transgressed and fell from the office of an apostle. God did not exercise his physical power to hinder him from transgression. Therefore, what is affirmed of the agency of Judas may be affirmed of the entire twelve; and hence an entire apostacy may occur, and yet God not be chargeable as our querist affirms.

3. They claim that there is but one priesthood in the church, and that it is not lineal. They further say the Aaronic priesthood was a type of the Melchisedeck, and ceased with the ceremonial law.

In reply I would say, the first thought that is presented to my mind from the reading of Heb. 3: 6, is that the priesthood is lineal (See also Heb. 4: 14). "Jesus, the Son of God." What is the order of this priesthood? It is kingly (Heb. 7). King of Salem, and priest of the Most High. Priesthood is the name of a certain kind of office, or authority. Is there but one grade of authority in a kingdom? Do all the officers of a kingdom hold the same grade of office? Do all the officers in the United States hold the same grade of office? Common sense teaches better. There are no two offices in the United States that are the same, from the general government down to the state government. If so I would say, better dispense with one and save expense. Do all the officers in the church hold the same priesthood? Yes, says our querist, for the priesthood being changed, there is made of necessity a change also of the law. (Heb. 7: 12). The inference drawn here by the querist is that the word "change" means to go out of use, or cease to exist. Reconcile the following by that view when I say, I change my horse from the near side to

the off side; does the horse cease to exist as a useful animal? When I change my shoe from one foot to the other, though changed, yet it remains in use. If there is but one grade of authority in the church, why could not Philip lay on hands for the gift of the Holy Spirit. If the word change means to cease, or go out of use, how shall we reconcile the following, 1 Cor. 15: 51: "Behold, I show you a mystery; we shall not all sleep; but we shall all be changed." Cease to exist, or go out of use; wonderful logic! Old theory of Campbellism, but newly varnished. I should have not noticed these questions, had they not been used against the Saints to paralyze their energies in the work. May the erring ones be reclaimed and the faithful blessed, is my prayer.

In bonds,

M. R. SCOTT.

ARMSTRONG, Kan., Feb'y 23d.

*Bro. Joseph:* Since the conference at Independence the meetings have been kept up nightly by J. H. Lake, M. T. Short and myself. The attention has been good; seven have been baptized, and it is thought others will obey soon. From what I have been able to see and hear, and as I survey the situation, I see no reason why the Saints should not abide on the "goodly land." Bro. Pitt seems to understand the situation, and tries at least to discharge his responsible duties with care and in good faith. I expect even Latter Day Saints will always talk; even if they are the favored ones to lay the foundation for the rebuilding of the "waste places." If I could have any influence it would be for their eternal peace and rest in this the "goodly land," and do and hope to continue to labor and pray until they see the "towers of Zion glitter like the sun in yonder sky;" yes, until the heavens shall reveal the coming Lord, and "glory shall dwell in the land;" but yet it is not all "peace in Zion." The weather is lovely, the land and scenery fair to look upon and the world moves: and we are glad it does.

Yesterday Bro. Short and your scribe left Independence and came to this place—about twelve miles. We took a kind of a bird's eye squint at Kansas City as we passed through. Last night Bro. Short preached the everlasting gospel and the kingdom of God to the people here. He is an able minister and a kind-hearted man. He is the son of his mother, and remains the same blue eyed missionary as I knew him in the "fat valleys of Ephraim." May he continue to scatter seeds of kindness, until the perfect day. I am billed to blow the trumpet here to-night. Bro. Short returned this morning to Independence, to aid Bro. Lake.

On the 23d of December I arrived home, after an absence of sixteen months; and was compelled to take up the the line of march on the 16th of January, and all along the line, the Saints have made me glad with words of kindness and cheer, and with generous hands ministered unto me, making my heart glad. I love the Saints, and my soul goes out in love to them; and I feel now that I can only dwell with them, that where they live, I will live also; and their God shall be my God. In mourning I would mourn with them, and in rejoicing I will rejoice with them. My own dear ones, who have sacrificed much for Zion's weal, are the life of my soul; and when I say they are first in my affection, I mean our lives are doubly linked together; fraternal ties as a family on earth and born together in the gos-

pel life that binds forevermore, we have been given strength to abide the tempests of life, and feel to-day our life is dedicated to the service of the Master still. Through weary years and lonely watches, the companion of my early manhood has been a tower of strength to me. She has witnessed the little buds of promise given to us taken by the silent messenger before they bloomed into man and womanhood; and in humble submission has said, "Thy will be done." And in the long, silent and weary watches of the night, she has watched alone the jewels spared to us, under burning fevers and the many ills that come; a silent prayer has ascended to the God of love, until some have been spared to enter the threshold of man and womanhood, and still the burden is there. By and by, if by the Master spared, they will like others enter upon the great arena in the battle of life. We hope that their hearts may be stayed on Christ, that when the glorious day shall come, and the jewels gathered, we may all dwell together in the land of the blessed.

R. J. ANTHONY.

BROCKTON, Mass., Feb. 27th.

*Bro. Blair:*—I know that the gospel that is preached in our days is the same that was taught by our Savior and his Apostles. We are quite a small band here, about twenty-eight souls; but we are trying to raise the standard of truth higher, and I think the prospect is good for a number more being added, I hope, such as shall be saved. Our brother, M. H. Bond, district missionary, has been with us the past week; preached some six or seven times with good effect, and baptized two, heads of a family, and there are others asking after the right way; and may the time soon come when all the honest in heart will hear the glad message, which is to be preached in all the world for a witness, that they may be gathered into the fold. I believe that I state the sentiment of the district when I say that Bro. Bond is the right man in the right place, and I hope the Conference will continue him in the mission. It also seems to me that it would be productive of much good if he could have some one to work with him.

Ever praying for the prosperity of the work, I am your brother in the one faith,

J. N. AMES.

BEVIER, Mo., Feb'y 22d.

*Bro. Blair:* I like to read the *Herald and Advocate*. They are good to help one to be a Saint. I hope that Bro. J. J. Cornish wont be long till he will have that good book ready; I think such a book as he proposes will be worth much for every Saint to have. Yours in the one faith,

JOHN T. RICHARDS.

ELMIRA, Kan., Feb'y 20th.

*Dear Brethren:* We have had a blustering, cold winter, up to February 5th, when it began to moderate some; very pleasant now. Wagon roads have been the worst and continued so longer than I have seen in ten years I have lived in this state; they are almost impassable now. It has been the poorest winter to labor in the ministry. Roads so bad people could not get out very much of the time. The work is onward slowly. Some lack of a proper understanding of the law of tithing is not advantageous to the work. Some few still persist in attending parties and dances, and neglect prayer meetings, which we hope will not last long. My labors have been in the North-

west district the past year. I am confident we are growing slowly in divine life. We have increased in numbers sixteen. I hope and pray that we may grow faster in divine life the coming year than we have in the past. Praying for the ultimate triumph of Zion, I am your brother in bonds,  
A. H. PARSONS.

BLLENHEIM, Ont., Feb. 19th.

*Editors of the Herald:*—I have been laboring in West Tilbury for the last six weeks and I trust have done a little work for the Master. When I first went there the mud was very deep and it was bad getting around, but before I was there long it froze up and remained so till a day or two before I left. The first meeting was held at Bro. Walter Carless', and from there I felt impressed to go to Mr. Henry Atkinson's, (where I held four meetings last winter, and was obliged to quit on account of diphtheria breaking out in the family), some three miles farther west, and commenced holding meetings with small numbers at first, but as the interest began to increase my congregation got larger. After I had been laboring about three weeks I was joined by Bro. R. Coburn. One afternoon shortly after he came, we went out to the Post Office, and called in to see a family near there that were quite interested who thought they believed in some church, but when they heard the true gospel hardly knew what their former belief was. While we were there the Presbyterian Minister called to see them for the first time, as he had only been a short time in that locality. He made a few remarks about the weather, and what kind of weather the weather prophets were predicting, he then addressed the good lady of the house, and said, "How old is your boy?" She replied, "About three years." He then went on to say how wise little ones were and tried to show that their five senses were fully developed, and that they were accountable for their actions even at that age. Bro. Coburn said he did not consider them accountable until eight or ten years old. He then told how a child four or five years old, that had been in a room alone, and said to its ma that it had seen God in heaven, and the idea he wished to convey was that it was necessary for little children to be baptized, or sprinkled, which we opposed. After talking a few minutes, he saw that we were running him into a corner, and said he did not wish to enter into an argument, and if the good lady of the house would hand him the Bible he would read a chapter, and pray with them and pass on, for he was in a hurry. She told him that they had not been attending his meetings, lately, and that these gentlemen (alluding to us) were ministers and had been holding meetings at her son's, and herself and family had been attending their meetings for the last three weeks. Turning to us he asked what denomination we represented, I replied, the Reorganized Church of Jesus Christ of Latter Day Saints. He said, "Oh, then, Jo Smith's your leader then." I corrected him and said, "Joseph Smith, if you please." He then commenced as though he was going to tell something terrible about him and the Saints, but I stopped him by asking him what he knew about Joseph Smith, and he had to acknowledge that he knew nothing at all about him. We told him that we believed in the same gospel as taught in the Bible and the signs following as promised by Christ. He said,

"You believe in present Revelation," and tried to show that there was to be no more revelation and that the canon of scripture was full, by reading with great pomp the last of John's revelation. But we maintained that revelation from heaven was necessary; also the same church organization. He said "Prophecy did not mean foretelling future events, but it was merely the ministers explaining the word of God from the pulpit." Bro. Coburn cited him to what he had said about the weather prophets when he first came in, and wished to know if he did not mean us to understand they were foretelling something to take place. This worked up his nerves, and he demanded to see our credentials, in order to find out if we had any right to preach according to the laws of the land, and we turned the rule and tried to examine him by the word of God to see whether he was called of God or not. He said "he knew he was called of God for he had God in his heart." We replied that the good book tells us that God made man in his own image, and if he had God in his heart he must have a very large heart. He said further that the kingdom of heaven was in his heart, and when asked what it took to constitute a kingdom, said that it took a king, officers, laws, territory and subjects. We said that we wished to get into the kingdom of heaven, but if it was in his heart we did not see how we were going to get in. After he saw that he was beaten on every point, he said he was floored three or four times, and finally after we had kept him at it for two hours he read a chapter and asked me to pray, which I did, and went away saying we would agree to disagree.

After Bro. Coburn came we held meetings for three weeks, each speaking night about as we felt impressed, and enjoyed good liberty. Mr. Milliken, a neighbor of Mr. Atkinson, opened his house for us to preach in and we held six services with good liberty and crowded house. We baptized six, Mr. Atkinson and wife and sister-in-law, and three Misses McKewn, and blessed three children. Those baptized are well versed in the scriptures and able to defend the doctrine, and we believe others will obey in that part in the near future. The weather got warm and the roads thawed out, and got almost impassable so we deemed it wise to leave for the present. I find Bro. Coburn a genial brother to labor with, and will eventually make a useful man in the work if faithful, and that the Saints of this (Kent and Elgin) district should not fear to entrust him with their tithes and offerings, for he is a suitable man for Bishop's Agent. I intend moving to St. Marys about the first of March to occupy what the people call "the Mormon parsonage," beside the Mormon church.

To the Saints of the London District greeting: At the conference held October last at Corinth, you as a body saw fit to choose me as president of the district and that I should devote my whole time to the work, and in counsel with Bro. Lake and others deemed it wise for me to move to St. Marys, as that was near the center of the district, so as to save expense in traveling to conference. After conference I went to St. Marys and commenced to build me a house, my father furnishing the means to build with. I worked at it and preached every Sunday till the middle of December, when the weather became so cold that I could not finish, so I returned to Blenheim for a time. So the Saints of the district will see what

I have been doing. Asking an interest in your faith and prayers, and hoping to be sustained in righteousness, and praying for your welfare and the promulgation of the gospel, I remain your brother and co-laborer,

SAMUEL BROWN.

My address will be Box 329, St. Marys, Ontario.

INDEPENDENCE, Mo., Feb. 26th.

*Brother Blair:*—We are rejoicing here, and of course you wish to know the cause, that you may rejoice with us. We have had the best series of meetings here that we ever had, General Conference not excepted. Our District Conference convened on the 13th of this month. Brn. J. H. Lake, R. J. Anthony, and M. T. Short were with us. The conference passed off well, had preaching every night until Wednesday, when the conference adjourned, but preaching continued every night except last Saturday. An excellent interest is awakened among the Saints and non-members. We all feel blessed, edified, and built up in the holy faith. The preaching has not only been in the wisdom of man, but in the power and demonstration of God's Holy Spirit. Bro. Lake baptized five, Bro. Short one, Bro. Pitt one, and more are standing at the door of the kingdom.

I was glad in my heart to read in the *Herald* to-day the letter from Bro. J. R. Lambert on closing the doors of our churches. Having traveled much and preached wherever I could, I believe I have learned to know what is right. I once heard of an old lady, who of necessity borrowed a washtub, but after a time she was able to buy one; after which she concluded she would neither borrow nor lend.

Our new little church in Kansas City is finished, so that Bro. Lake and I held three meetings in it last Sunday. As a whole this district is in an excellent condition. Branch meetings are well attended, and well presided over in all the branches. The Elders with but few exceptions reported well. The Universalist Minister who tried to devour me while preaching on the square in Kansas City, but decided that I was too tough, and a few days later got hold of Bro. E. L. Kelley, and has now concluded that he is not hungry. Well, truth is mighty and will prevail.

Your brother in Christ,

F. C. WARNKY.

RIVER SIOUX, Iowa, Feb. 19th.

*Brn. Joseph and Blair:*—I want to bear my testimony to the gospel of the Son of God. I am a lone widow, and not alone either; for I know in whom I trust. I am established in the fact, and in him through whom all the kindred of the earth is to be blessed. I got this testimony from him who doeth all things well, and I hope he will help me through. I want to live by every word that proceeds from the mouth of God and walk in the straight and narrow path that leads to eternal life. I live a good ways from the Saints' meetings, and feel sometimes that I could not live without the *Herald*. I know it is something from the true fountain. I hope you will excuse my writing and inabilities. I feel it such a cross to go to any business since my husband died. I do desire to aid the work, and work for Zion, and be found putting in my mite. I desire all the Saints to pray for me, that I may merit all the choice gifts.

In gospel bonds,

MARGARET HOAGLAND.

SCOTTSVILLE, Ind., Feb. 26th.

*Brother Blair:*—I have just returned from a short tour in the central part of district, held aloft the "Royal ensign" fourteen nights successively in New Marion, Ripley county, in opposition to Baptist and Advent dogmas. The Advent chieftain of Battle Creek, Michigan, was in attendance four nights, and the first night, I can't say opposed us; but asked questions. This gentleman (Mr. Huffman by name) politely declined our proposition last fall, after his challenging *the world*, remarking that "the spirit of debate was not in his church." The interest increased at that point, and on the last Sunday night there was not enough standing room in the Hall. Many are investigating, and prejudice allayed. Some Catholics were in attendance for over seven nights. We hope much good was done and feel like pressing on. Yours in hope,  
LEONARD SCOTT.

SINNETT'S MILLS, W. Va., Feb'y 4th.

*Dear Herald:* We feel lonesome here as far as meeting is concerned. The *Herald* is our preacher. I love to read it, for it is bread when hungry, and drink when thirsty, to hear a gospel sermon. I don't feel discouraged in the work; yet I think if a gospel minister would come here and give us a few sermons, that with what has been done and what we are doing, there yet would some unite with us and be company for us, and be a light to those that are yet in darkness. It seems that the light is breaking forth with some—work and words—are doing good. Your sister,  
REBECCA GIVENS.

## Communications.

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

### CULTIVATION OF THE MIND.

OBSERVATION teaches that a large percentage of mankind neglect this important duty. Not so much for want of opportunity, as from failure to wisely improve the spare moments of each day in useful study. Many who have attained to positions of high honor and sacred trust in the economy of government and elsewhere, have struggled up through adversity to the acme of their self-acquired ability. Perhaps those who have shown as the brightest lights in the realm of literature have been, as a rule, the favorites of fortune, but I think it equally true that the men who have honored the positions of political activity so essential in the jurisprudence of our country have as often risen from conditions of comparative want. Ability to meet successfully the stern realities of life, and to measure accurately the length, breadth, and feasibility of proposed measures in the policy of state, is as likely to be acquired through actual contact with pinching poverty as to be purchased at the price of inexhaustable wealth. The means of self-culture are within the reach of all classes. Institutions of benevolence have flooded the land with religious literature. Gigantic enterprises in the interest of printing have brought the weekly journals, science of commerce, history and

education, within the reach pecuniarily of nearly all who choose to read them. And books containing the best literature of the age may be obtained for a nominal sum as compared with their worth and usefulness.

In seeking to become proficient in education, we shall do well to propose to ourselves definite ends to be reached, so as to adapt our studies to our evident wants. Promiscuous, careless, or superficial reading may serve to amuse, but can not materially instruct. Moderate variety serves to greet the mind with agreeable and profitable change, but our studies should be select. If we would be good men we have need to read good books. Constant contact with the purest minds that have illumined the ages can not but serve to heighten our conception of the good and true, to elevate us to a higher standard of moral excellence, and to cast our character in the mold fashioned by the Prince of Life. Excessive reading is injurious to the memory and tends to a confusion of ideas. Some are capable of greater and more constant mental exercise than others; hence, we must weigh our own ability and avoid an excessive taxation of the brain.

Meditation is an auxilliary to mental research. One selects, the other digests. It is vain to tax the mind with subjects in a moment to be forgotten. Hence, as a rule, it is best to read only what we desire to remember.

Practical education means far more than is couched in the idea of passive acceptance and rehearsal of thoughts and theories found in text books. We should make sentiments and ideas our individual property before we rehearse them as being true. It has long ago passed into a proverb that, "men never become too old to learn." The gospel contemplates a continuous, unceasing growth of *character*, which is made a verity only as we gain increased knowledge of the world, its conditions, its history, and what is far more important, the economy of life—the gospel. Paul gave exhortation to Timothy to "study to show himself approved unto God, a workman that needeth not to be ashamed." Evidently it was intended in this admonition to enjoin upon this evangelist dilligent application in the acquirement of such knowledge as would serve to qualify him for the work committed to his charge. From the inception of the latter day work the grave charge has been made by some people of adverse belief that the Saints are "superstitious and ignorant." We believe that, with the scope intended in this assertion, the charge is false and malicious. If in any case the statement should prove true, such development is not the legitimate outgrowth of our faith. In the early history of the church the Lord gave revelation authorizing the institution of "the school of the prophets." A similar plan is referred to in section 94, Doctrine and Covenants, given August 1833. "Verily I say unto you my friends; I speak unto you with my voice, even the voice of my Spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble and are seeking diligently to learn wisdom

and to find truth; verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, showeth mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them into judgment. Behold, I say unto you concerning the school in Zion, I the Lord am well pleased that there should be a school in Zion."

By this reference we learn, first, that in the land of Zion there were many of the brethren who were "truly humble," and were seeking diligently to learn wisdom and find truth. Second, that because of this desire on the part of the brotherhood, the Lord was "well pleased that there should be a school in Zion." And in view of this they were commanded, or advised to build a house in the land of Zion. The object of their joint enterprise under the direction of God was, "that there may be an house built unto me *for the salvation of Zion*; for a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices, that they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth."

In this sacred edifice were to be found the elements of education and purity. The precious promise was made, "now behold, if Zion do these things she shall prosper." These facts serve to show that ignorance is no qualification for the ministry. Others may view the matter as they will, I believe it required the education of experience and diligent, thoughtful and prayerful application, to prepare the apostles of the Lamb for their subsequent ministration to "every creature" in "all nations."

I see no necessity for men in the church, who are called to the itinerant work of the ministry, tarrying to master Greek and Latin, or to study elocution, with all the attendant graces of excellent oratory. I think that in the Inspired Translation of the Holy Scriptures we have fully as correct a version as any might render, provided they had access to the original manuscript and had acquired some ability in this line. Ability, grace, and power of speech are most likely to attend those who seek in humility to fulfill their heaven-ordained appointment.

It is by the education of experience, chiefly, that men of limited natural or acquired ability become a power in the land for good. It will not, I trust be regarded as a panegyric to revert to the fact that men of modest worth in the church who, a few years ago, would have blushed by reason of the thought of standing before a public audience to expatiate upon the word of life, have, in some instances become men of excellent wisdom and persuasive power in their calling as ministers for Christ. There is no tuition equal to that of the Holy Spirit, given as a gracious boon to all the faithful in Christ. If the interrogation is made, "Do we need an educated ministry," I think consistency, if allowed to speak, would answer "yes."



Not necessarily college graduates (though this kind of training will not disqualify them) but men of thought, of principle, of mental and physical activity. Men who are loyal to their convictions and will stand by the right in prosperity or adversity. Men who are willing to cultivate self-denial, and make the sacrifice that wisdom demands for the furtherance of the mandates of peace—men of righteousness, men of God. The great issue of the work that engages our profound attention, are now pending; and the thought arises in many anxious hearts, "Shall the cause of Zion prosper?" Brethren, let us awake to the responsibilities of our sacred trust. Let us thrust in our sickles, and reap, girding on the whole armor of God, and as watchmen on the towers of Zion we shall see "when good cometh." In bonds,

GEO. S. HYDE.

#### A GENERATION.—WHAT IS IT?

WHEN we mean by a generation the average duration of the life of man, it is a difficult thing to ascertain. It is admitted that thirty years is a generation; this is a higher estimate than the facts known to us will warrant. The writer has more than once visited a graveyard for the purpose of obtaining some data, to go by. He has gone through those resting places of the dead and taken the ages of those whose bodies have been laid away to rest, as he has found them inscribed on their tombstones, has then added the whole together and then divided by the number of tombstones from which he got his sum total, and has usually found his estimate thus obtained fall short of thirty years; and on one occasion it only footed up sixteen years; and here there were several quite aged and one who was over ninety years old. When we add to this that there is a greater percentage of children than of adults whose resting places were not marked by a tombstone, it only lessens the average length of the life of man. Again. When we read in Scripture that certain blessings or curses shall be visited upon man unto the third and fourth generation, according to their merits or demerits, there need not necessarily be any definite length of time. The child, his parents, grandparents, and great grandparents may all be living to-day and suffering the penalties of some broken laws of God, or nature, and hence be cursed in those generations, or they may be reaping the reward of a well spent life, and thus four generations may all be blessed or cursed at the same time.

We now approach the object that has prompted to this task; a task that we have long waited hoping that some abler and more competent mind would have attempted. It is where any event, or events have been predicted by the spirit of inspiration to take place, or to be accomplished within a given generation, or any number of generations. Such predictions can not in justice be determined by either of the above rules of defining a generation. When a prophet of God declares that a certain event shall take place in "this generation," (the generation in which the prediction

was uttered); as the prediction is supposed to be by revelation from God, then all who profess to believe that prophet to have been the servant of God to bring forth his words unto them if he either brought forth, or translated by the power of God any revelations later than the Bible, defining what a generation is, then all who endorse that prophet and what he has brought forth; when he declares that a certain event shall take place in any given time, then we must measure his prediction by his definition of the time in which it was to occur. For example: when a prophet has brought forth anything, either by revelation, or translation defining a generation to be fifty years; and then predicts that any event shall take place in "this generation," it is equivalent to saying that it shall take place in fifty years. You may criticise his definition of what a generation is, but you can not in justice declare his prediction a failure for the want of time, until the time that he has stated was a generation has expired. The latest estimate that we can find in the Bible touching this question, is in Psalms 90:10; which places a generation at from seventy to eighty years.

We have said that we have long felt the need of some one canvassing this subject; and for the reason as members of the church of Jesus Christ, we believe that God called Joseph Smith the founder of said church under God, to be a prophet, seer, revelator, and translator to this generation. We believe that he uttered many prophecies, received and gave many revelations, and through the office of his seership by the power of God translated the Book of Mormon. This book, with the Bible, contains the fullness of the gospel, and is designed for the confounding of false doctrines and the laying down of contentions; hence to us is as much a text book as is the Bible, and as such we intend using it in examining this question.

Our first quotation, which is the occasion of this article, and which has been the occasion of many attacks upon the prophetic mission of Joseph Smith; is from Doctrine and Covenants, 83:2: "Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord which shall fill the house."

The words "in this generation" are the ones upon which great stress has been laid by our opposers, who claim that the prediction has proved a failure for the want of time; measuring a generation by thirty years; and therefore its author is a false prophet. We next quote from "Joseph the Seer;" where the author replies to an attack on our faith from the above stand point; or that thirty years is a generation.

"Not exactly, Mr. S. The conclusion to which you jump with such eagerness is not a very sensible one, and does great in-

justice to the text. The text says 'this generation shall not all pass away until an house be built,' etc. This implies that the most, or greater part of it would pass away; *i. e.*, that the house would not be built until the closing times of this generation. The word 'generation,' as here used, plainly signifies the life, or age of man, and not the average age of man, as is urged by Mr. S. The Lord said to Abraham, concerning the deliverance of his posterity from Egypt: 'In the fourth generation they shall come hither again.'—Gen. 15:16.

"Now if Mr. S. had lived in the times of Abraham, and had reasoned as he now does, he doubtless would have said that the above revelation to Abraham was false, because Israel did not 'come hither again' in just four of his generations of thirty years each,—or one hundred and twenty years. The 'fourth generation' from the time of promise, measured, as we see, four generations of almost one hundred and eighty years each."—The Seer, 74.

The writer prefers the rule that he has given above, to determine how long a time the Lord had to fulfill his promise to Abraham: *viz.* the latest Scriptural definition of what a generation is. The latest that we can find in the Bible, till many years after the promise of God to Abraham, and its fulfillment, is in Gen. 6:3; this would give the Lord four hundred and eighty years to make good his promise to Abraham, instead of one hundred and twenty years; or 4x30, or even four hundred and thirty years. We have said that if a prophet, either by revelation or translation, should define a generation to be fifty years; etc. We have found no such rule given, and only gave it as a rule governing us in our investigation of this subject.

We will now define what a generation is, in length of time, and endeavor so to set our stakes tamping them well down with truth, sound logic, and scriptural evidence, that it will be no easy matter to pull them up. We take the revelation from which we have once quoted for a starting point; "For, verily, this generation shall not all pass away until an house shall be built unto the Lord," etc. No one will deny that all who now live are included in and belong to the present generation, "This generation." This being true, if in A. D. 1896; there be one thousand persons living of those who now draw the breath of life in the United States; will this generation have all passed away? Certainly not. For one thousand persons who are living to-day will be living then. If this is true, it is equally so of those who were living in September, 1832, the date of the revelation under examination. So that if in September, 1932, there shall be hundreds or thousands living who were living when that revelation was given, then that generation will not ALL have passed away. We emphasize the word "all," but a revelator has a right to the benefit of every word that he professes to give by revelation from God. And if God shall give a revelation to-day, to any of the sons of men,

have we the right to take from that revelation, one letter, or one word, without laying ourselves liable to the penalty named in Revelations 22:18, 19? We do not rest our arguments alone on those who may live to be an hundred years old. Webster defines a generation, referring to time, to be "a century." So we have Webster giving one hundred years for a generation. We will examine the Book of Mormon on this subject, to see what we can learn. We quote from the Plano edition giving page and paragraph: "Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief; yea, and then shall they see wars and pestilences, yea famines and bloodshed, even until the people of Nephi shall become extinct; yea, and this because they dwindle in unbelief, and fall into the works of darkness and lasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge; yea, I say unto you, that from that day, even the fourth generation shall not all pass away before this great iniquity shall come." Book of Mormon 324:2. Here we have the same words that we have in the revelation in Doctrine and Covenants that we are defending, viz: "Shall not *all* pass away."

Our next are the words of Samuel the Lamanite. He says: "Behold, I, Samuel a Lamanite, do speak the words of the Lord which he doth put in my heart; and he said unto them behold he doth put it into my heart to say unto this people, that the sword of justice hangeth over this people; and four hundred years passeth not away save the sword of justice falleth upon this people; yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people, save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and suffer many things, and shall be slain for his people. And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings into my soul. And behold I was sent unto you to declare it unto you also, that ye might have glad tidings; but behold ye would not receive me; therefore thus saith the Lord, because of the hardness of the hearts of the people of the Nephites; except they repent I will take away my word from them, and will withdraw my Spirit from them, and will suffer them no longer, and I will turn the hearts of their brethren against them; and four hundred years shall not pass away, before I will cause that they shall be smitten; yea, I will visit them with sword and with famine, and with pestilence; yea, I will visit them in my fierce anger, and there shall be those of the fourth generation, who shall live of your enemies to behold your utter destruction; and this shall surely come except ye repent, saith the Lord: and those of the fourth generation shall visit your destruction."—Book of Mormon 411:1. We here also learn, that a gener-

ation, and a hundred years are synonymous; and are frequently used the one for the other.

We next quote the words of Jesus to his disciples on this continent: "And now, behold, my joy is great, even unto fulness, because of you, and also this generation; yea, even the Father rejoiceth, and also all the holy angels, because of you and this generation; for none of them are lost. Behold, I would that ye should understand; for I mean them who are now alive, of this generation; and none of them are lost; and in them I have fulness of joy. But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive of him, even as was the son of perdition; for they will sell me for silver, and for gold, and for that which doth corrupt and that which thieves can break through and steal."—Book of Mormon 473:1. Again: "And how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had all passed away; and the first generation from Christ had passed away." Again: "And it came to pass that two hundred years had passed away, and the second generation had all passed away, save it were a few."—Book of Mormon 479:3, 5.

We have consumed more space than we at first supposed that this article would require, and our only excuse is that the nature of the case, and the seeming advantage that has many times been taken of the revelation under examination seemed to demand a refutation of the arguments that have often been arrayed against the Doctrine and Covenants; and that revelation in particular, even by friends within and foes without. For strange as it may seem, there are many who profess to believe that Joseph Smith was called to usher in this latter day work, and to translate the Book of Mormon and profess strong faith in that book, but are quite shaky on the Doctrine and Covenants. We will now sum up and see what we have proved.

1. That the length of a generation, when given in prophecy can not in justice be measured by the average length of the human life, nor yet by thirty years.

2. That the average length of life will fall short of thirty years (a) as can be shown by visiting any grave yard of note where there is a large percentage of those graves with tomb stones, giving the ages of their occupants, especially when we take into account the fact, that there is relatively many more adults thus memorialized, than there are of children. Then add to this the statistical fact that more than one half who are born into the world, pass away before the age of five years, and it still lessons the average age of man.

3. We have shown that when several generations are spoken of, as that certain blessings, or curses are to be visited upon the third and fourth generations; that no

(a) [It is now we believe stated by statisticians that the average duration of life is something over thirty years; there having been a marked increase in longevity during the last thirty to fifty years.—Ed.]

particular length of time is necessarily required.

4. Again, when a prediction is given, as: "For verily this generation shall not all pass away until an house shall be built unto the Lord." etc. When a prediction is thus particularized, that the generation then existing must all pass away; become extinct, or nearly so before the prediction has proved a failure for want of time. Then let us wait that extinction.

5. We have shown by Gen. 6:3, that the latest Bible estimate given of a generation, from the flood until the days of King David, or for about twelve hundred years, was one hundred and twenty years. The latest Bible estimate that we can find is Psalms, 90:10, which gives from seventy to eighty years; which from the date (A. D. 1832) of the revelation we are defending will not expire till some twelve years after this century is ended.

6. Again; we have shown that when a prophet shall define the length of a generation, either by revelation or translation; (as in Book of Mormon) and then prophesy events to take place in "this generation," that he is justly entitled to his own estimate of what a generation is, especially when he shall agree with the highest (dictionary) authority that there is.

7. We have proved by his own translation from the Book of Mormon that a generation is one hundred years; and that the terms, generation and hundred years are synonymous terms, and often used the one for the other; then when we see how the revelations and the translation of that young man "who was not learned," (Isa. 29:12), harmonizes with Webster, is it not another link in the unbroken chain of evidences in the divine mission of him that "one angel told another angel to go and tell him, that Jerusalem shall again be inhabited."—Zech. 2:3-5. For Joseph Smith was the first man in his generation to proclaim that the Jews should again be gathered to their own land.

Then a generation, what is it? It is a century.

W. R. CALHOON.

#### INTELLECTUAL HELL, AND THE WAY TO GET THERE.

THE Saints' Herald represents a religious body whose faith and teachings are the very essence of all that is God-fearing; nevertheless it is sufficiently liberal and in keeping with the spirit of the times that it fearlessly publishes scientific astronomical articles which so plainly and forcibly portray the vastness of God's universe that they make my head swim, and cause me to stop occasionally while reading them to ascertain whether I have not dwindled into such extreme insignificance that I can not find myself. I am constrained to ask, Am I an entity or is it only imaginary? How wide the contrast between the sentiment expressed by the authors of this paper and that of the public three hundred years ago, shown in the burning of Bruno.

What a wonderful science astronomy is; nevertheless, something within me frequently asks, Wherein has it enhanced my happiness? Was I not fully as happy with

childhood's idea that the earth was a great disc, that I was in the center, and that the sun, moon and stars were simply hung in God's dome that overshadowed us, expressly for the benefit of the inhabitants of the earth? To the researches of science, and the making of books there is certainly no end, yet if the health of the masses be not improved, their happiness enhanced, nor their hope of eternal life and well being made more sure, must we not conclude with Solomon of old, "All is vanity?" If I knew all that is known by all the thinkers and thinkeresses of this world combined, yet was not happy and did not possess a well founded hope of eternal happiness, were not my success a failure?

The ancients said, "Doubt is the portal to truth." Now if Beecher, Swing & Co. have entered a sufficient distance within this portal to be convinced there is no hell, it is merely a question of time until some of their crew possessing more intellectual ballast and less gas shall have continued his descent through the gate, until, O horror of horrors, he discovers that his heaven is just as great a myth as was his hell. If a man does not believe in hell and future punishment, where is his fear of God? and if he have no fear of God, where is his wisdom? It has not yet begun; nay more, those popular teachers have not yet reached the end of their increasing folly; they are as it were, flitting about in the atmosphere of the intellectual world, but unlike the Grecian sages they float about in uncertainty, lacking that specific gravity necessary to bring them to intellectual terra firma. But, supposing that like those ancient heathen they should descend right through this don't-know-stratum and arrive at a clear conclusion that they did know just as well as they knew that twice two are four, that man is only an imaginary identity, and consequently heaven with all its sugar plums, and hell with its horrors are all a farce. Would their condition be bettered? So far as the effect upon the moral is concerned I think a religion without any hell in it has the worst possible, it is a downy bed for iniquity.

If I am convinced there is no future punishment what shall be the guide to my conduct? What use is the matrimonial contract? What need I fear from committing adultery providing the ladies are willing and I have confidence that they will keep our secret. A popular religious teacher who teaches that there is a heaven but no hell, administers the identical mental drug best calculated to lead astray silly women. And in case my iniquities should become known, what is there to restrain me from perjuring myself in order to escape the consequent odium, &c. If I believe there is no hell what good is my oath on the Bible.

If the Bible does not teach that there is a place of punishment for the wicked after death, it does not teach that there is any heaven, its evidence of the former affects that of the latter, consequently the only basis those heavenly christians can have for a hope of eternal life, is an ardent desire that it should be so.

By denying the essentiality of the Chris-

tian plan of salvation we simply break loose and fly our kite without a string and very soon gravitate into the very depth of doubt and darkness and if we be so constituted that we can stand the climate; we may by the aid of the lights of hell, be enabled to see the elephant, which is "Man is an imaginary identity." What do we mean by that expression? We mean simply this, that man is not responsible for either thoughts, words, or actions; that he is purely a creature of circumstances, a mere machine, of nature and by nature he is made and by nature surrounded, consequently nature and nature only deserves either credit or discredit for all he is, has and does.

This, dear reader, is what is to be seen at the circus to which Beecher, Swing and company, are leading their armies just as fast as the devil can show the way. You may ask how I know. I in answer would say, I've been there, have seen the whole show, yet was not content but floundered round like a fish out of water. I inquired of those sages, who lived in the outskirts of the place since before Christ, wherein can I find comfort and happiness? Confidence they tell me is the great boon; but alas! in what shall I confide. I am nothing, or only an imaginary something, and *God is not*. Is it surprising that Aristotle, the keenest thinker of the crew should exclaim when near his end: "I have lived in anxiety."

A man may be reasoned to the conclusion that he is not a responsible being, yet so long as there is a spark of manliness, or sanity left within him he can not rid himself of the feeling that he is responsible, that he is a *free agent*. Hence since this feeling or Spirit is all that makes us men, do we exercise good judgment by trying to quench it, by endeavoring to "rid our minds by reason of all the terror of the unknown." Is it not wisdom to develop this feeling by our manliness, by cultivating a fear of God? What confidence can I have in, or respect can I have for a God whom I can not offend?

PHILOS.

#### UPON WHOM DOES IT REST.

UPON a much discussed and to some an unpopular doctrine, we wish at this time to address you, dear Herald, and from the brethren and sisters who peruse your columns with such interest from week to week we ask a prayerful consideration of what we have to say. It may be we have nothing new to say, but we are never tired ourselves of hearing how the light of truth dawned upon other minds, and perhaps we are not, in this respect, so very different from our brothers and sisters.

We have no doubt that a friend of ours, when reading this, will recall to mind an occasion when we were led to say, "Without the doctrine of tithing, could that stupendous iniquity in Utah ever have been carried to the extent it has? I do not know about tithing, but one thing is certain, if it is not taught in the gospel—was not re-enacted by the Savior, I will not believe it, neither obey it."

At the time of speaking this, it was not

only the expression of our lips, but was the sincere thought of the heart; and later than this we recall saying to Bishop Blakeslee, "If we ever obey the law of tithing (unless our present state of feelings change) it will be because we are well assured that it is *right* to return to the Lord a portion of what he has blessed us with, and not because we believe in tithing as a law; for the New Testament Scriptures seem plainly to indicate a different plan of giving." In the mean time, however, we have thought much about it, and read the Book of Mormon and the New Testament Scriptures with reference entirely to this matter, and we may just as well confess at once that we wanted it proven by writings with which Joseph Smith had had nothing to do. If it was so proven in our mind the matter would be settled forever; it would henceforth become to us as much a part of our faith as repentance or baptism for the remission of sins; but if not so proven, then there would always remain a doubt—a question open for the devil to help us discuss—as to whether it was not an addition to the gospel.

Thus reading and thus thinking, we came to the third chapter of Paul's letter to the Hebrew brethren, and in the first verse we read: "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

In this consideration of our great High Priest, we were first led to inquire: How came he to be exalted to this office? "So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee."—Heb. 5: 5. If then Christ is our High Priest, to what order of the priesthood does he belong?

"Called of God a high priest after the order of Melchisedec."—Heb. 5: 10. Christ was made a high priest after the order of Melchisedec. We came next to ask what peculiar features especially distinguishes this priesthood from all others, and we found, "But this man, because he continueth ever, hath an *unchangeable* priesthood."—Heb. 7: 24.

Now, if Jesus Christ is the Apostle and High Priest of our profession, his priesthood being after the order of Melchisedec, which priesthood is unchangeable, then it follows as a conclusion from which we can not escape, that whatever ordinances pertained to this priesthood in the days of Melchisedec, pertain to it in our day. Like the gospel of which it forms a part, it is everlasting. Like God whose order it is, it is "the same yesterday, to-day and forever." Superior to the law? Yes; far superior; and the chief argument used by Paul in proof of its superiority is the fact that Abraham, to whom the gospel had been preached, "gave a tenth part of all," thereby confessing its superiority. And not only from Abraham did this high priest receive tithes, but receiving them of Abraham was equivalent to receiving them from Levi, or the Levitical priesthood, for they were his descendants, and as Paul expresses it, still in his (Abraham's) loins. It has been said, and truly, that it was a

tenth part of the spoils taken by Abraham from the ten kings, which he gave to Melchisedec when he was returning from their slaughter, as recorded in Gen. 14: 18. But this does not invalidate the statement made, "To whom also Abraham gave a tenth part of all;" nor yet,—"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham. But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises."—Heb. 7: 5, 6.

So far from invalidating, it proves most conclusively that, if tithing pertained to the law of Moses, it also and first pertained to the gospel of the Son of God. We have purposely used King James' translation of the Bible, and find it abundantly strong upon this point.

Once Paul says, "a tenth part of all;" once he writes, "received tithes;" and once, "a tenth part of the spoils." Now, granting that at the time he met Melchisedec, Abraham paid him a tenth of the spoils, it is only in perfect harmony with the law of tithing. After having paid "a tenth part of all," he was faithful to give a tenth of his increase,—the spoils he had just taken, —and we would not have to draw very largely upon our imagination to suppose that he returned by the way of Salem for that express purpose. Thus following our great High Priest, it seems that the way has been very short in reaching a positive conclusion upon the matter. It was short after the light of truth dawned upon our pathway; but to this subject we have given days and weeks of thought; and the prayer of our soul before we sat down to write this was, If we are going to defend the wrong, O God, darken our minds; but if it is right, give us light, and lead our thoughts!

To our minds this conclusion is unavoidable: Either we must deny all divine authority as connected with the call of Christ's ministers, or we must acknowledge that with that authority to preach the gospel, God has connected the means for supplying the temporal wants of his ambassadors, just as surely as their spiritual ones, and we stand condemned as one who has robbed God. Tithing we have never paid. Now, in what we have further to say, we do not want to be understood as wishing to screen ourselves, but simply to state a few facts, and leave those upon whom they have a bearing to ponder upon them.

We are aware that from time to time through the *Herald* and the medium of conference reports, this subject has been discussed; but in all the conversations we ever had with the elders of the church, in all the sermons we ever heard, (with one exception), in the church, never yet had it been said to us, You are under obligation to pay tithing, until Bishop Blakeslee, some two months since, in a Christian spirit, and yet in a plain and fearless manner, as one who felt that he had a duty to discharge regardless of man or the face of man, explained to us the law and our duty

in connection therewith. For this we honor him, because he was not ashamed of the gospel of Christ before a dying worm; and it may be that in the judgment day, he himself will be astonished to know the influence resulting from his straightforward, fearless, christian talk with us. Go on, Bro. Blakeslee; we entreat you, in the name of the Master. Souls are perishing all around us, who but for the neglect of the execution of God's law might be gathered as sheaves into his garner. The work before you is one of the most ungrateful ones which could possibly be assigned to a human being, especially in the present condition of the church; but if God be for you, what matter who is against you!

The command of God has come to the Twelve and the bishopric of his church upon this subject in a more solemn and binding manner than any commandment in this dispensation. "As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

Because there was none higher, God hath sworn by himself. We are firmly persuaded that the people, as a rule are willing to obey the law when they understand it, and therefore, if it is not executed, the responsibility will rest upon the ministry who fail to teach it, and the twelve and bishops who fail to execute it.

We are almost persuaded that there are those who are afraid to plainly assert and teach this as a part of the gospel order. They are afraid to demand from the children of the kingdom the small amount of one tenth of their possessions towards carrying on the work of God. If any such there be, to our mind the feeling they have is all there is to be ashamed of. Earthly institutions, earthly potentates, politicians, kings and priest-craft have to stop and consider these things; but the man of God never. What is the will of God? should be the only question ever in his mind. Neither popularity with the world nor the church, can come within the range of the vision of that servant whose eye is single to the glory of God. Fear of man can have no place in the heart of one who truly fears God and desires to give to him all the honor and glory.

Before closing we wish to refer to a few passages of scripture bearing upon free will offerings, but which at one time seemed to our mind to be opposed to tithing: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." The reason for this warning is very obvious—"to be seen of them"—but apart from the vanity which in this case would underlie the act, thus entirely annulling its virtue, it has no bearing whatever upon tithing. Tithes are not alms, nor is God a beggar, that we should think of bestowing alms upon him! "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

It has never been once supposed that we must not pray in public because the Savior in the same connection says: "But thou, when thou prayest enter into thy closet, and when thou hast shut thy door,

pray to thy Father which is in secret.

By alms we understand a free-will offering—that which it is optional with us bestow or withhold, as circumstances may govern us. But not thus with tithes; "Render to God the things that are God's."

Again: "Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye approve by your letters, them will I send to bring your liberality unto Jerusalem."—1 Cor. 16; 1-3.

This collection which the Saints were to lay by in store against the time Paul should come, is called by him their *liberality*; and if we turn to the 24th chapter of Acts and 17th verse we there find the specific use to which it was put. Paul says: "Now after many years I came to bring *alms* to my nation and *offerings*."

Again let us remember that neither alms nor offerings can take the place of tithing. These apparently were contributions, sent by the generous Saints of Corinth and Galatia to their poor brethren at Jerusalem; but were not a part of what Christ commanded to "Render unto God."

We know that earthly governments can not carry out the object for which they were instituted without money; therefore, every one who has any taxable property is taxed for the purpose of supporting the Government. "Render unto Caesar," said Jesus, "the things that are Caesar's." That it is often misused does not excuse us from rendering. God's kingdom, even though as yet set up only in the hearts of his people, requires money to enable his ministers to preach the gospel; and those who are so fond of quoting the Savior's injunction to "take neither purse nor scrip," should remember that afterwards he said unto them: "But now he that hath a purse let him take it, and likewise his scrip."

Twenty-three years ago the Lord spake to his servants through Joseph Smith in regard to the law of tithing. To-day the conference has thirty accredited elders in the mission field whose average support amounts to two hundred and forty-five dollars per annum. By accredited we mean those who have taken appointments from the Conference and draw upon the Bishop for support.

There is a membership of twenty thousand, (at a low estimate), and if each member gave the small sum of fifty cents a month, the result would be one hundred and twenty thousand yearly, which would sustain four hundred and ninety ministers of the gospel of Christ in the field, when now there are only thirty. We merely state facts, but it is a solemn thought, and the question comes home to us: How many souls might have been gathered in by these four hundred and sixty elders in the space of twenty-three years?

Of one thing we are firmly persuaded in our own minds, which is this, that the present condition of the church is largely owing to the neglect of this one revelation. Think of it, you who were called upon to



execute it, as you may; had not God foreseen the trouble which was coming, he would never have deemed it necessary to give a charge in a manner so solemn, calling the especial attention of the Twelve and Bishopric to their duties in connection with his law. Thousands have had the testimony of the Holy Spirit confirming to them the truth and divine authority of it; and although we have not had this, we believe it was given by the Holy Spirit, and we should look upon any one as a very bungling deceiver indeed, who upon his first accession to the leadership of a free people, would pull so strongly upon their pockets, as many esteem the law of tithing pulls, and yet from that time until he has grown gray in service of this same people, labor with both hands and brain for the support of himself and family, never striving to put that law into execution. Does this conduct savor of self interested policy?

Again we say, Think of it, not only you who were called upon to *execute it*, but you who are members of the body, and consequently bound to obey it, and we who have not obeyed it will see to it that our conscience is made clear of longer continuing in the sin of disobedience, just as soon as God will open the way before us.

LAMBONI.

M. W.

#### EXAMINE YOURSELVES.

"EXAMINE yourselves, whether ye be in the faith. Prove your own selves."

Now to examine myself according to the text, I must confess myself poor, sickly, and, still worse, I am a little in debt.

Some time ago, in the dead of the night, as I was studying on the cause of my poverty, I thought I saw the Bishop's Agent with satchel in hand coming right in the house, and in the satchel he had a book, and he wanted the names of every member in the church in it, with some little change (be it ever so little), opposite the name. As quick as thought it struck me with sorrow that my name was not in his book, and could not be put there just now for want of means. I began to show him the reason why. I showed him the large family I had to maintain, and how ragged they were, and showed him the four beds we had to sleep in, and that they did not have more than enough to keep the occupants of two warm in cold weather. Now when he saw the situation he changed the topic of conversation. Still I felt sorry that my name was not on his book, for I wanted to see the progress of the good work; means will help it. I often think what can be the true cause of my poverty and sickness, and consulting my conscience she thinks she can tell me the cause and remedy. Hear her:

Conscience.—"Just a few weeks ago, as you were talking with a neighbor, you told him that more than half of the preachers of the present day are rank infidels; and you are an Elder, and in part, anyway, an infidel. And I should think it wise for those who live in glass houses to first see who they throw stones at."

Elder.—"Stop, Conscience, stop! If any body else's conscience put such a charge against me I would put him out of the

house; but as it is my own conscience, I beg for the proof of that charge."

Conscience.—"Turn to Doctrine and Covenants 86, and read the 'Word of Wisdom.' It says that tobacco is not for the body, and is not good for man. Now you must confess that twenty-five cents worth of it is consumed with you every week, and about the same amount in coffee, too. A man's deeds speak louder of what he is than all his words can do. Now leave off using tobacco, tea and coffee, and it will raise you one little step from poverty, and remember that the saying is that charity commences at home, and that the Lord helps those who try to help themselves. Now, if you had the twenty-eight dollars you spent last year for tobacco and coffee, you could go to the store to-day and buy boots, shoes, clothing and stuff for bedding that would cheer up your wife and children. And consider that the coffee and tobacco were not food nor raiment; they did not nourish anything but lust. I must say with the good book, 'They are not good for man.'"

Elder.—"I must admit that I am guilty of the charge. But I see others and more prominent Elders than myself using it, freely, too."

Conscience.—"Hold on! That will not do. Examine yourselves; not your brothers, sisters, nor neighbors; but every one himself must give an account of the deeds in the flesh, whether good or evil."

Elder.—"I am truly puzzled as to what to do. There seems nothing for me to do but to seek for repentance, and do better from henceforth; and peradventure I may be able to find it."

Conscience.—"The next thing in order for you, if you want to help yourself out of that muddle is to let two or three of your largest children be put out to the neighbors to work. Remember the old saying, 'A boy is a boy, two boys are half a boy, and three boys are no boy at all.' You have hardly anything for them to do at home, and your oldest boy can be hired out for fair wages next year, and be clothed and schooled in winter in the bargain. The girl will be good for her board and clothing and winter schooling, too. The next boy may find employment on the same terms. Now, you need not go five nor ten miles to find them good homes. Would not that help you—three less to feed and clothe? Yes; verily."

Elder.—"O my Conscience! That is something an American can't think of! Let my children out as *slaves*? If I do this I will be out of fashion; and—and—I think you are not right there, any how; for I consider even a good conscience is not a genuine criterion to go by; for I consider Saul of Tarsus' case. He worshipped the Lord with all good conscience, even when he persecuted the Saints. He called it *good conscience*."

Conscience.—"You are a *slave* to your *lusts*, and tax yourself to be in bondage. So I beg you to quit it, so the gospel can make you *free*. You see it is contrary to good reason and logic for a *slave* to offer *freedom* to anybody. Offering something you do not enjoy yourself, is absurd. O

quit it, and your little ones will have cause to rejoice and your wife to praise the Lord."

Elder.—"Well, my Conscience; I do not dispute your word. To put my children out may help me to get out of poverty; but it sounds strange and ridiculous to me."

Conscience.—"You need not look at it in that way at all; for *circumstances* create *necessities*. You have nothing hardly for them to do; and if you had, it would change the case. In the old countries they put the little birds out of the nest just as soon as they are able to fly, and earn their living, because it is a *necessity*. The old birds have more on hand than they can attend to. So take a lesson from the fowls of the air."

Elder.—"Well, well, my conscience, that does sound somewhat like good logic, sure; and it puts me in a quandary what to do. I pause and consider, but find nothing will do but repent and do better in the future. Therefore I kneel and pray:—'O God, my Heavenly Father, I have sinned by my lusts and have deprived my family of the needs of life thereby. Father, I pray for the spirit of repentance. Bid me see and consider well my case, and let me abhor the weed for evermore. I confess that I am not worthy to have what I ask thee, but, Father, Jesus thy Son is worthy,—the Lamb that was slain on Calvary for me, and not for me only, but for the sins of all this world. He said, whatsoever we should ask in his name, it would be granted unto us, if we would come in faith, and doubt nothing. And, Father, thou knowest that I have confidence in thy promises; for I have found thee true and faithful to all thy promises to me. Therefore I doubt not. Grant me the desire of my heart, in true repentance; and from henceforth give neither poverty nor riches either; for thou knowest that I desire to serve thee to the end. Pass by all of my imperfections, short comings and sins of mind, words and deeds. Give thy Spirit to me, that I may be led and guided into all truth and righteousness, and glorify thy name from henceforth and forever. Amen.'"

Reader, I have examined myself; proved myself; and found myself not in the faith altogether. So pray for me, and I will do the same for you; for in unity is strength. I remain yours humbly,  
JOAN MONROY.

#### OUR WORDS.

OF all the gifts which the creator has bestowed upon his creatures, perhaps there is none greater than the power of speech, and it is certain that no blessing has been more sadly perverted and abused. "The tongue is a little member, and boasteth great things."—James 3:5. The wise man informs us that life and death are in the power of the tongue; and our Savior says that by our words we shall be justified or condemned. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—James 3:2. When we realize that "out of the abundance of the heart the mouth speaketh." We see the need of a thorough cleansing of the fountain, that the stream

issuing from it may be pure. Jesus has left us an example that we should follow in his steps. He "did not sin, neither was guile found in his mouth." "As he which hath called you is holy, so be ye holy in all manner of conversation." Our precious Savior "was in all points tempted like as we are, yet without sin." He endured trials and sufferings such as we can never know; but no words of murmuring, or impatience ever fell from his lips.

When he was reviled, he reviled not again; when he suffered, he threatened not, he was ever ready to speak words of love and tenderness, to sympathize with the afflicted, and to kindly reprove the erring; and even in the agonies of death he prayed for his murderers. Are we followers of this perfect example of holiness, and do words of anger or impatience and fretfulness ever pass our lips? Do we try to injure those who have injured us, instead of obeying the instruction of the Master in Matt, 18:15? Do we talk of the faults of others in their absence, and judge them harshly? Read James 4:11, 12: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law; thou art not a doer of the law, but a judge. There is one law giver, who is able to save and to destroy; who art thou that judgest another?" Do we indulge in foolish talking and jesting, forgetting that for every idle word we speak we must give account in the day of judgment? Or if we have, through the grace of God put away these things, are there not still greater victories for us to attain? Is our conversation in heaven from whence we look for the appearing of our Savior? "Seeing then," says the apostle, "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." We are not our own; Jesus has bought us with his own precious blood. All the talents which he has given us belong to him and he expects us to use them to his glory.

O, that we might realize this, that our tongues might be sanctified to his service. If we truly love the Lord with all our heart; if he is to us "the chiefest among ten thousand, and altogether lovely," we shall delight to speak to others of his charms; we shall long to "tell to all around what a dear Savior we have found." His praises will flow spontaneously from our lips. "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."—Ps. 50:23.

If we realize fully the shortness of time, and the greatness of the work before us, we shall feel that we have no time for idle or unprofitable conversation. If our treasure is laid up in heaven; if our hearts are there, we shall love to talk of our heavenly home. The glories in reserve for the people of God will so enrapture our hearts that it will be our greatest pleasure to speak of them to others.

Oh! let us no longer talk about the trials of the way. Let us not talk of darkness and discouragement; but let us talk of the "blessed hope," and inspire in our

own hearts, and in the hearts of those around us, faith, hope, and courage. "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."—Ps. 19:19. Let us as Latter Day Saints think and talk more of that

"Happy day, when earth so bright  
In Eden robes shall bloom again."

The Christian's hope is soon to be realized; our heavenly home is almost in sight, and it is time that we learn to speak to one another in regard to these things.

"The Lord is coming! let this be  
"The herald note of jubilee;  
"And when we meet and when we part,  
"The salutation from the heart."

W. A. MCDOWELL.

EXCELSIOR, Wis., Feb. 1st.

## Miscellaneous.

### DECATUR DISTRICT.

The March conference of the above district will convene at Lamoni, on the 13th inst., at ten o'clock, as previously appointed. It will be necessary that suitable arrangements be made about caring for those attending the General Conference, April 6th, and that delegates to that conference be then chosen.

H. A. STEBBINS, *Dist. Pres.*

### NOTICES.

Whereas the resolution of general conference, in reference to members of the church removing to a distance requires that the parties so removing connect themselves with the branch nearest to where they reside, and as there are the following parties whose whereabouts are unknown to the Eden branch, we hereby request them to report to us by the 24th day of June, 1886, or their name will be transferred to the scattered list on the district record. The following are requested to report: Wm. W. Scott, Tillman Hollis, Clarinda McCutchen. Report to James M. Scott, at New Providence, Clark county, Indiana.

JAMES M. SCOTT, *Pres.*

LEONARD SCOTT, *Clerk.*

The shock holders of the First United Order of Enoch will meet at Lamoni, Iowa, April 12th, '86.

DAVID DANCER, *Pres.*

The branches and parts of branches of the Kewanee district are hereby earnestly requested to report to our district conference, convening at Kewanee, March 12th, at two o'clock. We wish to transact such business as may come before us on that day, and devote the other two to the preaching of the word. Let us know your wishes and desires in regard to the work in your respective localities. Let all who can accept the cordial invitation of the Kewanee Saints, and be present.

J. W. TERRY, *Dist. Pres.*

I feel impressed to request the Saints of the Pittsburg district to fast and have a special prayer service on Sunday, March 20th, 1886, for the benefit of the sick in our midst, especially Sr. Eve Smith and Bro. Parsons, of Pittsburg, Pa. Bro. and Sr. Sheldon of Warnock, Ohio, also for the prosperity of the work in the district, that the special blessing of God may attend the coming session of General Conference.

G. T. GRIFFITHS.

### CHURCH SECRETARY'S NOTICE.

The attention of district presidents and clerks is called to the resolution of the General Conference of September, 1875, which resolution was again affirmed in October, 1876, as follows:

"Resolved, that each organized district of the church, and each branch not in an organized district, throughout the world, be requested to make out an annual statistical report, covering and designating all changes up to the last day of each year."

It is desirable, in fact quite necessary according to this rule, that district officials should see to this matter in good season, and that they should make an extra effort to obtain reports from delinquent branches, such as will cover the dates specified in the above resolution, and that they keep such an account from year to year as will enable them to make such annual reports correctly. It requires some care and labor, but if the rule is lived to, the results will be very satisfactory to the whole church, as well as to the districts themselves. And the earlier these reports are sent the better it will be for me in my work before conference convenes. Send early in March, please.

The ministry would also confer a favor by sending their reports in good season; and those who attend if they will make out and hand in at the beginning of conference, or a day or two previous, they will oblige.

H. A. STEBBINS.

### MARRIED.

MIDDLETON—SALTER.—At the residence of the father of the bride, Bro. John W. Salter, near Harlan, Shelby county, Iowa, February 28th, 1886, by Elder J. W. Chatburn, Mr. Charles Middleton and Sr. Ida May Salter. May peace, contentment, and the love of God be theirs to enjoy through life.

### DIED.

ROBERTSON.—At West Belleville, Illinois, February 3d, 1886, Ellsworth, infant son of Andrew E. and Elizabeth Robertson, aged 23 days. Funeral services by brethren Thomas Angel and William Jacques.

McGLAUGHLIN.—At Keokuk, Iowa, February 14th, 1886, sister Katie, daughter of Bro. John G. and Sr. Sarah McGlaughlin, aged 25 years and 7 days. She was a member of the Keokuk branch, a true Saint, waited patiently her Savior's call, and passed peacefully away in hope of a glorious resurrection.

"Another hand is beck'ning us,  
Another call is given;  
And glows once more with angel's steps,  
The path that leads to heaven.  
Unto our Father's will alone,  
One thought hath reconciled—  
That He whose love exceedeth ours,  
Hath taken home his child."

## Conference Minutes.

### CENTRAL KANSAS.

This district conference convened at Netawaka, Kansas, February 20th and 21st, 1886. W. Hopkins, president; Griffith George, clerk. Branch reports.—Centralia 25; 1 removed by letter. Netawaka 32. Good Intent 27. Scranton 23; 2 removed by letter, 6 expelled, 2 scattered. Fanning 31; 11 baptized. Elders H. Parker, H. Green, J. Buckley, D. Williams, D. Powell, G. George, W. Hopkins, reported by letter. J. B. Jarvis, Wm. Gurwell, D. Munns; Priest J. McDougal; Teach-

er W. Thatcher, reported. Bishop's agent's report for the last three months: sent to the Bishop \$17.75, on hand \$8.75. W. Hopkins was continued. A license was granted to Elder W. Gurwell. Griffith George was appointed delegate to General Conference, his expenses to be paid by the district. Preaching on Saturday evening by Elder J. Buckley, assisted by G. George. Sunday forenoon preaching by D. Powell, assisted by H. Parker. Prayer and testimony meeting in the afternoon, conducted by W. Hopkins and D. Williams. Preaching in the evening by H. Green, assisted by D. Williams. The authorities of the church and district were sustained. Adjourned to meet at Fanning, Kansas, May 15th and 16th, 1886.

#### WESTERN WISCONSIN.

This district conference convened at the Excelsior branch in Richland county, Wisconsin, January 9th, 1886, at ten o'clock. Bro. A. L. Whiteaker, president; W. A. McDowell, clerk. Branch reports.—Excelsior 12; 1 baptized, 3 received by letter; A. V. Closson, president. Wheatville 13, J. S. Whiteaker, president. Elders' reports.—A. L. Whiteaker, W. A. McDowell (baptized 1), F. M. Cooper, A. V. Closson, J. W. Whiteaker and J. S. Whiteaker. Bishop's agent, A. V. Closson: on hand last report \$9.45, received \$1.50; paid out for district expenses 55c, balance on hand \$10.40. A. L. Whiteaker and A. V. Closson, committee appointed to visit delinquent members of the district, reported: In visiting those members we found the most of them quite firm in the faith. Some are not letting their light shine before the world, and think such lack faith and works. If they lived up to duty, it would make them alive in the work of God. Report received and committee discharged. A. V. Closson was appointed delegate to report this district in the next General Conference. A. L. Whiteaker was sustained president, and W. A. McDowell clerk of this district. All the spiritual authorities of the church were also sustained. Preaching in the evening by J. W. Whiteaker and A. V. Closson. On Sunday forenoon preaching by F. M. Cooper. Sacrament and testimony meeting in the afternoon, in charge of A. L. Whiteaker and W. A. McDowell. Preaching in the evening by A. L. and J. W. Whiteaker. Adjourned to meet at the Wheatville branch, Crawford county, Wisconsin, June 12th and 13th, 1886, at ten o'clock.

#### For Sale at a Bargain,

MY DWELLING HOUSE and two Lots, good small Barn, Coal and Wood House, outside Cellar, good well of water, well fenced, well set with Small Fruits; desirable location. Also Material and Fixtures of WAGON SHOP, trade established six years. Call on or address

J. H. CUNNINGHAM,  
13mar2m P. O. Box 55, Lamoni, Iowa

#### For Sale.

THE undersigned offers for Sale, in the town of Lamoni, two lots centrally located. On one lot is a BLACKSMITH AND WAGON SHOP, AND A DWELLING HOUSE;  
On the other is a small STABLE and CORN CRIB. A good Well on each lot. For price and particulars apply to  
6mar 1m J. J. RABIDOU, Lamoni, Iowa.

#### TEXAS OR BURST.

For Sale one Store-house & Goods,  
And one Dwelling-house and Barn,  
With two good Lots. For particulars, address

N. M. REEDER,  
30jan2m LAMONI, IOWA.

#### General Conference.

DURING General Conference the LAMONI GAZETTE will be published Daily, and will contain reports of Conference proceedings. Any person sending \$1 will receive the Gazette one year, and the daily extra. The daily during conference 35 cts. For clubs of ten, one copy free to agent. Send by money order, check, or registered letter.  
6mar2t WALKER & HANSEN, Lamoni, Iowa.

#### Choice Farm for Sale.

120 ACRES, 2½ miles South-east of Lamoni and one mile west of Bethany Junction. Land all tilable and well located, Large young Orchard, just beginning to bear. Good FRAME HOUSE and BARN. Terms easy.

Address: J. A. HOPKINS, Lamoni, Iowa.  
6mar 4t

#### J. W. DeNoon, M. D., PHYSICIAN AND SURGEON,

Also County Physician. All calls, day or night, answered.

LAMONI, IOWA.

Office at Anderson's Drug Store. Residence East end of Main Street. jan30tf

#### Farm for Sale,

SIX miles south-east of Independence, Mo., 153 acres of Land, 80 acres of plow land, 73 acres of timber and pasture land, which can be purchased on easy terms. Any further information wanted, address,

W. W. GAYLORD, SR.,  
20feb6m Tabor, Fremont Co., Iowa.

#### Farm for Rent

OF 140 Acres, adjoining Lamoni; with a House and Orchard; is well watered; 70 acres in Meadow; balance in Pasture and Plow land. Will rent 90 acres, or the whole. Terms Cash; price made known on application.

MINNIE A. WICKES,  
9jantf Lamoni, Iowa.

#### Farm for Sale.

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J. H. HANSEN, M. D.,

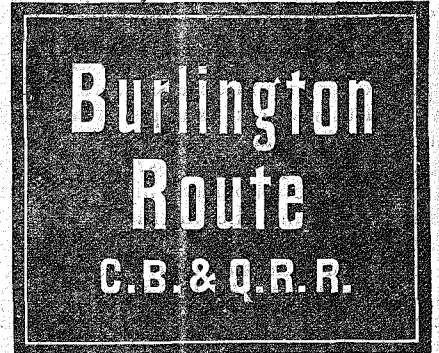
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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board or Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, Box 82, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the EDITOR,

# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 20, 1886.

No. 12.

## THE SAINTS' HERALD:

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

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Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, March 20, 1886.

### EXIT L. L. LUSE.

REV. L. L. LUSE of Wilber, Nebraska, the man who obtained the services of Rev. Clark Braden to come to Wilber and kill, lay out, bury, and preach the funeral of Mormonism at that place, and aided in the process, may be traced by those who desired to know of his fate and whereabouts by the following from the Nebraska City, Nebraska, *News*, of February 20th:

"LIT OUT.—*Wilber, Nebraska, Feb. 19th.*—The Rev. L. L. Luse, late pastor of the M. E. Church, and the "responsible" editor of the *Blade*, quietly packed his grip and stole away between two days, leaving numerous creditors to mourn his loss. The First National Bank is forcing a chattel mortgage of about \$2,000 on \$600-worth of property. Hon. F. I. Foss, of Crete, is reported a suffering creditor. Since his wife left him last summer he has kept "batch" in his office, cooking his own "sow-belly." Of late he has circulated among our people, on account of reports about certain nocturnal visits to his office. So secluded had he become the last two months that he was known as the "Wilber ground hog."

We waited until March 10th before concluding that there might be truth in the dispatch; but on the 10th we received a copy of the *Opposition*, published at Wilber, for February 25th, when the rumor was confirmed. The same paper contains the notice of a chattel mortgage sale of the presses and material of the *Blue Valley Blade*, Rev. Luse's paper, to be made in April 21st, to pay the sum of one thousand nine hundred and ninety-one dollars and twenty cents, in favor of Messrs. J. A. Paddock, O. H. Smith, H. Cole, C. W. Meeker, and J. N. Van Duin on an assignment to the First National Bank, Wilber.

We were assured by Mr. Luse when at Wilber that over twelve hundred dollars of this amount was for money and expenses incurred by him in getting Rev. Braden

to Wilber and in an agreement with Braden to publish the Braden-Kelley debate. Mr. Luse's statement to Bro. Robert M. Elvin and myself was: "I gained nothing out of the affair, but lost prestige and money; you people gained both honor and numbers. You have no need to complain." Comment is needless.

### QUESTIONS AND ANSWERS.

*Ques.*—Can a person having withdrawn his name from the church because of unbelief and dissatisfaction, be received again without rebaptism, if he so desires?

*Ans.*—We so understand. By vote of the church that granted the withdrawal.

### CALLS.

WE are constantly receiving letters from the various fields occupied by the Elders, and the branches, stating the desires of the writers, and others whom they represent, that an Elder, or Elders should be sent to labor in the places whence they write. Some of these letters are from brethren and sisters who are living remote from any branch, and who have not heard a sermon by the Elders of the church for months, and even years; others are from those who live in branches, some of them for years, and in which there are Elders.

Bro. O. E. Cleveland writes from Annex, West Virginia, that the little branch of six, to which he belongs is widely scattered. He has tried to interest the people and keep the work in motion, but apparently with little effect. He has repeatedly asked for aid from the travelling ministry, but no help has been sent him. He feels discouraged in asking further.

Bro. Cleveland is only one of numbers in similar condition; and the calls, are seemingly equally urgent every where. Not long ago Bro. James Scott wrote from Indiana; most earnestly pleading that some one would be sent, but especially that either Bro. W. W. Blair, or the Senior Editor would come. He deemed it important that the work should be cared for there, and there is no doubt he was correct.

Thus from the north to the south, the east and the west, these letters calling for help in the ministerial field come to us. We read them anxiously; and are by no means indifferent to them. But we are utterly powerless to respond to them in accordance with the requests they make.

We rejoice that the people are waking up to the necessity of hearing the truth. We are glad that the Saints, as a rule, are doing what they can to adorn their profession; and thus to preach by example as well as by precept. We are pleased that the Elders and Saints are moved by anxiety when they perceive the willingness to hear.

We are not pleased, however, when we reflect how unequal seems the means at our command to supply the urgent calls for preachers. We are not glad when we consider the lone condition of many of the Saints who are so diligently striving for good to come to their fellows, and we are sad when we know that in the awakening of the people, so few, comparatively, would obey the truth, or even hear it complacently when preached to them.

We sometimes think, (and we hope that the Saints will pardon the thought), that some of these urgent calls are made without sufficient consideration of the matter involved in them. The most of the HERALD readers know about how many elders are at the disposal of the conference, and in the missionary field. Many know who the laborers are; and from the HERALD, are informed from time to time where they are laboring. To take any one of these men from the field where he is at work, to send him to another in which the demand is no more urgent than in the place where he is, requires time and money. When established in the new field another call is to be filled and another change requires the same change, time and expense. We can not personally control these changes, and we sometimes feel that the brethren who write us do not consider the difficulties we labor under, or rightly appreciate our reasons for not complying with the calls they make, or they would not feel that we neglected them or ignored their requests. Gladly, too gladly, would we send the gospel messengers from the rivers (Missouri and Mississippi) to the ends of the earth, were men and money at our command. It ought to be a matter of congratulation to some who are peculiarly tenacious and fearful about the danger of the exercise of the "one man power," that so far as we are concerned, we control neither their brains, nor their pockets for gospel work. However much anxiety we may have to force the army of elders forward, it is only by slow degrees and easy marching that the phalanx moves.

But what a field does their enquiries for laborers open up to the younger portion of the men of the church; those whose years are before them; those who can put force and fire into their gospel work. We would that the Lord's Spirit might rest upon these by the score, that they would enter and occupy. We hope sincerely; and indeed, we have the right to expect that the local elders will use every laudable effort to increase the army of laborers, being careful only to avoid choosing whom the Lord does not call.

One most effectual way for the local ministry to preach the gospel is for them



to stop quarrelling among themselves. We can think of a branch being sadly deficient of Spiritual life, because that the Elders are at loggerheads about something, each side claiming that the other is wrong, and so killing the influence of all.

#### EDITORIAL ITEMS.

WE received a long letter from Bro. F. B. Moyer, Conejos, Colorado, highly commendatory of the HERALD, and expressing strong faith in the stand the church has taken in accepting the three books as standards. Bro. Moyer states that the polygamists of Colorado are quite enraged because of the arrest of Pres. George Q. Cannon, and the persistency of the Court in enforcing the Edmunds law. We have not room for the letter.

A great number of questions for the Query Column have been sent in since our return home, many of which require considerable time to answer, which we have not yet had to give to them. One, a series of questions of wide range, on church policy and government, from a good brother in the field would require answers that we are not prepared to give, and have not the time to look up at present. We hope none will be offended by our failure to answer their questions as no offense is intended.

Sr. Hannah Huffman writes from Bainbridge, Ohio, March 8th, that she has tried to get her neighbors interested in the work; but they are greatly prejudiced, even not permitting any reading matter she may offer them to have place in their houses.

The *Expositor* for March, came in smiling this month, its pages glowing with thought and defensive warfare. We welcome it as a co-worker, as from the start we wished it to continue.

The *Lamoni Gazette*, Lamoni's secular newspaper, is much improved in its issue for March 11th. It really looks like it had come to stay.

The *Weekly Censor*, edited by Mrs. E. A. Harriman, and published at Los Angeles, California, in continuation of the *Western Wave*, was laid on our table this week by kindness of Uncle Samuel, and our cousins of the Route Agencies. The copy sent us is the 23d number of volume 3; and, if we judge the purpose of the paper by this copy it is a red-hot temperance sheet, devoted to that cause in California. Good. Let the Golden State redeem itself; and at no more fitting place could the work begin than at "the Angels;" and woman as the most interested and affected by the curse of drunkenness, is a trusty missionary for the work.

Bro. Austin Olson writes from the Mission Branch, Lasalle county, Illinois, that Bro. Lull would be there during the week beginning March 7th, to give them a few sermons. The winter has been hard at the Mission.

Bro. Sherman I. Smith, writes from Hopkins, Allegan Co., Michigan, March 5th: "We are still trying to keep the faith. We know of no other that will save.—We have not been looking for another. \* \* \* We still rejoice in the truth."

We have Welsh Hymn Books bound in full leather with marbled edges, containing 393 hymns in Welsh language and 30 in English, for sale at the office, price 60 cents postage paid.

Bro. R. M. Bradley writes from Webb City, Missouri, March 6th, that the Saints of that place were still worth persecution. Rev. Hacker, of the Baptists, had publicly stated that the Saints there were "all polygamious Mormons." Bro. Evan Davis had been preaching there. Two were baptized on February 28th.

Many evidences reach us of the visitation of God's people by dream, by manifestation and by vision. Sr. M. Williams, of Cheney, Washington Territory, reports a manifestation in which she recognized the Savior, which while it awed her, yet filled her heart with love, joy and peace.

Sr. Maggie Kelso, writes cheerfully from Braidwood, Illinois. She says that Elder C. C. Frisbie of Streator, had been over and spoken to them several times, as she thought with good liberty of the Spirit. It is evident that the labors of Bro. J. S. Patterson in the Northern Illinois District has wrought good to the Saints.

Bro. J. W. Vernon, of Oakland, California, sends us a copy of a letter said to have been written by the Savior, eighteen years after the crucifixion; but as it is rather catholic in its provisions we have not room for it. It may have been written by a man named Jesus; but as there were and are many of these among the dwellers in Catholic countries, we are not safe in supposing it to have been Christ, or Jesus the Christ.

Bro. George W. Ames writes from Brockton, Massachusetts, March 3d, that the branch there numbering twenty-eight is doing what they can to keep together and exemplifying the word by example as by precept. Bro. Ames states that Bro. M. H. Bond has been doing an excellent work as a missionary in the district; that he is a discreet counsellor and an excellent expounder of the Scriptures.

Bro. F. C. Warnky writes from Independence, March 5th, that the labors of Brn. John H. Lake and R. J. Anthony were productive of good to the Saints there.

Bro. Columbus Scott was at St. Joseph, Missouri, for a number of days, returned the week ending March 8th, and reports a pleasant time of labor in the city. Five were added to the Church during his stay there.

The minutes of the North-East Missouri District should read: "Bro. Robert Thurchley sustained as Bishop's Agent for the ensuing three months" instead of Bro. W. H. Bybee, as now found in said minutes. Correction is made by order of Bro. J. T. Williams, of Bevier, Missouri.

Bro. G. W. Carter, of Richmond, Ray county, Missouri, sent us an extract from the *N. W. Christian Review*, a scurrilous rehash of old-time scandals rewritten for this most religious *Review*. We do not wonder that Bro. Carter told them that such "stuff came from the evil powers," and that the Scriptures state that "just such men would arise in the last days."

Bro. John Shippy, Dental Surgeon, has removed his office from the north side, to two doors south of Bro. Wilson Hudson's store, on east side of Linden street, where he will take pleasure in attending to all calls in his profession.

We have received from Bro. James A. McIntosh, Alliston, Ontario, a neat little pamphlet of sixteen pages, entitled "Baptism, or a view of the many objections urged against Immersion," written by himself. It is good, argumentative article, and well adopted to meet a class of men everywhere met with. They may be obtained by addressing Bro. McIntosh, Box 7, Alliston, Ontario; price five cents each, or six for twenty-five cents.

THE Rockland (Maine) *Opinion*, for March 5th, has the following:

#### "THEOLOGICAL EXCITEMENT IN ST. GEORGE.

"There is great excitement in this town over a four nights' debate between a Latter Day Saint Elder by the name of Sheehy and a preacher for the Advents by the name of Plummer, in the free church at Martinsville. The question in dispute was whether people are unconscious between death and the resurrection. Plummer affirmed, Sheehy denied. King James' translation of the bible to be the standard of proof. Men to fight to a finish. The debate was instructive and interesting and brought people out to hear that had not been to meeting for years, and vowed that they would not go. The Latter Day Saint is a smart speaker, and the sailors say that have been to hear the big guns in our large cities that he is the smartest they ever heard, H. W. Beecher not excepted. His doctrine is so much different from that preached by the different sects that the people are getting interested, and the old bibles that have lain on the shelves for years all covered with dust come down now with a bang. This Latter Day Saint Elder has no connection with the polygamous Mormons of Salt Lake, but the church that he represents stands high with the Government and is coöperating with it to put down polygamy by sending missionaries to preach to them to give up their evil practices and be obedient to the laws of the land.

"OBSERVER.

"TENANT'S HARBOR, February 28."

#### EXTRACTS FROM LETTERS.

Bro. Hiram Rathbun of Lansing, Michigan, wrote a card March 10th:

"I am in the depot expecting to start for Clear Lake, Indiana, to administer to the sick, and to baptize, having been sent for in haste. I have just received a letter from Ann Arbor, that I am wanted there last of next week. Two of the M. Ds. want to hear me on the latter day work. Monday-afternoon I baptized Bro. and Sr. White and Bro. George McClintock, of Dimondale. This will be good news, especially to brethren Kelley, Scott and E. C. Briggs. We are busy and hopeful, and, thank the Lord, strong in the faith."

Bro. A. Guinand says:

"I do not know which it is, whether the *Herald* is progressing in interest, or that it is I that is growing in appreciation of its cheering contents; for each number received seems to be the best. During my stay in Nebraska, Missouri, and

Kansas, my neighbors knew that I took the *Herald*, from the fact that I made it a point, prompted by the pleasure derived therefrom, to circulate it in their midst. All seemed to be pleased with it, though they were all not of that profession. I take much comfort in searching the sublime truths of those sacred books; and feel that we need not be afraid, or ashamed of such good reading as the *Herald*."

Bro. Roderick May wrote from Independence, Missouri, March 8th:

"We are getting along very well here, considering the size of our branch. We have very good meetings; the Lord is blessing us much with his Spirit, and oft gives us counsel and consolation. We have sickness and deaths among us; some of the noble ones have left us and gone to rest. Who next? Echo answers *Who!* Several have been baptized lately; others are at the door. Our preaching meetings are well attended by outsiders, and good interest is manifested. Our church is too small now. We need a church to hold about fifteen hundred people; we will have to come to it after awhile. There are a great many Latter Day Saints in this country, but have not got their names yet; the scales are getting loose and I hope will soon fall off their eyes. We don't want to buy out all the people, but we do want to convert them. I don't believe that there was ever a time when the Saints were more favored than they are at this time in this country. The consoling promise that the Lord made to the church through the Prophet Joseph is felt here very much; that is, that the Saints should find grace and favor in the eyes of the people, and may the Lord help us to be still more worthy, is my prayer."

THE condition of feeling and diplomacy between the Prime Minister of the German empire, Prince Bismarck, and Pope Leo XIII, may be seen from the following, which we reproduce from the *Chicago Tribune* of February 16th:

**"GOING PENITENTLY TO CANOSSA."**

HAUGHTY BISMARCK BENDING TO THE POPE—  
THE MAY LAWS TO BE REVOKED.

London, Feb. 15.—One of the numbers of the *Fortnightly Review*, published last September, contained an article calling attention to the evident relaxing of the strained relations existing between Prince Bismarck and the Pope, and predicting that the influence of Baron von Schloezer, Prussian representative at the Vatican, would ultimately bring about a complete reconciliation and establish an amicable understanding. This prediction has found justification in the proceedings of the Prussian House of Lords to-day, where a bill was deposited providing for an almost complete revocation of the May laws. True, there were a few reservations, but they were so insignificant that they can have no weight against the conclusion that the Chancellor has capitulated to the Pope. The Liberals are frantic, and unani- mously declare that "Bismarck has gone to Canossa." The Clericals are complacent, outwardly at least. They accept Prince Bismarck's Popish policy, and expect the restoration of silver in return. Their support is necessary to the suppression of Socialism, and the recent London outbreak, which can not fail to encourage the German Socialists, will necessarily tend to strength-

the alliance between the Chancellor and the Clerical party, which was formed with a view to mutual assistance in legislation looking toward the establishment of a Government monopoly of the traffic in spirits and a bi-metallic currency.

The bill enacts that young Catholics destined for the priesthood shall be admitted to the Royal Gymnasias, where they will receive a gratuitous education and be provided with a residence free of charge. Similar privileges shall be granted to Catholic theological students in the universities and ecclesiastical seminaries, but in the latter cases the students will remain subject to the State supervision. Meanwhile the ecclesiastical tribunal has been abolished, the Ministry of State deciding dispute between the inferior and superior clergy when required.

Berlin, Feb. 15.—There is great excitement in the Landtag over apparently well-authenticated reports that Prince Bismarck is preparing to yield entirely to the Vatican in the religious dispute which has been waged by Prussia against the Papacy for the last fifteen years. A bill has been deposited by the Government with the Upper House of the Landtag revoking, with a few trivial exception, all the features of the May laws which have been so odious to the Catholics of Germany.

[The controversy between Bismarck and the Vatican dates from the foundation of the German Empire in 1871. As soon as the new Empire was established it became necessary to take decisive measures in dealing with the Vatican. If the infallibility of the Pope was accepted the independence of the Empire must be forfeited. Catholic Bishops and other clergy were subsidized by the Government; the question then arose: Should they be amenable to it, or to the Roman Curia? Should the Church or should the Empire control the school? The answer was first given July 8, 1871, when the Roman Catholic department of the Cultus Ministry was abolished, soon followed by a law intrusting education to the State. The emissaries of Pius IX.—called Ultramontanes because they came from beyond the mountains, that is, from Rome—struggled to retain their influence; but a "pulpit paragraph" was inserted in the existing law prohibiting ultramontane agitation. The Pope was not long in retaliating. May 2, 1872, he refused to receive Cardinal Hohenlohe as German Ambassador, thereby openly severing diplomatic relations between himself and Kaiser Wilhelm. Twelve days later Prince Bismarck openly declared in the Reichstag: "Of this you may be sure: we will not go to Canossa, either in our ecclesiastical or political relations." Nothing could be more explicit than this allusion to that famous episode in the Middle Ages when the Emperor Henry IV., after years of stubborn warfare, went penitent and barefoot to Canossa to ask pardon of haughty Hildebrand.

Bismarck boasted that such humiliation should never come to him. He recked not of Pope Pius, for at that time he did not need Pope Pius' help. On the contrary he could best serve his own ends and he could bind more firmly the imperial fetters upon the not altogether willing German States by openly warring with the Vatican. In order to put his victory to a practical test, laws were introduced into the Prussian Parliament in which specific measures were proposed for counteracting the past influence of the Romish clergy and for cutting off its opportunities for work in the future. These laws, known by the name of Dr.

Falk—Bismarck's Minister of Public Worship and Education—were four in number. The first forbade making of a punishment incurred for a religious offense a civil and social stigma; the second attacked the clergy in their stronghold by obliging all candidates to ecclesiastical offices to be graduates of a State gymnasium and university; the third prescribed the steps to be taken by a person wishing to leave the Roman Catholic Church; and the fourth established a royal court for the settlement of clerical difficulties. These laws were passed in the month of May, 1873—whence they are frequently called the "May Laws"—and their promulgation at once widened the chasm between Berlin and Rome. A further statute which was accepted by the Reichstag in the following year achieved the supremacy of the State. The clergy were forbidden to discharge their functions without civil permission, and the Imperial Government assumed the power of imprisoning those ecclesiastics who having been removed from any office, persisted in performing its functions.

Jan. 25, 1875, another law was passed making civil marriage obligatory and binding, and giving permission to the Romish clergy to marry civilly. The arrest of numerous clergymen who transgressed the May Laws, and the stringent enforcement of those laws, warned the Pope that he had nothing to hope from Prince Bismarck. Pius was consistent in denouncing this anti-clerical legislation, and he was consistent in refusing to reopen any tentative diplomatic negotiations, because to have done so would have been to contradict his favorite belief in his own infallibility. For five or six years there were no official relations between the Vatican and Berlin. In the interval Pius IX died, being succeeded by Leo XIII. The situation in Prussia changed. As the Empire grew more cohesive, the enemies of Prince Bismarck became bolder, and the Chancellor, who had laughed at a Papal alliance, began to find that even that might be necessary for him. In 1873, to curb the power of clericals had been purely a question of principle; in 1882 there was no talk of principle. It was expedient; and with Bismarck expedience is the sole motive. Justice and truth he uses, just as he uses injustice and tricks, when he believes that they will serve his purpose.

Therefore, during the last two or three years a gradual reconciliation has been going on between him and the Vatican. At first, in 1881, a *modus vivendi* was established, and since that time the cordiality has grown, causing negotiations toward the resumption of diplomatic relations in 1882; the introduction in 1883 of a new Prussian Church bill materially modifying the regulations imposed upon the Catholic clergy; the selection of the Pope last year as the mediator in the Spanish-German dispute over the Carolines; and in the last few weeks by the decoration of Bismarck at the hands of the Pope and a general interchange of "taffy." The Iron Chancellor has at last gone penitently to Canossa.]

**General Conference Notice.**

GALLEN, Mich., 12th March, 1886.

Bro. Joseph Smith.—The Chicago, Burlington and Quincy R. R. Co. will return for one-third ( $\frac{1}{3}$ ) fare rates those attending the conference over its line to the several stations at which the persons took train to go to the conference, paying full fare there. Hastily yours,

G. A. BLAKESLEE.

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

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"A life of beauty lends to all it sees  
The beauty of its thought;  
And fairest forms and sweetest harmonies  
Make glad its way unsought."

### AMUSEMENTS CONTINUED.

IN view of our own experiences, of the facts which from day to day come under our observation, we are firmly persuaded that the only amusement we can innocently offer our children are such as will help to develop upon this earth, the talents and faculties which will fit them to be true subjects and ornaments of the kingdom the Lord will establish, when he comes to reign with his Saints. All the vast realm of thought is open before them, and the "cultured brain" is capable of boundless action. The earnest age in which we live demands earnest action, and we do feel that parents are much oftener to blame than children, for the paths in which they walk. If we begin by allowing the years of tender childhood to slip away without teaching our little ones the beauty of industry (not by precept or homilies which they can not understand) but simply by helping them to obey the laws of the nature God had given them, and as soon as they are old enough to be contaminated by the influence of others, yield to the unthinking requests of other parents no wiser than we are—dress up our children and send them out night after night, simply to idle away the best hours of their existence and learn to love the momentary excitement which shatters their nerves and unfits them for the real duties of life, sapping the foundation God himself has laid for their happiness here and hereafter—if we do this, what can we expect?

As we may guide the physical faculties of the children, patiently assisting them to perform the little acts of helping they are so anxious to do, thus laying a firm foundation for habits of physical industry, so may we in like manner establish mental habits which will follow them through all time. Mothers, in the fear of God, we beseech you, don't defer the hour of this training one moment beyond the time when the babe in your arms looks up into your face, and by its conscious glance appeals to you, silently asking "Is it right?"

This is the instinct God himself gave the child, and it is as if from that time into your hands the sacred trust had been committed, even as Jesus upon the cross committed his mother to the care of the disciple he loved.

If each parent in the church to-day were individually asked, "Don't you want your children to be saved in the kingdom of God?" do you think any one would answer, No! So far from it, we believe there does not live the parent on earth who would want to bear and bring up children for the devil.

But say many, "Let them have a good time while they are young, cares will come soon enough! Let them sow their wild oats, they will settle down in good time!"

We claim that by following the way the Lord has plainly indicated, they will have double the

amount of unalloyed happiness, and when they come to these cares they will not be the cares to them that they would have been, for they will be fully prepared to meet them, and as to the wild oats, the devil will do enough of that kind of sowing for ourselves and children too without any help from us.

Shall we then have no social gatherings, where the boys and girls may meet together, enjoying mutual intercourse to the benefit of both? Assuredly, yes; but let them be of an elevating character, such as shall cultivate the talent God has given them.

Music, reading, declamations, lectures, concerts, dialogues—what a boundless field for the scope of the intellect; and at home, how many games, such as chess, dominoes, authors, and countless others will furnish them recreation when alone and amusement when young friends drop in. If birthdays, &c., must be honored by social gatherings, at least let the hours be suited to the age of our children.

We have written more than we intended upon this subject, but have scarcely touched upon even the most important points. May we not hope to draw forth from many of our sisters, expressions of their views upon it. If we differ in opinion we may gain light, by comparing our views. The "Home Column" is for mutual benefit and improvement, and in presenting its readers with such letters as follow we feel that we are giving them gems of Christian experience—jewels which the aged have found as they passed, sorrowing and suffering, along the journey of life. They are not the trifling articles such as pass current in many departments of this kind, but have been baptized in prayer, and the spirit of prayer is following them. May God bless the writers, as well as those for whose benefit they were written!

THE articles proffered us by "Almira" will be very acceptable indeed. We hope to hear from her often. We have been waiting for a letter from "mother Landers," it will surely come, also from a host of others who are coming up "to the help of the Lord against the mighty." Some we know by name, some we do not, but we shall know them at no distant time. Those in the church who have the ability, can not afford to look forth with indifference "upon the fields already whitening to the harvest." They will do their share.

We are in receipt of letters from L. Lloyd, Perla Wild, Aunt Ruth, and sister Margaret Head.

ONE word before we close, of the meeting from which we have just come in (testimony meeting at the chapel in the afternoon of March 7th) God was pleased to meet with his people and poured out such a blessing as there was scarcely room to contain. In prophecy, tongues and Spirit of prayerful humility, were the Saints baptized anew and made to rejoice in the God and Rock of their salvation. The scattered ones, the straying ones, were brought into remembrance before God and his blessings promised richly to the faithful.

Lift up your heads ye that are lonely and bowed down, for as God liveth, your redemption draweth nigh. Be faithful, for though none of like faith may be near you, the Master is very near unto those of his fold who call upon him in faith, and he who numbers even the hairs of your heads will never leave nor forsake you!

LAMONI, IOWA, March 11th, 1886.

### RIGOR FOR YOUNG LIFE.

"How much the fond friends of young folks need this home word from Dr. Bellows:

"Life is an earnest battle. It is no trifle to have a nature fearfully and wonderfully made—strong desires that must be avoided, fatal proclivities that must be resisted and overcome. And therefore it is that we so much need that early training, that early discipline which it is hard to see whether parents and governors are more slow to apply, or children and youth more reluctant to receive. Let the fault lie where it will, it is a fatal fault: Success, usefulness, virtue, happiness, peace, salvation, heaven—all depend upon our entering life fitly armed in suitable moral harness; with proper convictions as to what the exposures, dangers and temptation of body and soul are, and with such settled rules, habits and principles, such a trained conscience, such an established reverence for God and duty, as must deprive the world of all its power to deceive and betray.

"Those of us who are parents, should remember that it is we who put the harness on our children. They don't gird themselves. It is we then who are mainly responsible for its want of strength, its loose, ill-fitting character. In our tenderness, we refuse to draw the buckles where they will hold, and if the shoulder chafes or reddens ever so little with the strap, we are the first to remove it. We are sorry to think that the young bosom must contract its inspirations beneath so sturdy a coat. We lift the sandals and plead for the feet that are to press their rough seams; but where are our recollections, that we do not think of the sharpness of the spear that that heavy corselet is to resist, the weight of the battle-axe that leathern head-piece is to annul, the roughness of the road those stout shoes are to make smooth? Is it not because of the tenderness of the flesh that we need our leathern mail, and are we to dread our armor more than our enemy? That is the miscalculation of life; the sacrifice of our life-long safety, to our immediate convenience; of our whole usefulness and honor and triumph as men and women to our short season, careless, self-indulgent, negligent happiness, and freedom from self-imposed restraint as boys and girls, as young men and maidens."

BEING a wife and mother I feel especially interested in this portion of our much valued paper, the *Herald*, and any thought or word of encouragement I might pen, I would gladly contribute. But while in offering my help I feel my poverty of ability, still I have the thought to encourage me of the acceptance of the poor widow's mite, and I realize if all who might by putting forth an effort, would cry inability, that which would be both interesting and beneficial we would fail to get. I have this word of encouragement to write this time. I have felt much benefitted in reading this column already.

Many times as I have been meditating over the greatness of the duty of bringing up a family, my heart has almost sank in despair. Truly there is a great responsibility resting upon all mothers. Think of the different dispositions to govern. The many positions we are fitting men and women to fill. Are we as mothers giving this most important thought a prayerful consideration? Are we all putting our thoughts at work to see what we can do that will make them

most useful in life? I hope this is our daily thought and prayer. I see more and more as the days pass by that the clothing and feeding our children well is but a small part of the great duty resting upon us; the parents develop their mental and moral characters. To illustrate my idea, If I have the watchcare of one of the little lambs of God, and do not seek to understand its disposition, its capabilities to become useful, and seek to nourish its God-given talents, I have sadly neglected my duty, which will tell plainer as the child advances toward manhood or womanhood.

If we have some choice evergreen or flower root, we will use every means to preserve it from the frost, from insects or anything we know would do our treasure injury. To express how much greater the care for our dear little ones should be than for our choice plants or flowers, I will call your attention to the language of Christ in St. Matthew 10th chapter 26th and 27th verses; and in connection with the foregoing let me say, I have a passionate love for flowers, in fact for all the lovely scenes of nature, and had it not been for the good the gospel has been to me, such things would have been the treasure of my heart, which treasure would have been earthly and out of place, for we are instructed to lay up treasures in heaven where moth and rust do not corrupt or thieves break in and steal.

In the country where we live, (Nebraska), the prairie is a beautiful picture to behold in the season of roses. Their beautiful tinge of pink of every shade, and sweet scent, make the earth seem most beautiful. But their life is short, and it would seem to me that their purpose was only to make us appreciate the Great Giver of all good. And while he has told us what there is for us to enjoy that is lasting and its joy ceases not, He has surrounded us with everything here to make our lives pleasant and happy. Let us as mothers try to draw a picture of the home God has provided for his children, and try to come as near making such a one for ours as our best efforts will enable us to do.

Your sister in the one faith,  
MRS. GEO. S. HYDE.

#### THE DUTY OF PARENTS.

In the article on Home Government in the *Herald* of February 6th, the writer speaks of habits of disobedience and giving away to temper becoming fixed. In the same manner I believe habits of idleness will become fixed. We should bring up our children to be useful, that they may be a benefit to society and not a nuisance to those around them. I believe it a Christian duty to teach our children to work. If they are brought up without it, it will be hard for them to learn it when they get older. Habits of idleness like all others habits are easier formed than broken. A writer has said "as is the daughter, for a general rule (to which no doubt there may be exceptions) so is the wife and the mother." I often wonder how mothers can bring up their children in the way many do. Instead of having the children help them, they will wait on their children. Some will say, "It is easier to do the work themselves than bother with children. Every one to their own opinion. For my part I prefer their help. But, if it were as they say, we should teach them no matter what the trouble may be. God has given our children to us for a blessing. We should try to do our duty by them in every respect. Some will make the excuse that their

girls are not healthy enough to work. We need not give them heavier work than they are able to do, and it will be far better to do some light work than play all the time. If we do not bring up our children to work, how can we teach them the course of a Christian life? I once heard a man say he did not believe there was such a thing as a lazy Christian; I am of the same opinion. If we bring our children up to be industrious; our girls that they may make good wives and mothers, our boys that they may make good husbands and fathers, then we will be leading them a step at least toward a Christian life.

A. P.

#### OVERCOME.

"The moated wall and battle-ship may fail,  
But safe shall justice prove;  
Stronger than greaves of brass or iron mail  
The panoply of love."

Dear Sister Frances:—I feel to rejoice in your work, and am willing to cast in my mite, occasionally. Hope that others of the sisters feel it a privilege as well as a duty to do likewise. Happy are we if we have learned wisdom by what we have suffered in the things of the world; and if such is the case, it is only reasonable duty to counsel others. The household is unmistakably our kingdom, and happy shall we be, as well as our subjects, if we rule with a scepter of love. Some may feel to repulse this idea, because their husbands and children, to their view, are of a cold unyielding nature. We would say to such, you are laboring under a fearful mistake, and one that will leave its impressions through time and eternity. We believe that steady unflinching kindness, that springs from love, will tame the cold stern nature of both man and beast. Some may feel that this idea will work good in all places except their own household; but it will even there make ninety-five per cent difference in the doings of husband and children, and more than that in the happiness of the wife and mother.

"But," says one "perhaps you have not had such trials as I have, so you can afford to talk." Show me a person of mature years who never had trials, and you will show something that never did, and never will exist on this earth. Our Creator designed that we should have trials in this life, for he has said that he would have a tried people. Those who do not marry have their trials, and may wish to change situations; but the married have their trials too. So in either situation, it is wisdom to discipline ourselves, and the inmates of the household, by calm unflinching kindness in the performance of every duty, no matter how menial or how trying to one's nature. We all have unpleasant duties, but when we compare them with what Christ has done for us, how can we remain unyielding?

"A wise woman buildeth her own household," so of course an unwise one teareth down her own household. No doubt the reader has seen illustrations of both kinds. May it be our joy to illustrate the former. Our land is cursed with many fearful wrecks of humanity, the fruit of injudicious building of the household—all caused by the parents neglecting to overcome the evils that sprang up in their own hearts, and in their household. He that over cometh has the promise of the "white robes," and access to the "tree of life."

How then about those who do not overcome? The reverse, of course. "Overcome, overcome what?" enquires one. "O, some mighty obstacle

by which one may win a name," replies another. But we are inclined to think that the little trials, such as we all meet each day are included, and in the end are more weighty than those which the world call mighty. "How can we overcome them?" Meet each one as it presents itself, with steady nerve and undaunted eye, and perform every duty as though we saw the eye of God fixed upon us. His grace is sufficient for every emergency, and if by it we overcome that which is placed before us, we shall surely be rewarded, whether our trials are great or small.

He that is faithful in little would be faithful in much. Then sisters, let us be mindful of the little things. May heaven's choicest blessings rest upon the *Herald* and its supporters, and also upon all the periodicals of the church. The light seems to be shining more brightly on their pages, and it will shine forth to the world through them, breaking down prejudice and error, and building up truth.

ALMIRA.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

DENNISPORT, Mass., Feb. 10th.

Editors *Herald*.:—I am still trying to hold up the light of the gospel to the people according to the measure of faith and intelligence that I possess. I can truly say that God has blessed me with his Holy Spirit in many ways as I have tried to dispel the darkness that covers the minds of the people in relation to the truth as it has been from before the foundation of the world, as it does now, and eternally will exist in the mind of "Him who inhabiteth eternity," and who hath decreed according to the counsels of his own will that which has been, and is, and that which will be, and to whom he revealeth his will and purposes through the law of faith in Christ his Son. My last was written at Plymouth, Massachusetts. Since then I have visited Little Compton, Rhode Island, also with the assistance of Bro. Charles Coombs and the visiting brethren from Attleboro, Mass., opened a new place at Adamsville, R. I., concerning which I see by *Herald*, Bro. Pearce has written. We continued the meetings after these brethren left, until the following Monday, with good audiences, excellent attention, and liberty in presenting the word. The extreme cold, exhaustion, etc., counseled and governed, with the Spirit's warning voice, and we left them hungry for the word, which may be sometimes the better way than to exhaust and wear away a congregation until but few are left. Have preached since in Attleboro and Providence, also visited Newport, the great and fashionable watering place of the east. While viewing the stately grounds and palaces of the Bennetts and Lorillards of New York, and merchant princes of this country, we might, had our faith been that of the infidel, (that it is all of life to live in this imperfect and unsatisfactory state), have been a little envious, and have mourned that the ways of men in this life are so unequal. But we did not, for we knew that we were in possession of a hope well grounded in practical evidences, to which, we had every reason to believe, the princes of this world, with all their wealth, are strangers. The grace and "fashion of this world passeth away," and the glory of man is "like the flower



of grass which withereth and falleth away, but the word of the Lord endureth forever; and this is the word, which by the gospel is preached unto" us. Happy is the man who believeth this word, and who has learned to put his trust in the living God.

One week ago last Saturday our conference convened at this place, closing on the Monday following. Its sessions were marked by spiritual power and evidence of God's favor. Ocean Hall was packed on Sunday while the word was preached. I am still here "holding the fort" every night to good audiences, with excellent attention and serious interest on the part of many. Have baptized five since the conference, more are almost and altogether persuaded of the truth of our message, and we hope to trouble the waters of the Atlantic ocean again ere we depart.

I am a firm believer in the gathering in "the dispensation of the fulness of times." "Out of Zion the perfection of beauty," God will shine, sometime in the future. In Zion and Jerusalem will yet be a people who shall honor and dignify, by their wisdom and their holiness, the Creator and their God. But it does not seem to be so near for us, at least as a people. When I look over the history of the past, even from the time when God undertook under Moses to purify a people through faith and trust in Him who so oft had proved their Almighty Friend and Father in the past, whose will it was to give them a land filled with every delight, blessed with the counsels of heaven and the surety of the possession of a life of loftiest ambition and ideals, when they turned their backs upon the counsel of Moses, the servant of the Most High, who said, "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and cursing, \* \* \* for I know that after my death ye will utterly corrupt yourselves," &c. And why did he know. Because they had proved themselves stiff necked, a rebellious and faithless people. "How often would I have gathered you," said the Savior weeping. Why is not my faith so strong concerning ourselves as a people? Because of our indifference in the study of the word of the Lord to us, our lack of diligence and faith in the promises of God. "The word spoken did not profit" the ancients, because "not mixed with faith in those that heard it." How much better, after the history of these long and bitter experiences before us by which to profit, are the saints and people of God in our day? "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

After all, however, the work of salvation is an individual one. Zion will be built, and her scattered children gathered. Jerusalem shall be inhabited according to the word of the Lord. But the day of our trial will not have been accomplished, and the eternal reward secured, until we shall have learned to conquer self! "He that overcometh shall inherit all things, and I will be his God and he shall be my son; but the fearful and unbelieving," &c., shall be partakers of the second death, and shall not know the glorious quickening power of the first resurrection, nor participate in the great millennial.

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of the which I tell you before; as I have also told you in times past, that they

which do such things shall not inherit the kingdom of God."—Gal. 5:19. "Know ye not that the unrighteous shall not inherit the kingdom of God? Neither thieves, drunkards, nor extortioners." \* \* \* "And such were some of you; but ye are washed; but ye are sanctified," &c. Can this be said of us, and that we are "justified by the Spirit of God, in the name of the Lord Jesus," in all we do? We shall never reign until we first learn to submit to discipline. He that is unfaithful in that which is least, can not be trusted with true riches. "Have thou authority over ten cities," will never be said of the individual that can not control one person. "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." The work of God is languishing; souls are perishing; there is a famine in the land—not of bread, nor of thirst for water; but of hearing the words of the Lord." Men are running to and fro, seeking the word of the Lord, and are not able to find it; while the servants of God are being forced from the field, in many places, that they may not incur the censure referred to by Paul in 1 Tim. 5:8. "Now the just shall live by faith, \* \* \* we walk by faith." We say our religious sectarian neighbor is inconsistent because he does not believe nor practice that which he accepts as the word of God. How easy to

"Compound for sins we are inclined to,  
By damning those we have no mind to."

The treasury is empty of tithes because the word spoken to us is not mixed with faith." We dare not trust the word of the Almighty who said "prove me." I seriously doubt whether a present from outside sources of a million of dollars would substantially benefit this church. Faith in, and obedience to, the law of God, a conscientious and honest deal with our heavenly Father concerning the law of increase, and of giving without grudge or covetousness as God has prospered us, would at once relieve the Bishop, send every man who can intelligently represent the kingdom of God in the field, and feel that his home was protected from legitimate want, while the blessings of God's Holy Spirit would bless the cheerful giver of God's bounty to him who thus proves himself a "worker together with God" and his brethren in the field, and his faith—not alone by his testimony in prayer meeting—but by his *works*. "If any man build upon this foundation, hay, wood," &c., "the day of God will reveal" how and with what material he has builded, for "the fire shall try every man's work." We ought, and it will be well for us if we have the courage, to make the practical test of our faith here, and eliminate from ourselves, by obedience to God's counsels, the dross and refuse before it passes into the final crucible. "Many shall be purified, and made white, and tried." "For behold the day cometh that shall burn as an oven, and all the proud," &c. How much more are we laying up treasures in heaven by helping to spread the gospel of salvation to an ignorant and sinful world, than we are spending on superfluities of dress? We may, and some of us will, gather to Zion; but that's not all,—the eternal law of cause and effect will prevail there as elsewhere, and the transition will not be sudden, nor eternal bliss secured, save through obedience. "Moreover the Lord saith, because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, (deceiving with their eyes, Heb.), mincing as they go, (tripping nicely,

Heb.) In that day the Lord will take away the bravery of their tinkling ornaments, their changeable suits of apparel, their mantles and wimples, and crisping pins, (or irons), the glasses and fine linen, and hoods, and veils." Instead of health, and sweet smell shall be offensive odor, "instead of well set hair, baldness; sackcloth and burning instead of beauty. Thy men shall fall by the sword," &c. Zion shall not escape punishment any more than Jerusalem. God will have a tried and a pure people, and the final "rest" will not be obtained until we learn obedience. And "In that day shall the branch of the Lord be beautiful and glorious; and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy," etc., "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud by day and the shining of a flaming fire by night."—Isaiah 3d and 4th chapters.

God, through Moses, undertook to sanctify his chosen people through obedience, unto this glorious accomplishment, even in the wilderness at Sinai; Moses was obedient, and sanctified by faith, meekness, and purity, unto the beholding the face of God. Aaron, Nadab, Abihu, and seventy of the Elders com'ng—not near—yet saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were the very body of heaven in his clearness. This, through faith and obedience, I apprehend was something of the glory which Peter says "the angels desire to look into;" and which Paul says "we rejoice in hope of." "Gather my saints together unto me"—all of them?—those that have made a covenant with me by sacrifice;" for God will judge his people.—Ps. 50. It is a fearful thing to fall into the hands of the living God.

Out of Zion, the *perfection of beauty*, God will shine. The law of attraction—of like towards like—will there prevail, as certain and more clear than ever before. Are we being perfected in the beauty of holiness—so that we may endure the brightness of the glory to be revealed to the pure in heart? celestial law, and celestial glory? The trial of our faith will bring upon us many sorrows, and cause many bitter tears to flow; but we shall have never attained unto the ideal estate portrayed in the Apocalypse, when the days of sorrow and crying shall have been placed eternally behind us, and tears shall be forever wiped away, until we shall have overcome ourselves, our unlawful appetites, our covetousness, our envy and our pride. Zion can be perfected save through the law which God has given her.

How little do some of us heed the wisdom of God, or exercise living faith in his counsels, or try to do that which he has said was "pleasing" to him, that we may prove, still farther if need be by experiment, that which is reasonably true upon the face of its statement. Let us "search the Scriptures," and be not deceived, for God is not mocked. "Hear, ye that are afar off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

He that walketh righteously." "Look upon Zion the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be thrown down. Not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken; but there the glorious Lord will be."—Isa. 33: 15, 21.

MYRON H. BOND.

FORT NIOBRARA, Neb., March 8th.

*Dear Herald:*—I have been a member of the church three years the twenty-fourth of next October. And I can say that I have never regretted the step I have taken, for I know this to be the work of God. I live eight miles from Fort Niobrara, and twelve from Valentine. We have no branch of the church here. There is only our family that belong to the church; we are seven in number; all belonging to the church except two, and they are too small. We have loaned the *Herald* to our neighbors, and some of them like them very much, and some do not. I think they have done some good and no harm. Bro. G. S. Hyde is proaching here in the school house; has a very good audience; has preached five sermons. There seems to be a few very much interested, and we think some will obey the truth. I ask an interest in all the Saints' prayers.

I remain your sister in Christ,

ELLA DONALDSON.

DANWAY, Ills., March 2d.

*Brethren and Sisters:*—If you will turn to the second chapter of Genesis you will find that God Almighty, after he had created Adam in his own image (that is, with a mind and a will, and moral feeling, which, though finite, were like his own), placed him in a beautiful garden. There, we are told, was every tree that is pleasant to the sight, and good for food; four rivers ran by it and the land was rich with gold and precious stones. When we think of a garden we think of a place that requires care and skill and attention to keep it in order. Place an unskilled man or a savage in a garden and he will soon turn it by his carelessness, or ignorance into a wilderness. We are not then to suppose that Adam, in the early days before he fell, had nothing to do in the Garden of Eden. On the contrary, we are told that he was put there to dress it and to keep it. Doubtless Adam had his time fully occupied, in order to keep the garden as beautiful as it was when God gave it into his care. He planted and watered, and weeded, and God gave the increase. He was the first man who labored together with God. There was nothing between him and his maker, Master and father. No jealousy, no envy, no fear, no sin. But after a while, as you know, Adam fell. And, though he was still allowed to labor together with God, he could not do his work with the same delight, nor with the same success. He no longer worked in the pleasant garden, but toiled in a field which brought forth thorns and thistles. His bread was earned by the sweat of his brow, and eaten in sorrow.

Now brethren, as it was with Adam, so it has been with all men since he was upon earth. We are his sons, but at the same time we are sons of God, and laborers together with God, as St. Paul tells us. It is true that we are fallen and sinful. There is no one here who has not sinned against God. But our sin does not shut us out from the privilege of being fellow-

workers with God, but is the cause why our work, like Adam's, is attended with toil and sorrow and disappointment. The more we fall away from God the more toilsome and meaningless does our work become. The more we draw near to Him, not only in church on Sunday, but in daily life, the more will our work become like to that blessed work which Adam was given to do in the days of Paradise.

Yours in bonds,

AUSTIN OLSON.

HUTCHINSON, Colo., Mar. 3d.

*Bro. Blair:*—I am sorry to say that the advantages for preaching the gospel are not so good here as in some other parts of the Lord's vineyard. Our congregations are small; but notwithstanding, I feel that the gospel must be preached as long as there is one soul to hear. For the Master has said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 17. Therefore the gospel will prove a "savor of life unto life" to those that hear and obey; and on the other hand it will prove a "savor of death unto death" to those that reject it. For God will judge all men by Jesus Christ, according to the gospel. Rom. 2: 16. We must work while the day lasts, for as Christ has said, the night will come when no man can work. As we have opportunity let us do good unto all men, especially unto them who are of the household of faith. We have a small church here in which we hold services every Sunday, and prayer meeting once in the week for the young folks. We have been blessed with a visit from our worthy brother, James Caffall, which has done us much good. His teaching was appreciated by the Saints and those not members of the church. We are in hopes that some were brought near the kingdom; near enough any how, to send for a Saints' Harp; and we trust the good work begun by him will still go on; and ere long some be added to the church. If there is any person, or persons wishing preaching in the State of Colorado, let them address me as above and I will try and answer the call.

Ever praying for the prosperity of Zion's cause,

JAMES KEMP.

INDEPENDENCE, Mo. March 2d.

*Bro. Joseph:*—I have been at this place since the 4th of February and have tried to be useful. I met with the brethren in district conference and had a pleasant time. The spirit of peace seemed to be enjoyed by all.

It was thought best by the officers of the district and branch to continue the meetings for a week; the preaching was done by brethren M. T. Short, R. J. Anthony and your humble servant. Seven were baptized. I trust the Saints were encouraged in the Christian warfare; as I presume, the Saints of this branch will admit the warfare is not ended, nor the crown given. But I can say that nearly all seem to be trying to be faithful so that they may be worthy to wear the crown when it shall be given by him that rewardeth all. There has been considerable sickness since I have been here. I have been called to assist to administer to several and to some with marked effect. So far as I am informed the branch is in fair condition and enjoying the Spirit of the Lord in their meetings. I have enjoyed my visit with the Saints and hope that love and peace may

ever dwell with them, that truly they may eventually become the pure in heart that shall inherit Zion; that by and by the pure and the good of every land may rejoice to come and dwell with them in Zion when she shall enlarge her borders. Property is increasing in price very rapidly and all the land that can be bought between here and Kansas City is being bought at high prices. I was shown twenty-nine lots lying near the corporation line of this town that have been sold for fourteen thousand dollars, and they who bought them have refused twenty-five thousand. As the land of Zion is to be redeemed by purchase, and as the time has passed when the Lord said "here is wisdom," that the Saints should purchase all the land unto the line between Jew and Gentile, it would take a great amount of money to do so now. There are a few chances where the Saints that may wish to get a lot can do so at reasonable prices. Bro. Stephen Maloney has about forty lots in the south addition near the Chicago and Alton and the Missouri Pacific stations. He told me he could sell them readily if he would sell to the land speculators of Kansas City. But he wished the Saints to have the benefit, if they were not too slow about buying, for he could not hold them very long at the present prices. It is for the Saints to think of the matter and do as they may deem best. He offers his lots from \$250 to \$350; they are cheap in comparison to what other lots are selling for that are near them.

I have received good news from Canada, of some baptisms, and one marked case of healing. Hope the Lord will continue to bless the labors of his servants in the mission.

Yours in bonds,

JOHN H. LAKE.

NETAWAKA, Kan., March 6th.

*Bro. Blair:*—Please give me room to say that I fully endorse the article of brother F. Johnson under this head, "What Shall We Teach." If your answer is correct, then it is not safe to quibble or misconstrue the commandments to suit our foolish notion, being fully persuaded that it hinders the prosperity of the work of God. It will create discord, division and coldness; hence, the sooner we stop the better. We ought to fear God and learn wisdom, so that we become united together as Christ is in the Father. But some sing that we have to be merciful. Yes, that is right; when mercy is forced to the extreme it is out of place, and why; because it robs justice. The word of the Lord through the choice Seer, "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me, and ye that hear me not will I curse, that have professed my name, with the heaviest cursings. Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your Ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy,

or to dogs, or the pearls to be cast before swine."—Book of Covenants, sec. 41, pars. one and two. Surely this should put an end to all opinions of men; we are not safe to trifle with the things of God. Neither will the Spirit trifle with man. As for myself, I am satisfied with all the commandments God has given. I find no fault and shall believe all that will be revealed in the future through the proper channel. In conclusion, shall say, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not unto your house, neither bid him God speed. For he that biddeth him Godspeed is partaker of his evil deeds."—2 John 1:9-11.

Your brother in the bonds of the gospel,  
GRIFFITHS GEORGE.

WEST OAKLAND, Cal., Feb. 21st.

Dear Herald:—I think you are rather slow in lauding our beloved President's mission to Utah, and how he has filled the bill in being mighty and strong, controlling himself, a fountain of truth, tenaciously clinging to what is written, uttering eternal words, holding the scepter of power to make them honorable men and women, &c. Oh, Utah, Utah! thou that killest the emigrants, and sendest across lots the poor, frost-bitten Saints of 1856. How oft would we have gathered you into honorable citizenship with God and man, but ye would not. Now your houses are being left desolate, and ye shall not see such a good opportunity again. J. W. V.

## Communications.

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

### STORY OF UTAH LIFE.

BY ONE WHO KNOWS.

OF the many tales told about the workings of the polygamic theory illustrative of the peculiar force brought to bear on first wives that proved to be opposed to the system, the following is given; of which ample proof may be presented if need be.

"Dear Herald:—You are, as I am aware, a welcome messenger to lovers of truth; and your pages are scanned faithfully for news, light and truth. I herewith send you a brief recital of the experience of one woman of many, a mother in Israel; told to me by herself not for publication, but to the sending of which to you I gained her consent; she stipulating only that the names of herself and others more directly interested in the events as they transpired should not be given; because the feelings of some would be wounded if their names appeared. In her recital of what is herein stated she told me that she had never related the matter to any outside of her own family. For this reason the names of her family, her husband, herself, and those connected with them in the scenes are not given; I being contented to refer to her as a mother in Israel; for she is most worthily entitled to that honorable distinction.

This now aged woman embraced the gospel in the early days of Nauvoo; was a witness to the trials and drivings of the Saints from there. She was also a witness of the first introduction of polygamy, with its heart-burnings and oppression. It was forced upon scores with all manner of "lying and deceiveableness of unrighteousness in them that perish." It came to the people as a "strong delusion." It came like the serpent that beguiled Eve in the Garden of Eden, with fair words and golden promises; and like the great anacanda he would first charm his victim, then get him in his slimy coils; once there he could compel submission, or crush at his will. Like Satan tempting the Savior of the world when he presented before him the kingdom of the world and the glory thereof, the Savior refused his generous offer with the words, "Get thee hence, Satan!"

But when he presents himself to frail humanity with the golden fruits of eternity of thrones, kingdoms, principalities and powers, he finds willing minds.

The first gilded promise which dazzled the eyes of the innocent at the introduction of the theory, was to select here, on the earth, a suitable companion for eternity, not to be a wife and companion here; but for holy companionship in the "sweet by and by."

This was the first step, according to the statement of this sister, taken toward the fastening of the great abomination of the last days upon the people of God.

Prior to the death of Joseph and Hyrum, she went to her father's home in the state of Missouri, to visit her people. During her stay there, Joseph and Hyrum were killed; and the Saints at Nauvoo were sorely pressed by the mob. Her husband visited her there and returned to Nauvoo, leaving her at her fathers. The people were then making preparation to leave. She finally returned to Nauvoo, to share the joys and pleasures, or the distresses and sorrows of her husband and her people, having no desire other than to meet whatever fortune or fate might await that people. When she reached Nauvoo she found the Saints pressed on every hand; the only alternative seeming to be to take departure for the wilderness of the far west.

All was bustle, confusion, preparing for an early exodus from the Beautiful City. Work was being urged on upon the Temple, the design being to complete it with the view to receive the endowment and the keys, so long talked of and hoped for. All were anxious to pass "through the Temple," before leaving the city and the state. Rooms had been fitted up, and it was currently reported that men and women occupied those rooms as husbands and wives. Unions were effected for eternity only, but those who had entered into them could not wait until time had passed, but desired and sought to enjoy those pleasures here before eternity began, and did so, using the Temple as the excuse and the occasion. This condition of things to this sister was a defiling of the temple of the living God, more heinous than was

the temple defiled at Jerusalem, when the Savior said they had made it a den of thieves.

She learned that her husband had during her absence taken a second wife. This to her was the severest and saddest trial of her life. Her experience had been sad enough without this; but this cruel wrong; this invasion of the sacred precincts of her home; this wanton destruction of the peace, the pleasure, the joys of a hitherto happy home; this blight of confidence; this dethroning of love and placing in its stead jealousy, sorrow, heart-burnings; this, all this was too cruel to believe. To realize that instead of the hope and peace of the gospel of the crucified one, once the joy of the believing household, there were offered to her thirsty soul the gall and wormwood of this taunting cup. Under these changed, these cruelly changed then trying conditions she must make decision. Far from her kindred. Four little children, born under happier influences, to call her mother. What could she do. What should she do. Her love for her husband was unbounded. Was he not the husband of her youth, the father of her children. To leave him was to break her heart and die. To cling to him, like the tender ivy to the sturdy oak, was to suffer the torture of outraged affection. But she chose this rather than separation. She was his wife, he her husband; she could not, she would not relinquish her right, however keen the pangs abiding with him brought her. She elected to stay with him still.

Together they became exiles with others, and took up the line of march toward the setting sun. On the way, and before the company reached Winter Quarters, she was left with her four children to struggle along the best she could. Her husband had furnished her a team; but, careless of her needs, he took the special watchcare of his spiritual wife, leaving to her the care and anxieties of the journey with the four children. On the journey her little girl was taken sick. In her anxiety she sent for her husband. She wanted aid, sympathy; and looked to him in her need for both. He gave no heed to her message. Like the tender plant, exposed to the hot sands and burning sun, without the rain and the dew, must wither and die; so her little darling, she grew more and more ill. Her mother heart yearned over the fragile frame. She watched over it as none but a mother could. Slowly but surely the little life went and came until wasted and worn the frail body gave up the battle and died. Who shall describe the pain, distress, the anguish of this mother. No pen save that of the recording angel has ever written them. Years have passed since then, but her heart bleeds afresh at the remembrance of that experience.

At the death of her child she again sent for her husband. He came, his excuse for not coming before, being that he thought she was jealous of the woman with whom he was supplanting her. He was touched with grief and he wept over the body of his little girl. To make the

narrow house to which the little one was to be consigned, a box belonging to the "spiritual wife" was taken. To this the owner objected; and a scene that pity says should not be depicted occurred. Enough to write, that the husband, and the objecting "spiritual wife" were rebuked by the authorities. In this box so wrangled over, the body of the little girl was laid away in a grave made at Garden Grove, Iowa; a few miles, dear *Herald*, from where your office now stands. From the time of this occurrence until the family reached Winter Quarters, the husband was more attentive to the mother and her children.

Of the trials endured at Council Bluffs, and other places; the strange events and works occurring there, much might be written. The woman first chosen as a "spiritual wife," to grace connubial life in the celestial world—in eternity—grew tired of the association on earth, and left her spiritual husband. The people had reached the valleys of the mountains; and with them our sister and her husband and family. The rules of uniting and separating had grown lax, and change was made easy. The pleasure of her husband's association untrammelled by what she had now learned to dread, yet bear as inevitable, was not permitted our sister long. Another woman (spiritual wife) in the place of the one that had fled from him was espoused. With her he settled in Salt Lake City. The wife, lawful, loving and true, he placed on a "ranch," (a farm) at Cottonwood; there to look after her children, and the stock, as best she could.

At this time there occurred a circumstance not possible except under the system then prevailing in Utah. The wife, stung by neglect, and outraged by contumely and scorn, had learned to hate polygamy, and became bitterly opposed to its practice by her husband, as well as outspoken against those who advocated it. The second woman by whom she had been supplanted in her husband's affections, known as wife (plural number two) number three, was a believer in the doctrine, in favor of its practice, and a believer also in the theory of "blood atonement." She believed, or affected to believe, that it was a great wrong for the first wife, with her hatred of polygamy and opposition to its practice by her husband, to have the charge, care and culture of her own children. Accordingly she and the husband went to Pres. Brigham Young, laid the case before him and asked for counsel. What Pres. Young told them the wife did not know, but she does know that her husband was counselled to execute the law of "blood atonement" upon her; or as she stated it, to "blood atone her." And if he would not, or felt that he could not, to appoint some other one to do it. At this the wife and mother revolted. She knew of the counsel and was faithfully guarded by day and night. One man holding a prominent position in the apostolic office, told her that she ought to be burned at the stake. That she was a rebellious woman and her proud spirit must be crushed, even

if it required the terror of blood atonement, or the fagot.

This now persecuted wife knew that her husband had been set apart and ordained by the authorities of the church to do work of the sort named and threatened. That he acted under the direct counsel and command of those authorities. She had resolved to keep her own secrets and distress, and the knowledge of the deeds of her husband inviolate. This she had done. By no word or sign had she betrayed him; nor would she. There was but one way apparent for her to escape from the death she believed to be impending. That way she took acting upon the presentiment. She went to President Young and stated her case to him. He listened pleasantly and patiently, and when her story was done, he told her that he realized that her trials were great; that he sympathized with her; that she should go home and keep her children; that it would not be long until her husband would find out the difference between the pure gold and the dross. Not long after this interview, President Young, H. C. Kimball and J. M. Grant called at her house to visit and talk with her. Her trials and condition were again referred to by her, and talked over by all. Again Pres. Young spoke words of kindness and cheer to her; and told her that she was not the only one who had trials to undergo and endure in living according to the order of plural marriage. That it was a great trial to all who had entered into it. That the Lord must have a tried people. That they must be tried in all things, and that this was the greatest of all. That it was the greatest trial that Joseph had to endure. He told her that when Joseph received the revelation commanding polygamy, he refused. Then an angel appeared to Joseph with a drawn sword, and commanded him to teach and practice it. Joseph was still loth to comply, when the angel appeared the third time; and this time like the thunders of Mount Sinai, he commanded him. Joseph said that it was enough. After some other talk, Pres. Young and the others left her.

She knew the man and the men she had to deal with. And from what she knew of them and what she had learned concerning the counsel regarding herself, she saw but one way to escape the dread consequences threatening her. That way was to submit, as quiescently as she could, to the conditions under which she was placed. She resolved and acted according to that decision.

At the place where she was living there was a young woman, an orphan and friendless, left alone to battle with adversity as she could, alone and unassisted. Her husband wanted this woman, and perhaps only waited for the wife to cease opposing, or to be silenced, to take her as wife number four. To this orphan thus placed at the mercy of these unfortunate conditions, did this perplexed and envied wife turn; and with what good grace she might she did talk with her and learned of her willingness to enter the family, and to be sealed to the husband. In mak-

ing the compact with this young woman, this wife of the husband's early manhood, proffered to yield the queenly right supposed to attach to the first wife in eternity, unto this later choice of her now exacting husband. Could arrogant treachery demand, could helpless submissiveness give more than this? The proffered queenly right was accepted by husband and maid. The wife submissive to the last excruciating measure of sacrifice, and in order to comply with the forms prescribed, went to Pres. Brigham Young, and asked of him whether it would be right for her, the wife, to give this young woman to her husband, like as Sarah of old gave her Hagar to Abraham. The President was pleased and told her: "Yes; come at your pleasure with your husband and the woman, and she should have this desire of her heart." Could travesty on the affection of the heart of woman be more complete than this?

The wife returned to her husband, told him of the arrangement she had made, and the three went together to the place where such sacrifices were made; and there this faithful, wronged companion, gave the selected victim to her husband as a token of her submission. Great God! If human hearts can feel sympathy for devotion and fidelity, and bleed at the recital of cruel wrongs inflicted on the innocent and helpless—weep now, for more cruel wrong was never perpetrated. Here on this altar of two-fold sacrifice this wife gave up to the third favorite of her human lord, the title of first wife; and according to the rule of polygamic wifehood resigned into these younger hands the queenly scepter, that she held by divine right as being the wife first chosen. "This was considered a sufficient sacrifice to atone for her rebellion, a sufficient restitution to avert the atonement of her blood." Forced to submit to a system that her soul abhorred, unknown to any but the searcher of hearts the anguish she endured, the pain of her torn and bleeding heart.

This woman had loved the gospel of the Redeemer in its purity. Her soul had in her youth been filled with joy and gladness in the hope of the life lying beyond the dark river. Light and peace here, and the prospect of eternal happiness over there, had made the world brighter and better. The principles of loving kindness by which a race were to be redeemed and crowned gave zest to life and peace passing under standing. How changed the condition.

That soul into whose life the principles of eternal justice had been impressed by the divine hand; upon the tablet of whose heart the law of God had been written, was subjected to the cruelest wrong. An outrage so gross that the pen hesitates to record it had been perpetrated upon that trusting soul. The sunlight of domestic hope faded; the spirit of peace departed from her hearthstone; her woman's regard for the holiness and purity of home had been crushed. One spark of hope and one only remained. She had been true to her allegiance to Christ. It was her love for him and his promise of life



that had been used as the means to compel her sacrifice. In this she waited for relief.

It is not practicable to write the terrible trials, sad and bitter experiences that our sister passed through for years; until her husband had repeated his marriage experiment for the tenth time. Nine spiritual wives called him husband. To all these children were born; and in this family, as in all others of a similar bond, there were jealousies within and fightings without. In place of union there were division and constant strifes. What this sister tells in relation to her own family and experience is true of all the polygamic families known to her; and she was intimate with the families of all the leading men of the church. Tears in copious showers fell from overcharged hearts; until like clouds driven by the wind, the fountains were dried, the well springs of affection were sealed and failed, hearts and eyes grew hard and dry; bitterness only remained. Each mother felt that she had rights, and that these were not properly regarded; and from the time her offspring began to prattle it tried to stand in defense of its mother against others; and as it was decreed in olden times, "his hand was against every man, and every man's hand against him."

Amidst all these distracting scenes the faith of our sister in the gospel remained as the one spark of divine light and life in her broken heart. The spirit which had borne witness that Jesus was the Christ whispered patience and hope, and bade her trust on. While her constant, earnest, and fervent prayer was that the Day Star, now almost below the horizon of her hope, might rise in glory again and banish the mist and the darkness from the valley of her humility and despair.

By and by President Brigham Young and her husband became enemies. After thirty years of service, in which he had come and gone at the bidding of Brigham, he was turned over to the buffetings of Satan. He became an exile and fled for his life. For his faithful fidelity and service, and as a reward in recognition of the devotion with which he had obeyed commands, President Young had sealed ten women to him that his kingdom might be great in eternity. But Brigham turned upon him, and revoking the favors conferred, takes the keys, enters the "holy of holies," breaks the seals binding these ten virgins to the man he now strove to destroy, looses the women from their allegiance to him to whom they had been sealed by his own sanction, approval and direction, comes out and turns the key and closes the kingdom of heaven against him. His wives and his posterity were to be conferred upon one more worthy—the worthiness to be tried as his had been, and by the same man. The unsealed women all left him. The only companion that staid by him to comfort and cheer him, and to bear with him the displeasure of altered fortunes was his first, his only wife in God's sight, the one he had cruelly wronged in his day of mad adherence to sin and folly, she remained true to him, and to her he turned in his distress and

misfortune. His property was scattered and squandered. When hunted and driven from place to place, his wife, now his only wife, the wife of his youth and her children remained faithful and true to him. In his hours of lonely watching they could and did speak cheerily and comfortingly to him by word and deed.

In this exile signs of light came to the afflicted family; hope sprang into being in their pathway; omens of the dawn of a better day appeared. Through the years of clouds and terror, she had retained her faith in the latter day work. The mission of Joseph the Seer was to her a reality. The gospel without polygamy had once been her stay and her staff. The hope that Joseph, the son of the martyr, would ultimately sound the recall to scattered Israel, and take up the work of his father, had buoyed her trust in many a dark hour. And when she and her family heard the news of the Reorganization, it was to them glad news indeed. Hope, the blessed hope of restored confidence and trust in the Christ as first received by her, lifted the shadows from heart and brain. They received the message carried by the Elders and are rejoicing in its truth, its majesty, and its glory.

Our sister has lived to lay her husband, restored to her undivided companionship, away in the grave, commending the man to the mercy of his God. And now she waits the coming of Him who seeth and taketh record, awarding rest to them who are faithful and endure.

All that need to be said in concluding this recital is, such devotion to an earthly companion has seldom been found. Our sister now in the close of three score and ten years allotted to man, "has fought a good fight, has kept the faith," and has honorably won the title, "a mother in Israel."

R. J. ANTHONY.

PLEASANT GROVE, Utah, Feb. 25th, 1885.

#### THE HABIT OF SCOLDING.

THE fact, universally admitted, that to theorize is easier than to practice, should not militate against a vindication of the right, to the discouragement of whatever mars the happiness and disturbs the tranquility of the peace-loving soul. My apology for writing this brief article is that I love to enter protest against every phase of evil, and hope to crucify its existence in the members of my own body. Comparatively but few in this probationary life are free from the sin and moral weakness of habitual "scolding." Many kind, affectionate, tender-hearted people give way to the pressure of this temptation and allow the organs of speech to become a scape valve for the unwholesome effusions of a troubled spirit. Unfortunately some seem to think that the circumstances under which they are placed are so trying as to justify this course. This I think is a delusion and a snare. Yielding to this habit deepens trouble, distracts the elements of peace and destroys domestic felicity. Every one who comes within its influence feels its blighting touch. It overshadows with gloom where cheer and sunshine would otherwise dwell. Every heart is saddened

and joy dies upon the threshold of our hope as this deceptive phantom invades the sacred realm of domestic relationship. How shall we purge ourselves from this besetting sin? What evidence have we that to-morrow will be more propitious than to-day? Is the habit likely to become less without an effort to overcome it? Or is it not rather likely to increase with age and prove itself to be a great hindrance to our spiritual advance in life. Patience and gentleness were traits of the meek and lowly Jesus, and are of necessity features in the economy of redemption through Christ. The Holy Spirit will aid us to overcome. With those who are in Christ "old things" are to pass away and all things "become new," habitual scolding included.

G. S. H.

#### WHAT SHALL WE TEACH.

"WHAT shall we teach" is suggestive in this day of skepticism. But I had supposed it a question pretty well settled in the minds of professed Latter Day Saints, as to the fundamental principles of the gospel; and that the specific details to accomplish the desired end for which we seek, would gradually evolve into a more perfect and substantial unity. From our experience we discover that some are not making progress in the direction anticipated; but have lost faith in doctrines for which they were once strong advocates; and now take offense if those doctrines are advocated by others; which I regret. It is evident to the wise that truth and right alone will prevail in the great day. Truth properly applied will give liberty. Jesus says: "Abide in me and you shall know the truth, and the truth shall make you free."—John 8: 31, 32.

In Book of Covenants sec. 42: 5, "And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and Book of Mormon, in the which is the fulness of the gospel, and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Spirit."

The question arises, what are the covenants and church articles to be observed, other than the Book of Covenants, and such explanatory injunctions and details by the conferences, to carry out the requirements of law.

Some object to the Book of Covenants, because of gathering, consecration and tithing; on the grounds that the Bible and Book of Mormon are a fulness; hence all else is superfluous, and that tithing is not mentioned in the New Testament, or the Book of Mormon. And as these books do not enter into details on these subjects they reject them as not applicable, and postponed indefinitely. To this class of reasoners who profess to believe the Bible and Book of Mormon, as they both tell us that Christ's disciples on the Eastern and also Western Continent had all things common and equal, as recorded, Acts 4: 32-37; Book of Mormon, Nephi, page 478; the last continuing for one hundred and sixty-nine years; and as the details are not given, will some of these wise men tell

us the details of such co-operative societies, from any source, to compete with the instructions in Book of Covenants, as the history of those events was intended as an example to us; as Paul informs us "All scripture given by inspiration of God, is for doctrine, and reproof, and correction, that the man of God may be furnished unto every good work." And will they tell us any better way to exemplify the love of God and neighbor?

The Bible and Book of Mormon are the Constitution of God's people; but do not enter into all the details of government. But, like the constitution of the United States, gives landmarks to steer by, to regulate our legislation on principles of love and equity.

Some claim the right to dance, play cards, drink whisky, and play billiards, as these things are not specifically forbidden in the law. But are these things spiritual, and do they entice to do good, or evil? If the latter, the church has the undoubted right to regulate it by contingent legislation. Who shall decide what shall be the contingent legislation to meet new cases as they arise. Reason and the books decide that the body, or the voice of the people have the right, and are less likely to make mistakes than the minority. Book of Covenants, sec. 17:4; 25:1; 27:4. Book of Mormon, Mosiah, chapter 13:4. If the minority think the action illegal, they must change the majority by an appeal to reason and experience; for, if the individual may set aside the action of the body on one point, others may on other points; then where is our boasted unity of faith. Would we not be on the high road to a thousand more creeds; and finally dissolve into our own individualities. It is true that majorities may make mistakes, and may become tyrannical; so our hope rests in right motives and intelligent action. Let love and prudence reign, and all will be well.

LYMAN LITTLE.

#### REPRESENTATION, AND THE TWELVE.

THE necessity for rules of representation results from the command given by revelation, "let all things be done by common consent," and as it is impossible for all the Saints to convene annually from Europe, Canada, Society Islands and Australia, or even from states contiguous to places of holding General Conference, there must be of necessity some way by which their voices and votes may be heard, that such consent may be obtained from all who are governed by it. The General Conference is the highest legislative body in the church, legislates for Saints in all the world, and consequently is, or ought to be a representative body in fact. To meet these conditions the rules of representation were formed and as amended provides for three orders of delegates; first, "perpetual official delegates," consisting of the First Presidency, the Twelve, Seventies, High Priests, and Elders under Conference appointment, these being general church officials are appointed by the body, are amendable to the body for their acts and

labors, are servants of the body, and reflect honor upon the body if their acts are honorable, and discredit if dishonorable. Second; delegates appointed by the branches or district conferences, who by them are authorized to cast one vote for every six of their membership, themselves being counted in this enumeration; they also have voice and vote in their own right as delegates. Any member in fellowship with the body may be such delegate. Allowing the full vote by these to be cast, it would number about 4,000 including their own, while the official vote would be about 200, it would therefore seem that the body is pretty fully represented. But there is yet another order, the third, which is Elders other than those under conference appointment. These are not servants for the body, conference can not call upon them for labor, or for explanation of their acts direct, they are not to report to conference, and are not amendable to it for their acts or labor, and of all the delegates are the only ones claiming a seat in the body of representatives upon their personal or individual right, for they are not representatives of the body direct, as are all the other delegates.

The necessity for rules of representation rests in the impossibility of convening all the Saints annually. The same impossibility lies with the Eldership. Then why should Elders because of living near the place of convening conference legislate for Elders who by reason of residing afar off have no voice or vote with them? Why of all the church membership should they have the privilege of voice and vote because of local official position. By the present rules the Saints of Europe, Australia, etc., may be equally represented as the Saints of Lamoni, with the single exception of the Elders, for those Elders who can attend conference will legislate for those who can not for reasons named attend, not only by delegate and one-sixth vote, but also by their individual voice and vote, which those at a distance can not have. This destroys the equality of representation, and annuls the aim of the "rules" to provide for obtaining the common consent of all members. And I as an Elder request of my brethren in conference equality of representation for myself and brethren who can not attend the annual conference, by expunging the rule allowing local Elders voice and vote. This will permit Elders in all the world to be equally represented. But if it is thought that the Elders by reason of their office should have voice and vote in General Conference; then amend the rules to read in substance as follows: All Elders (except those under conference appointment) may have voice and vote in General Conference by proxy, who shall vote by their instruction, be permitted to read any document from such Elders upon subjects under consideration, and may present to conference any motion for their acceptance. Voice, to mean only documentary statements which they desire to present to conference. Vote, to be only such as shall be stated in writing and presented by the proxy. All of which must be written by

the Elder represented, and signed by himself, the proxy to present proper credentials of his appointment.

This may seem rather combersome at first sight, but I think all Elders might be allowed this privilege through their Quorums under proper restrictions. This rule might be extended with benefit to all quorums of representative officials of the first order of delegates, who may be necessarily absent, also to delegates from foreign lands. In reference to the resolutions of the Twelve affirming their authority, I wish to say, as it stands it seems to subvert the authority of two orders of government, the First Presidency and the branch and district officers. Certainly a true order of government can not exist if any officer might at any time subvert the authority of any other officer. A harmonious government exists where all members perform the duties of their respective position uninterfered with by any other. The three quorums of apostles are the governing presiding officers of the church in all the world. (D. & C., sec. 104-111.) The first quorum consisting of three presiding High Priests, form a quorum of the *presidency of the church*. The second quorum, the Twelve, are a traveling presiding High Council to officiate *under the direction of the presidency of the church*, to build up the church and regulate the affairs of the same in all nations. (par. 12). The third quorum, the Seventy, are to act *under the direction of the Twelve* in building up the church, and regulating all the affairs of the same in all nations. (par. 13). It certainly seems clear enough if these quorums are to regulate all the affairs of the church in all nations, their authority to do so must be recognized, and submitted to by the church in all nations; and an officer without authority is an official nullity. But the Twelve in affirming their authority, need not have seemingly ignored the authority of the first presidency under whose direction they are to regulate the affairs of the church. If they do so because of the law which says they are "to build up the church and regulate the affairs of the same in all nations," then the Seventy may present for acceptance a like affirmation, ignoring the authority of the Twelve, for the same law precisely is given to them. But the Seventy are to act "*under the direction of the Twelve*," and in the same manner the Twelve are to act "*under the direction of the presidency of the church*," which certainly places the authority to build up the church and regulate its affairs in all nations; first in the First Presidency, second in the Twelve, and third in the Seventy; or rather in all these together, but each in its order, and neither without the other. Neither is it necessary that they should subvert the authority of the offices of branch or district. The first quorum and all other officers in the church can perform their duties without ignoring the authority of officers under them, why not the Twelve also? And if a branch or district will not listen to the instruction of these quorums designed to regulate the affairs of the church, would not it be better for them to call a special meeting, either

in branch or district over which they shall preside, and the business so transacted be equally authoritative as though enacted in regular branch or district conference, with the General Conference as an appellant court for either party.

Obedience to authority is an eternal principle, and every member of the church including the officers, should assist in *maintaining* the authority of every other member and officer in the church, in the performance of their duties according to their respective callings.

JOS. F. BURTON.

WALLSEND, Australia.

"MORMONISM"—LETTER  
TO RELATIVES.

*Dear Brother and Sister:*—In the fourth paragraph of this letter I tried to tell my experience in leaving the body, as I suppose, for a few moments. I am not fully satisfied with the way I have told it. One sentence is made long and diffuse by the introduction of many classes and subjects. If I was to write it again I would be more brief and stick closer to the subject in hand.

This reminds me of something that occurred while I was staying with you there at Chester Center (Poweshiek Co., Iowa), and of which I would not speak but with seriousness. That my account may be better understood, a few preliminary words will be necessary.

I once said to a Royal Arch Mason who is a Mormon and who had insinuated that the exposures of Free Masonry, mentioned in an anti-secrecy catalogue that I give him, were similar in character to the would-be exposures of Mormonism.—"When they will show Mormonism to be evil and a work of darkness by quoting from our acknowledged standards, as we do (and can do) in exposing Masonry, then all right, I say, and go ahead!"

No effort of any consequence was ever made, as I have seen, by the enemies of "Mormonism," to expose and show up that work to be of evil tendency and of darkness, by quoting from its acknowledged standards of faith and doctrine. And no one can successfully assail or refute the doctrines held by the Reorganized Church of Latter Day Saints, as laid down in its authoritative and sacred text books—Bible, Book of Mormon, and Book of Doctrine and Covenants, by an appeal to Scripture—the proper standard in such cases. Although I had received sufficient direct divine testimony for myself concerning true Mormonism, in accordance with the promise of Christ, to "know of the doctrine" that it was of God; and though the very opposition that it met with there was a fulfillment of what had been foretold, and was therefore evidence of its truth, for I had been told by way of inspiration in the one who confirmed me by the laying on of hands after baptism, among other things that, "Men shall seek to ridicule thy faith; yea brother, they shall assail thee even more than others." Yet for some time previous to the occurrence of which I am about to speak, I had been much troubled in mind over the accounts—

second or third handed mainly—of Joseph Smith's "money-digging," etc., for I did not then know how much foundation there might be to these reports, and therefore could not meet them with denial. Of course the ridicule that was sought to be heaped upon my faith in the truth of what was termed "Mormonism," had a tendency to aggravate, though done as I knew through ignorance and for groundless cause, and with the best of motives.

I knew that all men, of themselves, were weak and liable to blunder and go wrong, now as of old, and of old as now, for as the poet says, "We find unthought of frailties in the wise." Those who lived in the days of the ancient prophets found many real or imaginary faults in them, for they were mortal and were of "like passions" to others. And of Jesus and the former-day Saints "all manner of evil" was spoken falsely. And every blunder or misstep was taken advantage of to cast discredit on the principles that they propagated and advocated. They were made offenders "for a word," and no charity was found in their enemies or the enemies of their faith, to "cover their sins."

I asked myself, was it possible that Jos. Smith—the Lord's chosen Seer of these last days—had, by such pitiable weakness and disgusting conduct as related of him in the "exposures" and accounts gathered up for my especial benefit from all available sources and read aloud to me each day for many weeks—was it possible that by such acts as "money-digging"—though no real crime of itself,—he had given an excuse or occasion to the devil and the enemies of the truth to speak evil of it, and an opportunity to poison with prejudice and blind the eyes and mislead the minds of many who were honest in heart, concerning the great latter-day work? And were they who were thus deceived and misled to blame for doubting? When thus troubled over these things, I asked in all the earnestness of my soul, "Lord, how is it!" and greatly desired some divine token or communication touching these matters. The next day, after going out from the noon meal, I think it was, where I had heard read from Tucker's Rise and Progress of Mormonism as usual some heavy doses of "expose" touching the early days of Mormonism, and being much troubled but feeling only pity and charity for those who were thus zealously laboring to rescue me from what they supposed to be a great delusion, I looked up to God in Spirit, having no other source to turn to for sympathy and consolation; and while thus exercising faith, as I stood by the well, I was given these comforting words of revelation: "Ye know the doctrine is mine; be not troubled." This divine communication was accompanied by a deep spiritual peace and joy that words will not describe, and which I suppose was a foretaste of the joys of heaven,—the "rest" that remaineth for the people of God. My mind was no longer so troubled about these things. This was on the 30th day of June, 1877. After putting the horses in the stable again,—for I had them at the well to drink when I received the words recorded above,

—I went to the corn-crib to get corn to feed them, thinking over the blessed experience, when, as I got to the crib door, it occurred to me to write down the words; not that there seemed any possibility of my ever forgetting them in this world or the next, but I was then in the habit of writing considerable, as you know, and always went prepared for taking notes. After getting paper and pencil in hand ready to write, it seemed to me as I repeated the short sentence that it ought to have the word *that* inserted in it, to be fully proper and correct, according to my notion of good grammar—which was a branch I had never studied. I thought, why not write it "Ye know *that* the doctrine is mine," etc. This would not change the meaning any. That instant I received a shock, from some invisible presence, and though no words were given as in the first experience, I was given to understand that what I had thought of doing was wrong, and that I must neither add to nor diminish aught; but must write the words of the Lord, if at all, just as I received them. And this I had ought to have known and thought of before. These things also proved another promise that I had received to be true and divine—that of receiving knowledge "by the Spirit of revelation." In all this there is something for me to be thankful for, but nothing for me to boast of. Though so favored in my weakness and time of need, I had brought myself under some condemnation at the last. But there is a lesson also for others in all this; which lesson I have hesitated to add because of its seeming severity to others, and self-justification.

While I was enabled by the marvelous kindness and condescension of God to receive of the gifts of the gospel, promised to "them that believe—even the gift of revelation,—because I believed or had faith that I could receive as well as they of old, and had with them done the will of the Father by obeying the gospel requirements; my faith being in the God of Abraham, Isaac and Jacob, and of the Saints of former days,—a God of miracles and revelation, and who changes not, and travels not in crooked paths, but is one eternal round, the same yesterday, to-day and forever: You, who hold that these inspired gifts and blessings were only intended for the "apostolic times" and ceased many hundred years ago because no longer needed, and that they are not for our time—in fact that "the day of miracles and revelation is past,"—could not receive, or would not be likely to receive; for by your disbelief you cut yourselves off from receiving that in which you did not believe. Your faith was in your man-made (Congregational) creed and traditions, and the precepts of men, and in a God that is changeable and is no longer a God of miracles and revelation, and who is therefore not the God of Abraham, and the saints and prophets of old; for he was a God of miracles, and he says, "I change not." Was not your faith, then, in some respects, at least, in that which is false and vain? And you were very anxious that I should reject the true and living God, and believe with you in the dumb and changeable God that you

had imagined up to yourselves. Yet I have heard you pray—quite inconsistent with your professed faith it seems to me,—“O Lord, answer us, we pray thee, as though didst Daniel.” Daniel worshiped the God of Abraham and Moses, and received answers from him through inspired gifts,—as visions, revelations, interpretations, ministering of angels, and miraculous preservation,—which you say are not for us, and ceased because no longer needed; instead of having ceased because men ceased to be worthy to receive them, because there had come a “falling away” and many had waxed cold in their love and ceased to exercise faith, without which it is impossible to please God.

Your minister—educated for his profession and a returned missionary to Turkey, and a kind, well-meaning and most estimable man, whom all must respect because of his good qualities—came to me desiring to convince me of my error in embracing such a delusion as “Mormonism;” and he brought with him as his strongest argument a bottle of strychnine. As I claimed to believe the promise in the 16th chapter of Mark, and that it extended to our day, which says “if they [them that believe] shall drink any deadly thing, it shall not hurt them,” he asked me if I could take some of that strychnine without receiving harm. I replied, “No, not presumptuously, nor any other man.” For that would be tempting God, as much so, and in the same way, as for Jesus to have cast himself down from the pinnacle of the temple, at the devil’s suggestion, to prove to him the truth and correctness of his faith and profession, or claim. The reverend gentleman was so blinded by priestcraft, traditions, and the “commonly received” and popular opinions of men, that he did not know he was in the same rut with the Jewish sign-seekers of old, and was aiding or following the devil, by using the same line of argument in opposing the faith and doctrine taught in the New Testament—now counted as a strange thing and called Mormonism,—that the devil used in opposing the teacher and founder of that faith. On the pinnacle of the temple the devil said to Christ, “If thou be the Son of God cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest thou dash thy foot against a stone. Jesus said unto him, it is written again, *Thou shalt not tempt the Lord thy God.*”—Matt. 4: 6, 7. Although such was the promise, in case of accident, and that he might be preserved till his work for the good of man was finished, he did not propose to tempt God by any such presumption, as purposely and needlessly placing himself in such danger, and then expecting God or the angels to interfere to save him from harm.

As Jesus claimed to believe the Scriptures promised, Satan asked him to prove it true or that it applied to him, by recklessly and presumptuously imperilling his life by casting himself down, because there was a promise of being preserved from harm, written so and so. And as I claimed to believe a similar scripture promise, the Rev.

Mr. W. asked me to prove it true or at least that it applied to me or to my time, by purposely and presumptuously and without the command or will of God, imperilling my life by taking deadly poison, because there was a promise written so and so of being preserved from harm, in case of accident, or evil design of enemies of the truth, that those sent of God might finish the work and mission whereunto he had sent them. Of course the promise will also bear a more extended application, especially when taken in connection with the promise of healing by the laying on of hands and prayer.

In closing I will say that I have tried here to set forth these things in plainness, as I see them; and tell and testify to what I know to be true as to my experience there; desiring not to needlessly give offense nor wound the feelings of any. And I can meet these accounts and statements at the great and last day.

CHAS. W. LAMB.

MAGNOLIA, IOWA, JAN 20th, 1886.

## Selections.

### PREHISTORIC.

DISCOVERIES BY THE GEOLOGICAL SURVEY.

“THE archæologic and ethnologic researches which have been prosecuted during the past four or five years,” says Captain Stevenson, of the National Geological Survey Bureau, “in different localities on our continent, especially in our Southwestern Territories, have thrown much light and information, not only upon the history of the present aboriginal inhabitants, but also upon their predecessors, or the prehistoric races which inhabited that portion of our country. As each year’s explorations are prosecuted, with the additional experience of the previous year, the web of information is broadened, and a more definite and comprehensive knowledge of these people is obtained. The bureau extended its researches into more remote and less known localities during the past season with most gratifying results. One locality visited and explored by a party under the direction of Prof. Powell last summer is worthy of special mention.

Near Flagstaff, in Arizona, is a mountain called San Francisco Mountain. This mountain is of volcanic origin, and around it, extending for many miles in all directions, are prominent volcanic cinder cones, ranging from five hundred to two thousand feet in height. The outer crusts of these cones are quite hard, while beneath the crust is a compact body of cinders or tufa. The party visited a number of these cones, on which they found a series of ancient cave houses artificially excavated by a post of a rude character, which was evidenced by the implements and domestic utensils left in these caves. One of the most conspicuous of these villages was found to occupy a large area, from the top far down the side of one of these mountains. The cave dwellings are of an oval shape, about twenty-five feet across the base, and perhaps fifteen feet high. The entrance or doorway consists of a square

hole cut in the crust, from which a shaft descends fifteen feet to the bottom. Alongside of the entrance shaft is a groove about one foot in depth, which served as a chimney. The dwellings were without windows and the occupants must have learned to grope their way through the dwelling in the dark. In many instances there are side shafts, which lead into connecting chambers. The party also found many small chambers excavated into the side of the dwelling, which were used to store away corn and other food stuffs.

“In one cave, which was plastered, a small niche was discovered which had been hermetically sealed up and which contained several small objects or clay stands, in which were stuck fragments of finely woven cotton fabric so nicely twisted up as to show that they were carefully arranged and placed in this niche and sealed up for some sacred purpose; quantities of corn-cobs, charred beans and squash seeds and other objects of vegetarian character, also many stone implements of large and small size, some weighing two hundred pounds, all of which gave some idea of the people who made and used them. There are many of these cave villages situated on these volcanic cones.” Prof. Powell considers them the oldest and most primitive habitations on this continent. Notwithstanding this fact, he feels confident from the evidences presented by these caves that the occupants were the direct ancestors of some of the Mesa dwelling tribes now inhabiting portions of Arizona and New Mexico, and he also feels assured that future researches will clearly reveal the history and relationship between these tribes that have passed away and those now living in that region.—*Philadelphia Times.*

## Miscellaneous.

### DECATUR DISTRICT.

The following resolution was adopted by the conference held March 13th, 1886, at Lamoni:

*Resolved* that members of the branch and district, residing in the country who are willing to assist in caring for visitors at General Conference be requested to put money, provisions and bedding in the hands of the Committee of Arrangements, to be supplied to those in town who are willing but not able to care for many at their own expense.

The Committee of Arrangements and Reception consists of Brn. S. V. Bailey, Wilson Hudson, Moses McHarness, Frank Dillon, Jos. Upton, A. J. Moore, Valentine White, Wm. Hopkins, Geo. Adams, and R. G. Clum.

H. A. STEBBINS, *Dist. Pres.*

### GENERAL CONFERENCE NOTICE.

In consideration of the extra large attendance that is expected at the coming session, and the probable limited supply of such things compared with the anticipated demand, even by our doing the very best we can, I am instructed by the Lamoni Branch to publish a notice saying that it would be well for those who can do so, especially those living not too far away, to bring quilts, comforters and such other covering or bedding



as may be convenient to put in trunk or bundle. A committee wearing badges will be at the train to meet and locate visitors.

HENRY A. STEBBINS,  
*Branch President.*

#### NOTICES.

Two Days' Meeting will be held in the Hazel Dell Branch Branch, Pottawattamie District, commencing on Sunday, March 28th, at 10:30, A. M. Also in North Star Branch, commencing Sunday, April 25th, at 10:30 A. M.

H. N. HANSEN, *Pres. of Dist.*

Hello! fellow laborers of the First Quorum of Elders, permit me to put you in mind, that the wheel of time brings the annual gathering near, and once more has the time arrived that you should "give an account of your stewardship," as to the use of the talent or talents that you each possess, and I most earnestly trust and pray that none have been so thoughtless, or negligent as to attempt to hide the gift that has been given by our Heavenly Father, in this the dispensation of warning unto all people. Never in the history of this Church of Christ, were there more favorable and inviting opportunities for preaching the word. God seems to be working among the people in preparing their hearts and minds to receive the pure and sincere milk of the word. Fond hopes are entertained by many that the approaching General Conference will be of much importance to Zion's cause. And that we shall not be behind in any good work, and that we may be party to, in sharing the good results and victories of the gospel, therefore let all be prepared to submit a cheerful and encouraging report of our efforts in seeking to bring souls unto Christ. Do not be offended with me when I state that since you gave me the watchcare of the quorum, that I have found some who are faithful in reporting at every gathering of the body, while some only report occasionally, and some few have never made a report, that I am aware of. I therefore address you severally and individually, asking that immediately upon the reading of this, that you will prepare a report of your doings for the advancement of the work in your vicinity or charge. We prefer that all should report in writing, and those who send their report by letter will please do so by sending the same to me, on or before April 6th, to Lamoni, Iowa. Please be kind enough to give items in reporting, as it is from these that we make our annual report to the general body. Trusting that the Lord has blessed you in the year closing, and that he may continue to let the light of his countenance shine upon you, until you shall report acceptably before the great White Throne.

In priesthood covenant,

ROBT. M. ELVIN,  
*President First Quorum.*

The stockholders of the First United Order of Enoch will meet at Lamoni, Iowa, April 12th, 1886.

D. DANCER.

#### BORN.

FLEMING.—At Amador City, Amador county, California, November 10th, 1885, to Sr. Augusta F., wife of Joseph Fleming, a daughter, named Eileen Davis.

DAVIS.—Near Palmyra, Nebraska, October 16th, 1885, to Mr. Frank and Sr. Ida Davis, a

daughter; blessed February 28th, 1886, by Elder R. M. Elvin, and named Emma Elnora.

MEACHAM.—Near Bennett, Nebraska, December 3d, 1885, to M. L. and Susan J. Meacham, a son. Blessed March 8th, 1886, by Elder Robt. M. Elvin, and named Melvin Monroe Cleveland.

#### MARRIED.

DAVIS.—PAGE.—Near Hollister, in San Benito county, California, February 4th, 1886, Bro. Alroy C. Davis to Sr. Emily W. Page; Elder J. M. Range officiating.

#### DIED.

DAVIS.—At Mound Valley, Kansas, February 2d, 1886, of pneumonia, Sr. Charlotte, wife of Richard H. Davis; aged 49 years, 1 month, 26 days. She embraced the latter day work in Sweden, and emigrated to Utah; got dissatisfied with their perversion of the work, and joined the Reorganization at Goshen, Utah; baptized by her husband, R. H. Davis, in 1868; and soon after moved to Kansas, where the family has lived ever since. Sr. Davis was an extraordinary good mother in Israel, and her loss is mourned by all who knew her. She was a consistent Christian, a loving wife and tender mother. Funeral sermon by Elder Ola Olson.

Dear sister, the race thou hast faithfully run,  
They crown with the Savior, lawfully won;  
Methinks you bid us from the mansions above,  
Pray and continue in brotherly love.  
We are left for a moment to mourn and to weep,  
But soon, one by one, in Jesus will sleep;  
And if we walk in the path she faithfully trod,  
We'll meet again in the City of God.

OLA OLSON.

OLSON.—At Mound Valley, Kansas, February 14th, of lung fever, Father Ola Olson; aged 76 years. He joined the church in 1878, and has been a very faithful member ever since. Funeral sermon by R. H. Davis, to a large assemblage of neighbors and friends, that followed Father Olson to his last resting place.

Our dear aged father is gone to his rest,  
And in Jesus has fallen asleep;  
His spirit now dwells with the pure and the blest,  
Then why should we mournfully weep?  
Soon we'll meet again over on the other shore,  
And join the Saints—great happy throng;  
Glory to the Lamb—we'll not part forevermore,  
But join their everlasting song.

JONES.—Near Eagleville, Harrison county, Missouri, February 16th, 1886, of pneumonia, Addie Nellie, infant daughter of Bro. C. A. and Sr. Ada L. Jones; aged 3 months and 29 days. Blessed by her grandpa, C. H. Jones. Funeral services at the house by Elder J. W. Gillen.

Darling Nellie thou hast left us,  
O, thy loss is so hard to bear;  
But we feel thou art with the angels,  
O Lord, help us to meet her there.

BURNHAM.—At Independence, Mo., March 4th, 1886, sister Caroline, wife of Bro. James Burnham, aged 44 years, 10 months and 14 days. She was born in Santa Rosa county, Florida; was baptized June, 1872, by Elder Thomas W. Smith. She left a husband and six children to mourn her loss. During her six months' painful sickness, she was patient and steadfast in the faith. She had many remarkable manifestations of the Spirit to confirm her faith. Before she died she was permitted to behold the beautiful city of Zion. She fell asleep with a hope of a glorious resurrection. Funeral sermon by Elder H. C. Smith.

EVANS.—Near Council Bluffs, Iowa, January 12th, 1886, of diphtheria, Joseph, son of Mr. and Mrs. Joseph Evans. Joseph was born January 15th, 1881. Services by Elder H. N. Hansen.

PITKIN.—At Viola, Iowa, March 1st, 1886, Helen Newlin, daughter of Wm. N. and Mary Pitkin; born in Buchanan county, Iowa, July 31st, 1855. Married to John N. Newlin, December 21st, 1876; baptized by I. N. White, May 14th, 1884, confirmed by I. N. White and W. C. Nirk, same date. Sr. Helen's affliction had been long and heavy; first spinal affection, subsequently a terrible tumor. During a term of years she had some relief from physicians, also some remarkable blessings by administrations, life being extended beyond physicians' most sanguine hope several times. She lived her faith; was extremely patient in affliction; spent her last conscious moments in devotion to God, and assured her attendants she was ready and willing to go. She rests in the paradise of God, leaving a loving, faithful and most worthy husband. The Methodist friends proffered their church for funeral service, which was accepted. Elder Jerome Ruby pronouncing the sermon to a full house from Acts 3:19-21, which was timely and well received; Mrs. Viola Crew in charge of music, very appropriate selections being made.

ROBERTS.—Near Weston, Iowa, March 2d, 1886, Sr. Mary Roberts, born February 7th, 1804, in Leeds county, Upper Canada. She embraced the latter day work at an early day, and together with her husband, John Roberts, who also sleeps, she passed through the trials which were the lot of the early Saints.

ROBERTS.—At Buchanan, Henry Co., Tennessee, January 24th, 1886, of membranous croup, Annie C., daughter of Bro. Frank and Sr. Lucy Roberts. Deceased was born July 3d, 1883; blessed by Elder F. P. Scarcliff. Funeral service by Elder George Montague, assisted by Elder P. B. Seaton.

MCLAUGHLIN.—At Hannibal, Missouri, February 14th, 1886, of consumption, Sr. Katie McLaughlin. She was born in Hannibal, February 7th, 1861, and was baptized there by Elder John H. Lake, December 6th, 1877. Hers was one of those amiable and happy dispositions, which win the love of all. An exemplary Saint, she was of an age when life seems to hold forth flattering prospects; nevertheless the summons found her ready and willing to depart. She was a member of the Montrose (Iowa) Branch.

## Conference Minutes.

### TENNESSEE.

This district conference convened at Foundry Branch, on February 27th and 28th, 1886. Meeting was called to order by P. B. Seaton. Geo. Montague was chosen to preside and John F. Roberts, clerk *pro tem*. Branch Reports: Foundry 16; one Elder, one Deacon; received two by baptism, one died. Eagle Creek 22, including one Elder, one Teacher, one Deacon; baptized 2, died 1. Elders P. B. Seaton, W. H. Griffin and Geo. Montague, reported. On motion Bro. Montague was appointed delegate to the General Conference, provided the necessary means be raised to pay railroad fare. Bro. Montague is recognized as a faithful laborer and an able expounder of the faith, and we hereby request the General Conference to return him to this mission. Resolved that when we adjourn we do so to meet with the Eagle Creek Branch, second Saturday and Sunday in May, 1886.

## SPRING RIVER.

This district conference convened at the Pleasant View Branch, Kansas, December 18th, 1885. E. A. Davis, president; W. Peek, secretary. Preaching in the evening by Bro. E. L. Kelley. Elders W. S. Taylor, J. A. Davis, J. Thomas, R. Davis, B. Davis, C. Ryan, E. L. Kelley, E. E. Wheeler, J. M. Richards (baptized 1), W. Peek (baptized 2, confirmed 3), J. Hart, W. Westerbitt, E. A. Davis, J. T. Davis; Priests W. Lee, C. M. Fulks; Teachers R. Bird, O. P. Sutherland; Deacons C. Bird, D. Davis, and W. H. P. Q. Smart, reported. Report of the Bishop's Agent: On hand last report \$1.45; received since \$34; expended \$40; balance due agent \$5.45. Over paid in former quarters \$2.95. Total due agent \$7.45. Branch Reports.—Pleasant View, 95; one baptized; J. A. Davis president, B. Peek, clerk. Mound Valley 45; Jones Hart president, D. M. Davis clerk. Columbus 43; W. S. Taylor president, Mary Dutton clerk. Center Creek 21; O. P. Sutherland president, E. E. Bradley, clerk. Keighley 21; 3 baptized; Moses Turpin, president, M. M. Turpin, clerk. The statistical report of the Arcadia Branch was referred back to said branch with objections. The Bishop to give an itemized account of his books each conference. J. T. Davis was sustained missionary of this district. Two days' meetings to be held in each branch, in charge of the president of the district. E. A. Davis was sustained president of the district, and W. Peek as clerk for the coming term. J. T. Davis was appointed delegate to the next General Conference, to represent this district. Wm. H. Smart and John T. Ross were referred back to the branch for ordination to the office of Deacons. Preaching by E. L. Kelley on Sunday forenoon. Prayer and testimony meeting in the afternoon, in charge of J. A. Davis. Preaching in the evening by E. A. Davis and E. L. Kelley. Adjourned to meet at Mound Valley, Kansas, June 11th, 1886.

## MALAD.

Malad District conference convened at Malad City, Oneida county, Idaho Territory, February 20th, 1886, at 2 p. m. Elder Joseph Luff chosen to preside; John Vanderwood, clerk. Numerical strength of the district was reported by John Lewis, consisting of 93 members, including 13 Elders, 1 Priest, 1 Teacher and 2 Deacons. Elders John Lewis, William Richards, John Vanderwood, Henry John, Morgan Jones, and Owen Thomas reported. John Lewis gave Bishop's Agent's report having received and paid out \$76. John Lewis tendered resignation as Bishop's Agent, which was accepted. The following resolutions were adopted: That Henry R. Evans be recommended to Bishop George A. Blakeslee for Bishop's Agent for Malad District. That Henry R. Evans, Morgan Jones, and Owen Thomas be our representative committee to the Mission Conference. That our representative committee are hereby instructed to intercede at the Mission Conference for the return of Joseph Smith, Joseph Luff, R. J. Anthony, and also the appointment of John T. Davies to this mission. That R. J. Anthony be our delegate to the General Conference at Lamoni, Iowa, and that in the event of his being ineligible because of having been chosen by some other district, that he is hereby authorized to make selection of a delegate for us; and we respectfully request the General Conference to ratify and approve such selection

as he may make. That the district president take steps toward organizing the Elkhorn Branch as speedily as possible. That John Lewis act as president of the Malad District till next conference, and John Vanderwood as clerk. That the District clerk procure a record book for the district. That we sustain by our faith, prayers and means, the spiritual and temporal authorities of the Church of Jesus Christ of Latter Day Saints. That we sustain Joseph Luff as president *pro tem.* of the Rocky Mountain Mission. The preaching was done during conference by Joseph Luff. Adjourned to meet subject to call of the president.

## FAR WEST.

Conference of the above district convened with the St. Joseph branch, Saturday and Sunday, February 27th and 28th, at ten and a half o'clock, a.m. 1886, in the Saints' Hall. J. T. Kinneman in the chair; C. P. Faul and W. Booth, secretaries. Branch reports.—St. Joseph, 91; no change. German Stewartville, report 63; 3 baptized, one removed by letter. Center Prairie, no change. Stewartville City, 89, no change. Far West, 34; two removed, two received by letter, one by vote. De Kalb, 73; 3 received by letter, 1 removed. Delano, referred back to branch for correction. Pleasant Grove, no change. Ministerial reports.—S. Butler, J. H. Merriam, G. Smith, D. E. Powell, J. D. Flanders, E. T. Dobson by letter, W. Hawkins, J. T. Kinneman, M. T. Short, I. N. Roberts, Columbus Scott being present reported, Wm. Lewis. Priests A. W. Head, W. H. Kelley, and C. P. Faul. J. T. Kinneman, W. Lewis, J. D. Flanders, W. T. Bozarth and S. Butler, were elected delegates to General Conference. All statistical branch reports sent to the conference of this district hereafter, if lacking any items, require the reasons, therefore, such lack be forwarded to the branch secretary with the reports. Joseph R. Lambert was sustained, and a request made to General Conference to return him to this mission. Any mode of getting gain unjustly, and dancing as currently practiced, is contrary to the word and spirit of the gospel; and that members of the church persisting in these practices, may be dealt with as transgressors of the law of God. A committee of two Elders were appointed to visit Mount Hope and Breckenridge branches, for the purpose of setting those branches in order; and that funds be raised by this conference to defray their expenses. Bro. John Burlington, Jr., was appointed to collect money for the above purpose. The district officers were sustained for the next quarter. The next conference will convene with the Stewartville city branch, at ten a.m., on June 12th, 1886. The delegates of St. Joseph branch, introduced a statement to the effect that they, the Saints, wish the co-operation of this conference to the following: "Believing it to be to the best interest of the work, do request the General Conference to send a missionary to labor exclusively in the city of St. Joseph." This conference instructs its delegates to use their influence in accordance with the expressed desire of the St. Joseph branch. W. H. Kelley preached on Saturday evening; M. T. Short Sunday, at ten and a half, a. m. Social meeting at two and a half p. m. Columbus Scott preached at seven and a half p. m. The Saints were greatly blessed; the good spirit prevailed throughout the conference.

Rev. Thomas W. Smith, Missionary, Papeete, Tahiti, via San Francisco, Cal.

## WANTED.

Books, Pamphlets, and Newspapers, relating to the Latter Day Saints, especially the following: "A Book of Commandments," Zion, 1833; "Latter Day Saints Messenger and Advocate;" "The Book of Mormon," Kirtland, 1837; "Elders' Journal of Church of L. D. S.;" "Times and Seasons;" "The Nauvoo Neighbor;" "Davis Account of the Massacre of Joseph Smith," 1844; "Daniels Correct Account of the Massacre of Joseph Smith;" "Trial of Persons for the Murder of Joseph Smith at Carthage Jail;" "The Ensign of Liberty;" "The Olive Branch;" "Joseph Smith's Reply to John C. Bennett;" "O. Hyde's Speech Before the High Priest's Quorum," &c., for which good prices will be paid by

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## THE CITY OF LONDON

Rev. Dr. Fish, in an interesting letter to the Watchman and Reflector says of London: "The city reminds me much of Berlin. It is certainly like it in many particulars—solid rather than showy. Here is a dense mass of humanity covering seven hundred square miles. Taking the immediate suburbs, the city is about thirty miles in diameter; it is therefore a distance of ninety miles around it. The population in this area is 4,000,000. And there are more than 10,000 policemen to keep the inhabitants in order. The streets are wider, cleaner, and smother than New York. The general aspect must impress a fair-minded person favorably of the city of London.

London consumes in one year 1,600,000 quarters of wheat, 300,000 bullocks, 1,700,000 sheep, 28,000 calves, and 35,000 pigs. One market alone (Leadenhall) supplies about 4,500,000 head of game. This together with 3,000,000 of salmon, irrespective of other fish and flesh, is washed down by 43,000,000 gallons of porter and ale, 2,000,000 gallons of spirits, and 65,000 pipes of wine. To fill its milk and cream jugs 14,000 cows are kept. To light it at nights, 360,000 gas lights fringe the streets, consuming every 24 hours 13,000,000 cubic feet of gas. Its water system supplies 44,383,328 gallons of water daily; while its sewer system carries off 9,502,720 cubic feet of refuse. Here are 2,500 bakers, 1,700 butchers, 3,000 tea dealers and grocers, 1,260 coffee rooms, 1,500 dairy men, 1,350 tobacco stores, and 2,400 licensed surgeons and physicians. W. S.

## IS THIS SO?

No believer can read the New Testament and imagine it any part of the original plan of the church that it should be split up into an almost innumerable body of opposing sects. The idea of a Holy Catholic church, though it has no present realization, is neither narrow nor unscriptural. Followers of Christ were to be one—one in doctrine, one in practice, one in fellowship. There are many Christians who hold that the existence of sects or denominations is a blessing to the world. We can not so believe. It is an evil that followers of Christ should spend more time and effort in strife among themselves, and in costly rivalry, than in the conversion of the world. No doubt there are compensations for this evil. This very rivalry that is to be deplored possibly stimulates the different denominations to give more money and to spend more effort in evangelizing work than would be forthcoming if they were united in a single Christian body. Most evils are accompanied by some compensations, but they do not cease to be evils on that account. It is scarcely possible for anyone to doubt that it would be a great gain to the

cause of Christ and to the welfare of the world if all Christian people were brethren in fact, as well as in name, and were united in the worship and service of God.

**AN OLD PROPHECY.**

SOMEBODY has unearthed an old prophecy for the year 1886 of a decidedly uncomfortable nature, writes a Rome correspondent of the *London Globe*. It appears that in the church of Oberemmel, near the city of Treveri, in Germany, there is a stone tablet some centuries old, on which is cut the prophetic verse—in prose it may be rendered: "When Mark shall bring us Easter, and Anthony shall sing praises at Pentecost, and John shall swing the censor at the feast of Corpus Domini, then shall the whole earth resound with weepings and wailings." Now it so happens that next year Easter falls on St. Mark's day, Pentecost on that of St. Anthony of Padua, and the Corpus Domini comes on St. John the Baptist's day, June 24th. Here, then, are the first conditions of the prophecy fulfilled, so that now believers in prophecies and anxious-minded persons generally have only to sit down and think of everything disagreeable that can possibly happen to this poor old planet and the dwellers thereon between January and December, 1886. And really it the cyclones, and earthquakes, and epidemics, and "wars and rumors of wars" of the years 1882-3-4-5 are to be eclipsed, the prospect is not an agreeable one.

Weekly Oregonian, October, 1885.

**DENTISTRY.**

**D. R. JOHN SHIPPY,**  
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Licentiate of the Royal Dental College of Ontario, will practice Dentistry in all its branches in Lamoni, Iowa. Office two doors south of Hudson's store; up stairs. Residence: corner of First and Linden street, south of Railroad.

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J. Shinn affirms "The Bible Teaches the Coming of Christ to Judge the World is now past." M. H. Forscutt affirms "The Bible Teaches the Literal Resurrection of the Body from the Grave." Paper covers, 194 pages..... 35

**"MANUSCRIPT FOUND."**

We have for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. Has 144 pages 8 mo.; single copies, in cloth, 45 cents; 10 copies or more to one address, 40 cents each; in paper, single copies 25 cents; 10 copies or more, to one address, 20 cents each.

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**THE SAINTS' HERALD** is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board or Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed **DAVID DANCER, Box 82,** Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to **DAVID DANCER;** communications and articles to the **EDITOR.**

# THE SAINTS' HERALD.

Joseph Luff

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

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

Vol. 33.—Whole No. 672.

Lamoni, Iowa, March 27, 1886.

No. 13.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success. Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH  
W. W. BLAIR

EDITOR.  
ASSOCIATE EDITOR.

Lamoni, Iowa, March 27, 1886.

SAINTS east of Chicago, coming to conference, will come to Chicago, thence over the Chicago, Burlington, and Quincy road, by way of Burlington, to Chariton, Iowa, thence over the Albany Branch, C. B. & Q., to Bethany Junction and Lamoni. Those living on roads connecting with the C. B. & Q. should make the connection as direct as possible. From the station on the C. B. & Q. ticket to Lamoni, changing cars at Chariton for the Albany Branch, and at Bethany Junction, three miles east of Lamoni, for the latter place.

It will be well to remember that there is but one train a day each way at Lamoni, going east at 1:47 and coming west at 3 in the afternoon. Trains on the main line coming west reach Chariton at noon and midnight; coming east reach Chariton in the afternoon. The train for Lamoni leaves Chariton at noon, making connection with trains on the main line from the east; whoever then reaches Chariton after the train leaves at noon will have to wait till the next day at noon. Men folks and women who are able and don't mind a three mile walk can come from Chariton to Bethany Junction on a freight train which leaves Chariton in the morning, reach the Junction about ten o'clock and walk from there to Lamoni. Others will need to wait until the regular train time.

THE associate editor has been at Dow City, Galland's Grove, and Deloit, Iowa, from the 4th to 12th inst., and reports fair progress and good prospects. Some additions to the church are being made in these places, and the general tone and condition of church interests at these points are steadily improving. The conference held at Galland's Grove from the 5th to 7th, was spiritual, peaceful and profitable, and was said to be the best held in the district for years past. A disturbing element which hitherto annoyed their assemblies

more or less was conspicuously absent. The Spirit of God was present, confirming the word preached, and its gifts and manifestations gladdened the hearts of all. The church was filled to its utmost capacity, the Sunday evening congregation being the largest ever held in it. The ministry of the district are zealous, devoted, and intend to do all in their power to forward the work as best they can. The times are bad financially, for crops were rather poor, prices for produce are low, and all this tends to make money scarce for church purposes. Wise and faithful work in this matter will enable the ministry to occupy their time without hindrance, and the blessed work will roll on with increased power and rapidity. All should help when and where they can, and to the best of their ability—minister and member—for it is an individual work.

This district is making fair gains. The writer remembers when there was not one member in it. But now it contains numerous branches, one of them numbering over two hundred. The Saints in this region have influence with surrounding society that is commanding and full of promise, and open doors invite them to come and occupy.

### EXTRACTS FROM LETTERS.

Bro. John Lewis, writing from Malad City, Idaho, March 5th, says:

"The work is onward in this district. Brother Luff here from Oxford, baptized seven at that place; went to Samaria, baptized three there; came to Malad City, baptized five here. I went to Samaria last Sunday, and found two more had been added, man and wife, so we have five there. When I go there next time, I have faith we will organize a branch there. Many more are believing in Samaria, and when we get them, there will be no brain left to oppose us. We want Bro. Smith back next Spring. There is no use to leave the work only just begun. Many will come into the church in these parts, and we are willing to help in supporting a missionary in the field. Bro. Anthony, Bro. Luff, J. T. Davis, and President Joseph Smith; I hope to see the brethren here soon after conference. Remember me kindly to Bro. Blair and his good lady; Bro. and Sr. Gaulter, not forgetting yourself and family."

Sr. Bell Pickle writes from Antigo, Wisconsin:

"Can we have an Elder here? There are two ready for baptism now, and we think there will be more soon. Antigo has 3000 inhabitants. Surely God must have some among that number, but where are the reapers to gather them in. Sectarian divisions enraged when the truth is pointed out. I interpret their anger in this way; see the scriptures arrayed against themselves.

When the enemy of righteousness gets so wrathful, I consider it good evidence that there is something to be either lost or gained that is worthy of making an effort to secure. Who will come to rescue the perishing? My daily prayer is that God will send some one soon. Alive in the latter day work.

Bro. I. N. White, writes from Clinton, Missouri, under late date:

"I have been busily engaged in the field since our district conference at Independence. Just returned from Cedar county, near El Dorado Springs, where I had an interesting time—speaking ten times and met with the few good-hearted Saints, where we were blessed with God's Holy Spirit. Two men were baptized, and one old brother received the Reorganized Church. I commence a series of meetings at Holden, on the 13th; thence to Kansas City, St. Joseph, and on to General Conference.

Bro. H. C. Bronson, writing from Montrose, Lee Co., Iowa, March 17th, says:

"Bro. Lake is now with us. Our meetings still continue. Two more were baptized yesterday; and three more gave their names last night for baptism to-day. And so they come. This will make twenty-one baptisms in all since our effort began.

ELDER B. H. Roberts, of the Utah polygamic church, delivered a discourse in the Tabernacle, Salt Lake City, Sunday afternoon of March 7th, in which occurs the following expressions:

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. We ought to obey God rather than man.' These words are recorded in the Acts of the Apostles, 4th chap., 19th verse, and 5th chap., 29th verse. This declaration holds good to-day, for the Saints have been commanded in the revelation of December 16th, 1833, that they should conduct themselves "According to the laws and constitution of the people which I have suffered to be established and should be maintained for the rights and protection of all flesh, according to the just and holy principles." And in another revelation given August 6th, 1833, the Lord said, "And now verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; and that law of the land which is constitutional, supporting the principles of freedom of maintaining rights and privileges, belonging to all mankind, and is justifiable before me. And as pertaining to law of man, whatsoever is more or less than these cometh of evil.' These are the words of the Lord unto the Saints. It is true that the law against plural marriage, which we declare to be unconstitutional, has been decided upon by the United States Supreme Court to be consti-



tutional. We have a right, however, as American citizens, to disagree with the decisions of the Supreme Court, which are not infallible, and have been in other instances subsequently reversed and declared invalid. We are in the power of the United States government.

#### EDITORIAL ITEMS.

Bro. Henry L. Benner wrote from Pittsburg, Pennsylvania, date not given, highly commendatory of the ministry of Bro. M. H. Forscutt, at Pittsburg, the past winter. He reports fifty-one, or two, baptisms as the result of Bro. Mark's labors in Pittsburg and vicinity. Bro. Benner addressed his letter to the *Hope*, but we take the liberty of making this reference to it which we hope will be satisfactory.

Bro. John J. Cornish writes a card from Sand Beach, Michigan, March 13th: "All goes well here; Saints are alive to the work; eight more were baptized by me to-day. The weather has been severe here this winter."

Bro. Joseph Luff is quite sick at the house of Bro. Joseph Clark, Salt Lake City. Bro. Clark's daughter wrote us at Bro. Luff's request that it will be advisable for his friends and correspondents to refrain from writing him until assured of his recovery, for letters worry him, as he is unable to attend to them.

The statistics of the United States show by the reports of the internal revenue, that the receipts for spirits in 1885 fell off nine million dollars as compared with 1884; and that since 1883 there has been a steady falling off in the number of persons engaged in the manufacture of liquors. And yet "prohibition does not prohibit (?)"

The Supreme Court of the United States has lately decided by a vote of five to four, that the property of corporations can not be exempted from taxation by legislative authority. The ground taken is that no preceding legislature can bind the action of succeeding sessions, in this matter.

Bro. W. H. Smart wrote from Galesburg, Jasper county, Missouri, March 14th: "We are striving to do our duty here as much as possible."

#### JOSEPH THE CHOICE SEER.

In order to a proper understanding of the latter day work, and to establish an intelligent unity among the Lord's people, the relation of the Seer to that work needs to be known and comprehended.

He gave revelation and prophecy from 1827 down to the time when he was led away to his death in Carthage Jail, and these revelations and prophecies set forth the claim both directly and indirectly that the church must hear and heed them as the word of the Lord, and yet they provided that they were to be received and accepted as authoritative by the voice of the church through its ministry. (Doc. & Cov., Rev. Feb. 4th, 1831, with Rev. Feb. 9th, 1831; Rev. Jan. 19th, 1841, in last part; also the Church History for 1829, on the ordination of Joseph and Oliver, etc.) And the action had by the organized quorums in 1835 when they were presented

in a compiled form and formally endorsed and accepted confirms this position.

Nothing can be plainer than that God required the Saints to accept and observe the revelations of the Seer when he presented them to the church in the way ordained, unless they, upon due examination, were found to be defective and unreliable. The quorums of the ministry, and the body of the Church, were alone to be the judges, as God should give them light and knowledge as to what was or was not the word of God to them; or, in other words, as to what they would *accept* as the word of God. In this the Lord reserves to man his personal agency and the right of private judgment, and holds him responsible as to the manner in which he exercises it. If he judges wisely and properly, all is well; but if not, then he rejects the counsel of God, suffers loss, and reaps the fruit of his wrong-doing.

Israel when the law was read to them, acting upon their agency to accept or reject it, entered into covenant to receive it for themselves and their children; (Ex. 24: 3-8); and this law was binding upon them throughout their generations.

No man; no faction; no priest, prophet, or king, had the right to disobey, resist, evade, or question it. They who did either, did it at their peril, and to their damage, as the Bible fully proves. To this we add the fact that all revelations and prophecies of Moses and the prophets and seers who were sent of God and accredited by him were received as authoritative and valid, and were endorsed, quoted and maintained by all of God's faithful servants in after times. We never read of any but the wicked, aspiring, self-conceited, and unfaithful ones, seeking to invalidate, nullify, or reject any portion of the work delivered by God's seers and prophets. Jesus and his faithful ministry and people never did anything of this kind. The "Thus saith the Lord" of all God's chosen and accepted prophets and seers, especially after such was received by God's people as his word, was always held to be true and of full force and authority, and was never resisted or dishonored by the wise and faithful people of God. We never find one of the Lord's appointed servants, nor any considerable number of them, questioning or rejecting a clause, sentence, paragraph, or section of any of the authentic and commonly accepted revelations and prophecies of heaven's duly accredited prophets and seers. God's people, when blind and wicked, have done this great evil; but upright and wise ones never did.

Now that Joseph the Seer comes to us with the clearest, strongest credentials, approved of God by prophecy, history, and the marvellous testimony of the Holy Ghost, why will individuals and factions claiming to be Saints treat the word of God given through him with neglect, contempt, and resistance? No one excepting Jesus of Nazareth has had such numerous and decided evidences of divine authority and approval as Joseph the Seer. God has borne witness by the gifts and manifestations of His Spirit to hundreds of thousands

of souls that the gospel work sent to the world through him is of heaven, and that the church and ministry established by him is of divine authority. God has also confirmed the revelations and prophecies of the Seer in a most complete and conclusive manner. He has likewise given the highest class of testimony, varied in kind and great in extent, in proof of the divine origin and character of the Book of Mormon. And that book speaks in the clearest and most decisive terms of the divine calling, inspired authority, and exalted work of Joseph the Seer. And to those who profess to believe that book we say, Harken and hear and heed its testimony in respect to the Seer, his priestly appointment, and his work as ordained of God. Hear and heed what the Lord testifies in respect to the character, extent, and scope of the "choice Seer's" work, and then resist and reject every tale and theory, and surmise that in any way opposes or conflicts with these divine promises. "Cursed be the man that trusteth in man, and maketh flesh his arm;" but "blessed is the man that trusteth in the Lord, and whose hope the Lord is," (Jer. 17: 5, 7); therefore cease from the theories of men and hear what the Lord says of the Seer, his authority and his work.

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrine, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

"And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek

to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers."—2 Nephi 2: 2, 3.

In this we find the Lord's opinion and estimate of the Seer, also the commands and promises of God as to what the Seer should and would do. In his authority and work he was to be somewhat like both Moses and Joseph the son of Jacob. He would translate sacred records; he would establish the "work" of the Lord in the last dispensation; he and his spokesman were to send forth the "work" committed to their trust, and this would make church organization and church rules of government necessities. They who would seek to destroy him in his work as a prophet and seer would be confounded. And the Lord says of him, "I will make him great in mine eyes; for he shall do my work."

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"In the great mystery which around us lies,  
The wisest is a fool, the fool Heaven-helped is wise."

### "HOW IS THIS?"

We are placed in a world where from the first moment of our entering into life, until we "gather up our feet to depart" we are surrounded by mystery. To the living only one thing in this world is certain, and that is death. "It is appointed unto man once to die." Man never yet found out God by his unaided wisdom. The wise man

has said "the fear of the Lord is the beginning of wisdom."

The question has been asked us, "How is this?" Asked, after certain well attested and remarkable facts of what the world are pleased to denominate "Faith Cures" had been narrated to us. "How is this?" Are they stealing our thunder?"

"And John answered him, saying, Master we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." "Stealing our thunder!" Would God then, there were more thieves of that stamp in the world! In the days when our Savior "came unto his own" because God had made a covenant with Abraham, and they were the descendants of Abraham, according to the flesh, they were lifted up in the pride of their hearts. They felt themselves the chosen people of God, and all not of their nation were "Gentile dogs." It was true that as a nation, they were the only ones professing a knowledge of the true God, and it was equally true that God was not then, is not now and never can be a respecter of persons. Justice goes hand in hand with every act of Jehovah! In his wisdom he chose them as a nation, to be the guardians of his truth. As a nation, to them was the Redeemer sent; but when he himself went down to his own country, what do we hear stated? "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief." The Son of God was not able to work among the sons of men, except by faith, and the want of faith in these children of Abraham was such as to cause even the Savior to wonder.

Change now the time and place. The Master has just come down from the Mount, and among the multitude following him as he entered into Capernaum was a certain Centurion, an officer in the Roman army, commanding one hundred men. Being a Roman he was a Gentile, and yet he had a request to make of the "King of the Jews." "Lord, my servant lieth at home sick of the palsy, grievously tormented." "And Jesus saith unto him, I will come and heal him." "The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." When Jesus heard it, he marvelled and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel." \* \* \* "And Jesus said unto the Centurion, Go thy way, as thou hast believed so be it done unto thee." And his servant was healed in the self-same hour."

"As thou hast believed," said Jesus, "so be it done unto thee." Faith in this man was strong. He evidently must have known the Savior, must have witnessed his wonderful works upon other occasions, and have listened to his divine teachings. He was an officer of one of the most powerful governments the world ever has known, and he knew that no command issued in the name of that government would be lightly regarded in any part of the earth where its jurisdiction ex-

tended. Therefore when he saw the humble Nazarine going about among the children of men, doing good unto all, and performing such works as his eyes had never before witnessed, he said to himself: "He must have authority and power over agents unseen to me. Here are my agents—these men whom I behold with my eyes are they who execute my orders; but this man works by another power." "Speak the word only," was the faith begotten in his heart, and the record is, "his servant was healed in that self-same hour," and yet he was a Gentile and knew not the "one living and true God." The record assures us upon two vital points in this narrative. The Centurion believed Christ to be a good man—"Lord I am not worthy that thou shouldest come under my roof;" and he had implicit faith in his power—"but speak the word only and my servant shall be healed." But mark this, while we are assured upon these points there is one of a different character upon which it is silent as the grave. The Savior marvelled at his faith, but his only answer to him was, "As thou hast believed so be it done unto thee." Thou hast believed in my goodness and power, and therefore thy faith shall have all the reward thou hast asked for; thy servant shall be healed. This man came not to him seeking the way of life and salvation. His words were not "Rabbi we know thou art a teacher come from God;" nor yet; "Good Master what must I do to inherit eternal life?" It was a temporal blessing he wanted, and he received it according to his desire, and faith was the medium through which it came. Not the faith inherent in the Savior, for we have seen that because of the unbelief of his kindred—those of his own country—"he could there do no mighty works," but the faith of the Centurion himself. Confirmation of this fact will be found in Acts 14: 9.

Review the history of Cornelius. "A devout man, and one that feared God with all his house; which gave much alms to the people, and prayed to God always." Turn to the 10th of Acts and read it, marking well the conclusion, "And now send men to Joppa and call for one Simon whose surname is Peter; \* \* \* he shall tell thee what thou oughtest to do." Here was a good man, one who attained unto the ministration of angels, and yet he was not in the kingdom of God; there was something to be done.

Upon another occasion when the Master was at Capernaum, the friends of a sick man uncovered the roof of the house where he was teaching, and let him down through the roof with the bed on which he was lying. "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." Was the faith which Jesus perceived in these men of a character different from that of the Centurion? We are certainly constrained to believe it was more comprehensive, else he would not have said, "Thy sins be forgiven thee."

Let us say to our questioner, do not be troubled, because the angel is moving the waters and they who first step into them are not following with us; neither suffer this to lead you for one moment to suppose that in obeying the gospel, you have done anything which you might have left undone. Of the ten lepers who were cleansed there was but one who returned to give God the glory, and that one a stranger. We do not read that Naaman the Syrian ever found out the God of Israel, though he was cleansed of his leprosy through

obedience to the prophet's command. For fifty years and better, the organized church of God has been contending that God was as willing to bless mankind in this day as ever he was. It is time the heaven should begin to show itself, and if the world has greater faith than the church, their blessing will be according to their faith. This was one of the first declarations promulgated in these last days. "God works among the children of men according to their faith." But let us remember that while the Gentile centurion had greater faith than Christ had found in Israel, this fact did not change the relation in which the covenant people stood to God. The Gentiles could only become children of the kingdom through obedience to the laws of adoption, even if like Cornelius they were ministered to by the angels. Dear sisters of like precious faith, what we need is to be "Heaven-helped" in order to be wise, and as our mind has been deeply drawn to this one thought we will write of it next week.

We are in receipt of letters from Sisters Gifford, Bradley, Ruby and Charlotte. We wish to call especial attention to Sister Jones' letter in this issue, and to express a hope that we shall hear from her often. We thank all who are remembering, and our determination is to labor according to the very best of our ability while life remains.

LAMONI, Iowa, March 18th, 1886.

#### WOMAN'S WORK.

"Consider first, that great  
Or bright infers not excellence; the earth  
Though in comparison of heaven, so small,  
Nor glist'ring, may of solid good contain  
More plenty than the sun that barren shines,  
Whose virtue on itself works no effect,  
But in the fruitful earth; there, first received,  
His beams, unactive else, their vigor find."  
—Milton.

Ever since Sister Frances commenced her work as Editress of the "Mother's Home Column," we have been looking over the pages of the *Herald* for further expressions of gratitude for the thought that inspired and desire that prompted her to undertake so worthy an object. That the time has fully come for woman to make good use of the privilege which are extending proportionately with the march of civilization, that she is worthy to be an active participant in some of the most advanced reformatory movements of this age, that she is endowed by her Creator with special qualifications that render her fit to be engaged in the worthy effort of bringing before the minds of those around her the necessity of a closer, more searching investigation of their highest needs, and God-given responsibilities,—all this and more has at length been conceded.

Sr. Frances says, "Do not let us wait for great things to do." This monition brings to us the thought that in the humble home, in the school-room, in the prayer meeting, wherever her footsteps tend and her voice is heard, the little words in kindness spoken, the soft answer that turneth away wrath, the confirming testimony of the gospel, the heartfelt prayer that brings down blessing from above,—all shed their wide extending influence upon the human heart.

We can not, if we would, live without exerting an influence either for good or evil over those around us; and when the fact presents itself in all its dreadful reality that the arch enemy of mankind is making desperate effort to thwart every good purpose, knowing full well how and

where our works can be shaken, we ought to make sure that we not only receive this gospel in faith, but also work righteousness, for to such only is the promise of eternal life.

Sometimes we feel that a spirit of peaceful slothfulness, which is not peace, is within us; we may be waiting for God's Spirit to impel us to do some deed of love; if so, let us wait with the thought that He surely lives, and firmly trust in him, knowing that in every effort for good, though ever so feeble, he will keep us, and show his divine appreciation by giving his Holy Spirit, by whom is shed abroad in our hearts, the love of God.

The same voice that uttered these words, "Behold the field is white already to harvest, and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard," spoke these, like those in days of old, "Continue in the spirit of meekness and beware of pride." "Let all thy garments be plain, and their beauty, the beauty of the work of thine own hands." "Keep my commandments, and ye shall inherit the kingdom of heaven." May we not by heeding these words be enabled to do more for the cause. We are encouraged by words of cheer through the *Herald* and from the sacred desk, as with the voice of a trump, telling how the gospel is wending its way; how precious souls are awakening to a consciousness of diviner needs; how some are waiting, almost persuaded, at the door; and that many have been, through words mighty to save, stirred to action, like troubled waters, until we begin to hear from the salt land the mournful plea, "We have sinned; we are all as an unclean thing, and all our righteousness is as filthy rags."

If "righteousness and truth are to sweep the earth as with a flood," what a glorious incentive, sisters, for our work in behalf of misguided woman in Utah, in all their afflictions we being afflicted, lifting up our hearts unto Him in prayer for their deliverance. We know not but that through them the case of truth there might be advanced; therefore we ought to do something, be it ever so small an offering for them, and strive by every means in our humble sphere, in good will, to do service as to the Lord; knowing that whatsoever good any man doeth, the same shall he receive of the Lord, whether he be bond or free.

ABBIE A. HORTON.

PLANO, Ill.

LAMONI, Iowa, Feb., 22d.

Dear Sister Frances:—In reading the Mother's Home Column this evening, I felt pleased to think we had a place in the *Herald* where we could exchange thoughts with each other. I feel pleased with the two letters from those sisters in Plano. I quite agree with sister Hattie White in regard to having our children baptized when they are young. We can teach them as much as their young minds can understand while they are young. It also acts as a check against their mixing with the world's people. If we let them mix with the young people of other churches, they will form ideas that it will be hard to break away from. Now, sisters, let us see to it that we do our duty by our children, for they are to take our places when we are gone. And I also believe we will have to give an account before God as to how we have done our duty towards them. May God bless and strengthen you for the work before you, is the prayer of your sister in bonds,

SISTER JOHN SCOTT.

[We are sure sister Scott did not mean to say that she objected to her children going with those whose parents differed from her in religious views, but simply such associations as would be harmful to them. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Let us earnestly endeavor to so instruct them; so walk before them that when they go among their young companions, their light may shine. But in the Lord's fear, let us *restrain* them from all evil associations, no matter where found.—Ed.]

THE Mothers' Department is what we have long needed. Now are we equal to the task of doing our share in making it practically beneficial and interesting? We're not going to sermonize. That surely is not in our line. There is more in life than theory. "Practice what we preach," is easily said, but not as readily accomplished. "The hand that rocks the cradle rules the world," 'tis said. Rather a small world, we think, and a weak hand; nevertheless, a mother's influence often continues through life with her children.

Why may not the wife be called Madame, instead of Mrs.? How much more elegant and appropriate. Did you all read that clipping from the *Chicago Tribune* in our *Herald* for January 30th. If not, turn back and read it now. And did you, sisters, read Dewitt Talmadge's sermon No. 2, on the Marriage Ring? If you didn't, you ought to, old and young. There's a whole bundle of truth in it, and a good deal of healthy, sensible advice. Why couldn't our editor copy it, or a part of it at least?

And why don't the sisters send us some hints on household affairs, good practical recipes, &c.? Bread is the staff of life; what better subject to talk about? Perhaps all of us find difficulty sometimes in making good bread. Did you ever try leaven bread, when yeast failed to produce the desired result? Some flour will not make good bread with yeast, by any ordinary method, and yet rises white, sweet and feathery with leaven. Flaky pie crust looks very nice, and bakes beautifully, made of lard and water, equal parts, (flour and salt, of course), but adding good baking powders to the ingredients, and reducing the quantity of lard surely makes the pastry more healthful, and also very palatable. Omit half the quantity of water, using sour milk and soda instead, is very good, and requires less shortening than the old method. Take a ring from old suspenders and sew to one corner of your ironing holder to hang it by. Freeze your hulled corn before boiling. It is much nicer. We never use it unless it has been frozen before boiling.

Fearing we may be made acquainted with the waste basket for expansiveness, we will conclude with an extract from Gail Hamilton on Woman Suffrage:

"Woman suffrage is an artificial cause, and is just as hard to keep up as slavery was to put down. Convention, discussion, legislation, fail to arouse any enthusiasm for woman's rights, because there is no organized, insistent, radical woman's wrongs. Individual women suffer, and concrete laws are unjust, but men as a class are not unjust to women as a class. As men increase in refinement and virtue, women share in the improvement—inevitably because man is compounded of men and women. Whatever women suffer they suffer from the imperfection of human

society, not from any combined intentional oppression by the stronger sex. Woman suffrage languishes not because men will not grant it, but because women do not wish it. Women can not be made to wish it, because they do not suffer from the lack of it. Whenever they want it they will have it. There is more danger that they will have it without wanting it than that they will want it without having it."

What do you think of it? Give us your opinion.

Yours devotedly,

PERLA WILD.

#### RELIGION IN THE HOME.

THE home is the cradle and nursery where human immortals begin life which shall last forever; therefore, great preparation ought to be made by parents to make home a haven of rest and a place of Christian culture. Family piety elevates the family relation here, and then when we cultivate family piety we have the assurance of a family united forever, and forever happy.

David says "I have never seen the righteous forsaken, or his seed begging bread." This message of David we believe, for we can see that it is true. When we look out upon the world and see the drunkard, and those that are on the verge of pauperism, we find that they are those that ignore religion, and in most cases have not been under the influence of religion at home.

If there is no *family religion*, there is no religion at all, for we can not be Saints abroad and devils at home, and we can not be indifferent to the spiritual condition of our families if we have true piety. If we do not serve God at home he will not say of us as he did to Abraham, "I know that he will command his children and his household after him."

There is little hope for our children being religious if we allow them to seek their pleasures away from their parents' guardianship. Being out late nights is at the root of nine-tenths of all family trouble. If children are to grow up godly they must have the shelter which God provided for them, HOME.

MRS. DANIEL JONES.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

REESE, Mich., March 14th.

Mr. W. W. Blair; Dear brother in Christ:—I have just returned home from where I have been laboring. January 16th, myself and wife arrived in Tawas, where we found a branch of the Saints. We found them all well and enjoying the blessing of God. I commenced holding meetings, and finding good interest I remained there five weeks; preached eighteen times and baptized nine. While there we had some little difficulty with the Salvation Army, but nothing serious. One of our sisters expressed her gratitude to God in their meeting for sending one of the Saints Elders into that place. They responded: "Yes, and we hope God will bring him out of darkness." I spoke once on the Book of Mormon, showed what it was and proved its divine origin from the Bible. One lady, a school teacher, came five miles to hear me, and gave me credit for being fair and scriptural, but still she could not believe it; I felt to pity her. In two or three days she sent me a statement concerning the three witness-

ses to the Book of Mormon, (a) I will send it with this. Feeling that I had done my duty in that place I left for Whittemore and commenced holding meetings. Before reaching Whittemore I dreamed I saw a large snake, probably six feet in length,—I felt scared at first. However, I picked up a scythe and started after him; he ran till he came to a certain place and then darted straight down into the ground. When I arrived in Whittemore I found six of the Saints living there. They got the school house and I commenced holding meetings. The M. E. minister tried very hard to help me along; but some way we did not work good together. I preached the first on baptism, of course, it was a little too strong; he did not believe only in two births; one the natural birth, the other a spiritual. But that was not all the difference, the next time I preached I showed the necessity of laying on hands. He said this laying on hands did not amount to anything, it came out of the Roman Catholic Church. I showed that through every dispensation of time, that the laying on of hands was practiced by God's people for various purposes. When I showed the organization he went into the ground; the truth cut like a two edged sword. However, I baptized one, and then started for home.

I remember the Saints there for their kindness to me, and pray that God will abundantly bless them. I feel to say that God blessed me much in presenting his word. Pray for me that I may yet become useful in declaring God's eternal truth. I remain your brother in Christ,

E. DELONG.

(a)—Neither of the three witnesses ever denied his testimony. Oliver Cowdery died in 1850, near Richmond, Missouri, where David Whitmer still lives, and to his dying day continually asserted the truthfulness of his testimony. David Whitmer still makes the same statement he did at the time. Martin Harris died in the valley of Salt Lake, affirming the correctness of his testimony to the last hour of his life. What a persistent life the lie that these three witnesses denied their testimony has.

SANTA ANA, Cal., Feb. 24th.

Dear Herald:—I have just been conversing with Elder B. F. Grouard (now resident of Santa Ana), in regard to his Island missionary work; and thinking a brief account as he tells it, might interest many, I give the following: October 15th, 1843, Elders B. F. Grouard, Addison Pratt, Noah Rodger and Henry Hanks sailed from New Bedford, Massachusetts, for Tahiti, having been ordained and set apart by Joseph and Hyrum Smith, at Nauvoo, for that mission, and also by special conference appointment. They landed at Tahiti April 15th, 1844. Elder Hanks died of consumption on the passage; Elder Rodger remained but two years, doing no native preaching, then returned home; Elder Pratt made one visit home and returned, while Elder Grouard remained in active hard labor nine years, or till June, 1852. On his arrival at Anaa there was a protracted and bloody war raging between the French and the Islanders, and he often found himself in peril between the contending parties; and also saw many native conflicts, and frequently acted as peace-maker, settling violent contentions, and preventing much bloodshed; until his word and counsel were regarded as law by the most of them. He taught them the duties of every day life; helped them to es-

tablish their boundary lines, make agreements and contracts; taught the men how to do all kinds of mechanical work in a simple way, and farm work, making every thing to work with; the women how to cook, keep house, sew, cut and make their own clothes, and children's apparel; also how to read and write, and in his many schools he had both old and young.

In going on foot from one settlement to another on some of the islands he had to wade, or swim the many bayous, or sloughs, that run back from the sea. Often the natives would follow along with him, and keep gathering on the way. While thus on the way he taught them, then upon crossing a slough he would stop and baptize from fifty to one hundred, then on to the next, a few miles, and baptize as many more; so all day, and when they arrived at the town all would be there; he would then hold a great meeting and confirm them all, organize them in the simplest possible manner for them to improve; stay a week and on again in like manner, working to the next town.

For years he labored in this way, barefoot with only drawers and shirt for clothing; cocoanuts and fish for food, eating with fingers, no money to buy any thing with. Finally he built a schooner of eighty tons burthen, on the Island of Tubuai; had not a cent to commence with; cut the timber, whip sawed it, designed the vessel, got natives to help do some of the roughest and plainest work, and after overcoming all kinds of difficulties with eighteen months' hard labor, completed the vessel, and sailed from one island to another, in his missionary work. Finally, in 1850, Addison Pratt returned to the Islands with four Elders from Salt Lake, all in the faith of polygamy, though they did not teach it to the natives, but told Grouard for the first time that the spiritual wife business was in the church. The statement made him almost crazy, with other things they told him; and at first he felt that he would not have it so; but ere long he was made painfully aware of the great change that had taken place since he left Nauvoo in 1843, under the appointment of Joseph the martyr, of whose death he did not learn for over two years after his assassination.

It now seemed to him as he scanned the field of his long, arduous, self-sacrificing labors for seven years, that his brightest hopes were blasted, his glorious sun had set; and he must now surrender his charge so well kept, and growing, into the hands of false teachers and shearers of the flock, instead of the feeding shepherds; said he would rather have died, than continue in that condition.

So in June, 1852, he returned, or left the Islands for home.—"Home did I say—Good heavens! I had no home; I was alone in the world. Shipwrecked worse than when I was once wrecked upon an uninhabited island. But I lived aloof from all forms of religion. Now am an old man, with a grown up family, but to-day am not sorry for the work I did on those Islands over thirty years ago; for I taught them the truth, and nothing else. I should like to visit them again, and confirm to them that which I then taught them; and hope that I may. I feel that I have done my share, and that God does not require such sacrifice at my hands again. If He does he will have to tell me so. Am now making a living for my family, and it is my duty; but hope to be able to take a rest ere long; then I will go down



there again if all is well, visit and try and unite them in the one faith again; but I would not take the charge of the mission. My standing, I claim is not changed, but is the same it was in 1843."

A schooner of fifty to one hundred tons burthen is much needed among those Islands, and would pay well every way. Bro. Grouard also says he would help take one down if the Saints should send one; and would go from Island to Island instructing in regard to the best routes to be taken as he is well acquainted with that business there. He speaks native fluently, and although thirty years is a long link to be broken in the chain of a man's life; he is still hale and well kept, for notwithstanding he was shipwrecked, he still preserved and maintained his nobility of manhood; and in conversation on this, his eyes flash fire when he speaks of the Brighamite departure and its dirty results.

My prayer is that the Spirit of God may richly endow him and lead him into useful and happy paths in the great latter day work in which he has toiled and suffered so long and so well, for assuredly he will reap the reward of that masterly sowing in the long past. I feel deeply interested in the welfare of Elder Grouard, and of all such; and I believe that God does also, and that his days have been prolonged, that he might again behold the rising light of Zion's sun rising to set, no more.

Should the cut rates continue, doubtless several of the Saints will attend coming conference, from this district, as well as the northern districts.

Yours in the field and labor of love,

D. S. MILLS.

RIDGETOWN, Ont., March 14th.

*Dear Readers of the Herald:*—I see good letters and pieces of good advice from the many brethren and sisters in the new covenant of these last days; so I thought tidings from this place would not come amiss. The work here is still moving; and the authorities of the land are giving us our rights; for the town council here gave me a remittal of taxes last year for doing ministerial labors. There was quite a share of talk over it, some said our religion was not acknowledged by law; but when the town council gave me the remittal of taxes it changed the tide, showing we are just as good as any one else, if we behave ourselves. You can rest assured the above would not have been granted to me if I had taught plurality of wives. God has promised us favor in the sight of men, and the above is a great evidence to me. I feel encouraged to see the zeal of some in sacrificing what they do, but think it better if we could all pull alike. If all were true to the gospel harness the work would gain more ground. Saints very often cripple the work by moving, especially from a branch few in number. We ought to see if we have sufficiently warned our neighbors; and whether by our going away we would cripple the branch that we are connected with. Saints seem to have so much move on the brain. If we would hold the fort, try to push out laborers in the field and live consistent lives in the places where we reside, more good could be done; not move to places where large branches of the Saints are, there to get rid of battle. Large branches can get along without us just now. Let the call come first. Brethren, let us step out in the broad, open field, and wave the banners of the everlasting gospel. We are liable to have the

gathering to extremes, "There is a time for all things." I had the moving spirit once; but a good brother gave me quite a setting out, saying the Saints here in Canada, have nearly spoilt the work by moving. Forts abandoned have to be retaken. I would like to be with a large body of Saints just as well as any person; but in a great many large branches now, where there is a number of officers, the laity holds their money; keep the officers at home; then each officer tries to pick flaws in every others sermon, like a lot of little children. If they would get out in the open blaze of the battle, there would be enough to do to fight the enemy without finding fault with our brothers speech. Saints, give in your tithes and offerings to keep the boys out, so when they come back they will be as my dear old mother used to say, "Hunger is good sauce. Victuals very often do not taste right, or suit the boys, while around home (I was a boy once), but while away they get brought to their senses, so coming back, they find home is the best place yet." And such will be the case with those who wave the gospel banners.

Yours in the Everlasting Gospel,

JAMES H. TYRRELL.

TENANTS HARBOR, Me., March 4th.

*Bro. Blair:*—The last from these parts you had was from Bro. Kelley after our tour of Maine last fall. When we separated I went to Lisbon Falls where my family are residing for the winter. While at home I was favored with the privilege of preaching twice in the Baptist Church there, as "supply" for the pastor who was ill. I was somewhat surprised at the invitation, for I told them distinctly what I was denominationally. It was the means of giving me a start before the public there which I hope to improve at some opportune time. Some have called for and received reading matter relative to our faith.

January 1st I left home for the east, my field of labor. The stormy weather prevented the steamer from making connection at Rockland, which would delay me over Sunday. I thought to improve the time by calling to see Bro. Seavey at Tenant's Harbor, some twelve miles away. I came upon him rather unexpectedly, for he had not seen an Elder for several years, is isolated from church privileges, being the only one of the faith in the town, is highly respected and esteemed as a citizen, and is town clerk. The Baptists control the only church of the place. The minister being away, Bro. Seavey applied for the chance for me to preach, but was refused, notwithstanding I had just been adorning the pulpit of a sister church. The people were anxious to hear, but the stiff antiquated Deacon said "Nay," and I presume thought "he deceiveth the people." In this case it turned out to be the best thing he could have done for me. The liberal minded people of the place, not wishing to have such a reputation as to be called intolerant, opened the school house, where I preached eleven discourses to good audiences. An effort was made by some of the poor creed-bound ones to even stop that, but to no purpose, only to agitate the subject of building a church that will be free to all, which may yet be done by them.

From there I was invited to Martinsville, two miles off, where they have a Union Church. The minister there for this winter is an Adventist. I was allowed to occupy when he did not. Good audiences greeted me there. The minister also

publicly announcing that he knew of me and the people I represented, that they were good Christian folks. This favor was due to the kind treatment rendered him by Saints where he had traveled; "Kindness makes friends." The Adventists have preached considerably around this place, and as a consequence their hobby, the soul question, was made prominent. After I had preached a few times it became evident that it would not do to let me go on unmolested, so of course the hobby was presented to know how we viewed the matter, which resulted in arrangements for a four nights' debate on the subject.

From there I went to New Harbor, where resides our old heroine and veteran, Sister Poland, who for over forty years has maintained her confidence in the final success of the great work of this dispensation. How sublime the faith that will hold fast so many years in the face of all opposition and in isolation from those of like faith. For upwards of thirty years she never beheld the face of a Latter Day Saint outside of her own family, until a young sister, Ella M. Clough, was traveling by team with her father through that section, was led to ask if there were any Latter Day Saints about there, (not for a moment thinking there were), was directed to her. The prophet's reference "How beautiful upon the mountains are the feet of him that bringeth good tidings," can be well accommodated to this case, for the old lady had not heard up to this time of the work of the Reorganization. To say that they talked all night is to put it mildly. Bro. Foss subsequently visited her and preached there. I occupied the Union Church during my stay, and preached to attentive listeners who attended, the weather part of the time being twenty degrees below zero. While there the Methodist minister's turn came; he comes twice a month for Sunday afternoon. I gave way for his benefit and attended his meeting. He was appreciative of my act towards him and invited me into the pulpit with him. The Methodists have a nice new building there, the pulpit alone cost three hundred dollars.

He preached a good discourse containing so much truth held by us relative to the literal gathering of Israel and restoration of the land of Palestine, that I felt to shout amen in real Methodist fashion. The subject of Israel's favor is becoming so apparent that many, other than us, are taking notice of it. It is pleasing to think that we stand at the head of the class, it being a prominent feature of the "marvelous work and a wonder." In attended a meeting in Rockland, held by one Elder Cummings, who is engaged in getting up a colony to go to Palestine, and be on hand for the advent of the Messiah, who he says will come to Mt. Olivet. He had rather a unique way of explaining the two sticks of Ezekiel 37; which he interprets to mean the uniting of the Kingdom of Israel and Judah.

He takes a round stick about eighteen inches long, one and a half inches thick, splits it into two pieces, with one half in each hand illustrative of the divided state of the two kingdoms; then joins them together in one hand and exclaims here they are united. He has a plaster of Paris hand standing upon the pulpit into which he thrusts the sticks, and there they remain in view of the audience during the discourse. Elder Cummings claims he is a literal Israelite, his followers also make the same claim.

In case it should be discovered that they are not of the literal seed after the kingdom is set up there at Jerusalem, they will be better off there in the kingdom even if they have to be hewers of wood and drawers of water, than to be outside. I preached one Sunday in Rockland in a hall occupied by the Adventists, through the influence of Mr. George McComber. The Saints of Little Deer Isle will notice the fruits of their kind treatment while there among them.

Feb. 6th, I entered into a debate for four nights with Elder Plummer, referred to above, on the question: Resolved, That the Bible teaches there is no conscious entity between death and the resurrection. Elder Plummer maintained a fair demeanor, generally, during the time, although some of our friends thought otherwise. He might have been so much worse that I find no fault. I was somewhat verdant on the topic to start with, but by the help of the Spirit I was enabled to keep down temper, thereby gaining the good will of many of the audience for such deportment. I was led to pray very earnestly that the truth might be made clearly manifest before the people, so that none need be deceived. My opponent was quite jubilant at times and confident of victory, informing me at the close of the third night that he would "fix me" the next night. The next night came; the house was full to overflowing. The people wondered what was the trouble with Elder Plummer, his ardor had abated, and during his last speech when he ought to be doing his very best, he gave out completely, and sat down ten minutes before his time expired. Together with the chairman I urged him to go on, but to no purpose; he would not. As my opponent's mouth was closed, mine was opened with all the liberty needful. The debate was undoubtedly productive of much good. There were many that were inclined to think favorable of the other side that now see the true side of the question. After this I went to Clark's Island and preached several times, where an interest is being awakened. I returned to the scene of the debate and preached again, and was received by a large audience. Our Advent friends being conspicuous by their absence, including the minister. I came here intending to stay a day or so and visit Bro. Seavey, but instead have stayed over two months, and opened up six new points for preaching, which bid fair to prosper when attended to, which we hope to be able to do.

Yours in hope,  
FRANK M. SHEEHY.

WILBER, Neb., March 15th.

*Dear Herald:*—Subsequent to my last writing I left home and labored for a week in the vicinity of the Moroni Branch. The outside people gave us good attention, and a full house at nearly every meeting. Can not say as much for those called Saints, they seem to be under a cloud somewhat, or at least some of them do.

Sabbath, the 21st ult., I spent at home; spoke once and was permitted the privilege of hearing Bro. J. M. Terry give a very practical discourse upon the present and the hope of the future. In the presence of a goodly and orderly company I administered the ordinance of baptism. My next point of labor was in the Palmyra Branch. I went there by the request of our district president to aid him in some official business. We

spent from the 25th ult., till the 8th inst., and most of the time the house was crowded. Quite a number manifested deep interest in the work, and made enquiry concerning our faith and doctrine. Three were added by baptism. I was the spokesman, but was aided and encouraged by Brn. Levi Anthony, Thos. Nutt and Robt. White. The latter has been a successful "Sankey" for me more than once; and I earnestly pray that the time is near at hand when the church will be able to comply with the law, so that we may go "two and two." I came here on the 8th inst., and through the kindness of that good disposed man, Rev. George E. Dye, pastor of Baptist Church, we held six meetings in said church. The attendance was fair, the condition of the roads considered. Bro. R. J. Anthony, having returned, he pulled the laboring oar once, and yesterday we divided labor at the school-house, two miles from town.

Last May I was present at the Sheriff's sale of the books and clothing of Clark Braden, and last Friday I was present when the *Blue Valley Blade* office, property of the Rev. (?) L. L. Luse, was sold under the hammer. The execution was for \$1,991.20, and the expense of the sale. The office, building, and the contents thereof, sold for \$695. Those who are the sureties upon Luse's paper, will have to meet the deficit. One of the spectators who wore a satisfied look upon his face, was Clark Braden. Some three weeks ago Luse turned up missing; and, O, what a change, those who once were his friends and ready to applaud, are now cursing him. Once more are we led to exclaim, "How are the mighty fallen?" All these events but confirm me in the belief, that no arm, voice, or weapon raised against the truth can prosper. It is the Lord's work and he will care for it. Desiring to be worthy to stand and be crowned in the Father's bright kingdom of glory, I pray for patience, humility and faith, that I may abide, keep the law in all its requirements, that in all I shall prove my willingness to be a true follower of the Prince of Life.

To-day the Saints here were made to rejoice when I buried in baptism Wm. M. Preston. Let me say to all the dear Saints and friends, within my extended mission, whom I have not been permitted to visit, that I have done the best I could, and have spent no idle time. Should the good Lord and the church allow me to continue in this glorious work, of a watchman on Zion's walls, I shall seek to do the best I can to help those scattered, and bring others to the knowledge of saving truth. I have been greatly blessed and have been fairly successful in adding to our numbers, for all of which I give the honor and praise to our Heavenly Father.

God bless and sustain sister "Frances" in her noble work of teaching. Nothing cripples the good an Elder might do, as the unwise and foolish actions of the members of the church, and I felt that there has been too great an anxiety to increase our membership, to the neglect of properly instructing them in all their duties. A weighty responsibility rests upon branch officers, in caring for the flock under their watchcare, for the evil one is ever upon the alert to cause us trouble and sow the seeds of division.

Snow is nearly all gone, and no floods. The farmers are getting ready for their spring work.

In gospel bonds,  
ROBT. M. ELVIN.

## Selected Poetry.

### CHRISTIAN UNITY.

"Ye are all one in Christ Jesus."—Gal. 3:28.

One God and one Father we own,  
All sprung from the same common stock;  
We acknowledge one Savior alone,  
Who laid down his life for the flock.

No ties upon earth can be found  
So tender, endearing and strong,  
As those with which brethren are bound,  
Who to their Redeemer belong.

His blood their full ransom has paid,  
Their trust is alone in his name;  
United in him as their head,  
Their hopes and their joys are the same.

May we all of His Spirit partake,  
That our interest in him we may prove,  
And abound, for the Savior's dear sake,  
In gentleness, meekness, and love!

Names, parties and sects, disappear,  
Their schisms, their creeds, and their laws;  
No name but of Christ would we hear,  
No interest but that of his cause.

O! how do we long for the hour,  
When each kindred, nation and tribe,  
Salvation and glory and power,  
Shall to their Redeemer ascribe!

These predictions, dear Jesus, fulfill;  
Thy apostles, thy elders do own,  
And through thy servants reveal that thy will  
May on earth, as in heaven, be done.

## Communications.

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

### SERMON AT LAMONI,

BY ELDER C. SCOTT,

ON SUNDAY, MARCH 7TH, 1886.

THE Scripture that I will read for our morning lesson will be found in the first letter of Paul to the Thessalonians, chapter five:

"But of the times and seasons brethren, you have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken, are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that whether we are awake or asleep, we should live together with him."

We have read ten verses of the 5th chap-

ter of Thessalonians. You will readily conclude from the very lesson itself, that it is our intention to try to use it with reference to the hour of Christ's coming. The lesson treats of that period of the world, known in the Bible as the harvest of the world, the end of the world, the time of the end. There are to be times and seasons, and there are to be peculiar times and seasons, in the days referred to in the language of the text, and it is indicated that one of the peculiar features of the age will be a manifestation of wrath. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

I presume that there are none of you who would differ touching the thought, that in some sense, there are three salvations contemplated in the great grace of God given to us through Christ. God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. The salvation that is here referred to by the Apostle Paul, is evidently that salvation, which we may for the sake of convenience term a temporal salvation.

In addition to this temporal salvation there is what is known in the Scriptures as the salvation from sin. The great object of our Savior's mission to the world is that he shall save his people from their sins. It is evident that this salvation is also referred to in the commission given by our Savior to the apostles, as recorded in Mark 16 chapter. "He that believeth, and is baptized shall be saved, but he that believeth not shall be damned," &c. Again in second chapter of Acts, 38 verse, in one of the first gospel sermons that was preached by the Holy Ghost after the glorification of Christ, when the multitude cried out "Men and brethren, what shall we do?" The answer is, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." In the third chapter of Titus, Paul writing, says, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost." These Scriptures are sufficient, on this point, we think. They teach that there is salvation from sin, contemplated in the gospel.

While we may for the sake of convenience, and to a better comprehension of the divine purposes and works of God, and his dealings with the children of men by the gospel, consider that there is in the gospel that salvation which is termed a salvation from sin; yet there is a temporal salvation spoken of in the text, even a salvation from the temporal judgments to be manifested in the day of God's wrath, at the time of the end.

It is evident that the great salvation from sin is to be realized in this life by the children of men; but in the world to come, salvation from death and its stupendous consequences, to some extent, may be learned by reading Paul's letter to the Hebrews, 5 chap. As touching the mission and service of Christ when he was upon the earth, he says; "Who in the days of his

flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death, was heard in that he feared. Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

But in the first chapter of the book of Revelations, eighteenth verse, is announced the fact, "I am He that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Christ then is the one appointed to hold the keys of hell and of death, and hath the power to close and no man opens; he opens and unlocks, and no man shuts; he is appointed to unlock the tomb by and by, and to bring forth all the children of men from the grave and save them from death and its imposed power. The gospel is designed to bring about, not only this salvation from death, not only a salvation from sin, but as we remarked a few moments ago, what might be termed a temporal salvation. God has discrimination over all his people. And whatever our views may be with regard to the fact of his being a God of immediate interposition, the Bible in its historical account of God's dealings with his people, abounds with evidence establishing that fact; so also do the teachings of our Lord Jesus Christ demonstrate that our Heavenly Father does immediately interpose, and does send manifestations of his divine power to the salvation of his people who trust in him and keep his commandments.

Whoever are in the mind to investigate this question and know of its truthfulness, can do so by turning to the seventeenth chapter of Luke, where the Savior speaking of the days of his coming assured his disciples that the time would come, when they would desire to see one of the days of the coming of the Son of Man and would not have that desire gratified. And right here I desire to drop a thought for our consideration. I look upon this event, or day of the coming of the Son of Man, as comprehending a brief period, that shall be prior to the immediate removal of the veil cast over all people, when he shall come to save his people with an immortal salvation and bring to pass the resurrection of the dead. Hence, the Savior goes on to say that it shall be in this day of the coming of the Son of Man, as it was in the days of Lot, and as it was in the days of Noah.

God visited the children of men with special judgments, that then He provided a special temporal salvation to His people, as in the case of Lot, pointing out a Zoar for his salvation; appointing an ark for the salvation of Noah and his house. So the Heavenly Father would make special appointments in the day of the coming of the Son of Man for the salvation of His people who believe and trust in him. Jesus foresaw the overthrow of Jerusalem, the desolation of the house of Israel, or of Judah, and speaking of the time when the wrath of God would be visited upon it to the uttermost. He knew that notwith-

standing His disciples had obeyed the gospel and had a claim on immortality, that if they did not after the command to flee to a place of safety separate themselves from those children of men who were devoted to a temporal death, that the salvation they had obtained from their past sins would not save them from this temporal death. He foresaw that if His disciples abode in Jerusalem they must take the consequences of its destruction; hence He says unto them: "When ye shall see Jerusalem encompassed with armies, let him that is in the city depart out of it, let him that is in the field not return to take anything out of his house," etc; as much as to say, Flee for your lives. We see in these instances of divine interposition of the past, examples of the circumstances in which the children of God will be placed in the latter-days. Our text says, "Let us not sleep as do others. But let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation," indicating to us that there would be an occasion for a special exercise of faith in God.

Now let me invite your attention to the twenty-first chapter of Luke, twenty-sixth verse. We deem it essential that every one should be interested in the language I now am about to read. Jesus had been talking to them about the desolation that should come on the earth prior to his second advent. He had been giving to them the signs of His second coming, when He should come in glory and in power. He had been speaking to them about men's hearts failing them for fear, and for looking for these things which are coming on the earth. He foresaw that men of the earth will be able to see when the powers of heaven begin to be shaken, and the results will be disastrous in their effects; He says that their hearts shall fail them for fear, and for looking for these things that shall come on the earth, for the powers of heaven shall be shaken. So far as my honest conviction is concerned in the application of this text, I venture it as an opinion that the powers here styled the powers of heaven are the governments of the earth, but they are wielded by the Savior whose powers are of heaven; and they are to be shaken in consequence of peculiar circumstances, the revolutionary state of things existing among the kingdoms of the earth, and for other reasons that shall be in these days, and because of this, men's hearts shall fail them for fear of the things coming on the earth. Do you not remember reading of a war in heaven when Michael and his angels fought? Now there is not a sane mind present who believes that this war occurred where God is! But we may reasonably conclude that when the devil and his angels fight against Michael the archangel (whom we believe to be Christ) and his angels, Michael will lead his disciples on to victory.

This was a war "against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places." The devil,

represented as the dragon, we are credibly informed by competent historians, pressed into his service Pagan Rome to destroy the followers of Christ, for it is an historical fact that she waged ten general persecutions against them. In these persecutions the enemy made use of carnal weapons, but the followers of Christ are not allowed to use carnal weapons, theirs are spiritual weapons, which are mighty to the pulling down of strongholds. "And He spake unto them a parable. Behold the fig-tree and all the trees. When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away until all be fulfilled. Heaven and earth shall pass away, but my word shall not pass away. Take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

Now here comes the text that I wish to call your attention to: "Watch and pray always, that you may be accounted worthy to escape these things that shall come to pass, and stand before the Son of Man."

You perceive then, that some of the conditions are here laid down through the observance of which the children of God, at this time, shall be counted worthy to escape. What is the object of this language here recorded? Is it not for the purpose of inspiring faith in those who shall be on the earth at that time, with the thought that the observance of the conditions would bring peace and safety? While a fair conclusion would be, if we fail to watch and pray as here enjoined, we shall not escape, neither shall we be counted worthy to stand before the Son of Man when he shall appear. This language then inspires man with faith. This seems to be its intent and purpose, to inspire him with faith in the warning of the Savior of men, to the end we might hail his coming with joy, being worthy to stand. But the Bible in many places points out the fact that the children of earth, and earth's leading cities will be overthrown, being visited with famines, plagues and earthquakes, and sad distress of nations with perplexity, causing the hearts of men to fail them with fear. Think you, though we may, like the ancient disciples, obey the Savior, like them watch and pray, if we remain among the people of the cities which shall be destroyed, where the famine and plague were reigning, that we shall escape more than those who chose to remain there? We could no more do so, than the ancient disciples could escape the calamities coming upon Jerusalem, after being warned to flee. Let us look to this twenty-first chapter of Luke once more, twenty-fourth verse. Speaking of Jerusalem and the Jews, Jesus says: "And they shall fall by the edge of the sword, and shall be led away captive among all nations, and Jerusalem shall be trodden down of the Gentiles, until the

times of the Gentiles be fulfilled." You will notice that Daniel, when he saw beforehand in vision the treading underfoot the sanctuary, and the scattering of the holy people, was troubled as much as anything else, over the length of the vision. "How long shall be the vision concerning the daily sacrifice? How long shall they be trodden underfoot?" No wonder that the wrath of God upon the Jewish nation had no parallel up to that time, neither is it possible to have a parallel hereafter. The punishment for their iniquity does not terminate with the single destruction of their city. No; it extends as long as Jerusalem is trodden under foot of the Gentiles. It extends to the days of the fulfillment of the times of the Gentiles.

When the times of the Gentiles has been fulfilled, then what? Jerusalem is, to some extent, trodden down of the Gentiles now. Gentile power is exercised to some extent it is true. Jerusalem is extending, being built up by the Jews at this present time. It is true they are gathering into, and purchasing land in and around the city, so that they are building day and night. I am acquainted with some brethren who went with George J. Adams, when he went to establish a colony in the land of Palestine at Joppa, near to Jerusalem. I was not knowing to the fact of their having been there, till one evening when preaching in the section of country where they reside, upon the same subject that is now occupying our attention, they came forward and stated that they could verify the facts that I had advanced about Jerusalem, for they were eye witnesses having been there. There are four of them, and they belong to the Brocton, Massachusetts, Branch. You can write to them if you choose. One of them, Bro. Ames, built pretty much all of the houses that were built in the colony. It seems that the times of the Gentiles are not quite full, and Jerusalem is to be trodden down, and the Jews scattered, until those times are fulfilled.

Bringing our minds down to Gentile times, or rather after their times have expired, there are to be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity. You will notice that Mark, thirteenth chapter, in his rendering of the sermon of the Savior brings our minds down to the expiration of the Gentile times, and that is after the days of the tribulations of the Jews has ceased, which time of tribulation is extended until now, to some extent, but is greatly on the wane; very few of the nations of the earth persecute them now. Luke in the twenty-first chapter brings the minds of the disciples down to the fulness of Gentile times, which fulness, he says, takes place when the Gentiles shall cease to tread down, or rule in Jerusalem. Right immediately after that transaction, he states, "there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, men's hearts failing them for fear of what is coming on the earth," &c. If I am required to believe in the inspiration of prophets that have spoken in the name of the Lord, I can not but believe that the Jews will

gather out from among the nations, sooner or later, and when they do, in the divine providence of God, they will gather in their bosom, so to speak, the financial basis of the firms, or associations, banking institutions and societies of those nations. I wonder if their gathering out from the nations, and withdrawing their financial support will not be one of the very means why the powers of earth will be shaken?

If the Jews should gather out of Iowa and out of Illinois; in fact, out of the United States, and from all the nations of the earth to Jerusalem, taking the basis of all currency—their silver and their gold—with them, I wonder if there would not be a collapse in many affairs throughout the earth, and great perplexity among the inhabitants, and men's hearts failing them for fear of what is coming on the earth? I think we can readily see what such a move would result in. The far seeing statesmen are contemplating such a move with dismay. In connection with this, let me invite your attention to the language of Joel, one of Israel's prophets who spoke upon these days, and upon this very question. In the second chapter of his prophecy, speaking of the period our Savior refers to, in those days after the times of the Gentiles should expire, when there shall be signs in the sun, and in the moon, and in the stars, he says; "I will restore to you [Israel] the years that the locusts hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, who hath dealt wondrously among you, and my people shall never be ashamed, and ye shall know that I am in the midst of Israel, and that I am the Lord your God and none else, and my people shall never be ashamed. And it shall come to pass afterward [after this restoration] that I will pour out of my Spirit upon all flesh; and your sons, and your daughters, shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants, and upon the handmaids, in those days, will I pour out of my Spirit." What can be more logical than this? That after the times of the Gentiles are fulfilled, and when in the language of Paul, after speaking of those times being come in, he says, "And then, all Israel shall be saved, as it is written There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them when I take away their sins." What can be supposed to more logically follow, than when they shall have their sins taken away through obedience to the gospel, being turned away from ungodliness by such obedience, that the same blessings should follow the obedience to the same gospel, as were enjoyed by the ancient people of God, that Israel should enjoy the Spirit of wisdom and revelation in the knowledge of God? Hence, Joel says: "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions," &c. And in connection with this he says, "And I will show



wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." What beautiful harmony! How wondrously the Savior seems to connect the time of the fulfillment of the things predetermined, that had been spoken by the prophets, that should take place before he should come.

Joel says: "There shall be distress of nations, and signs in the sun," &c. Luke represents the Savior in speaking of the latter days, as saying, "There shall be distress of nations with perplexity." Their distress will be so great that it will be a wondrous distress unto them. It will be so great as to melt the hearts of men. We have before mentioned one particular source of distress, the gathering of the Jews out of the nations, leaving the different moneyed associations in a perplexing condition. There is one perplexing question that seems to occupy the attention of the powers of the earth. I refer to this wondrous Eastern question.

The nations of necessity seem to be concerned about it, and the Gentile governments are powerless in its solution; and to-day, the Jews in the land of Palestine are so closely connected with this question that they are a material factor, or element in the solution of the problem.

But in these days the sun is to be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." "Watch ye therefore, and pray always, that you may be counted worthy to escape these things that shall come to pass, and stand before the Son of Man." "And it shall come to pass that whosoever calleth upon the name of the Lord shall be delivered." Delivered from what? Why from those things that distress the nations, and that press the souls out of men; from famines, pestilence, earthquakes, blood and fire, that shall visit the children of men. Are we to look upon this prophecy as I heard of one man looking upon the prophecy of Isaiah second chapter, first to fourth verses, as a myth, because he could not see the philosophy of it? He entirely overlooked, and absolutely lost sight of faith, like many who have for a time been "looking unto and hastening to the coming of the Lord" have done. Jesus implies that there is a possibility of some becoming weary and faint, turning away, making shipwreck of their faith; that some will actually be asleep when Jesus comes, and be found among the foolish virgins, unprepared. Yes, only those who call on the name of the Lord shall be delivered. It seems to me that the prophet's language would indicate what they should be delivered from. And it also seems, by the text referred to, that there is a peculiar deliverance pointed out; but it appears that it will be to some extent by the people of the Lord coming out from these influences spoken of. "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion, and in Jerusalem, shall

be deliverance, as the Lord hath said, and in the remnant that the Lord our God shall call."—Joel chap. 2.

It will not be our province to talk so much of the state of Mount Zion, as to establish the fact of its existence. It appears from the language of the prophet, that it is not only in Jerusalem that there shall be deliverance, but in Mount Zion and Jerusalem, deliverance is to be had. The conjunction, and, would indicate that the preceding place pointed out, substantiated the fact of existence, and existed at the same time as the other; and that affirming deliverance in Jerusalem, is just as true a statement, as that there is to be deliverance in Mount Zion, one as well as the other. I presume that this deliverance of the people may be termed that temporal salvation Paul speaks of, as having relation to the times and seasons at the coming of the Lord. All who gain this salvation will have to have faith in the promises of God, and in the requirements in which this salvation is promised. Among the many visions our Savior was pleased to show unto his servant, John, as recorded in the book of Revelations, given to the ministration of things which must shortly come to pass, I read in the eighteenth chapter that John saw, not only the revelation of a wondrous power that should have particular influence for a time, and reign in glory; but he saw the time of its failure, the time of its wane, when it had become the hold of every foul spirit, and the cage of every unclean and hateful bird, and that this great power had accomplished great wickedness, and had been guilty of every crime mentioned in the moral or spiritual code, becoming very corrupt, so that its corruption would be its downfall. There is a people in the world, if they only had an opportunity to know God, would be willing to know him. There is such a thing as the Lord having a people, and yet they are not his people as yet by obedience to the gospel. Do you not remember in Paul's travels he came to ascertain city, and it seems he was rather in doubt whether to speak there or not, but the Lord spake to Paul in the night by a vision. "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." In the vision seen by John, concerning the judgments that will bring the visitations of destruction upon the wicked, producing the downfall of Babylon, he hears a voice from heaven, saying: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

It seems to me that this prophecy would imply more than a mere separation of the people from communing with the various religionists of Babylon. While that is implied, it seems to me that more than this is required, in order that God's people may not be partakers of these plagues, or to receive of the various judgments which are to come upon her for her sins. For after he had seen the earth lighted up with the glory of the angel, who cried with a

mighty voice, "Babylon the great is fallen, is fallen, and is become the hold of every foul spirit, and the cage of every unclean and hateful bird," &c., he heard the voice to God's people commanding them to come out of her, that they receive not of her plagues. If we should ask the question what are her plagues? The answer is given, "Therefore shall her plagues come in one day; death and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

It seems to me, according to the revealed word of God, that he has commanded his people to come out of Babylon. Is there a place prepared? The prophet Joel indicates, that in Mount Zion and Jerusalem shall be deliverance, as the Lord hath said, and in the remnant that the Lord our God shall call. This is as far as we are able to follow this subject now. We leave these things for you to think about. It sufficeth us to know and understand that the Scriptures hold forth the idea that there is such a salvation as a temporal one from the plagues that are coming on the earth; and when the time comes for the Deliverer to make known His will concerning this deliverance, He will be equal to the occasion; and when the time comes for the people of God to enter the ark, an ark will be ready. When the command comes for the people of God to come out of Babylon that they may not be made partakers of this death and mourning, God will appoint the place where deliverance will be found. Let us trust in the providence of God. "Watch and pray always, that we may be counted worthy to stand" when the Son of Man cometh.

Reported by E. Stafford.

#### THE ORIGIN OF LANGUAGE.

THE learned have given birth to many conjectures in their endeavors to solve mystery. Skeptics who see no light and truth in the accredited word of God, chase the shadowy phantoms of vague hypotheses in fruitless research for the "origin of all things" The word of God is ridiculed under the alleged claim of *inconsistency*; but those who make this claim exhibit their own folly, either in utterly refusing to give through their superior wisdom a better version as to the genesis of earthly things and conditions, or by the presentation of abstruse, conflicting and absurd theories, which for one to believe would necessitate a blind credulity far in the advance of what is charged sarcastically upon the believing saint, or Christian.

G. P. Quackenbos in his text book of composition and rhetoric, treating upon the "origin of spoken language" says, "It is a question that has been much and ably discussed whether spoken language is a divine or human institution; whether God gave it to man, as he gave the mental faculties; or man invented it for himself, stimulated by the desire of communicating with his kind. Those who think language is a human institution believe, with the ancient philosophers and poets, that men were originally 'a dumb and low herd;' that they were in all things rude and savage, totally

ignorant of the arts, unable to communicate with each other except in the imperfect manner of beasts, and sensible of nothing save hunger, pain, and similar emotions. Cicero, alluding to the human race in primeval ages, says: 'There was a time when men wandered every where through the fields after the manner of beasts, and supported life by eating the food of beasts.' Diodorus, Lucretius, Horace, Pliny, Juvenal, and other ancient writers agree with Cicero in this opinion, and hold that it was only after a long and gradual improvement that men came to their present enlightened state.

"Lord Monboddo, who, in his work on 'The Origin and Progress of Language,' labors to prove that man is but a higher species of the monkey, think that originally the human race had only a few monosyllables, such as *ha, he, hi, ho*, by which as beasts, they expressed certain emotions. Dr. Murry gives it as his opinion that all language originated in nine monosyllables, *ag, bag, dwag, gwag, lag, mag, nag, rag, swag*. 'Each of these,' says Dr. M., "is a verb, and indicates a species of action. Power, motion, force, ideas united in every untutored mind are implied in them all. They were uttered at first, and probably for several generations, in an insulated manner. The circumstances of the action were communicated by gestures and the variable tones of the voice; but the actions themselves were expressed by their suitable monosyllables.' Rousseau represents men as originally without language, as unsocial by nature, and totally ignorant of the ties of society. He does not, however, seek to explain how language arose, being disheartened at the outset by the difficulty of deciding whether language was more necessary for the institution of society, or society for the invention of language. Maupertuis, however, overcome this difficulty by holding that 'language was formed by a session of *learned* societies assembled for that purpose.'"

It is but justice to Mr. Quackenbos to say that those absurd theories are not endorsed by him. He says "Language is, beyond doubt, a divine institution, invented by the Deity, and by him made known to the human race."

This conclusion agrees with the word of inspiration which represents that the first pair were endowed with the faculty of communicating thought through the medium of spoken language. We think, though, that Mr. Q. is in error on the next point wherein he claims that "Written language was devised by man" originally. The Inspired Translation of the Bible shows that language both oral and written was of divine origin, hence in its present state bears the marks of early degeneracy as well as modern improvement.

God revealed to Moses an account of the creation, the fall of man, the revelation of the gospel, its acceptance by some and rejection by others; also the following facts in point: "And then began these men to call upon the name of the Lord, and the Lord blessed them; and a book of remembrance was kept in the which was recorded in language of Adam, for it was given

unto as many as called upon God, to write by the spirit of inspiration. And by them their children were taught to read and write, having a language which was *pure and undefiled*."—Gen. 6: 5-6.

By transgression man has lost all knowledge of the perfect language of Adam. We have no account of any change, or division in language until the attempt to build the tower of Babel, which according to chronological data, was about one hundred years after the flood. There was a concentration of means, talent and energy for the accomplishment of an unholy purpose. The Lord, displeased with this transgressive act, confounded their language, resulting in their dispersion to the different parts of the earth to engage in employments more praiseworthy.

The prophet Zephaniah forecasts a time when "The earth shall be devoured with the fire of my [God] jealousy." At that particular time the promise is to be realized. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."—Zeph. 3: 9. A universal and pure language is to facilitate the worship of God at that time by "all" people.

GEO. S. HYDE.

#### DOUGHT WE TO CALL OURSELVES MORMONS?

IF that had been the name of the church in the beginning then there would be reason why we should do so. But as it was not—but was first called the "Church of Christ" or the "Church of Jesus Christ," and afterwards was appended "Latter Day Saints," (to which appendage we have no serious objection, because it brings no reproach), we think it therefore quite out of place, to drift into the habit of calling ourselves "Mormons," and we ought to use every endeavor to prevent others from doing so; because the name "Mormon" to those who have read nothing but exposes and comments, and heard sermons on the practices of the Utah faction of the church, means all manner of iniquities and very materially hinders the preaching of the word by the Elders of the church. And worst of all, our elders and church publications have been materially to blame for the people not knowing the difference between us—as the church—and the Utah faction—because they have allowed that we were "Mormons" of the Reorganization. Elders would say "Latter Day Saints, commonly called Mormons," and expressions of that kind, which would lead the people to believe that we were all the same people. Whereas at the present time, and under these conditions of circumstances, it makes it more difficult for us to show the people that we are not all the same.

The President in his late message, recommends to Congress more stringent measures against "the Mormons," without making any distinction between us and them; and should such recommendations be adopted, and no one makes the distinction, the law will be sweeping in its character, and will necessarily take with it all who are known by that name. While, if the Reorganized Church had, from its rise,

through its Elders and its church publications, said that we were to be known as the "Church of Jesus Christ," there would have been no need of any distinction being made at the present time. For the public journals generally, in speaking of us, call us by our proper name; and had it not been for our own negligence, in this regard, we would have stood better to-day.

It is treating, too, with disrespect the good name of Mormon, as a man; taking into account the fact, that he was commanded to compile the records from which the Book of Mormon was translated—and that in that book it is particularly set forth that the church—in order to be Christ's Church must "needs be called after his (Christ's) name." It would seem, therefore, proper that we, in order to show respect where respect is due, should be particular likewise; and neither acknowledge, in word or deed, that the name of the church is Mormon.

Neither does the writer think it proper, in speaking of the Utah faction, to speak of them as "Mormons of Utah," or names to that effect, because if there be "Mormons of Utah" it suggests that there must needs be "Mormons" elsewhere, and if elsewhere, who are they? As the Reorganized Church is the only other organization extant, that amounts to anything for numbers. But, if said faction is known all over the world by such name, and we are not responsible for the nick-name; so that when the name is spoken the mind naturally centers in Salt Lake, it relieves us very materially, from a great deal of unnecessary prejudice. And as this is quite essential to the spread of the gospel, we ought to take advantage of the situation, and as we have made mistakes in this regard in the past, let us correct up and begin anew.

I don't want any one to think that I am finding fault, only so far as to enable us to do better in the future.

J. C. CRABB.

DELOIT, Dec. 26th, 1885.

#### "FORGIVE AND NOT FORGET."

FORGIVING one another brings mankind back into the same relationship the parties were in before the offences were committed. The same ties of friendship and love should exist after forgiveness as there were before the trespass. But it is said by some, "I can forgive, but I will not be able to forget." Those that say this in a measure deceive themselves; they say with their mouth, "I forgive," and with their hearts, "I can't;" and nurse this feeling on account of the offence being so great, they say, "I never can love them again." O how cunning the evil spirit, to place such argument in the minds of the Saints, with the mouth to forgive, while the wound caused by the offence is daily irritated by unholy thoughts in nursing the remembrance of the offence which had been given. Thus we see the heart does not forgive, and the enemy of our souls deceives us when we are led to say, "I forgive, but I can not forget."

But be assured, my dear friend, and more especially "Saint" of God, the healing balm of the Holy Spirit can heal every wound that has been caused by sharp cut-

ting words of those we loved, and although the wounds have been long standing, until pus and proud flesh have entered, and the enemy have assured us time and again of the incurability of the wound; yea, God by the indwelling of the Holy Spirit in this wounded heart can heal and make it whole. But remember that the Holy Spirit does not dwell in unholy places, but always seeketh holy temples for its habitation. Therefore if you do not properly get down in humiliation, the Holy Spirit can not enter, and therefore the wounds remain sore and grievous.

Dear wounded heart; let me occupy your attention a short time to illustrate by supposing. Many men during their busy life let the cares, toils and troubles of this world blunt their finer feelings; and their deep love for the wife dies out to a certain degree, the honey moon has set, the oft pressure of the hand, and close embrace have ceased, and the love expression of the eye has died out; then comes off, sharp cutting words because of some slight offence on the part of the wife; words that cut deep, that make deep wounds. (O! my Lord, what an ugly weapon this tongue is, what ugly wounds it makes. O, that more Saints of God would say, "I will take heed to my ways, that I sin not with my tongue.") And how often; yea, far to often, instead of the husband trying to heal those wounds by asking forgiveness and by acts of kindness, it will be but a few days the unruly member will fling its stinging, poisoning arrows into that already sore heart; again it is made to bleed. And thus it goes from year to year. Too long, O! how often too long, until the wife's finer feelings also are lost, and in some cases (and we hope to God they be few) the wife seeks the company of other men, and offers her love to them. When this comes to be known to the husband, he seeing the state of affairs, his own "sins ever before him," whereby he caused her to sin, in most of cases there will be discovered an undercurrent of deep love and affection towards the wife to that degree that he will forgive, not only by the mouth but from the heart; he offers his forgiveness and acknowledges his wrongs. The wife accepts and asks forgiveness. But habits once formed are hard to break. O, how weak is mankind. O how oft the spirit is willing but the flesh is weak. Now if either one of these two persons transgress it is like that one who had "his house swept and garnished. Then goeth the evil spirit and taketh with him seven other spirits more wicked than himself, and they enter and dwell there." Now what is the result. If this be on the part of the wife, this one spirit will say I can't forget, the seven spirits will magnify all the husband's cutting words and wrong doings seven fold for the purpose that she may have an excuse not to love her husband. And the evil will say, "If you can't love your husband it is cruel to deny you the privilege of loving; so if you keep yourself from adultery, you may love others." Thus the wife is deceived. Those ugly wounds the husband caused by his words are not healed, but as foreign matter enters, are made

seven fold worse, although the husband is doing all he can by kindness, by love and true affection to heal; but to no purpose; all his healing perfections have no power. From the fact the evil leads her to look to others for sympathy, to others to tell her grievances, even to all that will listen and sympathize. With the mouth, forgiveness is manifest, but the heart can't forget. And because of the not forgetting and the magnifying of the offences, she continues from time to time according to opportunities to offer her love to others by way of embracing and kissing, also in words of love: "I can't love my husband, and I want to love some one."

Now, dear wounded woman, wife, how do you think you can have that sore heart cured with all that foreign matter and with those spirits there, if your husband who knows of your waywardness and disloyalty to him, if his extended arms, his outpouring entreaties and pleadings of love will not heal, what will? In answer let me assure you your case is not hopeless. Look unto the law. First resist the evil. Pray for the indwelling of the Holy Spirit, and in order that you may gain the Holy Spirit, of necessity you must see your own sinfulness, and when you see that, the law directs you to confess, and as you have sinned against your husband, it is to him you have to confess, and it will not do to say "If I have done wrong I want you to forgive me," but say I have done wrong. Stating many of the times, places and circumstances, nor try to conceal anything; also, you must feel there is nothing too humiliating for you to do, for the Spirit seeks the penitent, contrite heart for its abode. This will give you a longing desire to do the will of God. You will have that yearning desire that will cause you to say, "Wash me, O Lord, and I shall be whiter than snow." Quicken me according to thy loving kindness; so shall I keep the testimonies of thy mouth. Then "with my whole heart have I sought thee, Oh let me not wander from thy commandment." Give thyself no rest until you feel all those evil influences are gone far from you; and in their place that holy, peaceful lightness, joyous Spirit. Let me say, when you receive that Spirit that is able to heal all those wounds, you will feel no more heaviness of heart and, O, what peaceful, heavenly feeling and what pure love to all, and you will have that heavenly beaming expression of the eye, no animosity to a living soul. You will feel there could be nothing too great for you to do for the happiness of others, let the act be ever so humble in a word the wounded, bruised and long unnatural feeling heart would be made whole; and again you would be happy in the "desires of your husband," and your children and people "would call you blessed," and you would thereby save yourself from a lost condition in this world and the necessity of a work of redemption in a world to come. Would you dare to repeat the Lord's prayer with your husband? "Forgive me as I forgive those that trespass against me." You forgive while you remember in bitterness his trespasses. Would you wish him to for-

give but remember your infidelity and adultery. Don't you see there could be no love, and where there is no love there is no Holy Spirit. Remember that delay is dangerous. "Time and opportunities are unto all men." If your life has been an unhappy one for many years, turn that it may not continue in the life hereafter, for as we sow that we shall reap. Now, dear reader, you that have ignorantly and unthoughtfully given place to these spirits, let me say to the husband, be ever so careful not to wound the feelings of the loving, devoted wife. Be careful "when you speak and how you speak" and in what manner of spirit you speak. To the wounded, sore-hearted wife that has thus or in part so acted, let these thoughts lead you to immediate action for the right, for salvation. I have written them for your good, for your salvation. To your consideration I commend it, to your good I dedicate it.

PERDU DU-COEUR.

ZORAM, Jan. 1st, 1886.

#### THE GOSPEL OF CHRIST.

*Being a letter to a medical friend who has since embraced the gospel, in which the writer seeks to illustrate the principles of the gospel through his profession.*

BELOVED FRIEND:—I write thus often to you, not through egotism or desire to be heard; but to do good. To instruct in the gospel of Christ. Of what value to me are my time, pens, ink, or paper, if I can be the means of leading one soul to obey the gospel, to embrace the truth?

My thoughts dwell on this subject, not only much of my time when awake; but often when asleep I find myself contending for the same. A few nights after receiving your letter asking me to explain certain passages of Scripture, I awoke contending with some one, for the New Testament plan of gospel ethics. I was repeating aloud, either 1 Cor. 12:28-30, or Eph. 4:10-14; and had been repeating the other in my dream. I well remember asking this question in my dream: If God had placed these things (1 Cor. 12:28-30), in the church, who had the right to take them out? Or, who had the right to repudiate Christ's gifts to men? Eph. 4:10-14. Those gifts being given for a certain purpose; until that purpose was accomplished?"

Then, Doctor, let us search to find for what purpose they were given before answering the question of my dream. In Eph. 4:8, we read, "Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. 11th, And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers." What for, Paul? 12th, "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. 13th, Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And further: 14th, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning



craftiness, whereby they lie in wait to deceive."

In this letter I do not design preaching a sermon to prove that the gospel that I have embraced is true, so much as I intend stating and analyzing certain historical facts concerning this latter day work. But first, Doctor, let me ask you a few questions in connection with your calling as a physician, and I want you to keep them in view, till I have made my points.

First. Were you to conceive the idea of starting a new medical school expressly to build yourself up as a great medical man, would you not retain in that school as many of the most popular ideas as possible? That is, if self-aggrandizement and popularity were the main objects in view. Or would you throw them all away and thus render yourself as unpopular as possible.

Second. Would you do away with any popular medicine until you had proved its utter unreliability? Or would you substitute in its place, a decidedly unpopular drug that you knew had no healing virtues whatever? e. g., calomel has been a very popular medicine in its day, as the old song of "Doubling and thribling the dose of calomel," gives evidence; so was bleeding popular in its time.

Then, if you would not renounce all the popular ideas of the healing art, nor throw away any popular medicine, if good, and thus defeat the object you had in view, viz.: your popularity; would an aspirant to some new school of religion, whose only object was similar to what we have supposed yours to be, to build himself up as some great religious divine; would he, we ask, throw away all the popular ideas of religion, and thus defeat the object for which he was striving?

Joseph Smith was either called of God to do the work that he did do, or he was not. This no sane man will deny. Were his church government, officers, ordinances and doctrines, as a whole, popular, or unpopular? If he was called of God, then we will let the one who called him take care of that part. We will endeavor to answer this question directly. We wish now to introduce our second proposition or query, but how to do it is the question.

We will suppose the gifts of the gospel and the officers of the church as found described in the New Testament, to answer for the calomel and bleeding referred to above. The Church of Christ established near two thousand years ago, never repudiated their calomel till they found that it had lost its virtue; never denied the gifts of the gospel, till they by transgression had lost them. No odds how popular any medicine may have been in its day, when it loses all its curative properties, there will more unpopularity accrue in the continued use of the same, than in its disuse.

Just so, when the former day saints found that the gifts of the gospel did not follow them, the wisest course for them to have pursued was to disclaim them; to say that they were no longer necessary. Their calomel and bleeding for every thing had lost its virtue.

Go back in your profession, Doctor, a half a century or more, bleed and give cal-

omel for every thing, and then deny water to patients burning up with fevers as they did then, and see how long you will retain your popularity.

But when God says give calomel and bleed; or as he told Joseph Smith, "Go forth and preach my gospel, declaring that the gifts shall follow as in days of old; baptize for the remission of sins; lay on hands for the gift of the Holy Ghost; lay on hands to heal the sick; also, send for the elders, as in James 5: 14, 15; they shall speak with tongues, (that they have never learned), by the Spirit of God, as in Acts 2: 1-5. They shall interpret those tongues by the same Spirit, as in 1 Cor. 12: 4-13. Together with all the other gifts mentioned in the chapter last cited. Declare that you have seen angels; also, that they gave you instructions in my gospel." (Rev. 14: 6). Nay more, "Declare that the canon of scripture is not full." "Tell them that God has again spoken from the heavens, and with an audible voice, has called men and sent them forth with authority to act in his name, and to build up his church, as in former times." Declare that God has set in the church, first apostles, secondarily prophets, thirdly teachers, then gifts, helps, governments."—1 Cor. 12: 28-30. Or, as we have before cited, "He gave gifts to men." Such as apostles, prophets, evangelists, pastors and teachers." In the Douay translation this text reads: "And some indeed he gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers." The words italicised are those only which differ from the common version. Thus he gave gifts to men. He gave them to be these officers, and then he set (placed) them in his church. Tell them "That these gifts, or officers were set there, 'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.'"

It seems necessary to diverge a moment from the main thread of this subject, to learn why those officers were given that we might obtain *this knowledge*; and how we are to obtain the same. "And this is life eternal that we might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17: 3. Again: "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. 11: 27. Now we will turn back to see for what further purpose those officers were placed in the church. Verse 14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." We ask; have the professed religionists of our day all come in the unity of the faith? A oneness of the faith? Is there but the one church? The one body of Christ? Not many bodies.

In the last verse quoted we learn some of the objects for which those officers were given; is there no windy, shaky, unreliable doctrines in our day? O, yes, says my good Methodist, Baptist and Adventist

neighbors. Mormonism (?) O! Ah!! Windy, shaky and unreliable, because it lays claim to all the unpopular items above named. Then if we (the Latter Day Saints) are the shaky ones, is it because we lay claim to apostles and prophets, with all the other officers and gifts that God, or Christ has set in his church; for they were given to set us right in the things of God. "Oh! They are no longer needed," you say. "We have outgrown them; like the little boy's coat that he has outgrown." Yes, yes, Doctor, I understand, we will dispense with the things that Christ has decreed shall remain in his church and kingdom, as long as, and wherever he has one on the earth, because they have become unpopular. Is that it? There is said to be twenty-seven different denominations of Methodists. Only think, twenty-seven different bodies of the one Christ! We wonder if some of them are not a little shaky, or windy with not an apostle, nor a prophet to set them right.

Here is another big dose of calomel, ipecac or bleeding, call it by what name you chose, that we came near forgetting; and it is so unpopular. As said above, the angel told Joseph to declare that the canon of Scripture was not full. That there were other scriptures yet to come forth. That there were sacred records to come forth, one of which was hid up in the earth; the words of which were to go to the learned for him to read; but upon his declaring his inability to read it, an uneducated youth (called by his enemies an ignorant vagabond) was to read it by the power of God. (See Isaiah 29: 9-16).

Ah! This book, "the Book of Mormon," contains another unpopular pill. It declares that the Jews, God's ancient covenant people, shall again be gathered to their promised land, the land of Palestine; that they should again build up their capital, the city of Jerusalem, more beautiful than before. At the time that this book came forth, none of the popular sects held that the Jews would ever gather to Jerusalem again. There may have been individual exceptions. There was not a book of any note published, at that date, (A. D. 1830), holding forth their gathering. If there was, the writer never saw it.

Here is another unpopular item that we must not forget, because it touches a tender spot; it comes in contact with their bread and butter. When one angel told another angel to "run and tell that young man [Joseph Smith] that Jerusalem shall again be inhabited. (Zech. 2: 3, 4). That young man was instructed in relation to his question: "Which of all the churches is right? Which church is it my duty to join?" He was told: "None of them is right; join none of them." He was told that if he was faithful, that he with others should be the means of building up the true church of Christ. Was this such a pill as a pretender who only sought to build himself up as some great religious divine would think of dealing out? Let us see how many of these bitter unpopular pills we have found. See if they are such as a religious pretender, deceiver and impostor, if such he was, would think of ingrafting



into a new code of gospel ethics: 1st, Baptism by immersion for the remission of sins. 2d, The laying on of hands for confirmation and the gift of the Holy Ghost. 3d, The gospel gifts all restored as in days of old. 4th, They shall lay hands on the sick and they shall recover. 5th, They shall speak with unknown tongues, by the power of the Holy Ghost. 6th, Shall by the same Spirit interpret them. 7th, Let the sick call for the Elders to pray over them, anointing them with oil. 8th, They shall see visions, and prophesy. 9th, Shall see and converse with angels. 10th, They claim to have seen the Father and the Son, and talk with them. 11th, And to have received revelations from them. 12th, Finding sacred records hid up in the earth. 13th, Translating them by the power of God. 14th, Translating the Bible by the same power. 15th, They claim to have apostles and prophets. 16th, That the Jews should again gather back to Jerusalem. 17th, That they should rebuild it more beautiful than before. 18th, That there was no true Church of Christ upon the earth at that time. 19th, That there was no one on the earth at that time (A. D. 1820 to 1830) called of God to preach his gospel and administer the ordinances of the same. 20th, But that he, Joseph Smith, and others if faithful should be instrumental in building up his church on the earth.

The above, dear friend, are some of the unpalatable, unpopular religious pills that Joseph Smith dealt out over fifty years ago, to those unto whom he was called and sent of God to preach His gospel, and to minister in all the ordinances of the same. And despite the apostacy of latter day Israel and all the persecutions of him and the Saints, the success that attended the gospel during his life time, and the success that has and is attending the Reorganized Church of Christ, are proofs positive that the work that he inaugurated is of God and will stand.

As ever, yours in the faith of the gospel of Christ,  
W. R. CALHOON.

## Selections.

### PUBLIC DEBATE AT LAMBTON.

ON Thursday and Friday evenings last, the Music Hall was very fairly attended by ladies and gentlemen to hear the debate between Elder J. F. Burton, late of America, and Mr. Fred Mogg, of New Lambton, one of the Christadelphian persuasion. The subject debated was "Is there a spirit in man which is a conscious and intelligent entity, and may exist apart from and independent of the body?" The chair was occupied by Mr. R. Hughes, of Plattsburg. Mr. Burton opened the debate in the affirmative, and spoke for half an hour. Mr. Mogg then followed in the negative for half an hour, after which the debaters spoke for intervals of a quarter of an hour each. Two hours were occupied each evening under the same rule. To give in detail the numerous propositions of each gentleman would occupy too much space.

They were patiently listened to, and applauded whenever either made a particular point. The chairman, however, asked the audience not to indulge in any demonstrations of the kind, so as not to hurt the feelings of either side, but to weigh well and judge in their own minds. Mr. Burton laid down about seventy propositions in favor of his opinions, and quoted extensively from the Scriptures in support thereof, the gist of his contention being that man had always an existence from the beginning of all things, an existence which, he argued, never would be exterminated, and was the conscious and intelligent entity apart from, and independent of the body. Man existed in this form always, and the body was the mere clothing of this conscious entity. Spirit, he argued, could not come from matter, but matter from spirit; the greater could not come from the lesser. One point he made may be mentioned by way of illustration. He referred to an American senator who was so weak and emaciated in body he had to be wheeled in his chair to Congress, at which place, notwithstanding his bodily weakness, he fairly electrified his hearers by his sound logic and powerful eloquence. It was not the body that gave this man the power, he argued, but that which was within him, and which was the conscious entity apart from the body.

Mr. Mogg, in combating the arguments of Mr. Burton, quoted numerous passages of Scripture. He contended that man had no spiritual entity, but was a creature of the dust, into whose nostrils God breathed the breath of life, and who would return again to the dust, being regenerated only through the redeeming power of Christ; those outside of, or who refused to accept Christ, becoming extinct, his argument apparently being against a future punishment, and in favor of extinction only. The Scripture had, he held, nothing in favor of this conscious entity, and if the wise, inspired writers of all ages had any knowledge of it, they had led us astray by not telling us of it. Moses and the prophets told us nothing of it, neither did St. Paul; and he submitted that to accept such a doctrine would simply make them all false teachers.

The chairman, at the close of the debate, said he thought it best on such occasions not to take a show of hands, but leave the audience to judge in their own minds as to who had used the best arguments. He thanked them for the patient hearing and fair play they had shown to each debater. He also explained that the amount of the collection was £2 15s, and that after the expense of the hall and printing had been paid, the balance would be handed to the Newcastle Hospital. The Old Hundredth Psalm was then sung, and the proceedings terminated.

### JOSEPH THE SEER:

His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained. Paper covers, 200 pages. . . . . 35  
This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Adventist Society, and is an important work to be in the hands of the ministry of the Church, especially; and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

## Correspondence.

LEON, Kan., March 9th.

*Dear Herald.*—I was baptized and confirmed a member of the Church of Latter Day Saints, November 2d, 1885. Have never had any reason to regret doing so, but can say, Praise God for the gospel in its purity, simplicity and fulness, as believed, taught and practiced by the Saints. Our little branch is endeavoring to live in accordance to the will of the Master. We try to have our preaching and prayer meetings regular. One person not long since signified a willingness to be baptized, while there are others, I believe, are almost persuaded. Ever praying for the success of the principles of the gospel of Christ, and that God will guide, comfort, and sustain each of us.

I remain yours in Christ,

GEO. W. HOBART.

RHODES, Iowa, March 16th.

*Bro. Joseph.*—Conference held here on the 13th and 14th was a good one, both in its immediate solace to the Saints and precedents laid for future. Bishop's Agent's receipts better than any previous quarterly report. Some have misconstrued, unintentionally, my late letter to Herald. Bro. Bozarth's going home was imperative, because of sickness, and fully justifiable. What I wanted to convey was that unwarranted preferences in favor of one and against all others had been thwarted, as it usually is. Bro. Bozarth filled all engagements and demands while with us; and all say to him, Come again. In bonds,

R. ETZENHOUSER.

EMERSON, Iowa, March 6th.

*Dear Herald.*—I joined the church October 2d, 1881, was baptized by Bro. G. T. Griffiths, and I am not sorry for the step I have taken, for I know it is the true work of God. We know that the blessings are for those who put their trust in him. We have had sickness moved from our family by the prayer of faith. I know nothing in this world to entice me to turn away from this glorious work which we are engaged in. I ask the prayers of the Saints that I may hold out faithful to the end, and ever praying for the welfare of Zion, I remain your sister in the one faith,

SARAH L. CLITES.

DEFIANCE, Iowa, March 15th.

*Dear Herald.*—We are living away one side of the Galland's Grove branch, but circumstances are such that we don't get there very often; so you see that you are about all the preaching we get. We hail your coming with delight. Bro. Short was the last Elder that we heard. We did not get over to Galland's Grove to the conference, on account of the weather. At the close of the re-union, last fall, Bro. Short came out here and preached four discourses; I wish he could come again. While here he baptized our last one into the church. About seven years ago Bro. G. S. Hyde baptized our first one into the church, which was L. Gunsolly. He was baptized here at Defiance; in a little over a year, at the same place, my husband, myself and oldest daughter were baptized by Bro. Hyde, and at the re-union at Garner's Grove, four more were baptized, three by Bro. J. S. Roth, one by Bro. P. Cadwell, and last re-union at Galland's Grove, three more were added to the church, baptized

by Bro. P. Cadwell. May we all live as it is our duty to live, and ever discharge the same whenever it is made known to us, is the prayer of your sister. I hope when Bro. Hyde gets to Little Sioux he will come out to Defiance, and spend a few weeks with us. Any other Elder passing anywhere near, please give us a call.

Ever praying for the cause of Zion;

Yours in Christian love,

M. G. GUNSOLLY.

## Miscellaneous.

### General Conference Notice.

GALIEN, Mich., 12th March, 1886.

*Bro. Joseph Smith.*—The Chicago, Burlington and Quincy R. R. Co. will return for one-third ( $\frac{1}{3}$ ) fare rates those attending the conference over its line to the several stations at which the persons took train to go to the conference, paying full fare there. Hastily yours,

G. A. BLAKESLEE.

### MARRIED.

*BISHOP—CURTIS.*—At the Saints' Chapel at Independence, Missouri, on Sunday, February 7th, 1886, Elder F. G. Pitt officiating, Bro. Adolph Bishop and Sr. Elizabeth Curtis. On Monday evening a reception was given at the residence of Bro. and Sr. Albert Bishop, the groom's parents, and a splendid time was had by the many friends who filled the home. Music and pleasure were indeed the order of the hour. Eighty-five persons graced the festal board and partook of the royal feast prepared for the occasion. Quite a number of nice and useful presents were made; Bro. Pitt gracing the scene with a presentation speech, neat and happy. The young couple enter upon the voyage of life with the best wishes of their many friends.

*WASHBURN—HOWELL.*—At Galien, Michigan, March 23d, 1886, E. L. Kelley minister officiating in ceremony, Bro. Cyrenius W. Washburn and Sr. Laura A. Howell (formerly Miss Laura A. Bronson), both of Galien, and among our best and most faithful workers to establish the gospel light in this part of Michigan. Their friends wish them the utmost happiness and joy as they make the journey together.

### DIED.

*NEUENHAM.*—Ammah, wife of Sylvester Newenham, of Brown County Illinois, was born in Brown County, Illinois, December 15th, 1851, and died March 6th, 1886, being at the time of her death thirty years, two months and fifteen days old. In February, 1874, at the age of 17 years she was united in marriage to Sylvester Newenham, in December, 1879, she united with the church of the Latter Day Saints. She belonged to the North Bend branch, and was a faithful worker in the Lord's vineyard.

*STILLWELL.*—At Ashton, Osceola Co., Iowa, February 4th, 1886, of rheumatism of the brain, Bro. Payne Stillwell, aged seventy-five years. Bro. Payne was sick some time, had the best of medical treatment from Dr. O. L. Gurney of Sheldon, but his skill was unavailing. He was "faithful unto death." His wife, Sr. Stillwell, writes of him: "He passed through his last sickness and out and beyond, without any expression of fear, and calmly, as when one lies down to sleep, he closed his eyes in the last sleep, that to mortal knows no waking. He continued as long

as he lived to have faith in God, and in the church. He read the Bible, and was always interested in the news of the church of his choice, as he found it in our church paper—the Herald.

*JOHNSON.*—At Galien, Michigan, March 5th, 1886, at half-past ten o'clock p.m., Sr. Luella Christina, daughter of Mr. and Mrs. Jacob Klanner, of Galien, and wife of Mr. A. C. Johnson. Sr. Johnson was born November 12th, 1860, in Berrien county, Michigan, and united with the church May 8th, 1881, under the ministrations of Elder William H. Kelley. She was a diligent and faithful member, and much loved by the Saints and her acquaintances. She leaves an infant daughter—Mabel Luella. Funeral services directed by Bishop Blakeslee, and discourse by E. L. Kelley. She was "faithful unto the end."

*SWIFT.*—At St. Louis, Missouri, February 9th, 1886, Bro. Joseph Swift, aged 63 years, 8 months and 11 days. Deceased was born in Sheffield, Yorkshire, England, May 29th, 1822; baptized at Sheffield in 1847; came to this country in 1848, and was one of the earliest members of the Reorganized Church in St. Louis. He was a sufferer from epilepsy for many years; was patient in his affliction, and lived a consistent Saint to the last. Funeral services were conducted, February 14, by Elder William Smith.

### INDEPENDENCE LOCALS.

The spring time has come, and all nature is putting on her beautiful garments.

We have been enjoying a feast of fat things in the form of a protracted meeting, conducted by brethren Lake, Anthony and Short; several have been baptized in consequence.

Quite a number of the Saints here are making arrangements to visit your city during the coming conference.

Brethren A. H. Smith and J. Luff are expected home in a few days; loved ones are anxiously waiting and watching.

The great railroad strike is on here, mills and all places of business are stopped; dissatisfaction is generally felt in consequence.

T. W. Chatburn & Co. have sold one half interest in their mills to Sophus Holstein of Burlington, Iowa. They too also have sold to a stock company, composed of T. W. Chatburn, Sophus Holstein and Chas. A. Bishop, to be known as "Chatburn and Holstein Milling Company," with a capital stock of ten thousand dollars. Bro. Holstein will move his family here in the near future.

Bro. A. White has resolved to labor in the "vineyard" this summer, on his beautiful ten acre residence lot just north of the city.

## Conference Minutes.

### FREMONT.

This district conference convened at the Gaylord school-house, Fremont county, Iowa, February 13th, 1886. Henry Kemp, president, in the chair; J. B. Cline secretary pro tem. Branch reports.—Shenandoah 85; removed by letter 1. S. S. Wilcox president, Eva Redfield clerk. Union 55; received by vote on evidence of membership in old church 1; J. W. Calkins president, L. C. Donaldson clerk. Keystone, referred back to branch for correction. Membership last report 54; E. S. Weed president, J. B. Cline clerk. Elm Creek 37; H. Hershey president, J. M. Stubbard clerk. Plum Creek 84; W. Leeka president, M. W. Gaylord clerk. Farm Creek not reported since March 8th, 1884, when it contained 30. Ministry reports.—Elder S. S. Wilcox reported by letter

that he had labored in the branch as presiding elder, and is still desirous of working for the cause of God. H. Hershey had presided over the branch, but had not done much work on account of moving their hall. Geo. Kemp had answered many calls, and had done all he could for the cause. J. Goode had done what he could under the circumstances, being old and in poor health. W. Gaylord, E. Benedict and S. Dyke, reported. J. W. Waldsmith brought good news from Nebraska City; all felt well, and desired to help on with the cause. Henry Kemp had preached at Keystone, Farm Creek, Shenandoah, Wheeler's Grove, Hamburg, Bartlett and Glenwood, and felt well in the cause, and desired to do all he could to help on the cause.

W. C. Mathews reported by letter that he had completed the record of last conference as best he could; found the district record in bad shape, and recommended that a new record book be procured. Whereupon he is hereby instructed to procure said book at once, and report the cost of same at next conference, which will be promptly met. Teachers A. Hills and J. B. Cline, and Priests E. Weed and J. F. Wolsey, reported. The following members are to represent the district at the next annual conference: Henry Kemp, John Goode, W. Gaylord, S. S. Wilcox and W. C. Mathews. Each branch to raise two dollars to defray the expenses of Henry Kemp to the annual conference and back; said amounts to be placed in the hands of each branch president to be sent to George Kemp, Tabor, Iowa. Bro. H. Kemp was sustained as district president and W. C. Mathews as secretary, for the next three months. Report of William Leeka, Bishop's agent, from March 1st, 1885, to February 13th, 1886: receipts \$265.75, disbursements \$222.88, balance on hand \$42.87. Preaching on Sunday forenoon by H. Kemp, assisted by J. W. Waldsmith. Social meeting in the afternoon in charge of E. Weed and J. Goode. Preaching in the evening by H. Kemp, assisted by George Kemp. Adjourned to meet at the Keystone branch, on the 15th day of May at ten o'clock. Thus ended one of the best conferences the Fremont district ever enjoyed; there was not a dissenting voice, neither a negative vote, during the entire session. God's Spirit was manifested in the gifts of the gospel in tongues, interpretations and prophecy.

### GALLAND'S GROVE.

Conference convened at Galland's Grove, Iowa, on the 5th, 6th, and 7th of March, 1886. W. W. Whiting, president; Charles E. Butterworth, assistant president; John Pett and Charles E. Butterworth, secretaries. Branch Reports.—Galland's Grove 252; 4 baptized, 2 received by letter, 19 by vote, 1 removed by letter, 1 died. Coalville 21; 2 removed by letter. Camp Creek 19; 2 received by vote. Boyer Valley 57; 12 baptized, 2 removed by letter, 2 ordained. Mason's Grove 125; 4 baptized, 2 received by vote, 2 ordained. North Coon 25; 4 baptized. Ministerial Reports.—James Wedlock, James Turner, Benan Salisbury, William Shirk, W. W. Blair, W. W. Whiting, John Hawley, John Pett, E. C. Brand (baptized 1), Charles E. Butterworth (baptized 8), Ingvert Hansen, Chauncy Williamson, James Pearsall, John Cross and Robert Woodcock reported in person, William A. Carroll by letter. A request was made by the Camp Creek Branch, for a camp meeting to be held there at some time during the summer. The request was on motion

granted, the president to take charge and have control of the meeting, the time to be determined at the June conference. The Shelby Branch was reported by Brn. Charles E. Butterworth and John Hawley, who had lately visited it, to be in a bad condition. It was resolved that a committee be appointed to set in order the Shelby Branch, the president to be one of the committee, and he to select one or more Elders to assist him. Preaching in the evening by Bro. E. C. Brand, assisted by Bro. Salisbury. Saturday morning. Bishop's Agent, John Pett, reported cash on hand and received \$158.86, paid out \$61.60, balance \$97.26. It was resolved that the ministry in this district be requested in the future to report that part of their labor in writing that they wish to have put on the record. The delegates appointed to General Conference were W. W. Whiting, John Hawley, Benan Salisbury, Charles E. Butterworth and James T. Turner. The traveling expenses of Brn. C. E. Butterworth and J. T. Turner, and half the expenses of Bro. John Hawley to be paid by the district. Bro. C. E. Butterworth to collect and hold the moneys for that purpose. It was Resolved, that we request the General Conference to appoint Bro. E. C. Brand to labor in this district. It was on motion adopted, That this conference request the president of the district to supply the different localities in the district with a suitable ministry. The following preamble and resolution was unanimously adopted, That inasmuch as Elder Eli Clothier has recently left this district for north-western Kansas; and, Whereas he has labored in the Galland's Grove District for the last twenty-five years, very earnestly, carefully, and wisely; therefore be it Resolved; That we in conference assembled tender him our heartfelt thanks for his labors, praying that financial success may attend him in his new home, and that the Spirit of the living God may be with him to bless, strengthen and comfort him in all his labors for the truth. Brn. W. W. Whiting and Charles E. Butterworth were sustained as president and assistant president of the district till after the close of the next conference. The authorities of the church were sustained in righteousness. The Bishop's Agent and secretaries were also sustained. Preaching in the evening by Bro. W. W. Blair, also on Sunday morning and evening. If the afternoon an excellent prayer and testimony meeting was held and the sacrament administered. The gifts of the gospel were manifested and the hearts of the Saints filled with holy joy. There were full houses at all the preaching meetings, and a more earnest and intense interest was seldom witnessed, resulting in further enquiry for the way of life. Adjourned to meet at Deloit, Friday June 11th, at half-past two.

**For Sale.**

**ON EASY TERMS, a STORE and stock of AGRICULTURAL IMPLEMENTS, in the business center of Lamoni. The trade is good, and offers inducements to the purchaser. Failing health is the only cause of selling. Address, HOPKINS BROS., 27mar26 Lamoni, Iowa.**

**WANTED.**

Books, Pamphlets, and Newspapers, relating to the Latter Day Saints, especially the following: "A Book of Commandments," Zion, 1833; "Latter Day Saints Messenger and Advocate," "The Book of Mormon," Kirtland, 1837; "Elders' Journal of Church of L. D. S.," "Times and Seasons," "The Nauvoo Neighbor," "Davis Account of the Massacre of Joseph Smith," 1844; "Daniels Correct Account of the Massacre of Joseph Smith;" "Trial of Persons for the Murder of Joseph Smith at Carthage Jail;" "The Ensign of Liberty;" "The Olive Branch;" "Joseph Smith's Reply to John C. Bennett;" "O. Hyde's Speech Before the High Priest's Quorum," &c., for which good prices will be paid by

**E. & J. B. YOUNG & CO., COOPER UNION, NEW YORK.**

**DENTISTRY.**

**DR. JOHN SHIPPY,**

**Dental Surgeon.**

Licentiate of the Royal Dental College of Ontario, will practice Dentistry in all its branches in Lamoni, Iowa.

Office two doors south of Hudson's store; up stairs.

Residence: corner of First and Linden street, south of Railroad.

**For Sale at a Bargain,**

**MY DWELLING HOUSE and two Lots, good small Barn, Coal and Wood House, outside Cellar, good well of water, well fenced, well set with Small Fruits; desirable location. Also Material and Fixtures of WAGON SHOP, trade established six years. Call on or address**

**J. H. CUNNINGHAM,**

13mar2m P. O. Box 55, Lamoni, Iowa

**For Sale.**

**THE undersigned offers for Sale, in the town of Lamoni, two lots centrally located. On one lot is a**

**BLACKSMITH AND WAGON SHOP, AND A DWELLING HOUSE;**

On the other is a small **STABLE and CORN CRIB. A good Well on each lot. For price and particulars apply to**

**J. J. RABIDOU, Lamoni, Iowa.**

**TEXAS OR BURST.**

**For Sale one Store-house & Goods,**

**And one Dwelling-house and Barn,**

With two good Lots. For particulars, address

**N. M. REEDER,**

30jan2m LAMONI, IOWA.

**Choice Farm for Sale.**

**120 ACRES, 2 1/2 miles South-east of Lamoni and one mile west of Bethany Junction. Land all tilable and well located, Large young Orchard, just beginning to bear. Good FRAME HOUSE and BARN. Terms easy.**

Address: **J. A. HOPKINS, Lamoni, Iowa.**

6mar 4t

**J. W. DeNoon, M. D.,**

**PHYSICIAN AND SURGEON,**

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**The Lamoni Gazette,**

**WILL** hereafter be published by S. F. Walker and John H. Hansen. Everyone interested in the Local News of this place should subscribe for the *Gazette*. Terms: One Dollar per year in advance. Samples free. 27feb

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board or Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, Box 82, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the EDITOR.

# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, April 3, 1886.

No. 14.

## THE SAINTS' HERALD:

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

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, April 3, 1886.

WE publish the following letter from Mr. L. L. Rice who, in the providence of God, unknowingly held the notorious "Manuscript Found" for nearly fifty years just as it came into his hands with the printing office he purchased from the Mormon-eater, E. D. Howe. It will be seen he endorses the printed copy as being correct, "and well preserving the character of the original." His views in respect to the labors of Pres. Joseph Smith in Utah and Idaho last year are just and sensible.

HONOLULU, Feb. 21st, 1886.

Mr. W. W. Blair:—I received from yourself, or some one connected with your establishment, as I suppose, ten copies of the "Manuscript Found," printed in good style, and well preserving the character of the original. I have disposed of them all "where they would do the most good," as the phrase is, except a single copy I have preserved for my own use. I very much want another copy, to send to a friend in New York. You will further greatly oblige me, if you will send a copy of it by mail, addressed to James A. Briggs, Esq., 177 Washington St., Brooklyn, New York.

I have read with great interest, in the *Saints' Herald*, the accounts of President Smith's tour in Utah, &c., to propagate Anti-Polygamic Mormonism. It seems to me his mission augurs the way in which the polygamous Mormons are bound to relieve themselves of their present difficulties.

Yours truly, &c.,

L. L. RICE.

### GEORGE Q. CANNON'S CASE.

THE following clipping from the *Deseret News* of the 17th inst. serves to show how Mr. Cannon evades trial by the laws of our nation. Comment is not needed—the facts speak for themselves.

"To-day, March 17th, being the date on which President George Q. Cannon was to appear for trial in the Third District Court, on a charge of unlawful cohabitation with his wives, more inter-

est seemed awakened than by any occurrence since the arrest was made, and everyone seemed to be on the alert for some unusual developments. Shortly after the court room was opened, people began to flock in through the doors, which were carefully and strongly guarded by a large force of deputy marshals. At the inner door several deputies were engaged in searching those who entered, to find whether any of them were armed, and when inquiry was made as to the cause of such an unusual proceeding in a quiet and peaceable community, one replied that it had been considered probable that something desperate might be attempted, and as it was not known what might occur, this precaution had been ordered taken. The court room was soon jammed to overflowing, and ingress stopped.

The first business before the Court was the sentencing of A. H. Cannon, an account of which will be found in another article.

When this was completed, District Attorney Dickson called out that the trial of the United States vs. George Q. Cannon, indicted for unlawful cohabitation, was set for to-day.

The Court asked the attorneys for the defense, F. S. Richards, LeGrand Young and Sheeks & Rawlins, if they were ready, and a few moments' delay was asked.

Mr. Rawlins reminded the Court that an argument in a case continued from yesterday was to have been made, and asked whether he should proceed, but this the Court was not disposed to permit.

Mr. Dickson then impatiently demanded that the witnesses in the Cannon case be called, and the following answered to their names: Martha Tellie Cannon, Emily Little, Mary Little, Sarah Jane Cannon, Ella Little, Georgiana Little, Abraham Little, Mary Alice Cannon, Hester Cannon and Sarah Ann Butterworth.

The Court then ordered that the name of the defendant be called, and "George Q. Cannon" was shouted three times by the bailiff, but there was no response.

Mr. Dickson then eagerly demanded, "Call the sureties."

Mr. Rawlins arose, and stated that the counsel for the defendant did not know where their client was, and that they had not seen him since the bond was given.

Mr. Richards said he had last visited Mr. Cannon with the Commissioner, at his home, on Feb. 27th, when the last bonds were given.

Mr. Young suggested that a continuance be had until 2 p. m., as the defendant's residence was out of town, and the weather and roads being very bad, he might have been delayed. This provoked a burst of laughter among the "officers of the court," and a glance around the officials and deputies present was enough to convince one that there was sufficient malice in the ring to make a "Mormon's" life of but little worth, should any opportunity arise.

Mr. Dickson insisted that the bonds should be declared forfeited, and the names of the bondsmen, John Sharp and Feramorz Little, were each called three times, but no answer was made.

After some discussion, lasting about five minutes, on the matter, by the attorneys, the Court granted the order asked for by Mr. Dickson, forfeiting the bond of \$25,000, with the provision that if President Cannon was in Court at 2 p. m. the forfeiture should be set aside. The witnesses were then excused until 2 p. m., and the large audience filed out of the court room.

A few moments afterward Mr. Dickson entered the U. S. Marshal's office, and on getting inside of the door exclaimed, viciously, "The cur! G—d—n him! He hasn't got the courage to stand his trial!" Then suddenly discovering that John Q. and Abram H. Cannon and a number of their friends were in the room, he hastily retreated.

At 2 p. m. the court room was again crowded, and many were in the street, unable to gain admission. When the court was called to order, Mr. Dickson asked the attorneys for the defense, with a sneer, "Is your client here?" To this Mr. Sheeks replied, "Not that I know of; I haven't seen or spoken to him."

The Court then instructed the bailiff to call the defendant, and the arm of the court shouted, "George Q. Cannon! George Q. Cannon! George ——" The Court, hastily interrupting—"That is all. I don't think he is here."

After a short pause, the Court remarked to Mr. Dickson that there was no necessity for the witnesses remaining, and the District Attorney replied, "No, I presume not. They may be excused for the term." Then he added, jeeringly, "He may, as the defense suggests, get here in a day or two."

Just then Marshal Ireland relieved himself of a loud "guffaw," and larger portion of the audience departed, the Court taking up the usual routine of business.

When it became finally known that President Cannon had not appeared, the event was the subject of general comment. It has been freely rumored that the District Attorney boasted that he had enough against President Cannon to keep him in prison for life, and in connection with this it may be said that it is understood the officers from Nevada are now here, prepared to swear that an attempt was made to bribe them."

### SPECIAL CONFERENCE NOTICE.

THOSE designing to attend Conference at Lamoni, April 6th, will do well to read our notice in regard to rates in this number on the last page. It will save them some money, and any amount of disappointment and vexation. The Railway Company is very kind, and also takes care to avoid being imposed upon. We who propose to avail ourselves of their kindness must not make mistakes and then find fault with the company.



## EDITORIAL ITEMS.

THE Associate Editor returned on the 23d inst., from a pleasant three weeks' trip to western Iowa conferences where he met many old time Saints and friends. Time and faithful effort have wrought great and cheering changes in the Galland's Grove and Little Sioux Districts since 1859—when he first visited those localities—while the pale reaper has gathered away "beyond the river" many whose prized associations and kindly greetings he once enjoyed. Where, in 1860, there were but a very few connected with the church, now there are large branches and commodious chapels, with fine prospects for large gatherings in the near future. We look to see the work in western Iowa extend and increase far beyond its present conditions. Faithful, patient, prayerful effort as the Lord directs will secure this.

By letter and notice from Bro. Peter Anderson, of western Iowa, we learn that Bro. Peter N. Brix, our missionary minister to Denmark died March 1st. It is with great sorrow that we chronicle this event. Bro. Brix has shown himself to be a most worthy and faithful laborer, so far as any information has ever reached us. He was most anxious that the work should prosper in his native land and labored unselfishly to that end. His rest is peaceful and his reward sure.

Bro. M. P. Berg of Sioux City, Iowa, sends up \$5 to aid the *Banner*; \$4 for himself and \$1 for O. E. Oafsen—and says that paper is well liked where read. He further says, "We are getting along pretty well here, and the Lord is blessing us in our endeavor to serve him."

Bro. D. F. Crane of Lake Crystal, Minn., under date of the 19th inst., says, Brn. Shaw, Holt, and Anderson have visited there and have done the work there much good. He hopes for a good gathering if judicious labor is continued. He speaks very highly of these visiting elders, and prays for their success everywhere they minister.

Bro. F. M. Cooper was at Streator, Illinois, March 23d. He had held eight meetings at Piper City, Ford county, Illinois, and baptized two. He was to begin meetings at Streator in a church controlled by the "Church of God," on the 24th.

Bro. M. H. Forscutt was at Kewanee, Illinois, at last accounts, and would be there over Sunday, March 21st.

N. W. and H. C. Smith have town lots for sale, ranging in size from one fourth of an acre to seven acres. Those who may wish to buy may do well to consult them.

We cheerfully make the correction requested by Bro. C. D. Carter, of DeKalb, Illinois, by inserting his letter rectifying our mistake. Dr. Carter is the grand-son of Elder Jared Carter, of Missouri and Nauvoo record, with the church, and not the son as stated in *HERALD*.

Bro. Geo. Matthews speaks in high terms of the work did by Elder M. H. Forscutt at Knoxvilleborough, near Pittsburg, Pa., and regrets his departure for other fields of labor.

Bro. Joseph Clapp was at Deer Lodge Valley, Montana, March 14th, he writes: "I never before enjoyed so much of the Spirit of God in my preaching."

THE Mite Society, of Lamoni, gave a concert, on the evening of March 19th, the proceeds of which, amounting to \$33.10, are to be appropriated by the society with other sums raised by them, for the building of a plank walk from the business part of the town to the church, the walk being badly needed.

Mr. John W. Ockerman, Station Agent, a lover of music and a teacher of singing volunteered to drill the corps of singers and conduct the exercises. He was seconded by Sr. Lucy L. Lyons, our post mistress, a good musician and excellent aid in an enterprise of the sort. A number of singers, middle aged and young were selected and volunteered, and drilled persistently for weeks, under the tuition and care of Mr. Ockerman.

The music and songs selected were excellent, and the presentation and rendition of them were very creditable both to Mr. Ockerman and the entire body of singers. Every one strove to do the part assigned well, and did so cheerfully. The weather for a part of the time during the meetings for practice was stormy and bad, which resulted in some of those who began with the corps taking cold and becoming wearied out before the evening for the concert arrived; but those who were strong enough to stand the drill were quite ready when the hour came for the opening of the concert.

Mr. Ockerman is not a member of the church, but is fond of music, vocal and instrumental, and is beside, a citizen who wishes success to the community where he dwells and is willing to help forward every laudable enterprise to that end.

Those who were present at the concert were universally well pleased, each portion of the exercises receiving commendation, according to the particular bias of the hearer; the whole being spoken of as excellent. Of the efforts of the singers Mr. Ockerman said: "I am pleased with them. They did well both in their practice and in the final performance. I have not fault to find. Considering the disadvantages some labored under, I do not see how they could have done better."

## EXTRACTS FROM LETTERS.

THE report of sister Abbie Horton, secretary of the Rising Star Sunday School, Plano, Illinois, and published in the *Hope* for April 1st, is quite suggestive. When the Herald Office removed from Plano, it took fifty-seven, large and small out of the branch, among them some Sunday School workers. The branch has regained its membership to more than quoted when the Herald office left the place, and this report of Sr. Horton shows that the Christmas entertainments given by the school still retains their hold on the people. Sr. Horton says in her report:

"On Christmas Eve we had an entertainment which passed off very successfully. A fee of ten

cents was charged at the door, from which was realized \$11.38. The Stone Church presented a very pleasant appearance; the children's singing and speaking were all that could be desired, and all seemed satisfied and happy at its close."

Bro. George Montague, writing from Garland, Butler county, Alabama, March 18th, says:

"I arrived here on the 9th; have been preaching almost every night. Through the influence and efforts of Bro. G. T. Chute an empty store room was procured in Garland for services. A fair attendance has been present each night, and we have enjoyed excellent liberty as a rule. The interest seems good. My health is greatly improved, and I feel encouraged in the work."

Bro. S. D. Hannab, writes:

"There used to be a branch here in Buchtel, (Ohio), until the great coal mine strike of the Hocking Valley. Since that time there have been no meetings, as our branch was composed of three families and one young Bro. Stratton. Bro. Wiper and family and Bro. Ray and family moved away, so that all that were left were Bro. Stratton and myself. There are three or four people that used to belong to the church; I have got them to come together and have prayers, and do the best we can. We would like if one of the traveling ministry would come here. We will bear the expense, and there is a good chance. There is a strong desire for Bro. G. T. Griffiths."

Sr. Broadhead of Ellenville, New York, renews for the *HERALD* and says:

"I should feel lost without it, it keeps me informed of the progress of God's work. \* \* \* I am still waiting for an opportunity to join the Latter Day Saints' Church."

Will Bro. W. H. Kelley please provide the "opportunity" desired.

Bro. A. L. Soule of St. Joseph, Mo., writes us that he feels "like a new man" since he obeyed the gospel, and that he has "received many blessings from heaven." He further says:

"My desire is to go forward in the good work, for I can say I know it is true. I have been filled with the Spirit of God, and I want to do all I can for the upbuilding of Zion. Six have been baptized since you were here, and there are many inquirers about this work."

## QUESTIONS AND ANSWERS.

*Ques.*—Is it a Deacon's duty to visit the Saints and keep harmony in the branch when the teacher is absent?

*Ans.*—Yes, if desired by the branch.

*Q.*—Can the branch lawfully authorize a Deacon to visit Saints in an official capacity without electing him to the office of teacher.

*A.*—Yes, by vote.

*Q.*—Do you think, according to Doctrine and Covenants, sec. 23, par. 6, that Joseph and Oliver were to drink poison if it was desired of them so to do?

*A.*—No. The revelation is to the whole church, and for the guidance of all the ministry, and really explains itself.

## ADDRESSES.

Rev. Thomas W. Smith, Missionary, Papeete, Tahiti, via San Francisco, Cal.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The joy that comes in sorrow's guise,  
The sweet pains of self-sacrifice,  
I would not have them otherwise.  
And what were life and death if sin  
Knew not the dread rebuke within,  
The pang of merciful discipline?"

## "HOW IS THIS?"

[Concluded.]

In our last we remarked, that while the Gentile centurion had greater faith than Christ had found in Israel, this fact did not change the relation in which the covenant people stood to God. To Abraham God had said "In the fourth generation thou shalt come hither again, for the iniquity of the Amorites is not yet full," so to the covenant people there remained yet a space of time to fill up their cup. When Jesus sent forth the twelve he commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. But the time came when the last drop had fallen into the cup, and Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles." \* \* \* "And when the Gentiles heard this they were glad, and glorified the word of the Lord." At first we see the Gentiles glorified God, but the time came when they too grew vain of this preference, became lifted up in the pride of their hearts; appropriated to themselves all the promises made to the literal seed of Abraham, and spoke of his descendants as Jewish dogs. Human nature is much the same in all ages of the world.

There is yet one other cup to be filled, and this Paul tells us is the "Gentile fulness;" he says: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." This is no new idea to us, who are of the household of faith, but as it is a time in the near future, the question should come home to each one of us, if the natural branches were broken off because of unbelief, and we were grafted in, what then? "If God spared not the natural branches, take heed lest he also spare not thee." *Thou standest by faith.* Be not high minded, but fear.

The knowledge which God has condescended to give to us concerning his gospel and the divinity of his Son, while it should fill our souls with gratitude for his mercy and goodness, should at the same time cause us to feel how much greater is our responsibility than the responsibility of those who are walking in darkness. Having bestowed upon us the *earnest* of our inheritance, how careful should we be to retain this from day to day. His coming is not far distant. Some of us may sleep in the dust of the earth, but it will not be for long if so be we are faithful to the end. "Thou standest by faith," said Paul; "Be not high minded, but fear." Fear, lest "a promise being left us of entering into his rest," any of us should "come short of it."

There is a natural tendency to pride, in reflecting upon the fact that we have more light than others—a tendency to feel that in some way, we are favorites of heaven, forgetting or overlooking the solemn fact that so much stricter will be the account we must render at the last day. Instead

of being "high minded" because of this, we should be humbled as in the dust with our sense of gratitude to God for his mercy towards us. Let our lives be living epistles, known and read of all men, and if it is possible that in the world there exists greater faith than can be found in the church, let us awake to the fact that it is high time for us to "contend earnestly for the faith once delivered to the Saints." Do we realize that the church is composed of individual members? That as individuals we must stand or fall for ourselves. When we walk humbly and uprightly before our God, we are sure that one at least is walking in the straight and narrow way, and that one too, the only one whose faults we are called upon to correct or criticise. If then each member is perfect, will not the body be perfect? But if we can not claim perfection for one member, how can we demand it of the body? The poet has most aptly expressed this idea as follows:

"Search thine own heart. What paineth thee  
In others, in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek!"

Paul was not a poet, but the injunction, "Make straight paths for your feet lest that which is lame be turned out of the way," is in harmony.

After the expiration of the "fourth generation," the complete filling up of the cup of the Amorites, God brought up from the land of bondage the children of the covenant, guided them with a pillar of cloud by day and fire by night; cast out the wicked nations before them, (not, mark you, in order to give Israel room, but because he had borne with those nations until justice to the groaning earth itself demanded of him to bear no longer), and planted them in the land of Palestine. Hundreds of years God bore with them there, sending prophets to warn them, punishing them in various ways until they humbled themselves before him, when he restored his blessings and favor again. In reflecting upon this—God's long forbearance—we are often led to wonder if we are not frequently hardened by God's mercy and forbearance towards us! But there is another phase of this history, this favoritism, if we are pleased to term it such. Would it not be well for us to stop and reflect upon it, if at any time we should feel disposed to think ourselves favorites, because we have greater light, more truth, and a better understanding of God's plan of salvation than any other people upon the face of the earth.

Go to Josephus and read his description of the horrors of the siege of Jerusalem. Clasp your smiling infants to your breast, let the mother love swell up in your heart beneath its soft breathing, and then remember that in those terrible days—days which were only the beginning of nearly two thousand years of dispersion, misery and calamity—the Jews knew in reality what it meant to be favorites of heaven. "We have Abraham to our father" they had mockingly said, but the Savior plainly answered them, "God is able of these stones to raise up children unto Abraham."

Turn backward upon the stream of time, this morning, backward to the judgment hall of Pilate and behold one staggering upon its threshold, bending beneath the heavy timbers of the cross to which his hands and feet are shortly to be nailed. Through the long watches of the night he has known no rest. From the Garden of

Gethsemane from the terrible agony of wrestling prayer, in which he sweat great drops of blood, saying, "If it be possible let this cup pass from me;" dragged like a thief or malefactor to the judgment of this earth. Behold a murderer steeped in crime, his hands dripping with the blood of his victim set at liberty; and one of whom the governor said, "I find no evil in this man," condemned to die. See as he walks faint and staggering beneath his load, the blood dropping from the wounds made by the cruel thorns with which they have crowned him! Is he alone in this terrible hour? Where are all those whose "infirmities he has borne, whose sickness he has healed!" Where are his mother and the sisters beneath whose roof sits the brother restored to life by this bleeding one? Where are they? "And there followed him a great company of people." Yes; but these were not they who loved him—they were only the rabble, with the Jews who had cried "Away with him! Crucify him, crucify him!" "And of women, who also bewailed and lamented him." "But Jesus turned unto the latter and said: Daughters of Jerusalem weep not for me, but weep for yourselves and your children." Oh! the matchless tenderness of such love! How can it but reach our hearts, through all the centuries during which those daughters of Jerusalem have been weeping for themselves and their little ones! No thought then of the agony he was suffering, no thought of the fainting, bleeding body, shortly to endure the agony of the cross, and to even feel that God himself had forsaken him, but "weep for yourselves and your children."

Sisters in Christ—who have been baptized into this death which he died for us, into this suffering which we never bore, are we to-day fully alive to the height, length, and breadth of the solemn covenant into which we have entered. "I have trodden the wine press alone, and of the people there was none with me." It was not possible for "the cup to pass away," but he drank it even to the bitter dregs. The work which the father gave him to do was done by him and not by another, and in the darkest hour he thought not of what he was enduring, but his great heart reached out after suffering humanity. His travail and sorrow he knew would soon be ended. "And now I am no more in the world but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me." This prayer was for us, each one of us just as much as if we were the only one for whom it was uttered. "For their sakes I sanctify myself that they also might be sanctified through the truth." All his work, all his travail and agony, all his thought and prayer, were for "those who should believe on his name." To perfect the plan of redemption was his work, that he might say with authority, "this is the way, walk ye in it;" to follow his footsteps is ours.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Can we overcome without faith? Faith leads to works, the two go hand in hand. To separate them is death. As the body without the Spirit is but a corruptible, decaying mass which we bury out of sight, so is faith without works. Are we overcoming by faith, then it is faith which works by love, and *self* is the tyrant we are striv-

ing to bind! Our own salvation is all we can work out, but blessed are we if we forget our own trials and sorrows in weeping for those of others. When the cup of the Gentiles is filled, the deliverer will come out of Zion, and turn away ungodliness from Jacob. Are we ready for his coming?

WE are in receipt of letters from sisters Neal, Jones, and Salisbury. Don't hesitate to direct your letters simply "Frances," Lamoni, Decatur Co., Iowa. If sent to the Herald Office they have to be remailed. All directed as above will reach me. Let each one cast in her mite; write solely with an eye single to the glory of God and fear not, God will take care of the result.

LAMONI, IOWA, March 25th, 1886.

CAMERON, Mo., Feb. 23d.

*Dear Sister Frances:*—It is with feelings of gratitude to my heavenly Father that I read the "Mothers' Home Column" in the *Herald*, for I truly believe it was through the inspiration of the Holy Spirit that the idea of such a thing first originated. I have often wished that we could have something of that kind but did not think my wishes would ever be realized, and it only makes my faith stronger, and helps me to see the great necessity of putting our perfect trust in Him, for it proves to us that he knows the earnest desires of the hearts, and that he has heard the petitions of the many tried mothers. He alone knows the great responsibilities resting upon those mothers; being required as they are to train up those little ones that he has given them, in the fear and admonition of him. He also knows how weak we are and that it is impossible for us to do this of ourselves; and as he has promised to give unto some the gift of wisdom, and others do not receive this gift; those who do receive it can write and instruct and explain many things to the rest of us that will help to make us wiser and better, and thereby be the means of doing much good. I also believe that there will be many who will write for this column that will write by inspiration many things that will prove great blessings to all who will read and profit by them. Dear sisters let us all try and help Sister Frances; there are many good and instructive pieces that can be selected and sent to her from different papers and books; and let us not all wait too long before we try to do something, because we are sure there are so many that are better qualified to write than we are, for it is not always those that are qualified that are willing; and although we may feel our weakness and inability to do anything, we may receive a little encouragement from Paul's words to the Corinthians, first chapter 24th verse, "For God chooseth the foolish things of this world to confound the wise, and God chooseth the weak things of this world to confound the things which are mighty." I firmly believe that all who will try to help sustain this column, in meekness and humility, giving our heavenly Father the honor for every blessing, will receive strength and wisdom from him, and will be instruments in his hands of doing much good. And that our kind Father in heaven may bless every effort that is put forth for the purpose of accomplishing good, and for the prosperity of this latter day work, is my earnest prayer,

GUILITA F. SIMMONS.

*Dear Sisters:*—It is not without some fear on my part that I now write, as I have never before written for our much loved paper. But I have been reading Sister Frances' appeal to us to have courage, so I thought I would have the courage to pen a few lines for our Mothers' Home Column, as I wish to help make it attractive and helpful to others. I am very much pleased to have a place in the *Herald* expressly for ourselves. It may seem to a good many toiling mothers that they have no time to sit down to write anything, for their minds are often so worried with household cares, that they can not settle them to paper, pen and ink. But never forget, dear sisters, that the humblest effort will be rewarded by our Father in heaven. I am a wife and mother myself, and I know what it is to feel tired and worn out at night; and sometimes it seems when evening comes that I have not accomplished much. But then if mothers did not work, how would our homes look when husband and children come in at night? They would soon lose their pleasure in home. I believe that we hold the reputation of the church in our hands, to a great extent, and let us see to it that it loses nothing through us; but let us strive to keep our lamp trimmed and burning all the time. We are told to do good unto all men, and that surely means saint and sinner; and the least among us can do something for others. If we see a neighbor in trouble over some household affair, assist her if we can, if it is no more than assisting to cut out some garment for one of the children, which inexperience makes troublesome to her. Or if we find her sick and tired and the baby crying, and some particular thing that must be done, just help her do it if it is possible for us to do so. This may not happen often, but let us watch for opportunities of doing good, and we will find plenty, and in ways that will not put us behind with our own work. The feeling that we will have of helping some one out of difficulty and of doing right ourselves, will give us a light heart and a quick step; for surely it is not right to pass our fellow mortals heedlessly by when they are in trouble, though it may seem trifling things to fret about; yet our life is made up of seemingly small things. But if we will not minister in small things we are not fit to control great things. Do every thing that comes to our hand to do as if we did it unto the Lord. If we are kind to others who are not of our faith, they will appreciate it, and we can gain an entrance into their affections thereby, and that will open the way for presenting the gospel. They will listen far more attentively to one they care for, than to those to whom they feel indifferent. I have heard it said of a sister I know, "Well if she is a Mormon she is a Christian any way, for she is always willing to smooth over rough places for others." Don't let us be in too much of a hurry to teach gospel truth. Be content with "line upon line, precept upon precept; here a little and there a little," and soon they will want to hear more. (I speak of those who have never heard the gospel). Let us be faithful in performing all our duties, and the God of peace and love will give us his Spirit in abundance, and let us also go to him in secret prayer; we can tell our wants in plainer language when we are alone with him. Secret prayer is the most powerful weapon we have, or at least it gives us a powerful weapon, that of the Spirit, in whose strength

we can talk to the outside world infinitely better than we can in our own strength. Well sisters, perhaps I shall write again if I have the opportunity. I am one of the scattered ones, but I do not feel that that is any excuse for me not doing my duty; on the contrary I feel more than ever the necessity for righteous living. Ever praying for the redemption of Zion, I remain your co-worker in the gospel,

SISTER CHARLOTTE.

STEWARTSVILLE, Feb. 28th.

*Dear Sister Frances:*—I have read with intense interest the sisters' department in the *Herald*, and I am thankful we are permitted a place within its pages to communicate our thoughts to one another, that by so doing we may be enabled to more fully discharge the duties that are resting upon us, as "mothers and daughters." I believe this will be for good to the glory and honor of God, and a help toward the furtherance and final triumph of the cause we love, the bringing to pass of all that has been promised, and the final redemption of Zion.

A sister wisely asks the questions, How are we as mothers doing our duty by our children? and so forth. Are we teaching them their duty toward God, or to disregard his law by playing cards, and all such games? I have thought of this a great many times; have prayed and labored that wisdom might be given to me to bring up my children in the fear, love, and admonition of the Lord; and I have always been impressed, and arrived at the conclusion that such games draw their minds away from that which is good; that they tend to evil; consequently, we should use our influence against them. Yet how timely and prudently our attention is called by our dear editor, in the questions asked us as parents. How shall we provide our children with the necessary amount of innocent amusement, and what shall such amusements be? This has been a solemn question in my mind for years. All will agree with me, I think, that such amusement should be that which will satisfy the longings of the mind in that respect, rest their minds from their hourly duties and labors, and yet it should be of that nature that would tend to brighten the intellect and enlighten the mind, and promote good health. I believe it to be the duty of parents to study the different amusements their children shall partake of, and seek wisdom from our heavenly Parent, and select such as will be best adapted to their different temperaments and tastes, or desires; always considering the circumstances under which both parents and children are placed. The joy, consolation, and encouragement received by reading and contemplating Sr. Emerson's advice and words of comfort "To the weary mothers," none can tell only those to whom that consolation and advice is most fitly adapted. Such heart-felt sympathy certainly merits our thanks and esteem. I too hope to read many such excellent letters as Sr. White has written, and believe also in teaching the tender and loving minds of our dear little ones all the beauties of the workmanship of God, that they may love him the dearest of all, and learn to honor and obey his commandments, as they grow in years and wisdom, that when they arrive at the age of accountability they may be willing to yield obedience to the requirements of the law, and learn to overcome evil by good. To this end is my prayer, that the young and rising generation

may grow in grace and in the knowledge of our Lord and Savior Jesus Christ; that they may do the work assigned them. That many of them will live to see the ultimate triumph of the work I have no doubt. May strength and wisdom be given to us to perform every duty, is my prayer. I do hope the aged mothers will write and give us their advice and counsel on these important matters. Your sister in the bonds of Christ,  
MARGARET J. HEAD.

DECISION with children is of the utmost importance. Whatever you think best to consent to, do cheerfully and as though it gave you pleasure to grant the request. Let it never be the result of teasing. School yourself into deciding at once what is right and best. Give your decision firmly but pleasantly, so it be fully understood that when "mamma says no; it means no," and not a signal for a series of whines, frettings and teasings. This decisive course will show its result in more obedient, respectful, and in every way, more agreeable children.

MOTHERS of sons, do you ever think that you are probably training just so many future husbands? Then carefully, and day by day, cultivate those qualities of thoughtful consideration which make up a wife's happiness in her husband. Your sons are impatient of restraint, think more of play than their duty in lessening your burdens and cares. You feel it easier to "let them go" than restrain them, and think you would rather do everything yourselves than fuss to make them help, never thinking the while that you are training them in all kinds of self-indulgence and selfish ease, from which some other women will some day suffer untold inconvenience and disappointment.

#### MY NEEDS.

WHEN I examine the pattern of our Savior, containing so much love and self-denial, I feel to exclaim, Alas how needy I am! "Let no man seek therefore his own but every man another's good." How far short of this my selfish nature leads me daily; O that I could say like Paul, "I know nothing against myself;" but I can not, for I know that I lack much in brotherly love, yet hope by a constant watch of self, and prayer, to steadfastly work nearer the standard. I need the exercise of more "practical living faith" in every day life. I need patience when I am falsely accused, and the little ones cry, and the bread burns, the milk spills—right here I must needs stop and courageously nurture the spirit of peace. I need the spirit of meekness to help me lay aside pride when I have done wrong, and promptly ask the forgiveness of my sister, with the simplicity of a child. I need charity at home, and sisterly kindness and love for those with whom I associate, that a lowly spirit may characterize my conduct at all times. I need faith to sustain me through sickness, sorrow and tribulations. I do not need food or clothing, but I do need the spirit of liberality to help me impart of my substance to the unfortunate, (although it be their own fault, apparently, or otherwise), there is no acceptable excuse for me to withhold.

Alas, I see my needs, and how base and slow my efforts in the race appear; and how oft doth Satan buffet me, and harshly sift; for it is only by suffering that my stiff neck can be humbled. Through bitterness only could I appreciate the

sweetness of his love. Dear sister, may I not hope, with you, that after we have suffered a little while He may make us more perfect, establish, strengthen and settle us, that by grace we may don, like a beautiful garment, the bond of perfectness—Charity.

LUCY LLOYD.

## Correspondence.

INDEPENDENCE, Mo., March 19th.

*Brother Blair:*—I desire to bear my testimony to the readers of the *Herald*. I know that this Reorganized Church is the Church of the Lord Jesus Christ, by the gift of the Holy Ghost. The most of the Saints who have come here are striving to live faithful. There have been some deaths here among the Saints, and several others are sick at this time. Business is a little dull on account of the railroad strike, but there are better prospects for business here this summer. Lands are very high now, and still rising. I had the misfortune to lose my wife, which has been the hardest trial I ever had to meet; but I hope I will meet her again in the sweet by and by; for she left as good a testimony as ever was given. I am left alone with six boys. Yours in the faith and hope of the gospel bonds of Christ.

JAMES A. BURNHAM.

TABOR, Iowa, March 20th.

*Brother Blair:*—Our last Conference held at the Gaylord School house was a success. The business was transacted without a dissenting voice; our meetings were well attended; we expected Bro. Anthony to meet with us, but circumstances prevented, so we had to do the best we could without him. Bro. J. W. Waldsmith of Nebraska City, was with us, and assisted us in preaching the word of life. We had good meetings, all hearts were made to rejoice in the goodness of God. The brethren in this part are, mostly trying to do the best they can. We have had good audiences in every place that we have held meetings, and the best attention paid by those not of our faith. And we never experienced more of the Spirit of God in presenting the word than during the past six months. May God give an increase of souls for our hire, is our earnest prayer. I have visited Wheeler's Grove twice since our Camp meeting last fall. The Saints and friends turn out well. The last time I went Brn. George Kemp and William Gaylord accompanied me. We had a splendid time, and notwithstanding the inclemency of the weather and bad roads, our meetings were well attended, and we all felt spiritually renewed, and were strengthened in faith. The people for miles throughout the country are very anxious for another Reunion. I honestly believe that if the general reunion could be held at that place, it would result in more good to the cause than it would at any other point in the west. There are the very best of facilities for camping, a great abundance of well, and spring water; a superabundance of down timber free; and fifteen to twenty acres of room. A band of faithful brothers anxiously waiting to prepare the grounds, and hundreds of honest souls ready to hear the "word of life." There are several of the brethren in this branch unwell, and some are passing away. On the 17th, I preached the funeral of our highly esteemed Sister Ann Penney; on the 19th was

called upon to officiate in behalf of Rayly Hardy, son of Bro. and Sister Hardy of this branch. Both services were largely attended, by professors of other denominations. May God comfort the bereft is our prayer, and help the motherless in their distress. Our old, worthy, and ever faithful veteran of the cross, father John Leeka, has been very ill of late, but through the mercy of God has partially recovered, also Bro. William has been confined to his bed and the house for some weeks past, but is on the mend. Our earnest prayer with all the Saints is for their entire recovery. Old father Orton, an old time Saint, eighty-four years old, was stricken by paralysis causing him to lose the use of one side of his body.

God be merciful to all; and help us to stand the trying day; give us patience to endure, and strength to overcome that we may obtain the victory through our Lord Jesus Christ, amen.

Your Brother in bonds,

HENRY KEMP.

NORTH ATTLEBORO, Mar. 13th.

*Bro. Joseph Smith:*—I believe the opportunities for enlightening the people about the everlasting gospel here are good. I took pleasure in reading Bro. H. Griffith's letter in your issue of March 6th. The *Herald* is an ever welcome instructor in the gospel truth to its readers here. I see by the letters and extracts from communications that it is universally appreciated among the Saints and their friends. The Mothers' Home Column is quite an accession to the *Herald*. May God's choicest blessings attend its editor. It is a well acknowledged fact the Sisters are important factors to the success of any well ordered organization. The ladies are assisting in sewing capacity to help build up the work here. I hope that General Conference will be directed to return Bro. M. H. Bond to the Massachusetts District, as I believe he is better acquainted with the needs of the work in this district than any laborer in the field. The same conviction is universal among the Saints in this State. The prospects of the work at Attleboro is brighter, and many of the people are ready to lay aside prejudice and tradition and investigate our claims. Bro. C. A. Coombs preached last Wednesday evening at the residence of Mr. Thomas Shallcross to quite a large company, and was blessed with liberty.

Hoping for the advance of the glorious latter day work and the ultimate redemption of Zion, I remain,

Yours in the faith,

ARTHUR B. PIERCE.

DE KALB, Ill., March 18th.

*Dear Herald:*—In your issue of February 27th, page 133, you state that I am the son of Jared Carter; and I am in one way, but it is only a grandson. My father, Orlando Carter, was the oldest son of grandfather Jared Carter. Those of the old church who knew all about Jared Carter and his family, may be at a loss to know how I came to be *his son*; and they may think me an impostor, or something else, and perhaps it would be well for you if it is convenient, to make the correction.

Our little branch,—consisting of fourteen members, which has lately been organized at Cortland,—is in a very good and healthy condition, spiritually; and by the help of our Lord and Master, we hope to soon have a larger and more thrifty branch. And as there has been seed



sown here in former days which has not all died, or withered away, we are very hopeful, and pray that our Father will yet continue to strive with them by his Holy Spirit, and finally bring them within the fold of Christ.

Yours in gospel bonds,

C. D. CARTER.

MONDAMIN, Iowa, Mar. 21st.

*Dear Herald:*—I see in your columns flattering reports from different parts of the world, of the progress of the great work, and the blessings enjoyed by the Saints in divers places. At our quarterly conference the 13th and 14th inst., at Magnolia, there was a goodly degree of the Spirit present, and especially at the prayer service in the afternoon of the 14th. Although there were no outward manifestations of the gifts, the peaceful, gentle influence of the Spirit was felt and enjoyed by all. The glistening eye and the tear stealing down the cheek, spoke of hearts too full for utterance. Brethren Blair and Brand were in attendance, and were the dispensers of the word of life. In the branch of which I am a member, the cause is languishing. There are a number of causes for this state of affairs, the most prominent one, perhaps, is a lack of labor by the branch officials, (of which I am one). Another cause is the spirit of speculation, which has placed some in a position which requires every effort of their mind and body to keep from sinking financially. These together with a neglect to assemble at the house of worship on the Lord's day, agreeable to the commandment found in the Doctrine and Covenants, sec. 59: 2, 3, has brought about this state of affairs. Some excuse themselves because of the conduct of others. Saints, this will never do; it is a true saying, that "every tub must stand on its own bottom." By our own works we stand or fall. In the day of final accounts it will be asked of us individually, Have you done your duty? It will be too late then to try to justify ourselves because of the wrong doings of others. An idea has obtained in the minds of some, that one may neglect duty here, and that, in the world to come, after paying the utmost farthing, we will be admitted into celestial glory, and receive as great a reward as those who have sacrificed time, talent, money, home, friends and all that is dear to them by earthly ties, to do the will of the Master. This, I think, is a mistake, and is calculated to deceive. Suppose I should believe this; it would give me license, or the privilege, to do nothing except that which is no task for me to do. In other words, I need not make any sacrifice whatever, and then in the sweet bye and bye, after having paid the penalty of my sins of omission, I shall be permitted to clasp hands and rejoice with those who have come up through much tribulation.

"And again, we saw the terrestrial world, and beheld and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fullness of the father, even as they of the moon differ from the sun in the firmament. Behold these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are

honorably men of the earth, who are blinded by the craftiness of men; these are they who receive of His glory, but not of His fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not *valiant in the testimony* of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit."

In gospel bonds,

J. L. GUNSOLLEY.

KEWANEE, Illinois.

*Fellow Saints,*—one and all, especially those who read the *Herald*, keeping posted in Zion's (now scattered) prosperity. Let me say to you—that you may rejoice with us in the Lord. Since the coming of Bro. Mark among us some two weeks before our conference and "re-union" as seen in the minutes of same. We have had the most soul cheering and instructive times, that ever ere this we have been favored with. A great number of outsiders rallied at the call, and paid great attention to what was said, while the words of life flowed like a stream, making the hearts of the Saints glad; while the inquiry arose in the minds of others as yet alienated; "Can these things be? What, are we living in a day when God is speaking to man as in the days of yore? They take their position from the Bible, proving the truthfulness of their sayings from the sayings of Christ and his apostles. Why! I thought our ministers were the most able of any to rightly divide the word of God, expounding and showing to the people its truthfulness. But alas, we hear more Bible truth from this man Forscutt in one discourse than from our ministers in a month of Sundays—and when you get into conversation with their male members, yes, and may I say their women, whom I thought generally speaking were ignorant, why they know more of the Scriptures, I was going to say, than our preachers—and I will say it too. Why, the Scriptures are to them like an old familiar sonnet, 'The old oaken bucket that hung in the well,' or our national air 'The star spangled banner,' &c.

So it goes, brother, what may finally be the result I can not say; but this I do know, that prejudice is yielding, and rising like some misty fog, passing away to some more congenial bigoted quarters. I should like to have been able to have given synopses of Bro. Mark's discourses; I am sure they would have edified; and this is what we want, so that we all may labor for the master intelligently.

While listening to our brother as he seemed to unravel some apparently knotty portions of Scripture, within myself and to God I would say, Father, O we do thank thee for raising up such Pauls and Appoloses to spread far and wide thy "eleventh hour" message. Two gave their names for baptism, and we are hoping that the good Spirit may fully incline others to obey. Yea, those whose hearts are honest, men of spiritual nerve, muscle, bone, and sinew; that will by the power of Israel's God help batter down the walls of bigotry, superstition and priestcraft, that has for ages, and at present fetter and bind the souls of men in sin and death. When

I think of the falsehood that has been published broad cast in the world to hinder the eleventh hour message, I feel often times sick at heart, to think that so intelligent minds do not know the things that tend for their peace. How truthful the apostle's word—"Man through wisdom knows not God." And certainly if they know him not, how can they become versed in his law, his will.

I must not be too tedious—but ever remain yours for poor scattered Zion,

J. D. JONES.

42 York Street, Cheetham,  
MANCHESTER, England,  
March 12th, 1886.

*Dear Herald:*—The Manchester district (English Mission) bids fair to excel the progress of the past, if we may judge of the future from present appearances. The spirit of enquiry seems rife in several of the branches, resulting in the attendance of numbers of strangers at the ordinary services each Sabbath evening. Five were added to the church by baptism on Friday evening last, in the Manchester branch, still leaving a number almost ready. Unity and consequently peace prevail in the church here; thus efficiently aiding. There are several enquirers who are about ready for baptism, residing at Lyldslly, a town about ten miles from here, in which a little labor has been done during the past season. At Leeds in this district the work is onward. The Brethren and Sisters are battling manfully for the faith once delivered to the Saints, and are succeeding almost beyond their most sanguine expectations. From advices recently received, I am informed that four or five are awaiting baptism.

I met with the Saints at Sheffield on Saturday and Sunday the 27th and 28th, February last, Elder Armstrong and myself enjoying a very pleasant time indeed with the brethren and sisters and friends of the above named branch. Sister Gell and her most kind and estimable husband adding every thing necessary for our comfort and happiness during our short stay amongst them.

The work is onward in Sheffield, and the Saints under the presidency of Elder John Austus and his faithful coadjutors, Elders Henry Hoole and Priest Fredrick Beaumont, are indefatigable in their efforts to build up the Church of Christ. May God bless and prosper them.

On Saturday the 6th of March, I visited and met in tea party with the President and Saints of the Farnworth branch, spending a very pleasant time with them. The brethren and sisters were all alive to the interests of the Church and I believe prospects are brighter than they have been for some time past. The local ministry is leading into sympathy with the church those who are honestly searching after the truth. Experience teaches us that one of the chief characteristics of the people of God consists in dwelling together in unity. We have had a decided revival of the Lord's work here in Manchester; and our present condition is clearly traceable to the self denying and praiseworthy efforts of a band of noble young men, chief amongst which may be mentioned the name of Elder Wm. Armstrong, Jun'r. The efforts of these brethren have resulted in the bringing of quite a number of people into sympathy with the Gospel; several of whom have already become united with the household

of faith, and bid fair to become valuable as well as reputable members of the Church. And though "dark clouds of trouble," have just passed over them, threatening to destroy the peace of the church, Hope is now smiling brightly before them, and the hour of their deliverance has come.

I visited the Saints at Wigan on the 17th of January last and found the few that are left there fully alive to the importance of the work, and earnestly endeavoring to work for the Master. The branch has suffered somewhat of late owing to the removal of several of the brethren and sisters to other towns a distance away. They are becoming scattered about like the mustard seed, and I trust to the leavening of the people amongst whom they are called to labor.

I may here say that we have flourishing Sunday Schools in connection with the churches in Sheffield and Manchester, and in the latter place we have also a "Band of Hope" society, which with our Heavenly Father's blessing we trust will accomplish much good.

In the foregoing I have presented a brief outline of the condition of God's work in this part of his vineyard, and may fitly conclude with a stanza from one of our poets:

"The Lord is extending the Saints understanding—  
Restoring their judges and all as at first.  
The knowledge and power of God are expanding;  
The veil o'er the earth is beginning to burst.  
We call in our solemn assemblies, in Spirit,  
To spread forth the kingdom of Heaven aloud;  
That we through one faith may begin to inherit,  
The visions, and blessings, and glories of God."

With love to the whole household of faith, I remain. Yours in the Gospel covenant,

JOSEPH DEWSNUP, Sen.

LOWER LAKE, Cal., March 16th.

*Dear Herald:*—The Lower Lake Branch being somewhat isolated we are consequently not encouraged by visits from travelling Elders so often as those on or near the main routes of travel. Brn. A. H. Smith and Kelley cheered us by a visit last September, and preached several very interesting discourses, leaving a favorable impression. But other fields of labor demanded their attention and they were compelled to leave before much of an interest was created. Again we have been cheered by a visit from Elders J. S. Oman and Thomas Daly, who lectured fourteen nights in a large, commodious hall, and although there were other services in two churches part of the time, the hall was generally well filled. On Sunday, Feb. 20th, Bro. Daly preached the funeral sermon of Sister Hester Cobb, taking Rev. 14: 13 as his text—"Blessed are the dead which die in the Lord." The discourse was very impressive, and the audience listened to the doctrine of future reward and punishment with almost bated breath. They apparently had never understood the different degrees of glory before.

Your humble correspondent lectured one evening on Daniel's visions of the kingdoms, explaining the different kingdoms in their chronological order from Adams' synchronological chart, which pictures out the history of the world and verifies the Scriptures. In the lecture I was compelled to allude to the apostasy of the Catholic Church and the authority held by the Protestant Church in order to show the necessity of setting up the kingdom, etc. The lecture came very nearly costing me my position as principal of Lower Lake P. S. But I never paid any attention to their talk, and the result was a written

notice from the trustees to commence school next Monday, March 16th. Rev. Mr. Taylor, a good Baptist Brother dropped in just on the eve of Elder Dalys' departure and engaged in a street discussion which resulted in a challenge on the part of Bro Daly, who said he would remain one week longer. Mr. Taylor would not meet him, but finally agreed to debate some time in April. I am now negotiating terms of debate. Don't know whether Mr. Taylor will respond or not.

W. H. ADAMSON.

VALE'S MILL, O., March 15th.

*Dear Herald:*—Since the 19th of December last I have been telling the people what they must do to be saved. Some believe the message while many reject it. Often these words come to my mind, "Why do the heathen rage, and the people imagine vain things?" But after all it reminds us of the tribulation through which the Saints of old passed. Up to the present I have delivered fifty-eight discourses, baptized eleven and blessed twenty-five children, and gained an entrance into some new places. Enjoyed excellent liberty on most occasions. From the 27th of January until the 1st of February was permitted to labor in company with Bro. Thomas Matthews from Syracuse. I appreciated his aid very much, as also did the Saints of the Vinton Branch. Come again Bro. Matthews—you can find work to do in this region. My wife traveled with me until the 13th of February, at which time she returned home. The "United Brethren" and "Bible Christians," (so called) have been proselyting scores in this region, during this winter; but from the hatred they manifest against the truth, they seem to be "two fold more the children of hell than they were before." Now and then they hint about discussing the faith, but Bro. W. H. Kelley's fame has reached these hills and vales, and about all I have to say to them is "Get your smartest man and we'll send for Bro. Kelley, and lo! the music stops. The Saints of this branch are erecting a church 26x36, which they need very much. There has been upwards of sixty baptized in this branch within the last year, though a few have withdrawn. The work is onward, the Saints gaining strength, numbers believing, may their faith not waver is my prayer.

Yours in bonds,

L. R. DEVORE.

83-Diggon Street, Stepney,  
LONDON E., England,  
March 11th, 1886.

*To Bro. Joseph Smith:*—I take up my pen once more to give my testimony unto the world, through the Saints' Herald; knowing that this is the work of God and not man's invention. I ask my readers to fancy that they are with me and seeing the working of the hand of God with his obedient children. About one year ago having just got home from my daily toil, I was about to sit down to my tea, when a still small voice came unto me; "Hasten down to my servant Rooke he requires thee." I rose up at once and started on a four mile journey to his abode; and when I arrived found the dear aged brother had been given up by the doctors, whose verdict was that he would not last many hours; and that he had prayed that God would send his brethren unto him. This was the report given me by his son and daughter. I hastened up and found him very low, not being able to speak. His hand caught

mine, and while his eyes lighted up with holy faith, he placed my hands upon his head. I, in answer to that earnest entreaty, administered unto him; and the promise by the Holy Spirit to him and them was that the Lord would raise him up and renew his strength within him, and he should be an instrument in His hands unto the convincing to some people the truth of His everlasting gospel. In about a fortnight's time that brother was able to attend the meetings, and with his brethren and sisters in the one faith, return thanks to Almighty God for his loving kindness and his tender mercy; also for giving him strength to follow his daily labor though eighty years of age. Since that time I have visited him with one exception once every week, and have seen the word of the Lord fulfilled in him, for his words have convinced some good people that God liveth today and will speak to all that obey him. By their invitation I went with him to their place of abode; met with kindly treatment, and can say they are earnestly seeking the kingdom. I pray God to soon choose them and call them in. Unto those of his own household has God also through him shown light. Our prayer is that he will cause it to burn brighter within them, until they shall have to cry like one of old, "Thy people shall be my people, thy God my God." Being afflicted myself last Christmas time I was unable to be with him for the space of three, or four weeks; then I received a message to come at once as he was taken again very ill and had been so for two weeks. I went as soon as I could bear the journey and found him again laid down, and then knew that he would not rise again, though wrestling in prayer that if it was God's holy will that he would let him tarry with us yet awhile longer, that he might cheer and guide us on the way by his wise council in the cause of our Lord Jesus Christ. He had full faith in his God and Savior that he was able to again raise him up even in a twinkling of an eye, but leaving all things in His hands his words were, "Abba Father, thy will be done." He used to say often during the thirteen weeks he laid, sometimes in great bodily pain, that he thought it was our prayers that were keeping him here. He charged us to tell the brethren and sisters in the faith, to hold fast unto the truth, because it was from God and not from man, and to prepare themselves to be strong in their faith because trying times would soon be upon us, and if we were not faithful we should fall. But if we were watchful and prayerful God would help and deliver us from all things, if we would hold fast to the rod of iron. God's holy word, the Bible, Book of Mormon, and the Book of Doctrine and Commandments which God had given unto his church in these last days. Myself and Elder Thomas Bradshaw went down to see him on Sunday, February 21st inst., and found him very low. He wished to be anointed, and prayed that God would make his mind and will known unto him. We granted his request and so did the Spirit of God likewise, for it made known to him that the Lord had purified him through affliction, and he would soon take him hence unto himself. With the administering all pain ceased, and in about twenty-two hours after he fell asleep in Jesus; in the full hope and assurance of coming up at the resurrection of the just, made perfect at the appearing of the Lord Jesus Christ in the clouds of heaven to live and reign forever with the Lord. He lived and died a saint, and a true servant of the Most High, and has gone to receive

his reward, a crown of immortality, the reward of all those who endure with Christ Jesus our Lord unto the end. I pray that God our Eternal Father, and our loving merciful Savior will guide and lead his church and people in all things that pertain unto his most holy will, and guide our beloved president whom He has called to preside over His church, and pour out upon him His Holy Spirit's power from above. And that by his Holy Spirit we may be delivered from all temptation, that at our passing away we may, as our dear departed Bro. Rooke, have the same testimony to leave and can say, "O death where is thy sting, O grave, where is thy victory." Ever praying for the church and welfare of Zion, and for the mighty endowment of her priesthood, I strive to obtain that faith that was once delivered to the Saints.

Your brother,  
WILLIAM HENDRICK.

TABOR, Iowa, March 22d, 1886.

*Brother Blair:*—I thought a word from this part of the vineyard would not be amiss. Not a word has been said or written in favor of brother Kemp's earnest three years' labor of love. He has faithfully performed the labor that was assigned him, in the fear of God. Wherever a word of comfort and cheer were needed, they were freely given. The work is onward. There is nothing to hinder the work from moving on if the gospel labor is kept up. We desire that brother Kemp be continued in this district, and I believe I state the feelings of all this district.

Yours in bonds,  
W. W. GAYLORD.

WIRT, Ind., March 17th.

*Bro. Joseph:*—On the 9th inst. I left home with satchel in hand, and walked some twenty-one miles, and arrived here on the 11th; found the Saints as a rule with a desire to go ahead. Bro. Rector had resigned and some of the rest of the officers were under charges, therefore they did not want to act. The branch called a meeting, and by vote I presided. Bro. Burter, the priest, made such acknowledgments as were acceptable to the branch, and the charges were withdrawn and he was reconciled to the branch, and has the confidence of the Saints, and will try to magnify his calling, and act as Priest of the branch.

I am sorry to see here many who are throwing the responsibility off when the crisis is on the church. If there was ever a time when the work demanded a determined effort on the part of all concerned, it is now. Then be encouraged brothers, and let us come to the front, and as we unitedly march under the blood-stained banner of life let us sing.

"I am coming Lord,  
Coming now to Thee,  
Wash me, cleanse me in Thy blood,  
That flowed on Calvary."

If these are the real sentiments of our hearts there will not be much use of Elders' Courts, or lording it over God's heritage. If we do not preach ourselves, but Christ Jesus, and ourselves servants, not masters but servants in the same state of mind, in humility and meekness, like Jesus said to his disciples when he took the child and showed them how child-like they must be to be His disciples; then let us work together to build up, and not try to tear down. Tearing down is not the work of a Saint. God knows what we have done is for the general good of all,

and the spread of this glorious work in southern Indiana. I hope that we may be benefitted by our experience in the past, and see to it that our teaching is not repulsive and our religion, that we draw the lines so tight that we drive all away from us and the church; and we lose our influence, or salt, and the work stop under our care. May God bless all the Saints that we may renew our energies in the divine life; and hold on to the rod of iron until we are saved in the eternal state, is my prayer.

*Paris, 18th.*—On my way to conference I tarried at this place, held meetings last night at the school-house with fair attendance and with good liberty, and many a request to stay longer, or come again. All strangers to me here, but the Lord has led the way.

Yours in bonds,  
M. R. SCOTT.

## Communications.

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

### SOME OBJECTIONS TO MORMONISM ANSWERED.

AS WE go out into the so called orthodox world, and converse with them on this latter day work, we meet with many objections to it. One that we come across very often is this, this work can not be of God for Joseph Smith the founder of it was an ignorant man and could neither read, nor write; his parents walked in the lowest paths of life, and certainly the Great Father of the universe would not chose such a contemptible being to be the herald of glad tidings of salvation, to a sin dying world. For an answer to this objection we can only turn with them to the Bible and read in John, 7: 15. "And the Jews marvelled, saying, How knoweth this man letters, having never learned." 1st Cor. 1: 27, 28. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." "And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are." Acts 4: 13. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."

Taking the Bible for evidence, my friends, we plainly see that God anciently called men to do important work for him that were uneducated. Of the twelve apostles that Christ ordained for the ministry, all came from the lower walks of life. The Apostle Paul was the only one we read of in the Bible that was highly educated. We think this is evidence enough to show that it was not anything marvelous that God called ignorant Joseph Smith to present the gospel in its fullness in this eighteenth century.

Again they say, if the religion you profess to follow is true you would have more followers, and the best minds of the age

would grasp after it eagerly. My friends, what the world call the wise have never in any age of the world received a prophet or a messenger of God. In ancient times none received the message of Noah; and they had many plausible reasons for not obeying his warning; and thus they were led along in blindness and darkness to destruction. Elijah, the prophet, the world hated so much that they sought his life and he was obliged to flee for safety into the wilderness, and was there fed by a bird. That does not look as though his religion was popular with the world. Isaiah was sawn asunder. Jeremiah was accused of being a traitor and flung into a pit of mire and filth to die. Indeed, most of the Lord's prophets have been opposed, slandered, misrepresented, and lied about until it has become a well known proverb "that a prophet is not without honor, save in his own country." So it is not strange that Joseph Smith, the founder of our religion, has also received the same treatment from the hands of the world. Even Jesus Christ the Great Prophet was accused of being a glutton and wine bibber, of being born of fornication, of being of low birth. He was so slandered and lied about that at length they gathered into a mob and demanded his life, and all on account of lying lips. And the prominent leaders in this move against Him pretended to have great piety and were learned and wise men, as the world called them. So my friends, it seems that Jesus himself was not any more popular while upon earth than Joseph Smith.

We read in Acts 25: 5. "As concerning this sect we know it is every where spoken against." So my friends, you can not condemn our religion upon that ground for if you do you must condemn the religion the ancient apostles taught. And if you believe in the Bible you will have to admit this religion is right, because it compares so well with the religion that Christ taught.

Again, another objection is that Joseph Smith could not be a prophet of God and do the wickedness that he did, such as lying, practising polygamy, stealing, &c. We do not admit that he did these things. But suppose he did, he did no worse than Moses who killed an Egyptian and hid him in the sand, and left his own country through fear. Then there was Noah, who got drunk soon after he touched dry land; and still again there was David and Solomon who had many wives and concubines; and yet who of the so-called religious world say they were not prophets of God. Peter cursed and swore, and yet you do not discard his epistles as not being the word of God, and why is it you will not show any mercy to Joseph Smith the founder of our church. No witnesses have yet been found that personally saw Joseph Smith commit the crimes you accuse him of, and until you bring them forward we will say there is no proof. In relation to proving them by such books as Beadle's, Kidder's, or Ann Eliza Young's histories, we will say they were not personally acquainted with Joseph Smith, so their evidence will not be accepted. If our

religion is to be rejected because some one has slandered the characters of those that brought it to light, then the teachings of the Bible must be under the same hypothesis; that if God would only select pure and holy characters, such as would at no time of life do wrong, through whom to reveal his will, then pretty much all of the Bible is to be rejected.

Again it is said, "Your church teaches the laying on of hands for the spiritual gifts is one of the ordinances of God's house in the present day. This we can not believe, for the laying on of hands ceased with the apostles, and we believe none but the apostles laid on hands. Well, my friends, you must be mistaken, for Ananias laid hands upon Saul of Tarsus and he received the Holy Ghost; and Ananias was not an apostle. And now go with me to church histories and see what they have to say on the subject. Tertullian, A. D. 200 de Bap. c. 6, writes that "After baptism the hand is imposed by blessing, and calling, and inviting of the Holy Spirit, who willingly descends from the Father on the bodies that are cleansed and blessed." Eusebius Pamphilus (not the pope of that name) who lived about three hundred years after Christ, in his work, book 7, chap. 2, says: "The ancient manner of receiving members into the church was with prayer and the laying on of hands." Augustine in the fourth century writes: "Still we do what the apostles did, when they laid hands on the Samaritans and called down the Holy Ghost upon them."

This is evidence enough to prove that it was the doctrine of the church down to the fourth century. And now in Heb. 6:1 Paul says that the laying on of hands is one of the principles of the doctrine of Christ, and as we can not find any where within the lids of the Bible that God has commanded it to be discontinued, we must conclude that it still remains. So, my friends, we think your last objection is overthrown, and that you will be compelled to say that all of them have been overthrown by that grand old book the Bible.

MRS. DANIEL JONES.

#### WAS JOSEPH SMITH AN IMPOSTOR?

##### A CLEAR CASE.

In the Bible it is clearly affirmed that God is an unchangeable being, in the following language: "I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him."—Eccl. 3:14. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23:19. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations."—Psa. 33:11. "Forever, O Lord, thy word is settled in heaven."—Ps. 119:89.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. 3:6. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1:17.

The same doctrine is taught in the Book of Mormon, which it is said was translated from Reformed Egyptian hieroglyphs by the aforesaid "impostor," Joseph Smith. It says: "God is the same yesterday, to-day and forever: and in him there is no variableness, neither shadow of changing." Again, "He changeth not; if so, he would cease to be God."—B. of M. 6:6, 7.

Now having, we think, established the doctrine that God is immutable, by these two witnesses, we find Joseph Smith giving a revelation in July, 1828, which reads as follows: "The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round."

Now, out of his own mouth we propose to judge him. Remember he says, speaking as he claimed by the Spirit of God, that God "doth not vary from that which he hath said." And also, that "his course is one eternal round." But there is another rule by which we have the right to judge him, and test his claims, and that rule is given us by Paul, in Galatians 1:8. "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Now in Mark 16, we read that Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover." And then Mark says: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." That is, that as Jesus said that the signs named should follow them that believed the gospel, and that as, in the very beginning of their great mission, in Jerusalem, and on the day of Pentecost, they declared "in the name of Jesus Christ" that upon the ground of repentance and baptism for remission of sins, the people should "receive the gift of the Holy Ghost." "And we are told by Paul in 1 Cor. 12, that the "signs," or "gift of tongues," "healings," &c., were the manifestations or workings of the Spirit; so we learn that when the apostles preached the gospel, and baptized the penitent believers therein, they did so in the name, or by the authority of Jesus Christ, they being his ambassadors or representatives, or agents. On this ground we repeat, they promised the holy Spirit to these believers, when they obeyed; and the Lord confirmed "the word with signs

following;" that is, the "word of promise," which he gave, namely, "These signs shall follow them that believe."

These signs being the gift of the Holy Ghost, it follows that when the apostles promised the Holy Spirit to the obedient believers, it was an endorsement of their word of promise, which they made in the name, *i. e.*, by the authority of Jesus Christ, and an endorsement of the claim that they were sent of Christ, or his true apostles, and proved, we say, that Christ had sent them, and that they were acting under his direct authority, when he gave the Holy Ghost, to those to whom it was promised. No one will be likely to dispute this. These apostles could not give the Holy Spirit as they could give a present of a piece of money, or a garment, or anything that they possessed and controlled; but God gave it through them, they representing him and his Son Jesus Christ, as a commercial traveler represents a firm whose goods he is selling by sample, or as a Minister Plenipotentiary represents the government of the United States at London, or Paris, or Vienna, or St. Petersburg, or at the capital of any foreign government to which he is sent. God gave the Spirit in those days through the "laying on of hands" of the apostles; and those who received it knew by the very fact of their receiving it that God had truly sent these men, and that they truly spoke in the name of the Lord, when they said, "ye shall receive the Holy Ghost," or, "these signs shall follow them that believe."

Now, Joseph Smith came forth, and preached, (so he claimed), "the gospel of the kingdom" just as Paul did, and taught as he did—faith in God, in Christ, in the things of the kingdom of God; and repentance, and baptism for remission of sins, and the laying on of hands for the gift of the Holy Ghost. He had the boldness to say to the people, that if they believe the gospel and repented of their sins, and were baptized for remission of sins; that they should receive the gift of the Holy Ghost, and these "signs shall follow them that believe." What presumption! An illiterate, ignorant, daring "impostor," having the audacity to pledge the Almighty to give his Spirit, his gifts, his divine power, to people who would believe his (Smith's) doctrine! Awful, truly awful. And now notice how God resented the insult, how he ignored, and exposed this impostor(?) to the world. Every honest soul should know it throughout the world; all should understand it. And how did he do it? Ah, indeed how? Well, thus: The Lord worked with him, "confirming the word with signs following." As the apostle Peter would have said had he witnessed what others have to-day, "the Holy Ghost fell on them as on us at the beginning." The most incomprehensible feature of this matter is, that as no man can give the Holy Spirit only as an agent, an instrument, a medium in the hand of God; and that it is God himself, or the Lord Jesus Christ who gives, and they only can give the Holy Spirit, the astounding feature of the case is, that they endorsed this "impostor's" claims by giving, as thousands



to-day testify, the Holy Spirit, in "signs and wonders," in "divers gifts," "operations," "manifestations" of the Spirit, just as they gave the believers eighteen hundred and fifty years ago. How could God and why did he confirm "the word" of Joseph Smith, when he said what Martin Luther, John Calvin, John Wesley, Alexander Campbell, William Miller, nor any other founder of a church did not presume to say because they knew they had no authority to say it, viz: "Ye shall receive the gift of the Holy Ghost." "These signs shall follow them that believe."

A receiver of stolen goods, who receives them knowingly, is as bad as the thief who stole them it is said. If Joseph Smith was an impostor in his claim that angels from heaven visited and ministered to him; and that through them he received apostolic authority, and because of this authority he promised the gift of the Holy Spirit to those whom he preached to; baptized and confirmed by laying on of hands, then did not the Almighty Father, and Jesus his Son, do a very reprehensible act in sending in answer to this promise of an impostor, the Spirit of truth, and through it the various "gifts" that were promised the ancient believers by the Savior; and which were enjoyed by the early christians so bountifully?

Joseph Smith did certainly predict, and promise in Jesus Christ's name the baptism of the Holy Ghost, and the "gifts of the Spirit," and the same were bestowed upon all true believers in the doctrine he preached. And not only so, but others whom he ordained to the Eldership, also found the "Lord working with them and confirming the word, with signs following." And such was the case with others whom these men ordained to the same office and authority. The writer is a witness of many evidences that the "signs" do follow those who believe. A few cases will be mentioned, not by way of boasting, for to God alone belongs the glory. In 1869 in the month of August, in Little Kennebec, Maine, (near Machias), a little child three years and two or three months old, named Mary Hooper—whose mother was in the church, but her father was not, at that time; was so afflicted, that she could not walk, stand alone, or even creep, nor had she ever been able to speak, nor to cry, only to utter when in pain a single sound, like a single note in music. By request of her mother she was anointed with Olive Oil, consecrated or set apart by prayer for the purpose of anointing the afflicted, and the sick. Her thro it and ankles were anointed, and hands were laid on these parts and the blessing of God invoked. The next day her father came home, having been away from home the morning of the day before; and at the same hour that she had been administered to the day before, he (being influenced he said "by some strange power," spoke to the child who was sitting on the floor some six to eight feet, and said, "Mary, come to pa." She instantly sprang to her feet without putting her hands to the floor, and walked directly to him, which so startled him that he came near falling to the floor, so astounded was

he. The writer saw the child next morning walking about out doors; and she has ever since been perfectly able to walk. Her vocal organs were also made perfect, and speech was given her. She was at this time as before mentioned over three years old. If this case had occurred eighteen hundred years ago, and been recorded in the Acts of the Apostles, it would be considered by Bible readers to have been a "miracle."

Another case illustrating the existence to-day of another and different "spiritual gift." In the Spring of 1881, when the writer was laboring in Chicago, he was called by a stranger to go without delay to the house of Mr. and Mrs. Gillette, as she was as he said in an "awful condition." He went, and upon entering the room, discovered the woman lying upon the floor, evidently possessed by an evil spirit; for she was beating her head on the floor with astonishing rapidity, and with great and unnatural force. She was also striking the floor with her arms in like manner, and also with her feet; at the same time she was speaking with great force in an unknown tongue, which was evidently a language and not mere gibberish. The writer made an effort to catch her hand, but failed the first time, but in a moment or two caught it, and then in the name of Jesus Christ he commanded the unclean Spirit to come out of her, and to trouble her not. Instantly she ceased her movements and her speaking, and lay on the floor completely exhausted. We lifted her upon a chair, and the writer prayed that she might speedily regain her strength, and in a few moments she opened her eyes, and spoke to us in her natural manner, and soon was strong as ever. She is probably the same one, whose case the Chicago papers have been discussing recently.

The writer has been the instrument in the hands of God of bringing fully six hundred persons into the church, by baptism and confirmation; he has seen through different ones, of this number, the manifestation of the gifts of faith, of wisdom, of knowledge, of prophecy, of healings, of working of miracles, of discerning of spirits, of other or new tongues, and the interpretation of tongues, in fact all the gifts mentioned in the New Testament as being given to the believer of the gospel in the early days of the church—or eighteen centuries ago. Having been an ordained minister before he became attached to the church organized by the "impostor" Smith, in the year 1830; and had baptized scores of good, honest and earnest people, he is not aware of any of them receiving any thing more than joy and peace, in believing in Christ; that is, that no one received what is called in the Scriptures, "spiritual gifts," and "these signs" that Jesus speaks of, did not "follow them that believed" what he preached in all good conscience as the gospel of Christ, but which was that gospel only in part. And Jesus did not say that these signs shall follow them that believe a part of the gospel, but "that believe the gospel," i. e., the fulness of the gospel.

The writer accepted the claims that Joseph Smith made concerning the authority conferred on him by angels to reorganize the Church of Christ, and to preach the gospel by the authority of heaven, and in fulness and power, and in demonstration of the Spirit, because he had no alternative. This statement will need explaining. On the 13th day of March, 1866, the writer had been discussing with Elder Jason W. Briggs, at his home, in Hardin county, Iowa, the various points of doctrine held by the Church of Jesus Christ, commonly called Latter Day Saints, and sometimes the Mormons; and after some six hours of earnest, and honest discussion, he had not an argument left to oppose to said Briggs' position, and as he never believed in debate for mere talk's sake, or to gain the mastery, he ceased to talk, but suddenly he became oblivious to his surroundings, and a voice was heard over his head quoting in clear tones, these words, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The voice said, "Have you received the Holy Ghost?" He replied "Nay, the Holy Ghost is not given in these days." The voice said, "If not, the only reason is, that there is no one called, for the promise of the Spirit is to all them whom the Lord shall call. Is there any one called to-day?" He answered, "Yes, God is calling a people from among the Gentiles by the gospel." The voice said, "If there are none who are called, it is because the gospel is not preached, and if the gospel is not preached, there are no believers, and if no believers, then no church, and if no church then no salvation." It then said, "How was the Holy Spirit given in former times?" He answered, "By the laying on of hands of the ministry." The voice then said, "You are an ordained minister, have you authority to lay on hands for the gift of the Holy Ghost?" He said, "No I have not." It answered thus: "Your ordination is as good and of as much worth, as that of any other minister of the various churches of the day, and if you have not this authority to lay on hands for the gift of the Holy Ghost, who has?" He replied, "No one." "But," said the voice, "There must be this authority on earth, or the Holy Ghost will not be given, and if not given, it is because there is nobody called, and if nobody is called, then the only reason is, because the gospel is not preached; and if that be so, then there are no believers, and therefore, no church, and no salvation." And then he realized his position, he heard no more of the voice, but turning to Bro. Briggs' he said, "Have you authority to lay on hands for the gift of the Holy Ghost." He replied "I have." Then came before him the fact that his (Briggs') authority came from or through Joseph Smith, and it was asking him to concede too much, to believe that such important, and even divine authority, could come through that channel.

But again, all things else passed from before his vision, and there before him, about ten feet away, and a little higher than his head, and a little to the left, was seen in large and clear letters, the words

"JOSEPH SMITH," and on a line—but to right, the words "NO SALVATION." And it seemed that he must then and there make the choice. He decided, and turning to Bro. Briggs he said, "You will baptize me to-morrow." Bro. Briggs said, "If you believe, I will." He said, "I do." And he was baptized, confirmed and ordained an Elder on the morrow, on March 14th, 1866. It did not appear to him then or since, that the vision of the words, "Joseph Smith or No Salvation;" meant that there was no salvation for any one who did not receive Joseph Smith's claims, but that if he did not accept them, now being convinced that God had brought to light the fulness of the gospel through him, and restored the priesthood that Peter, James, and John possessed, that he would lose what light he had already possessed, if he would not accept and walk in this new and greater light that he had seen, and that he would not be saved if he rejected the light. It affected his case if no others.

The application of the numerous texts, quoted at the beginning of this article, on the immutability of God, and his word, is seen in this, that the gospel must be preached in fulness and power now as eighteen hundred years ago, and to preach it and to administer its ordinances, similar officers, with similar authority must be on the earth; and if the same gospel is preached, and people believe, and obey it, as they did in former times, an "unchangeable" God must bless those who do thus believe and obey, with the same kind of blessings, namely, forgiveness of sins, and the gift of the Holy Ghost with its various manifestations, operations, and gifts that he gave his people in former days, and if he has a church, on earth to-day that it must have apostles, prophets, evangelists, pastors, teachers, bishops, elders, deacons, &c., because this unchangeable God, placed them in the church in former times. If God is unchangeable; Christ in whom "dwelt all the fulness of the Godhead bodily" must be immutable likewise, and his gospel be immutable, and his church, with its gifts, ordinances, principles, and officers, must of necessity be the same. If not, why not? Who can prove that Joseph Smith did not preach all the gospel that Paul preached, or that he preached a different one? Who can prove his claim to be false, that angels visited him, conferred upon him authority to preach the gospel, and to reorganize the church, and that he has not prophesied truly in the name of the Lord, time and again? The Lord worked with him, and has, as thousands know and bear witness; confirmed "the word" declared by him, with "signs following." And the Lord by so doing, endorsed this "vile impostor." But "prove to us, (cry the rabble), that these signs follow you." Prove to us, we reply that they followed Peter or Paul. O, "Luke said they did." But how can you prove that Luke ever wrote the "Acts of the Apostles?" Did any one now living ever see him, or see his writings? Did they see any one (now dead) who saw Luke or his writings? But do you doubt that Luke

wrote the Acts, they ask us? Nay, and we have a vastly greater reason to believe that his testimony is true, than you have, we reply, and that reason is, that having believed as the former-day saints believed, and obeyed the same gospel, in the same way and for the same object, and at the hand of those who hold like authority as Peter and Paul, we have received and enjoy what they and their followers did, and therefore we are assured that Luke recorded the truth.

The same cause, under the same or similar circumstances, will produce the same effect. Upon this grand promise we rely, and have proved it true. Says Jesus, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We know the doctrine to be of God, and the man who brought it forth in these last days, to have been sent of God.

T. W. S.

GLADSTONE AND THE APOCALYPSE.

GLADSTONE, who is at the head of the English Cabinet, and who thousands of men are watching to-day, according to an English clergyman is the man mentioned in the book of Revelations who bears "the number of the beast." The argument is conducted as follows: In the Greek system of notation the numbers are represented by the letters of the alphabet, and the clergyman contends that if Gladstone's name is transformed into Greek characters it will, when added up, amount to 666, according to the text, "Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six." —Rev. 13: 18. The calculations are as follows:

G	a	m	a	.....	3		
L	a	m	b	a	.....	30	
A	l	p	h	a	.....	1	
D	e	l	t	a	.....	4	
S	i	g	m	a	.....	200	
T	a	w	.....	.....	300		
O	m	i	c	r	o	.....	70
N	w	.....	.....	.....	50		
E	t	a	.....	.....	8		
Total					666		

But some critics say that the O in Gladstone's name should be Omega and that the E should be epsilon. In either case the sum would be widely different.

Bro. Joseph, for the benefit of the *Herald* readers, I would like your opinion on the subject.

At no period of the Christian era have mankind ever stood on the threshold of more eventful changes and mightier revolutions than at the present time in social and political circles. There is a visible approach of distress of nations with perplexity. The hearts of brave and thoughtful and reflecting persons are failing them, whether for fear of those things that are coming to pass on the earth, or their own wickedness remains to be seen. It seems that Kingdoms and Empires that have long stood the test for years for their stability, unshaken; are about to crumble to nothingness. Capital and labor are not friends, and firms that have been consoli-

dated for many years are being dissolved, and institutions of every kind are on the eve of destruction. Let all who bear the name of Latter Day Saints be firm and faithful according to the light God has given you is my prayer.

WM. STREET.

APOLOGY.

BRO. JOSEPH, *Dear Friend*:—I thank you for your kind letter of instruction. It has added more weight to my opinion since you told me your "opinion." But you did not "attach any grave in importance to the matter." I don't attach so much importance to opinions as I do to the plain word of God as it is declared by the angel of God to Nephi in the third chapter Book of Mormon. I don't hear the angel say anything about "organization," nor reorganization. But instead of it, he said the more important word "foundation." Yes, many times over. Notice or look. It was the "foundation," not the organization which he noticed. And the devil was the foundation of it. Of what? Of the great and abominable church. That church might have many branches and each branch a separate name, until she is full of names protesting one against another. And thus she is spiritual Babylon the great, or "the city of confusion." If there be only two churches, they must rest on but two foundations. As you say and as God says, Jesus Christ is one and the other is the devil. Different organizations may be mainly human. We all know who is the "true vine." But who knows the branches.

"The seed is the church." Yes; so I think. And so it is defined by science. "The Clergy, or Ecclesiastics, aside from the laity." But I don't see why it is any less a church, or "the church," when in an "organized condition." Neither can I see how there can be a church without a priesthood in it, either true or false. And consequently there can be "save two churches only." In this gospel light, there never has been "save two churches only." But there may be many branches belonging to the same vine, or the same root. Hence the fountain head of all Protestantism finds its root, or priesthood derived from what they claim to be the "mother of harlots." They belong to their mother's family. And together with her constitute the "vine of the earth, now ripe for the harvest.

These separate organizations and distinctive "names of blasphemy" does not by any means prove that they are not "one church," having only a man-made priesthood like unto that of the ten tribes of Israel, which is said to be idolatrous or after the nations of other lands. Yes, the king "made them to himself." Of course they were popular and orthodox like unto those of Gentile Israel whom the world knew as Reverend Clergymen, and pay them well for their services, not knowing that "all nations are deceived" by them. And why should it be strange that "history should repeat itself" in Gentile Israel in the matter of their priesthood. But as to the matter of organizations, if there

were none of God's people in their folds what propriety or use of the "voice, come out of her my people," just before "the vine of the earth is reaped."

Now as to the very charitable idea of saving some who belong to no organization, I must say a few words, hoping to give no offense. You say of me, that no church organization has my name on record as in fellowship. That is a serious charge. Either myself or somebody else must account for this. This case reminds me of one on record in the Bible. A somewhat similar one. When the Governor said that Barzillai should be put from the priesthood until one should stand up with Urim and Thummim. (See Neh. 7:65.) It appears at that time they had reorganized the church while as yet they had not one who could tell of the honor one of the priesthood justly claimed. This is now, in my case, as it was then. Thus history again "repeats itself." How could I know that my name was ever "recorded in heaven," or how to rejoice on that account; if I never knew I had been made an heir by one holding the keys of power? I confess I have not got any of that kind of charity, neither do I want any of it, which would lead me to believe that some will be saved in God's kingdom who never joined the Church of Jesus Christ, or any who never were born of the water and of the spirit, either in person or by proxy. Neither do I want any more charity for a man-made priesthood than the man of God had who gave sentence of condemnation upon the whole company of these false divines. Indeed who can show a false teacher now to be any better than those were whom Elijah slew, or who Queen Jezebel said Elijah had killed.

Let the world now be again divided. Who is on the Lord's side? Who? I believe with the angel and Nephi, there are only two churches on earth, and the time is near when a mark in the right hand, or in the forehead will be found upon all with a penalty for refusing it. That time will tell who is on the Lord's side. John, who wrote the remainder of the future history beyond where Nephi left off, foretold of a remarkable event yet to transpire when history will again repeat itself like unto that where the king erected an image of gold in the plains of Dura and commanded all men to fall down and worship it or be put to death. Who then will know no law above human? Few. What if the mob power burn up our Church Record and kill our prophets and scatter us among the heathen; and after a time the Lord inspires a few men to reorganize and do as well as they know how, and by some means a few of the fold are left out of the flock and one comes and tries to get in among the brethren and they won't own him, nor suffer his name to be in fellowship with them; all that would not prove him not one of Christ's fold, or properly a member of the body of Christ.

The fact is a member will not cease to be a member until he is guilty of some wrong for which he should be cut off and disfellowshipped. It might be his duty to present his loyal claim, and offer his heart

and hand in the work. All this I have done, and that too at my cost; besides the cost to some who volunteered. I blame no one; not even myself, in that I stand alone, so far as organization is concerned. For I am no schismatic nor enemy to any man, or company of men. My hope is in Him who died for all men. But I love the society of the good. I love to read their writings, and pray as the holy Spirit inspires with faith; for I know "whatsoever is not of faith is sin."

In reference to the people of Salt Lake who followed Brigham Young: I do not count them as a church, but as a branch cut off and withered as said the Lord himself. I have never had any communication with, nor fellowship for them, for I know as leaders they were usurpers, some of whom were guilty of knavery in secreting that last revelation through Joseph, appointing his successor. I hope and pray that they may yet be made to confess that sin.

We all know that Moses was a lawgiver. And was not the "Moses-man" a lawgiver? And was not "the law to go forth in the last days from Mount Zion?" Certainly. And where is the man, and who is he, that can show by fair reasoning that the prophecy has not been literally fulfilled in this generation.

And this "Book of the Law" is no less a "strange act" and "marvellous work," than was the translation of the Book of Mormon. Neither of them would have been translated without Urim and Thummim.

That rumor put afloat by one P. A., whose residence is hid, is not worthy to be put in any *Herald*, or of the least credit. It is a new lie just hatched out of a silly mind. This unfounded story reminds me of a remark on the 64th page, 9th verse Book of the Law, namely, thus: "Superstitious prejudice pursues the friend of man as a shadow, and not unfrequently wreaks on the fame of the dead the punishment which a virtuous life has scarcely escaped." Note; by J. J. Strang.

J. S. C.

#### PEPPER SAUCE.

DEAR HERALD:—After reading some of Bob Ingersoll's worse than silly trash, I wish to say a word to those who think religion dry. I will dwell a moment or two on the mistakes of the author of the mistakes of Moses. He ruthlessly knocks the Bible, which has been and is the helm and rudder, guiding the frail barques of young men and women along the river of time; their faith in its teachings enabling them to avoid the ragged and jagged rocks of sin and vice which line its banks. This he tears from their hands and hearts, and with it the anchor of hope which it has been to them, and gives them absolutely nothing in return; even beclouding their belief in God; and leaving but hopeless, disturbed, unsettled unrest. Surely this is a terrible exchange.

I love the free, earnest, honest, and candid thought in any direction, provided it be perfectly fair; and I thank God that one of the fruits of our onward progres-

sion is the encouragement of unrestrained expression of honest sentiment. But with all deference to Mr. Ingersoll as a man, a lawyer, and an orator, I must say that he does not treat the Bible, or any of its precepts with any degree of fairness; and I am positive his influence is pushing thousands of young men, who have been raised by praying mothers in prayerful homes, into the depths of vice and wickedness, by taking from them the only guide and influence which would restrain them—their Bibles; which their old mothers had marked and prayerfully turned down leaves of, when they were leaving for some large city. They had said, "Yes, mother, I will read it and pray to God for strength to live right every day." While they kept the promise they were safe. The moment this orator shakes, or overthrows their faith, they are lost and swallowed up in the maelstrom of temptation, through Robert's lawyer-like trick of making them believe that white is black; and he has the power to thus persuade the average young man, as he has the average jury; knowing it, he glories in it. I am well aware that lawyers claim the right to be retained by either plaintiff or defendant, according to the size of the fee. In this case the devil appears to give the largest retaining fee—frequently \$300 a night will ease the gentleman's conscience in view of the wrecks he is making. His attacks on the Bible are much like those of a bird of prey hovering over a beautiful valley filled with perfume of roses and mignonette, wafted fragrantly heavenward, and singing birds chirping sweetly among the blossoms; but the vulture looks not at these, but at a decaying body in the depths of yon ravine, resting not until it has perched itself upon it. In like manner Robert passes by all the beautiful passages of which the Bible is full, hurrying to some remote passage, and holds up some supposed faulty verse or two for an evenings entertainment. He dares not take it as a whole, as it would spoil his case.

It would be equally as fair for Robert to sit down to a table laden with luxuries and the fat of the land, and accepting of no dish but the pepper bottle and then sputteringly tip over the whole table, so that the balance of the hungry mortals could not get a bite of the good things. Or again, he might as well enter a warm pleasant room and rush to a red-hot stove and sit down upon it, making the complaint that "the room is too hot." That might be all right if he was practicing lest he might be mistaken about that hell-fire business, and wanted to get his hands in; but "honor bright" Robert, is such onesided reasoning fair? Mark, I do not object to his attacking the Bible as a whole; (that is King James' version); but I do object to his ruthlessly knocking it from the hands of those whose faith is anchored in its better teaching, by sticking to a few peppery verses. I consider that sentiment that is good, purifying, and ennobling, whether in the Bible or not as inspired; because I am inspired by them. Any thing that is bad is not inspired; so let us reject the bad and retain the good. If I can not find this

gentleman thirty pure and ennobling verses for every one that he finds pepper in, I will become one of his followers; for he evidently only offers us himself to follow. He says prayer will not increase any one's bank account, therefore it is useless. I want to say that no man can bend his knee to God honestly, reverently and earnestly, without arising a better, stronger and purer man; and that strength is better far than a bank account. But I see that I am getting too lengthy, so I will be compelled to stop.

C. ST. CLAIR.

#### ON WHOM DOES IT REST?

UPON whom does the responsibility rest to show the true meaning, the necessity and the benefit of the knowledge, to the child of God, of a law to govern the commencing and the paying of a tax, or tithes to the church treasury. Though the law of tithing to the Saints is very plain, yet it is never shown up, and taught as Jesus taught to the early church by Joseph the Seer. It may not be necessary, or is it on the part of omniscience. The Holy Scriptures tells us in thirty-one places of the will of the Lord, that we should pay tithes. For instance, Mal. 3: 8, the Lord says, "Will a man rob God, yet ye have robbed me, but ye say, wherein have we robbed thee, In tithes and offerings."

It will be seen that the people of Israel were under the law, but had not fulfilled it in bringing in their tithes into the storehouse of God; although he had promised them a great blessing for so doing. Still there is no mention of the law of tithing, or the beginning thereof. But some one may say, the Bible teaches that one tenth is the beginning of tithing. In what place does it teach so? In the 14th chapter of Genesis and 20th verse. But I must say I fail to see it in that light, for Abraham is only fulfilling a law that he has commenced some years and is only now doing his duty to the Lord, by giving one tenth of the spoils of the battle with the five kings. He continued his duty to the great High Priest, by paying the tithes of the rest of his property, his herds. But bear in mind, he had commenced to pay tithes before this, for we must once forever know that God never gave one law to Abram, and another to Joseph Smith the seer of these last days. For hear him, Mal. 3: 6, "For I am the Lord, I change not." And yet some would think he had changed, but it is only man that has changed when the Lord has said ye have robbed me. It is said by some, that Abram paid a tenth of all, but never say of what. But when we consider it was the increase he had taken in battle, it is easy seen he was doing his yearly duty to God; and let me say right here, if all of the Saints would do their duty to God, as did Abram, there would be more money in the church treasury to-day, and not so many calls for Elders, and no means to send them, Jesus Christ says: "Hearken and hear and obey the law which I shall give unto you, (D. & C. 42: 1-8), if thou love me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor,

and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken."

Here is a chance for all to do a little for the Lord, and to help the good work on. I would say let all read the 42d section of the Doctrine and Covenants all through, and obey as lay in their power to do, and God will bless all, and to all who want to keep the law of tithing, and to do it in God's way must first pay according to the law of God and not man; and if any one teach a law that is contrary to the law of tithing given by Jesus Christ it is because they have not that light that lighteth all men. The Lord says in section 106 of Doctrine and Covenants, "Verily thus saith the Lord: I require all your surplus property to be put in the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion; and for the priesthood; and for the debts of the Presidency of my church. (Now notice). And this shall be the beginning of the tithing of my people; and after that those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever; for my holy priesthood saith the Lord." There is no mistaking in the language; the Lord has said what the beginning of tithing is, but some will ask how will I who have no surplus, commence to pay tithing. I would say, you may commence by paying a tenth of your increase during the year, or by consecrating some of your yearly income, to commence with, and then pay one tenth of your yearly increase, or gain. And this is the law Abraham was obeying without doubt. It is the law spoken of in the Bible thirty one times; and the only tithing law that I have found; and the only one that will answer the purpose of the Lord, or he would not have given it. I hope ere long that the work of the Lord will be done in his own way. I have learned that he will be mindful of all who obey His given laws. Praying for the welfare of Zion's children. S. T. M.

## Selections.

### MASSACHUSETTS MORMONS.

A GROWING COMMUNITY OF ANTI-POLYGAMOUS MORMONS.

[Fall River (Mass.) Correspondent, Boston Record].

VERY many people are unaware that the Mormon Church exists outside of Utah. But it is a fact that the Saints' community is having a very rapid growth in New England as well as other parts of the country, and is particularly strong here in Massachusetts. Not the Salt Lake polygamous kind, however. Our Massachusetts Mormons are opposed to polygamy in any form. They exist under the name of "The Reorganized Church of Jesus Christ of Latter Saint," and base their religious belief upon the Bible and the Book of Mormon. The headquarters of the church is now in Lamoni, Iowa, and Joseph Smith, the oldest son of Joseph

Smith, the martyr as they style him, is the president of the whole church. Out west these people are called "Josephite" Mormons to distinguish them from the polygamists. Their church has been gradually spreading for a number of years past until it has worshipers in every State and Territory in the country, with one exception; also in England, Scotland, Wales, Australia and in the South Sea Islands. Recently one of its missionaries, Elder T. W. Smith, baptized nearly four hundred into the faith on the island of Tahiti alone. Elder Smith was formerly an Adventist, and at that time lived in Philadelphia. He was quite eminent as an expounder of the doctrine of the Second Advent.

It was in December, 1865, that the first Mormon Church in New England was organized, in Fall River, with a membership of eight persons. They were John Smith, John Gilbert, Sarah Gilbert, Thomas Gilbert, William Cotton, Mary A. Smith, Edward Rogerson and Ellen Rogerson. In the following October the Massachusetts district was organized and the first conference was held in Fall River in a business block in Main street. Since then churches have been established in this vicinity, in New Bedford, Providence, R. I., Plainville, Brocton, Dennisport, Little Compton, R. I., Boston, Douglas, and also quite a large number in Maine and Nova Scotia. What was first the Massachusetts district now comprises Massachusetts, Rhode Island and Connecticut. Connecticut, however, is a land of steadier religious habits than the others, and there are very few Saints there. These few, however, hold a meeting quite in a New Testament sort of a way, and the apostles go about among their homes in very apostolic fashion. Some of their ministers are self-supporting. Some of them may be tent-makers, and they have to live where some progress can be made with small expense.

In Fall River the Mormons have a chapel for worship and announce their services in the newspapers like other well-regulated religious bodies. In New Bedford they meet in Waite's building, on William street; in Providence in a building on High street; in Boston in Chickering Hall, on Washington street; in Little Compton, Dennisport, Plainville and Douglas they have chapels. They also have quite a large number of believers in the faith in Attleborough and Mansfield, and also in Georgiaville and Scituate, in Rhode Island. In the district there are about seven hundred members enrolled, although they have a far greater attendance. Of these two hundred are enrolled in Providence and one hundred and twenty-eight in this city.

I visited their chapel in this city on Sunday last and found Elder Columbus Scott in the pulpit preaching on the "Signs of Times." He claimed that we are living in the "latter days" spoken of by the Scriptures, and talked learnedly and incomprehensibly about the prophecies that are being fulfilled every day. Two hundred and fifty very respectable people were listening with close and admiring attention to his words. Their chapel is a neat



one story structure, at the Flint Village, a section of this city which our refractory French Canadian Catholics have done their best to make famous. The house will comfortably seat three hundred people. It is very neatly furnished with settees, and there is a large family organ at the foot of the rostrum, which is raised several feet above the main floor of the church. The chapel is heated by a very latter-day hot-air furnace. The aisles are neatly carpeted and the windows curtained. The people correspond in looks remarkably well with their neat place of worship.

Although the church has a complicated hierarchy of apostles, bishops, elders and the like, and the church property belongs to [is held by.—Ed] the bishops, the management of the individual church is quite democratic. "We are thoroughly American," said Elder Scott to me; "we believe in free government, free schools, a free press and a free pulpit." Elder John Smith is the "President" of the district, and Elder Thomas Whitney acts as his secretary. The other preachers of the sect in this district are Elders John Pott and John Gilbert of Fall River; John A Potter, William Bradbury, George Yerrington and M. H. Bond (active missionary) of Providence; Charles A Coombs of Plainville, U. W. Greene of Attleborough, E. N. Webster and J. Chester of Boston, Wellington Barse of Dennisport, and Isaiah L. Chase and Nathan C. Eldridge of Plymouth. There are still others who preach.

Elder John Smith of New Bedford, whom I saw in that city the other day, told me that his church is growing more rapidly at the present time than at any previous time in the history of the church. "We had great trouble in getting a start," he said, "because the papers were afraid of us and wouldn't publish our notices. They have got over that now." These Mormons are all very intensely opposed to polygamy, and have sent their prophet, Joseph Smith, as a missionary to Salt Lake. \* \* \*

The Elders of the Fall River church have frequently invited ministers of other denominations to enter their pulpit and preach to them on the prophecies. Their members here are largely of English extraction and are highly respected, as are also their brethren elsewhere in the State.

## Conference Minutes.

### WYOMING VALLEY.

Conference at Hyde Park, Pennsylvania. Statistical reports of the Nanticoke and Hyde Park Branches of the Wyoming Valley District of the Reorganized Church of Jesus Christ of Latter Day Saints. Conference convened at Hyde Park on the 6th of March, 1886, with Bro. W. H. Kelley in the chair, and Bro. J. J. Morgan assisting him, J. D. Eckerd secretary of district. Nanticoke Branch reported 12 members; including 2 Elders, 1 Priest, 1 Teacher, 1 death. Hyde Park 33, including 4 Elders, 3 priests, 1 Teacher, 3 scattered members, 2 received by letter. Bishop's Agent reported \$10.10 in hand; paid Bro. Hiram

Robinson \$5.00, leaving \$5.10 on hand. Elders D. Griffith, Jenkins, J. J. Morgan, H. S. Gill and J. Baldwin reported. Priests Thomas O. Davis, Frank A. Evens, J. D. Eckerd reported. A resolution was passed to send delegates to General Conference; Brn. W. H. Kelley, J. J. Morgan, and H. S. Gill. Officers were all sustained. Preaching at 10 o'clock, at 2 p. m., and in the evening by Bro. W. H. Kelley. Conference adjourned to meet at Hyde Park the last Saturday and Sunday in May, 1886. All business was transacted in love and harmony. We thank God also for his presence, for he is ever willing to bless us whenever we call upon him. May the blessing of God be upon us all in these latter days is my prayer in the worthy name of Jesus.

### STRING PRAIRIE AND NAUVOO.

The district conference was held at Keokuk, Iowa, March 6th, and 7th, 1886, in Saints' Church, beginning at 10 a. m. Elder H. C. Bronson in the chair, assisted by Bro. J. H. Lake, and Bro. Sam Ferris clerk. Minutes of last conference were read and approved. Branch reports: Burlington, Keokuk, Montrose, and Rock Creek branches reported. No report from Farmington branch. Bro. J. H. Lake spoke on the history of the Reorganized Church, and showed what it had accomplished in twenty six years. When he embraced the work there were no church buildings belonging to the church, but now they were scattered all over this country, and Canada. At 1-30 p. m., the Bishop's agent reported a balance on hand last report \$12.96; received since, \$31.68, total, \$44.64; paid out \$42.90. Balance now on hand, \$1.74. John. H. Lambert agent. The committee appointed December 5th, 1885 to audit the Bishop's agent's books reported that in consequence of certain complications existing in the record, and the limited time given for examination, they were unable to arrive at a conclusion sufficient to report at the last session, therefore they presented the following: Money received from January 20th, 1885, to December 5th, 1885, \$166.21; disbursed, \$153.25; balance due the church \$12.96. From the time that Bro. Jno. H. Lambert came into office December 5th, 1881, up to the close of last year, 1884, the receipts were \$201.93, and the disbursements 205.93, leaving a balance due the agent of \$4.00, which is settled in the above account. Jas. McKiernan and M. T. Short, committee. The report was received and the committee discharged. Bro. Babcock resigned as secretary of the district. Bro. H. C. Bronson was elected district president for the next three months, and Bro. Samuel Ferris secretary. Brn. H. C. Bronson, Jas. McKiernan, B. F. Durfee, Fred Johnson, and Sister Newberry were chosen delegates to the annual conference, and were instructed to cast the vote of the district for the next General Conference to be held at Kirtland, Ohio. Resolved: that this district pay H. C. Bronson's expences to annual conference. Reports of Elders: The following Elders reported: H. C. Bronson, Jas McKiernan, Samuel Ferris, Fred Johnson, Jno Lambert, H. Pitt, and B. F. Durfee. Officers present of the Twelve one, Seventy's one, Elders six. At 7-30 p. m., Bro. Jno. H. Lake took for his text: "Angels from heaven, and truth from earth have met," and showed conclusively that it was necessary that angels should minister to men in order to fulfill the prophecies laid down in the

Scriptures of truth. Sabbath at 9 a. m. the Spirit of the Lord was made manifest in tongues and prophesy. A beautiful hymn was given in tongues by Bro. J. H. Lake, and the interpretation was sung by Bro. Jas. McKiernan. The Spirit of the Lord was truly made manifest, and we had a season of rejoicing. The hour having arrived for preaching, Bro. J. H. Lake occupied the Stand, and delivered a powerful discourse. At 2-30 p. m. had sacrament, prayer and testimony. The Spirit of the Lord was again made manifest in tongues, and the Saints had a day of rejoicing, a time long to be remembered, for we were greatly blessed. At 7-30 p. m., Bro. H. C. Bronson preached a powerful discourse on the kingdom of God. We were blessed all through the conference with a large audience, and harmony prevailed. Adjourned to meet the first Saturday and Sunday of June at Montrose, Lee County, Iowa.

### EASTERN IOWA.

Conference convened at Amber, Jones county, Iowa, February 27th, 1886, Elder Jerome Ruby District President in the chair; R. Etzenhouser secretary *pro tem*. Branch reports.—Jackson 15 members; Clinton 39; Butter Nut Grove; verbal report by J. R. Johnston. No reports from Davenport and Buffalo. Elders Jerome Ruby, Warren Turner, J. S. Roth, and R. Etzenhouser reported. Priests James Bradley and J. R. Johnston, reported. Sunday services at 1-30, Elder J. S. Roth speaker; a practical sermon to the Saints on Christian life and duties. Adjourned to meet at Buffalo, Scott county, Iowa, first Saturday in June, 1886, at 10:30 a. m., pursuant to resolution.

### ROCKY MOUNTAIN MISSION.

Conference convened in the chapel at 10 a. m. Elder Peter Anderson was called to the chair and E. Barrows Sec. Prayer by Elder E. Barrows. After a few remarks by the president the reports of branches were called for. Lehi City, 42; including 4 Elders, 1 Priest, 1 Teacher; 3 added by baptism. Santa Quinn 9; 1 Elder, 1 Deacon, 1 died. Heber City 19; 3 Elders, 1 Teacher, 1 Deacon. Provo 21. Elsinore 17; 1 Priest 1 Teacher. Beaver 27; 1 Priest 1 Teacher 1 Deacon. Salt Lake Mission 95; 7 Elders, 4 Priests, 1 Teacher, 1 Deacon, 12 added by baptism. Union Fort 31; 2 Elders, 2 Priests 1 Teacher, 1 Deacon. Malad Sub-district 96; 10 Elders. Elders: Thos. Burt, H. B. Sterret, Ethan Barrows, W. E. Gooch, Peter Anderson, John Taylor, Oliver Johnson, John Brown, John Larsen, J. C. Jensen, Ole Jensen, and H. Marriot, reported by letter. A report was read from R. J. Anthony, with whom was left the matter of Geo. E. Ward, of Colorado, which was read; report adopted, case dismissed. R. Warnock's report, Bishop's agent, for the year ending March 1st, 1886, was presented. Thos. Burt, J. F. Weston, and Chas. H. Barrows, were appointed auditing committee, to examine the report; they reported it correct, and the committee was discharged. Collected in tithing, and donation \$378.28, disbursed \$169.70, due the church \$70.28. His resignation as Bishop's Agent was read and accepted. Moved and carried unanimously that Charles H. Barrows be recommended by this conference for appointment to that Office. It was unanimously adopted that Joseph Luff be appointed by the Utah district to represent them at the General Confer-

ence to convene at Lamoni, April 6th, 1886. It was moved, seconded, and carried that we respectfully request the General Conference to return to this mission R. J. Anthony, Joseph Luff, and H. N. Hansen, and that we respectfully ask Pres. Joseph Smith to return at his earliest convenience. It was moved and carried that a vote of thanks be tendered to R. Warnock for his services while Bishop's agent. It was resolved that the Elders labor as their circumstances will permit; and that Peter Anderson take charge of the mission for the time being. The minutes were read and accepted; when our business part of conference adjourned *sine die*.

#### KEWANEE.

Conference convened at Kewanee, Illinois, March 12th, 1886. Pres. J. W. Terry in the chair. Conference business commenced at 2 p. m., after the singing of hymn, "Let us shake off the coals from our garments," and prayer by J. S. Patterson. J. D. Jones was chosen secretary, *pro tem*. Reports of Kewanee, Millersburg and Rock Island branches were read, and after correction accepted. Kewanee 72; including 8 Elders, 2 Priests, 3 Teachers, 3 Deacons, 1 received by vote. R. Holt president. Millersburg 42; including 1 Seventy, 2 Elders, 2 Deacons, 4 removed by letter. M. T. Short president. Rock Island 10; including 1 Elder, 1 Priest, 1 baptized. F. G. Dungee president. Resolved, That the visiting Elders attending this conference be, and are hereby invited to participate in the business and other exercises of the same. Elders F. G. Dungee and R. Etzenhouser by letter, as having toiled earnestly for Zion's weal, and determined to continue. M. T. Short reported in person, as having been dutiful, not in this district, but in one adjoining, having listened to the Macedonian cry, "Come over and help us." Elders Robert Holt, John Chisnall, Lewis Jones, of Canton, J. W. Terry, John D. Jones and M. H. Forscutt, reported. Resolved, That in the judgment of this conference, all branches should make a full and complete statistical report to each succeeding district conference, whether there may have been changes in their respective branches or not,—that the too frequent reports, "No change," be discouraged, and treated as no report, as such report conveys no information. The subject presented of local Elders' missions branching out two and two, preaching the word in the several school houses open to receive us. Several spoke in favor of the seemingly attempted project, yet there was nothing done by resolve in that way. 7:30 p. m.—After opening exercises Bro. J. S. Patterson addressed the crowd that had gathered on the subject of seeing God, who to mortals in their unregenerate state, is invisible. Text, Heb. 11th chapter 27th verse. Mar. 13th, 10 a. m.—The committee appointed some time ago to visit Bro. R. Riggs, getting him, if possible, to reform, reported of not knowing anything of his whereabouts. Bro. L. Tryon said, that he had held an interview with the brother, and that he promised to amend. Further consideration was deferred. Bro. D. S. Holmes reported his labors. He thought that his secular labors as the season opened would somewhat interfere with his labors for Christ's cause, yet intended to do all in his power for the work. Bro. L. Tryon, of Henderson Grove, thought if conference would render them assistance, great good would result. Bishop's Agent's report was read; and Resolved, that

a consideration of the same be deferred until next conference. The following named brethren were then elected delegates to the General Conference: M. T. Short, M. H. Forscutt, John Chisnall, B. Sumption and J. W. Terry. Motion presented and passed: Whereas, The district secretary (J. L. Terry) is absent, and it is absolutely essential that the delegates appointed to General Conference have the proper documents that shall qualify them to sit and vote in said Conference as delegates, be it hereby resolved that the secretary of the district be and is hereby instructed that the General Conference ruling make it incumbent on him to make out and hand to each one of the appointed delegates to the General Conference each year, a copy of the names of all branches in the district, with the number of members in each branch. Resolved, That J. W. Terry continue to be our president for the coming term of six months. Resolved, That the several branches of this district be required to contribute to the best of their ability to the expenses of the presiding elder to General Conference as one of the delegates to the same, and that such contribution be sent direct to him. The president was requested to appoint a "two-days" meetings in the branches, as his wisdom may decide. Officers present: 1 High Priest, 2 Seventies, 11 Elders, 2 Priests, 3 Teachers, 2 Deacons. A motion was offered and carried, reading as follows: Whereas, it is important that this conference should have for its secretary one who can devote sufficient of his time to attend to the duties of his office, and whereas, Bro. J. L. Terry has acted as district secretary to the best of his ability for some time, but that his engagements are such as to prevent him from regular attendance on conference gatherings, Therefore, be it resolved that a vote of thanks be and is hereby tendered to him for his services, and that he be honorably released. Resolved, That John D. Jones succeed Bro. Terry in the secretaryship. The following was adopted: Whereas there are "doubts" as to the privileges of the district, in raising and using funds for district purposes; Therefore be it Resolved, that our delegates be instructed to ask from the Bishopric "direct" and "definite" instruction as to whether districts may raise funds for district purposes; and if so, under what circumstances, for whom, to what extent such funds may be raised, and who shall receive and disburse them. At 7:30 p. m., Hiram C. Bronson addressed the conference, all were greatly edified; subject: The Holy Spirit, our "witness" of the truth. Sunday, March 14th, preaching at 10:30 a. m. by M. H. Forscutt to near a full house. At 2:30 p. m. sacrament and testimony meeting, prophecy and administering to the sick,—altogether cheered each and every heart in divine presence. Preaching in the evening by M. H. Forscutt to a multitude present, and to do justice in one part out of ten, we will say that throughout the entire session of conference, and the expounding of Christ's divine word by his "sent" servants it was indeed cheering, consoling, comforting, and edifying to all in our most holy faith. Prejudice, thank God, is giving way by the penetrating light of Christ's gospel. Let Zion, though scattered, praise and magnify her God. A vote of thanks was tendered to the Kewanee Saints for their hospitality during services to all visiting brethren. Adjourned to meet at Millersburg, second Saturday in June, (the 12th), 1886, at 10 a. m.

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

## Miscellaneous.

### MANCHESTER DISTRICT.

The Annual Conference of the above district will (D. V.) be held on Saturday and Sunday, the 24th and 25th of April, 1886, in the Saints' Chapel, 113 Clarendon street, Hulme, Manchester, England. Business session will be convened on Saturday 24th, at four p. m. Officers reports of labor, with their licences, etc., and branch, spiritual, statistical, and financial reports, to be forwarded to the district secretary, Elder James Baty, of Embden street, Hulme, Manchester, not later than Saturday, the 17th inst. All are invited to attend. The Sunday services will be held as follows: Morning at 10:30, prayer meeting; afternoon two p. m., fellowship and sacrament meeting; evening, six p. m., preaching.

Yours for Christ's sake,

JOSEPH DEWSNUP, *Dist. Pres.*

### MARRIED.

CALVERT—ELIASSON.—At Race Track, Deer Lodge County, Montana, by Elder Galien Wood, of the Christian Church, Mr. Edward E. Calvert, to Sr. Caroline Eliasson.

### DIED.

ROOT.—At San Benito, Cal., August 7th, 1884, Maud Etta, daughter of Bro. J. F. and Sr. Annie M. Root, aged 18 years, 5 months and 17 days. One of the most dutiful children while in this life, she can not be otherwise than good in the new home to which she was so suddenly called. Funeral services by special request by Elder A. H. Smith and E. L. Kelley, at Holister, California, October 18th, 1885.

BRIX.—Another faithful one of the Lord's servants has passed away to the glorious beyond. Elder Peter N. Brix died at Aalborg, Denmark, March 1st, 1886, while on a mission in Denmark. He has always been a firm believer and ready defender of the faith, as I can testify. We miss him, but our loss is his gain; and calmly we say, "Thy will be done." The Saints of Scandinavia feel that an exemplary and worthy brother has fallen. He was a lover of right, and did all in his power to lead souls into the light, not only by preaching the gospel, but by his daily walk and example, which were altogether praiseworthy; and his trust in God was unshaken. With this hope and trust he has passed away to the paradise of God.

REV. JOSEPH COOK.—Joseph Cook has Gratiano's talent for saying an infinite deal of nothing. In common with that other windy, quarrelsome and nonsensical person, the Rev. Dr. Talmage, he possesses an unfortunate gift for verbosity, which he mistakes for both eloquence and argument, and this erroneous estimate leads him into no end of trouble. He has, during the year which he has poured forth unfathomable torrents of words, accomplished nothing more important than talking himself into notoriety. . . . The potency of humbug when assisted by invulnerable egotism was never more felicitously exemplified than in the careers of these Tupperes of religious polemics, Messrs. Talmage and Cook. Ridicule, no heed how justly provoked, or how

unerring its aim, hurls its shafts at them in vain. Their hides are impervious, and the professors of verbosity continue to pour out words in an endless, wishy-washy flood. Like neighbor Verges, they will be talking.—*Boston Gazette.*

**CONTENTMENT.**—Oh, for the Spirit which is content with nothing less nor lower than the Highest Help! To turn in temptation directly to the power of God; to cry out in sorrow for God's company; to be satisfied in doubt with nothing short of the assurance that God gives; to know there is no escape from sin except in being made holy by God's holiness—these are what makes a man's complete salvation. It is your privilege and mine, as children of God, to be satisfied with no help but the help of the Highest.

## SPECIAL CONFERENCE NOTICE.

We are informed by Mr. J. W. Ockerman, Station Agent at Lamoni, that the Chicago, Burlington and Quincy Railroad company, have issued Certificates to their several Ticket Agents, providing for return rates, substantially as follows: The person buying a full fare ticket to Lamoni, to attend Conference will be given a certificate stating that he has bought one full fare ticket to Lamoni, which certificate the person attending Conference will present to the Secretary of Conference to be by him filled out and signed, certifying that the holder has been in attendance at the Conference; and is entitled to return at One-Third Fare to the place whence he started.

Be sure when buying your tickets to Lamoni Conference, to state to your ticket agent on the C. B. & Q. Road, that you are coming to the Conference and ask him for the certificate entitling you to return at one-third fare. Don't forget this. If you do forget it, or fail to get the certificate, it will subject you to pay full fare both ways.

Be careful in this matter, as the Railroad Company and its agents are not responsible for your carelessness, or misunderstanding.

### For Sale.

**ON EASY TERMS, a STORE and stock of AGRICULTURAL IMPLEMENTS, in the business center of Lamoni. The trade is good, and offers inducements to the purchaser. Failing health is the only cause of selling. Address, HOPKINS BROS., 27mar2t Lamoni, Iowa.**

### WANTED.

Books, Pamphlets, and Newspapers, relating to the Latter Day Saints, especially the following: "A Book of Commandments," Zion, 1833; "Latter Day Saints Messenger and Advocate," "The Book of Mormon," Kirtland, 1837; "Elders' Journal of Church of L. D. S.," "Times and Seasons," "The Nauvoo Neighbor," "Davis Account of the Massacre of Joseph Smith," 1844; "Daniels Correct Account of the Massacre of Joseph Smith," "Trial of Persons for the Murder of Joseph Smith at Carthage Jail," "The Ensign of Liberty," "The Olive Branch," "Joseph Smith's Reply to John C. Bennett," "O. Hyde's Speech Before the High Priest's Quorum," &c., for which good prices will be paid by

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**MY DWELLING HOUSE and two Lots, good small barn, Coal and Wood House, outside Cellar, good well of water, well fenced, well set with Small Fruits; desirable location. Also Material and Fixtures of WAGON SHOP, trade established six years. Call on or address**

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6mar4t

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9jantf Lamoni, Iowa.

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**51 ACRES, quite well improved, and near Lamoni. Cost \$2,400; will take \$2,150 cash, or the most of it cash. I desire to move away.**

feb6tf E. H. GURLEY, Lamoni, Iowa.

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**EIGHTY ACRES, well improved; land in good condition; small House, and Barn, bearing Orchard; one mile west and one mile south of Lamoni. Apply on farm or by letter to**

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WA AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, April 10, 1886.

No. 15.

## THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

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

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## The Saints' Herald.

JOSEPH SMITH EDITOR.  
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, April 10, 1886.

ELDER M. R. SCOTT writes us of late from New Albany, Indiana, and says: "Our conference at Eden closed Monday, with prospects good for the work. Bro. Harbert attended.

We hope needed attention may be devoted to the work in that field. It was at Eden and in that region that we had a hot contest with "the accuser of the brethren," and there the Lord gave us, by his grace, decided victories for Christ and his "marvellous work and a wonder." We were beset by the Campbellites, Methodists, Adventists, etc., etc., with all the skill and persistence that malice and pharisaical bigotry could command; but the Lord delivered us, as He by vision and revelation showed us He would do, truth triumphed, the word was confirmed by signs following those who believed, many were baptized, prejudice was lessened, branches were organized in due time, and a conference district established. But by and by "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," (Rev. 3: 10), came upon the Eden Branch and other localities in the district, and fierce trials were encountered by many, causing some to doubt and fear and falter, so that for a season there has been "darkness" in that land to those who have lagged in the rear of God's "pillar," while those who have kept in the fore front, faithful to the work as they received it in word and spirit and divine testimony, have walked in the light and liberty of Israel's God and are to-day rejoicing in his goodness and saving power.

We well remember that the Lord revealed to us, when debating on the prophetic mission of Joseph the Seer with the chosen champion selected to oppose us, that this opposer would become as weak as a child in our hands, while we, through mercy to him, would smite him with the side, instead of the edge, of the "keen two-edged sword." We also remember that,

when a messenger came for us to visit and labor in Crawford county, fifty miles away, where the people threatened to mob us if we preached on the Seer and the Book of Mormon, we made the matter a subject of fervent secret prayer and was taught by the Spirit to "fear them not; but go humbly forward, labor faithfully, meekly and be blessed." This we did, and the Lord stood by us, delivering us from enemies, and giving us many souls as seals of our ministry. Neither have we forgotten that the blessed Lord approved the prayers of his Elders and confirmed the ordinances of His church in raising up a bedridden woman, also healing the little daughter of Bro. Harbert Scott, and in due time bringing retribution upon those who opposed and resisted the Lord's work. These, and many other things wherein the Lord guided and confirmed the work of his ministry in that region we have not forgotten. And we trust He will protect and greatly revive His work there. For this we shall earnestly and always pray. The Saints there should walk in the light as they received it and as God confirmed it by his Spirit, and not be guilty of the folly of seeking to change, modify, or improve the work as founded of the Lord.

Paul declares that when the time should come when "all Israel shall be saved," "the Deliverer," his "covenant" to them, shall come out of Zion." (Rom. 11: 25-27). Isaiah says: "And he shall set up an *en sign* for the nations;" (Gentiles); while Joel says of those times: "In Mount Zion and Jerusalem shall be deliverance, as the Lord hath said, and in the *remnant* whom the Lord shall call;" and John the Revelator declares that an angel from heaven shall bear "the everlasting gospel" which was to be preached to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people," and this, too, before Babylon falls (verse 8) and the "Son of man" returns (verse 14), and the end of the world comes. (verses 15-19). Let no Saints attempt to change this work as founded by the Seer, approved by the church, and confirmed of the Lord from 1827 to 1844, lest they be found fighting against God. For the Lord has decreed that, in carrying out his "marvellous work," the wisdom of those "wise men" who are not in harmony with that "work and a wonder" "shall perish;" and that "their prudent men shall be hid." [Be found to be in the darkness and confusion of error.—Ed].

From the times of Noah to those of John on Patmos, those who have resisted or treated lightly the authoritative work of God's prophets, have come to grief, suffered loss, and been covered with shame and confusion. May heaven inspire the

Indiana Saints to be wise, patient and faithful.

In the following clipping, the writer expresses surprise that all the translators, compilers, commentators, and controversialists of the Bible "should have in common overlooked an absurd blunder such as" is found in the texts cited. Had he read the Holy Scriptures as translated and corrected by Joseph Smith the Seer, he could have made an exception, for the seer saw and corrected the said "blunder," besides hosts of others far more absurd and hurtful, as all may see who will diligently compare them.

### OLDER THAN HIS FATHER.

"T. D." writes as follows to the editor of *The Auburn Advertiser*: "In all the translations of the Hebrew bible into English—viz., the version of King James, and the Oxford and American Bible society edition of the same, in the Douay versions of the Roman Catholic church, as well as in the new versions of the English and American divines, occurs the common oversight or blunder of stating in II. Chronicles that King Ahaziah was forty and two years old on his accession to the throne of Judea at the death of his father, who died at the age of forty, thus making King Ahaziah two years older than his father. See 2 Chronicles 21: 20, and 22: 1. See also 2 Kings 8: 26, where his age is correctly stated. It is certainly a literary curiosity that with all the comparison, collation, study, and controversy about readings and meanings of the text, greater in regard to the Bible than in regard to any other book, all its learned scholars, commentators, and controversialists should have in common overlooked an absurd blunder such as this. Although in the original manuscript, and a manifest blunder, it should not have been allowed to pass without correction, it being the word of God."

### EDITORIAL ITEMS.

PERSONS attending conference over the North Western Road, will be returned from Des Moines; and over the Rock Island from Ottumwa and Fairfield Stations, will be returned at one-third rates.

Bro. Albert Haws reached Portland, Oregon, January 25th, 1886. Since then he had up to February 11th, visited some and given out some tracts; and had held one or two meetings, eighteen or twenty in attendance. Bro. Haws feels well; his address is East Portland.

Bro. and Sr. Adam See, of Adams Center, Adams county, Wisconsin, held their golden wedding services, on Wednesday, March 24th past. For fifty years have they walked in the ways of wedlock, and on this fiftieth anniversary of their wedding day, their children, relatives, neigh-



bors and friends, gathered around them and congratulated them upon the integrity and fidelity with which they had kept the troth plighted between them so long ago. Bro. See sent us an invitation to attend; but time, distance and occupation did not permit. He sends us a copy of the Adams County *Press* containing an account of the gathering, for which we thank him. May they live together to meet friends on the seventy-fifth return of their anniversary just celebrated by them.

Elder J. C. Clapp writes us from Deer Lodge City, Montana, the 27th ult., that he intends to labor in that region and on the Jefferson river the coming summer, and feels confident of excellent results. He also intends to labor at Blackfoot City, Wickes, Glendale, Phillipsburg and Missoula.

We call attention to two excellent articles in this number, namely, "Priesthood Meetings," and "The Kingdom Transferred."

ERRATA.—In Bro. W. R. Calhoun's article page 170 of HERALD, last column, 18th line from bottom, for 1896 read 1986, the writer having intended to use the century in his argument and not the decade, 100 instead of 10. Bro. J. B. Farr says:—In my last article you had a few slight errors, the principal of which was: "Its evidences of the former 'affects' that of the latter," should read "offsets" instead of "affects." In the marriage notice of Bro. Washburn and Sr. Howell, in a late HERALD, read Feb'y 23d instead of March 23d.

#### QUESTIONS AND ANSWERS.

*Ques.*—Have Deacons or Teachers authority to assist in administering the sacrament?

*Ans.*—The law of the church says "Neither Teachers nor Deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort and teach, and invite all to come unto Christ."—Doc. & Cov. 17: 11.

*Q.*—If a person is coaxed to join the church, and then not having the Spirit as he ought to have and keeps from the church, becomes sinful, and after that desires to take up his cross and serve God, is it necessary that he should be baptized again for the remission of sins and have hands laid on him for the gift of the Holy Ghost?

*A.*—It is not necessary; but may be permitted if faithfully wished for.

*Q.*—If the church is not honored by exhibiting evidence of a non-sanction of immoral conduct, by dealing with transgressors why not teach to sin, that grace may abound?

*A.*—The failure to prosecute real, or supposed offenders may arise from several causes, no one of which should be construed to be a sanction of sin. To teach men to sin is to break positive command.

*Q.*—Are we to understand that all the evidence Christ gave of a disapprobation of the woman's act, was in saying, "Go thy way and sin no more?" And that the church is to do no more or less—with

transgressors? If so, what of,—and how shall we harmonize the instruction, laws, and methods as contained in Matt. 18: 15, 16, 19; the latter clause of par. 2, sec. 46; par. 7, 16, 20, 21, 22, 23, sec. 42; par. 2, sec. 41; the latter clause of par. 2, sec. 64; par. 2, sec. 59, Doctrine and Covenants; 2d par., 6 chapter of Moroni, Book of Mormon; with what appears on page 82 of *Herald* for February 6th, 1882; "Elders are to see the law is kept," etc., etc.?

*A.*—We do not discover from the relation of the transaction that Christ visited any other condemnation upon the woman than is expressed in the words "Go thy way and sin no more." He here acknowledged her act to be sinful. This statement of Christ does not take the place of other and positive direction to the church; hence, we make no effort to harmonize, as questioned in the rest of the query; although we see nothing out of harmony with the instruction in *Herald* cited and the rules referred to.

#### EXTRACTS FROM LETTERS.

Bro. C. C. Holcomb, of Oenaville, Tex., writes to Bro. Heman C. Smith under date of 26th ult., and says:

"I can say that I have had more light than ever before; have had testimony that would not be lawful to tell to the outside world, for they would not believe me."

A MARRIED man, with a wife and three or four children depending on his labor for bread, clothing and shelter, visited a village store holding forty cents in his hand. The merchant waited upon his customer, and the following articles (name and amount) were purchased by him: sugar, 10 cents; tea, 5 cents; tobacco, 25 cents; the sugar and tea were for the family, himself included, the tobacco for himself alone. What a comment on manhood; wife and children starved and pinched, poorly fed and poorly clad, the man himself poorly clothed; and yet three eighths of the pitiful sum he carried in his hand went to suffering family, five eighths to himself for what was neither food nor clothing. If that man's self did not need crucifying, could one be found that did. Three eighths of the love of this man was for wife and children, five eighths for his depraved, vitiated, cursing habit. Whatever may be said in defence of the use of tobacco for any one, it is almost a moral certainty that to this man and others like him, the habit has dwarfed, stunted and shriveled his soul entirely out of divine, or even human proportions.

WE take the following from the Chicago *Tribune* of the 26th inst.

INDIANA-MORMONS REORGANIZING CHURCHES  
IN THE SOUTHERN PART OF THE STATE.

*Jeffersonville, Ind., March 25*—A conference of Mormon Elders is progressing in Mount Eden Church, a few miles from here. The object is to reorganize work for the advancement of the cause of the Latter Day Saints. The idea is to make the church more aggressive by placing in the field the ablest evangelists. The avowal is openly made that their faith will push more boldly

hereafter. New churches will be organized and old ones strengthened. The believers hold to the Book of Mormon but discard polygamy. They will continue to believe Joseph Smith, the founder of the faith, will hold the doctrine of healing disease by anointing and laying on hands, and will advocate baptism by immersion. The conference will continue several days. The faithful look forward to grand results to be accomplished in Southern Indiana.

#### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Sure stands the promise, ever to the meek  
A heritage is given;  
Nor lose they earth who, single-hearted, seek  
The righteousness of heaven!"

[From the Central Christian Advocate].

"DRAW ME NEARER."

BY MRS. C. F. WILDER.

THERE are times when thoughts which we often hear expressed make a deeper impression upon us than at other times. The Scriptures are often read in our hearing and passages that we have heard from childhood seem suddenly to be filled with new light and meaning. Hymns which we have sung for years suddenly throw upon the steps up to heaven new light and glory.

One evening at prayer-meeting we were singing a hymn which I often sing at home, and as we commenced the second verse,

"Consecrate me now to thy service, Lord.

By the power of grace divine,"

there came to me one of those sudden revelations which is always such a help to the hungry soul.

Fanny Crosby, when she wrote the hymn, had in mind those verses in Hebrew where is written, "Let us draw near," "Let us hold fast." I had often, before that evening, as I sung the hymn, thought of God's part and longed to have him answer that part of the prayer, but it had never before come to me with such force—my own part of the work—the "holding fast" with "patience and thanksgiving."

Am I unlike other Christians in that I have "consecrated" myself to God, over and over again, ever since I first gave my heart to Him in my early youth, and immediately after it is done begin to wonder whether I really have given myself wholly to Him and whether He really accepted the offering? And the next time I thought of what I'd tried to do, as I could perceive no difference in my feelings, came to the conclusion that somehow it was all a mistake.

But that night came the thought of the *holding fast* "without wavering." Who is it that would argue the matter with me? Why am I asking myself whether I have done this or not? I know I have given myself to God. My will is fixed in that matter. God knows my purpose, and my feelings have nothing to do with the subject. These doubts are only temptations with the aim to hold me back.

The next day came again those thoughts, "I wonder if I *did* 'consecrate' myself when I said I did!"

How long might a Christian soul go on in this way, feeling of his spiritual pulse and striving to find out how "near" he is to the Lord and how near the Lord is to him? Carrying his burdens

to the Lord and carrying them away again? Burdened with care, perplexed, restless, full of anxious thought, all the time knowing that the great Burden-bearer longs to relieve him of his load and yet going on the same old way, weary and heavy-laden. I want freedom from such weariness. You want the perfect rest.

That good Quaker lady, Hannah Smith, gives an illustration of the perfect rest in something like the following homely illustration:

The weary house-mother, at night, feels as though she could lie down, and without thought or care, sleep until morning. How delicious the sense of repose. How perfectly charming the sensation of relaxing every muscle, giving the downy pillows an extra push under the head, and resting in a perfect ecstasy of ease and quiet. How tired was the back. How weary the brain. How every limb ached and every nerve quivered. Rest now—body and mind at perfect rest. She trusts herself to the bed in confidence.

Let us go on farther and suppose she had felt every minute as though the bed would give way beneath her. Would not that very thought have wearied her more than not to have gone to bed at all?

And this analogy she uses to teach us what it is to trust in the Lord. Our souls are to lie upon His will. We are to lay off every burden and to rest in Him in perfect ease and comfort, "sure that since he holds us up we are safe." Our part is to trust him, and continue to trust. His part—and he can not fail—is to sustain us.

The great trouble with the eager, earnest Christian, with vigorous active powers, is, he is unwilling to rest in God's will, but wants to see results which he himself has worked out.

When thoughtfully reading the Sermon on the Mount have we not, as we passed along over the verses one by one, thought, Is it possible for me to think lowly of self? To possess my soul with meekness and patience? To desire less instead of more? To take no anxious thought for the morrow? To leave the gift before the altar and search out the one who has a grudge against me? To love—actually love the enemy and speak well of and do good to those who have injured us? Not care to lay up for ourselves treasures upon earth so that by and by, we shall have a handsome home and a few more acres of land? To do the good deed as secretly as I say my little prayer? Do to all exactly as I would be done by and never let my prejudices influence me in my treatment of another? As we read, do we never, with a sigh, think, Who is sufficient for these things?

How much easier to pass by all these passive virtues and go on to where Christ tells us to work.

But as we look at the life of Christ do we not see that the prime distinction of Christianity is his meekness, his perfect unselfishness, his unworldliness, his patience? Are we his followers or are we not?

If we are His and have not followed Him, like St. John, "in his kingdom and patience," we have lost much of the beauty and sweetness of life. Luther says that our God is the God of the humble hearts which are in need. "He can show His power only when in weakness."

It seems as though the cry of the Christian heart everywhere is, "Draw me nearer." There is dissatisfaction with our lives of penance, constraint and dreariness. We know that Christ

has forgiven our sins, but we are longing for more than this—for the legacy, bequeathed in His last words to His disciples, "My peace," "my joy," "to remain in you that your joy might be full." But we shall go on longing and sighing and wishing, if we don't cut the matter short by the use of our own will-power and the God-given faith bestowed so freely upon every soul.

How it must grieve Christ, as he looks upon us so full of worries, of restlessness, so weary and heavy-laden with the cares of life and the fears and doubts within. It sometimes has seemed as though if we had not a spark of Christianity, but only sound common sense, we would cease living in the way we are living.

Our restlessness does not help matters in the least. Our impatience will neither hasten nor hinder God's purpose. We are eager for results, but God, with His infinite leisure, has set times and will wait for them.

We have heard an old proverb, "There is a clock with which Providence keepeth time and pace and God himself setteth it." That clock will not strike until the hand is at the hour. And when the time comes it will strike. The history of the world, of nations, and of individuals for all time show this. There will be no exception in our case. We do not like our environment, but we can not alter circumstances. If we could, would we? Do we want the Lord to act according to our ignorance of his wisdom? Can we, for one minute, be so foolish as to desire to become the arbiter of God's will toward us? Then, if we are so sure that He knows best what plan of life to mark out for us, why don't we trust Him? Why do we stint or measure our love and obedience to Him?

When we calmly deliberate over these things, we are certain that we do want all that Christ has to give us. We do want to become all that we are capable of becoming. All other desires besides these are common place. To draw near to God and have him draw near to us shall be the one great aim of our lives. And we will draw near "with a true heart in full assurance of faith," and we will "hold fast . . . without wavering." Let us sing:

"Consecrate me now to thy service, Lord,  
By the power of grace divine,  
Let my soul look up with a steadfast hope  
And my will be lost in Thine."

For the above selection we bespeak a careful reading. To us it seems replete with the good we most need. The following is equally good, but we could wish not equally needed.

#### HOME LIFE.

THE other day I chanced to enter a friend's house. He did not know I was in the parlor, and I overheard his conversation. He was very harsh in his dealing with his child. He was "out of sorts" that morning. "The wind was east" that morning, and the east wind blew into his lungs, and into his soul, and soured his mind, and soured his heart, and so, like a base miscreant as he was, he vented his bad temper on his wife and children. It is a bad habit some men have

This man was talking in a hard, unchristian manner—talking as no father should talk. He had lost his temper. He was saying what he would be sorry for in a few moments. And then the servant announced my presence. Mind you, the man would have said, he could not help it.

"The boy teased me! He did what I can not endure, and on the impulse of the moment, I spoke my anger. I could not control myself."

There was a frown on his face; but when I was announced, being more or less of a stranger, demanding of him certain courtesies, he at once smoothed his face as though nothing had happened—as though the sun was shining brightly in the heavens, and the wind was in the south, not east. He came into the room where I was, and in the most cordial and courteous way possible gave me his hand and smilingly bade me welcome. He could not control himself, simply because he did not think enough of his boy, because he did not sufficiently appreciate his family; and because he thought that his home was a den in which he could roar with impunity, and not the great temple of God, where he should walk as priest and king.

And yet I, almost a stranger, was strong in my presence, to cause him at once to cool down into courtesy, into affability, into politeness!

I tell you that many and many a man and many and many a woman in this strange world of ours, in which many things seem to go wrong, will be gentle, and kind, and charitable, and full of smiles outside of their houses, with strangers for whose opinion they do not care one jot, or one tittle, and in their homes, when all the happiness of years depends upon their sweetness of soul, and where they are constantly shedding influences that will ripen into the good or bad life of a boy or girl, will yield to a pettishness and peevishness unworthy of them as men and women, and wholly unworthy of them as Christians.—*Hepworth.*

WE are in receipt of letters from Sisters Sheehy and Atwell. We hope the letter published this week from Sister Gifford will prove encouraging to all such as may be separated from any large branch of the church. "Where two or three are met together in my name," is the only condition specified, for the coming of the Master to meet with and bless them. Texas is our old home. Connected with its limpid streams and lovely flowers of every hue are some of the happiest memories of our life, and as we remember our successful labors in San Antonio—the strong ties of friendship and love there formed, we wonder if God has no larger harvest to be gathered there! Brave little band, we beseech you to continue faithful. Your labor of love shall not be in vain; but the crown is at the end of the race. May you each one wear it, together with all who love the appearing of our Lord and Savior Jesus Christ. Sister Ruby's letter carries us back to the dark and cloudy days, when a small number of us used to meet together in Pennsylvania, and when my father left with them his last earthly testimony to the truth of this work, and told his weeping family that God would surely visit his people again, and raise up one to lead them in righteousness. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

LAMONI, Iowa, April 1st, 1886.

"The day is past and gone,  
The shades of night appear"

BUT ere the sable curtain is closely drawn around us, I would like to spend a few minutes in pleasant chat with my sisters—sisters in Christ, those of "like precious faith" with myself. Dear sis-

ters, let us be thankful for the space allowed us in the Home Column; and let us try and aid in this work of faith and labor of love. It is little I can do, being old and infirm; yet I realize it was little that dear sister could do who came to Jesus with the precious ointment; but she broke the box, and anointed his feet. Some found fault with her, but Jesus commended and said to those penurious ones "Let her alone," \* \* \* "She hath done what she could." May these precious words be pronounced upon us; for rest assured, they are very significant of good.

I consider it a noble cause in which we are engaged. Helps were set in the church as well as governments, and you are helping to disseminate truth by your exchange of sentiment and thought. I for one, feel to rejoice in your well begun work, and earnestly desire and pray God will speed it.

Sister Frances tells us that in a pre-eminet degree we are endowed with love, patience, hope, courage and endurance. If we are, let us exercise these precious gifts; and while we work out our own salvation, help to save others. Now, to you I appeal my dear sisters, both old and young, do not let your pens get rusty, but keep their points sharp. Put your thoughts on paper, and send them flashing through the Home Column, and they will shine like "apples of gold set in pictures of silver." Your ideas may appear unto you crude and of little worth; but they may be blest to the good of some poor tried and tempted soul who is struggling and toiling along the battle field of life.

Words are little things,  
And a small drop of ink  
Falling like dew, upon a thought,  
Produces, that which makes thousands—  
Perhaps millions think.—Byron.

To my aged sisters who have with me grown old and grey in this work, those who have passed through many trials, afflictions and persecutions for Christ's sake, I would say, Be faithful a little longer and your reward is sure; because the promise of God is ever "yea" and "amen" to all who are in Christ. O, let us wait patiently, stand firm; support the weak; pray always, and so honor God's name.

And you my dear young sisters, who have entered into covenant with God to strive and keep holy his commandments, I greet you as a mother greets, as a sister in Christ; and we should all realize that to be a member in this church of Christ in these last days, is of no trifling importance. My dear girls, be true and faithful; do not follow in the extreme the fashions of the day; search the Scriptures; read carefully the Book of Mormon, and never be ashamed to be called a Latter Day Saint. And sisters, give us a lesson on house-keeping; philosophise a little on dish-washing, sweeping, dusting, &c.

MARY RUBY.

BUFFALO, Iowa.

OAK ISLAND, Texas, Feb. 23d.

Dear Sister Frances:—Perhaps it would interest some of the mothers of "The Home Column" to hear what the mothers away down in Texas are doing for their children, and the cause of Christ in general. While we are trying to teach our daughters, and our sons too, how to make home comfortable and happy, we are also teaching them the way to eternal happiness in the celestial kingdom of God. We keep up a Sunday School and a prayer meeting, although there are only four sisters engaged in the work; but we are all mothers, and we feel the great importance

of the work in which we are engaged. Six years ago this branch carried on a Sunday School and prayer meeting, although we had no place to meet but under a brush arbor. We kept up the school for about two years, and it seemed that the Lord favored us in a very wonderful manner, for no matter how cold and wet the weather during the week, almost always it cleared up before the Sabbath came and would be warm and pleasant, so we kept up our school and prayer meeting, both summer and winter. Then there were ten or twelve workers among us, and two of them brothers; but Satan crept in and broke up our little branch. We were organized again two years ago, and commenced meeting at our homes for prayer. One brother and six or eight sisters, with our elder, Bro. Waterman, occasionally meeting with us, though he lived in San Antonio then. We know not where he is now, as he left San Antonio last spring. We remember him and his good wife with kindly feelings for the good work they did while here. Through their persevering zeal and the help of Elder H. L. Thompson and Mr. J. P. Neal, Bro. William Carruthers and a few others who gave small donations, we now have a church to worship in, though it is not yet finished. We have it seated so that we can hold meetings and Sunday School. Bro. H. C. Smith, H. L. Thompson and John Currie visit us about twice a year and preach for us. Bro. John came last Christmas and also his father and brother. They all three very kindly assisted us in getting up a Christmas tree for our Sunday School. We appreciated their help, not only for the kindly feeling shown, but as there are only four of us who carry on the school, we really needed the help they afforded. Since Bro. Waterman left, the other sisters and the brothers it seems have grown weary of the Master's work or forgotten the commandment, "Neglect not the assembling of yourselves together." Our prayers are that we may all be brought to a unity of the faith, and work on faithfully until the Master comes.

NANNIE A. GIFFORD.

WEBB CITY MISSOURI.

Dear Frances:—I will try to write a few lines, and my subject shall be concerning the poor. We often hear mention made of tramps, and true there are many. The question is whose fault is it? It may be their parents' fault. Is it our duty to be their judges, or to turn them away without giving them anything to eat? I have heard some say: "They may starve before I will give them anything to eat;" but I hope there are none calling themselves "Saints" who would wish to set such an example before their children. I do not remember ever seeing my parents turn any one empty away, and I hope to be able to set the same example before my children. I do not wish them to be hard-hearted; neither do I think it right to frown on a tramp, for we little know what has brought him to ask for food; and if the Lord has favored us with a home and enough, we ought to be willing to give one meal, if we have it, and if we have not we can say we have not, or we would give. The Book of Mormon, Mosiah, chapter 2 page 151 teaches us this important lesson, and tells us we are all beggars in one sense; then let us be very careful how we judge the poor, and may God help us to live worthy the great light and blessings we have received.

"Think gently of the erring,  
And do not thou forget,  
However deeply stained in sin  
He is thy brother yet.  
"Heir of the selfsame heritage,  
Child of the selfsame God,  
He hath but stumbled from the path  
Thou hath so feebly trod."

R. M. BRADLEY.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Correspondence.

LAKE CRYSTAL, Minn., Mar. 17th.

Editors Herald.—I arrived here a few days ago; found that Bro. Shaw had succeeded in working up quite an interest here. I have spoken three times to large and attentive congregations. The old Jewish spirit is raising among the pious, they sent for a big gun, fearing that those that are here might be too small for the work they wanted them for. He came, fired a shot, and true to his instinct, skipped out and sent a woman to take his place; but the seed is being sown in spite of opposition, and I trust it will give increase. Here is where Bro. W. H. Kelley made a stand, and started the work. He is held high in the estimation of many, both in and out of the church. The seed that he planted has not been watered as it should have been, and of course has not been as productive as it otherwise would have been. The few that are here are striving for the faith, and have received a promise that if they continue more will be added to their numbers. It is with feelings of sadness I leave the Saints of this district. A nobler people it has never been my lot to be among; their works prove them such. They stand ahead of any district in the church in point of works. The district numbers less than one hundred and thirty; some twenty of them have been baptized this summer, and they have paid during the last year for building purposes and the work of the ministry over \$700; and nearly all of these Saints are quite poor in this world's goods, but they will not be in the next. I know five or six men in some branches that represent as much wealth as the entire membership of this district. I mention this in honor to the people, and to show what a people can do if they have the will. May God bless them abundantly, and lead them to the future home of the Saints. Dear Saints, while I leave you I bear pleasant memories of the past, which time with its ever changing scenes will not obliterate. There are some things of the past we desire to forget, others we do not; my sojourn in Minnesota and the children of God that are there, are among those that I never wish, or will forget. But what a strange life it is after all; we make friends and learn to love them only to leave, but the saying is good, knowing them more than recompenses us for the sorrow we have in leaving them. Let us pray that God will hasten the day when parting will be no more.

HIRAM L. HOLT.

ARMSTRONG, Kansas, Mar. 29th.

Brother Joseph:—On the 20th inst., I held a debate at Tiblon, Kansas, with a Campbellite preacher by the name of D. M. Ward, on the following proposition. "Resolved that the Book of Mormon is of human origin." The next evening Bro. F. C. Warnky reversed the proposition, and debated the same with him for three hours. We think there was good done. I send you the Argentine *Siftings* containing a notice of the debate. I am also to discuss the following proposition with Mr. Ward, beginning the 14th of April. "Resolved that the church that I, D. M. Ward, am a member of, commonly called the Disciple Church, is the Church of Christ." 2d,

"Resolved that the Reorganized Church of Jesus Christ, commonly called Latter Day Saints, is the Church of Christ." We are to debate three or more evenings, three hours each evening, on each proposition, the Bible to be the standard of evidence. We hope by the assistance of the Master, to be able to establish truth, and expose error; that those who desire to be saved may be enabled to walk by the light of God's truth, and eventually find an inheritance with the pure and the good. I believe there are some noble hearted people in Tiblon who will eventually embrace the gospel of Christ. I expect to attend the General Conference, if all is well.

Yours in gospel bonds,

WILLARD J. SMITH.

SWEET HOME, Oregon, March 20th.

*Bro. Dancer:*—I have received one dozen Voice of Warning, and two or three packages of tracts. I could use more tracts on the first principles of the gospel, also Voices of Warning to a good advantage, as the people here are stirred up. I am having crowded houses, good attention, and several new places are waiting where they have invited me to come and preach, and several who have been very much prejudiced have come out to hear, and I have invitations all around to come and visit the people. I have been blessed with the best liberty that I ever had in my life. The brethren here feel encouraged and think "the set time to favor Zion has come." I wish you would send me a copy of the Spaulding Story if you have not, as I need it very much. I feel encouraged, and if the Lord blesses me with health and grace, I believe there will be some obey the gospel here. Send all of my mail to Sweet Home, Linn Co., Oregon, for the present.

Yours in gospel bonds,

A. HAWS.

DOW CITY, Ia., March 29th.

*Bro. Blair:*—Since the conference at Galland's Grove, Bro. J. F. McDowell has been with us the greater part of three weeks, delivered two lectures, one entitled The Bible vs. Infidelity, and the other on Prohibition, both of which were well received. His preaching throughout has also been well received, his audiences being large and very attentive. Yesterday three were baptized, two of whom are school teachers, and all three are young men of very excellent reputation, and they embrace the truth after a very careful investigation of it. Two more will be baptized to-day, and next Wednesday brother McDowell returns to baptize a young lady, at her request, and I am sure others will follow soon. I wish every city and village in the world had in them at least one as consistent and earnest a laborer in Christ as our above mentioned brother. The following resolution was unanimously adopted by the Saints of this place at the close of the services yesterday: Resolved, That we, the Church of Jesus Christ of Latter Day Saints at Dow City, Iowa, hereby tender Elder J. F. McDowell our heart-felt thanks for his kind suggestions and labor in the repairing of our church, and more especially for the earnest and unflinching manner in which he has presented the truth. And inasmuch as we contemplate having said church dedicated to the service of God as soon as the repairs are completed; therefore be it Resolved, That we do hereby earnestly request Bro. McDowell to preach the dedication discourse

if his General Conference appointment will admit of his doing so.

God has given us a harvest of noble souls, and we thank him for it. We have quite a number of earnest, zealous, and energetic young men in our branch, among the very best and most respected in the community, who, we believe, will do a good work for the Master in preaching the gospel of Christ at no very distant day.

Yours in bonds,

CHAS. E. BUTTERWORTH.

DOW CITY, Iowa, March 29th.

*Bro. Joseph Smith:*—I have delivered seventeen discourses here, Bro. Brand preceding me with several, and excellent interest seems to be manifest and some who were investigating moved to obedience, and others recently converted. Three were baptized on yesterday by Bro. Charles Butterworth, one to-day, and the writer will baptize still others this week. The Lord has blessed with excellent liberty the speaking of his word, and much prejudice removed; the largest audiences out yet had by our people here. I baptized a young man at the Bluffs on the seventh inst., making fourteen at Council Bluffs since located in that city.

J. F. McDOWELL.

INDEPENDENCE, Mo., March 29th.

*Bro. Blair:*—On last Saturday a week I was requested by Bro. W. J. Smith of Armstrong, Kansas, to go with him to hold a debate with a Campbellite minister at Tiblow, Kan. He had preached there a few times by the invitation and assistance of Bro. Cole, a member of the Hedrickites. An excellent defence was made by Bro. Smith. He refuted all his opponents arguments with marked ability. The Campbellite affirmed that the Book of Mormon was of human origin, used Clark Braden as authority that Rigdon stole the Spaulding Story and remodeled it into its present form.

It was clear to be seen where the truth lay. On Sunday morning Bro. Smith went home and left me to "hold the fort." We reversed the question. I affirmed that the Book of Mormon was of divine origin, and the clipping I send you gives the result.

"The long talked of debate between Rev. D. M. Ward of the Christian Church, and Elder Smith of the Mormon, or Josephite Church, took place at the school-house on Saturday night. Rev. J. M. Michael of the Christian Church, Elder Warnky of the Josephite Church, of Independence, Mo., and J. M. Wood, acted as moderators. The house was packed full with respectable and appreciative audience, many friends of both sides being present, who seemed to manifest much interest in the debate. Resolved, "That the Book of Mormon is of human origin," was the subject for debate; Ward on the affirmative and Smith on the negative. The debate lasted four hours, each speaker taking thirty minutes alternately. Whether the Book of Mormon is of human or divine origin we know not, but this fact impressed itself on the mind of your correspondent, that Ward is no match for Smith as a debater, and if our Christian friends wish to win in the race for church supremacy the sooner they trot out another horse the better. Another debate was held on Sunday night between D. M. Ward and Elder Warnky. Subject: Resolved, "That the Book of Mormon is of divine origin." The

house was packed to its utmost capacity by a very orderly and respectable audience. J. H. Wood occupied the chair. The discussion lasted three hours and resulted in an early victory for Warnky in our opinion, though others may think different. Mr. Warnky has a ready force of knowledge, is a pleasant speaker, and withal conducted himself in a very gentlemanly manner. The end is not—another debate between Smith and Ward is to take place at the same place April 14th. Subject: Resolved, That the Christian Church is the Church of Christ." Ward affirms; King James' translation of the Bible to be the standard of evidence."—*Argentine (Kan.) Siftings.*

We feel satisfied, and believe that a branch of the church will be established there. Many friends were made, and some were almost persuaded. May God bless the effort there as well as elsewhere. Arrangement is made for a renewal of the conflict, to begin April 14th and will last a week, when I expect good results.

Yours in the field,

F. C. WARNKY.

INDEPENDENCE, Oregon, March 21st.

*Dear Herald:*—The above heading indicates where we are located at present, strangers in a strange land; but nevertheless, trying to keep peace with our Maker and God. We are surrounded with abundance of ungodliness and sin, and it is only through the mercy of our Father in heaven that we live, move and act. Our desire is to hold fast to the rod that leadeth to the tree of life, and to this end we kindly ask an interest in the prayers of the Saints.

Yours in the Gospel bonds,

BRO. and SR. JASPERSON.

CHESTER, Ill., March 26th.

*Dear Herald:*—Our branch numbers thirteen. We seldom all come together, as we live a good distance apart. I try to keep our appointments regular, but there is very little interest manifested in the cause of true religion here. Once in a while one or two drop in to see what we are doing. We may be able to gather a few heads of "wheat" from among the rank growth of "tares" after awhile. We have been blessed in our little meetings, and feel to rejoice greatly in the latter day work. The *Herald* we can not think of doing without, although some seem to clash in their writings for its pages. (We hope they will be able to see eye to eye, when that which is perfect is come). It is high toned, and in every way worthy of respect as the Herald of Truth. For its long life and usefulness we shall ever pray.

JASPER M. TOUSLEY.

Elk Mills, ELKTON, Cecil Co., Md.

*Mr. Editor:*—I feel very thankful that we have a good christian paper, the *Saints Herald*. We have some of them here, and we find they are very good. I believe in the Latter Day Saints, though I have always been going to the Methodist Church. But I thank God he has brought me to the true light of the gospel. There are three of us here, one of them has been baptized in the Saints' Church. I can be baptized here by the Methodists, but I don't want to be baptized in their way. I do hope the time will come when I can be baptized in the right way. I believe in faith, baptism, and the laying on of hands for the gift of the Holy Ghost. We have had one of the elders of the Latter Day Saints



here, but the people would not listen to him. I do hope the time will come when I can hear them again. We have to take our Bible and go by ourselves. If any of the elders come here I will always make them welcome. If you have any free tracts please send us some.

A friend of the Saints,

FREDERICK HOLLINGSWORTH.

AKRON, Iowa, Mar. 25th.

*Dear Herald:*—Messenger of peace, love, light, and truth: I never shall be able to tell you how much I have benefited, how much good and what a preacher of righteousness you have been to me. I have been a reader of your columns for over sixteen years, and most of the time you have been my only preacher. It seems to me that all who read for the love of the truths you teach each week, ought to grow in grace and knowledge. Although I can not help the longing to be associated with the Saints, and to be fed with the crumbs as they fall from the master's table, yet I can content myself, thank God, and say, Thy will be done; I will endeavor to do Thy will wherever Thou dost lead me.

I have received so much good from Elder D., and Dr. Twinetext's conversation; also The Stone cut out of the Mountain. I think both of those articles ought to be put in tract form, to distribute. Can it not be done. May God inspire your writers with such healthy food is my prayer. I am desirous too that some able pen would write on the two messengers of the first and second coming of the Messiah. Nearly all the world claim that the third chapter of Malachi predicts only his first coming. It was stated in the Baptist and M. E. Sunday school last Sunday that it was not at all likely that Malachi was going to rise up there, over four hundred years before Christ's first coming and predict his second advent; that the Elijah spoken of in the fourth chapter was John the Baptist, and no other. I was pained to hear that beautiful lesson, so full of good instruction, so dreadfully mangled as it was. Oh! I do praise God so much for his truth, and that I am counted worthy to know his truth. I can not find fitting words to praise God enough. I am still in great need of the prayers of His Saints for wisdom and grace to keep me to the end.

Your sister in Christ,

N. A. CHRISTY.

RADCLIFF STAR, Ohio, March 24th.

*Bro. Blair:*—Since I last wrote have baptized four more, making in all, to date, fifteen since I left home. Doors are opening, and the Lord is favoring me with marked liberty. May the good work roll on.

Your brother as ever,

L. R. DEVORE.

"J. M. B.," Friendship, Mo., says he has a friend troubled with catarrhal sore throat. He has consulted many medical men without relief, and he asks what advice we can give. I advise his friend to remember one thing: that diseases are never local, but that every so-called local affection is but the local expression of a systemic condition. To make applications to his nose or throat is a silly blunder; just as silly as it would be to make a local application to an ulcer on his ankle. In both cases the local manifestation is only a flag of distress which Nature hangs out to indicate

the condition within. If a man who met a ship at sea flying a flag of distress, were to cut down the flag, and chuckle because all signs of distress had disappeared, he would be quite as wise as the doctor who squirts things into a man's nose for catarrh. This Missouri gentlemen should, through a wise regimen, make himself more vital. Let him elevate his tone, and his nose will soon behave itself.—*Nuggets.*

### Selected Poetry.

#### I'LL KNOW THEE THERE.

[G. D. Prentice said: "No living poem can surpass in beauty, the following lines from the muse of Amelia."]

Pale star that, with thy soft, sad light,  
Comes out upon my bridal eve,  
I have a song to sing to-night,  
Before thou takest thy mournful leave.  
Since then so softly time has stirr'd  
That months have almost seem'd like hours,

And I am like a little bird  
That slept too long among the flowers,  
And, waking, sits with waveless wing,  
Soft singing 'mid the shades of even;  
But, oh! with sadder heart I sing—  
I sing of one who dwells in heaven.  
The winds are soft, the clouds are few,  
And tenderest thought my heart beguiles,  
As, floating up through mist and dew,  
The pale young moon comes out in smiles;

And to the green, resounding shore  
In silvery troops the ripples crowd,  
Till all the ocean, dimpled o'er,  
Lifts up its voice and laughs aloud;  
And star on star, all soft and calm,  
Float up yon arch, serenely blue;  
And, lost to earth, and steeped in balm  
My spirit floated in ether, too.

Loved one! though lost to human sight  
I feel thy spirit lingering near;  
And softly—as I feel the light  
That trembles through the atmosphere,  
As in some temple's holy shades,  
Though mute the hymn and hushed the prayer,  
A solemn awe the soul pervades,  
Which tells that worship has been there;  
A breath of incense, left alone,  
Where many a censor swung around;  
Which thrills the wanderer like to one  
Who treads on consecrated ground.

I know thy soul, from worlds of bliss,  
Yet stops awhile to dwell with me,  
Hath caught the prayer I breathed in this,  
That I at last might dwell with thee.  
I hear a murmur from the seas  
That thrills me like thy spirit's sighs;  
I hear a voice on every breeze  
That makes to mine its low replies—  
A voice all low and sweet like thine;  
It gives an answer to my prayer,  
And brings my soul from heaven a sign  
That I will know and meet thee there.

I'll know thee there by that sweet face  
Round which a tender halo plays,  
Still touched with that expressive grace  
That made thee lovely all thy days,  
By that sweet smile that o'er it shed  
A beauty like the light of even,  
Whose soft expression never fled,  
Even when its soul had fled to heaven;  
I'll know thee by the starry crown  
That glitters in thy raven hair;  
Oh! by these blessed sights alone  
I'll know thee there, I'll know thee there.

For ah! thine eye, within whose sphere  
The sweetest youth and beauty met,  
That swam in love and softness here,  
Must swim in love and softness yet.  
For ah! its dark and liquid beams,  
Though saddened by a thousand sighs,

Were holier than the light that streams  
Down from the gates of Paradise—  
Were bright and radiant like the morn,  
Yet soft and dewy as the eye,  
Too sad for eyes where smiles are born,  
Too young for eyes to learn to grieve.

I wonder if this cold, sweet breeze  
Hath touched thy lips and fanned thy brow,  
For all thy spirit hears and sees  
Recalls thee to my memory now;  
For every hour we breathed apart  
Will but increase, if that can be,  
The love that fills this lonely heart,  
Already filled so full of thee.  
Yet many a tear these eyes must weep,  
And many a sin must be forgiven,  
Ere these pale lips shall sink to sleep,  
And you and I shall meet in heaven!

### Communications.

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

#### PRIESTHOOD MEETINGS.

THE work that occupies our deepest thought, constant attention and most careful consideration, is one of mutual interest, labor, association and benefit. It has pleased God to so constitute his kingdom that no individual member of it should feel himself independent of the help afforded through the divinely appointed means of "two or three" or many, as the case may be, meeting together in the name or by the authority of Christ, having the object in view of *agreeing*, as touching one thing, or in other words agreeing upon God's word. The very fact of God's organizing a church upon the earth is conclusive evidence that it is not his will to deal with men abstractly or promiscuously, without order, system or concert of action. Hence I shall never, I trust, allow my spirit to be troubled or my faith to be shaken by sundry claims to divine calling and appointment to prophetic office *outside* the kingdom or Church of God. The poet said

"God works in a mysterious way,  
His wonders to perform."

This is true in a modified sense. His works are mysterious only so far as we fail to comprehend them. I do not believe it is the design of God to mystify his work—the result of which would be to mislead rather than to save. The Lord revealed his everlasting, unchangeable gospel, or plan of life and salvation, to Joseph Smith, and as soon as it became expedient or practicable the church was organized. From this date, April 6th, 1830, the authority of God was vested *in this body*, and *no where else*.

Paul wrote to Timothy thus: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15.

In Ephesians 4th chapter is an exhortation to unity, and the standard to which we are to look and approach is made clear and definite: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness,

with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. \* \* \* And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

I have burdened your patience with this lengthy quotation because it is fitting and full of points. The inspired apostle upon whom rested the "burden of the church" in Asia, addresses these Ephesian brethren, who, like the Roman saints and others, had "obeyed from the heart that form of doctrine" delivered unto them; exhorting them to meekness and forbearance, as a means of preserving the unity of the Spirit in the bond of peace, assuring them that there is but *one body* and one Spirit which was in them all, with suitable officers to administer and execute the law, for the perfecting of the Saints in their needful ministrations; with the design of spiritual growth on the part of all. And as a safeguard against crafty men and false doctrine this system was inaugurated. The growth and spiritual condition of this body was not to depend solely upon the faithfulness of one, or a few. The "whole body" was "fitly joined together" and "compacted, [see Webster: To thrust or press together, to league with, adjective, firm, dense, condensed] by that [service] which every joint supplieth." Increase of the body was to be effected by "the edifying of itself in love." It is plain to be seen that the Saints were to receive their strength and comfort by virtue of their association with the mystical body of Christ. Hence for one to say "I will take the word of God for my guide, stay at home and stand alone" is only permissible when it can be proved that the church has been rejected of God. Moreover, this scripture cites the important fact that the ministry are to "feed the flock of God, over which the Holy Ghost had made them overseers," (Acts 20: 28), and to so minister as to preserve the faith and peace of those whom Christ hath purchased with his own blood." Can this be done where inharmony and

harsh discord exist? "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1: 10. How can such a unity be effected? Says one, "I consider myself authorized to preach the word of God as I find it in the books, and if others, or even the whole Church differs from me I can't help it." Indeed! Do you mean by this that your interpretations and applications of scripture are infallible? Please tell us at just what juncture in your experience you arrived at this point, and by what process your superior judgment was effected. Candidly, is there no plan outlined in scripture by which those who accept the word of God as the standard of life, and the end of controversy, may be enabled to "speak the same thing?" In the early history of the Christian Church while Paul and Barnabas were at Antioch, certain men which came down from Judea taught the brethren and said, "Except ye be circumcised after the manner of Moses, ye can not be saved. When, therefore, Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question."—Acts 15. From this we learn that a difference of opinion arose among the brethren, upon the spiritual import of the word of God touching an important question. That these "certain men which came down from Judea," were members of the church, is evident from the fact of their agreeing that "Paul and Barnabas, and certain of *them*, should go up to Jerusalem unto the apostles and elders about this question." It is not to be supposed that because of the difference of opinion existing among them, some believed the word and others did not. It was a misunderstanding on the part of some, as to the application and meaning of the Scriptures, which Paul said were "able to make Timothy wise unto salvation." At that time "Moses and the prophets" constituted their written word, with the possible addition of epistles written by the authorities of the church, similar to the one resulting from the controversy mentioned, and subsequent appeal to a counsel of "the apostles and elders at Jerusalem." There is a nice recognition of church authority in the course pursued by these officials. Doubtless they thought it presumable that superior wisdom resided in the *body*, and not in themselves as individuals.

Permit me to quote from Doctrine and Covenants, sec. 85, language directed to certain ones of the ministry in the year 1832, but which contains principles and admonitions applicable to the present priesthood of the church.

"Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unvail his face unto you, and it shall be in his own time, and in his own way, and according to his own will. Remember the great and last promise which I

have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom; and let those whom they have warned in their traveling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

"Behold, I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise, which I have made unto you, when I will.

"Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that ye may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

Attention is called to the following facts of paramount interest:

(1) This language is addressed to the "first laborers in this last kingdom." (2) It was the purpose of God that they should "sanctify themselves that their minds might become single to the glory of God," casting away their idle thoughts and excessive laughter. (3) They were commanded to assemble, organize and prepare themselves by prayer, fasting and faithfulness that the Lord might make them clean. (4) One factor in the design of God was that they should "teach one another the doctrine of the kingdom," and they were promised that if they did so diligently, the grace of God should attend them to the intent that they "might be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain to the kingdom of God, that was expedient for them to understand." Also in 1831 the Elders were commanded to assemble that they might agree upon Christ's word.

These facts of history I deem sufficient to show the sanction of God in the appointment of meetings designed by the

title of this article, when circumstances suggest a necessity for greater unity among the Elders of the church. The object of primary priesthood meetings, as I understand, is not to determine what is the word of God, but to agree by mutual consultation upon the real import and application of the accepted word to points of doctrine, or church policy, upon which differences of opinion have existed. The authority to pass judgment upon and determine what shall become the standard of faith and rule of action to the body resides only in a *general* assembly of the church at large. It is my understanding further, that a primary priesthood meeting held with the view to set in judgment upon any portion of the word recognized by the body as authoritative could be justly construed as treason against the church. In view of the high and holy calling of those appointed to "feed the flock of God," I deem it their duty to avail themselves of every God-given means of approximating, and if possible reaching a unity upon points of doctrine and church government. Solomon said "there is nothing *new* under the sun." The misfortune of some has been the *new* and wonderful discovery of some obscure or hidden meaning of certain scriptures that no one else is able to understand. Sometimes the church is arraigned in its teachings and practice by original and arbitrary interpretations. A party spirit is created and contention ensues, resulting in a distrust of church officials, and the faith of the Saints is weakened. I would suggest that in case we conceive something entirely original with ourselves, and which we have reason to believe our co-laborers in the work will not heartily endorse, it would be far better to give our newly made theory a good airing in a council of the brethren, than to spread it abroad only to be controverted by some one else. It is a sad mistake to suppose that "the Spirit," of which we may claim an abundance, is authority to justify us in roaming in fields of speculation, seeking to divulge what we ourselves do not understand, or climbing the dizzy heights of vain imagination in an effort to reach beyond the plainly revealed will and word of God. I do not wish to burden the readers of the *Herald* with a multiplicity of confessions or apologies, but wherein I have overstepped the bounds of wisdom in the past, I desire the charity and forbearance of my brethren and all men.

Jesus said to the people in his day: "If a kingdom be divided against itself, how can that kingdom stand?" Internal diseases are usually most fatal. We have little to fear from worldly opposition compared with the disastrous results of a divided ministry. The holy Spirit is to guide us into all truth, and we have an equal claim upon its divine ministration upon conditions that we are truly humble, speaking the truth in our hearts; but I'll tell you, I am suspicious of influences that prompt and encourage men to ideas of self-sufficiency, or to boast of superior wisdom and knowledge unwarranted in fact,

As citizens of the kingdom of God we hold one common membership, and our rights and privileges are equal so far as relate to membership; nevertheless the house of God being one of order, it became necessary or expedient in the divine economy to confer upon some certain immunities or rather duties, from which others are exempt, that there might be an active controlling power, without which every effort to prosecute the work imposed might be neutralized. In purview of these and other pertinent facts, it becomes the responsible duty of presidents of missions, districts, and branches to exercise a careful, consistent watchcare over the eldership and priesthood in general of these respective limits; and in case there are harmful disputations among them upon points of doctrine, one of the means by which the difficulty may be overcome is by mutual consultation effected by a call of either of the above named officers. The object of an informal council can not be to make law, but to agree upon law—not to pass resolutions binding upon the church or any portion of it, but by an exchange of thought and opinion, arrive at a clear conception of each other's views, and by a careful perusal of the word, be better enabled to fulfill the behest of Paul to "speak the same thing."

Choice blessings are promised in the latter days to those who "bear the vessels of the Lord." Opportunities for ministerial work are rapidly increasing in the broad harvest field. Many are becoming dissatisfied with the conflicting systems of men, and there are those who are looking and longing for the practical, saving truth of the gospel. Then in consideration of our sacred calling as ministers of the word, should we not endeavor to present a united testimony of the truth and power of a restored gospel? Difference of opinion held with a proper deference for the views of others upon minor issues, may be entertained and discussed at proper times without injury to the cause, but for Elders to controvert each other's teaching publicly before the ordinary assemblies of the Saints and the world's people has the effect to lessen in their estimation the counsel of the ministry, to confuse them with reference to the truth and to cast a shadow of doubt and gloom upon the entire membership of the church. I don't say it is wrong for those of greater experience or higher official authority to correct publicly, errors in the public teaching of those under their charge; indeed I deem it to be right, if wisdom so directs. It was authoritatively enjoined upon some of the first Elders of the church to "preach nothing but *repentance* to this generation." It can not be that God intended in this restriction to confine the priesthood to this one principle as it stands related to the cause of redemption, else it were a violation to teach faith, baptism, laying on of hands, sacrament etc. Then why was such a revelation given by the Lord of glory? Evidently as an admonition to those called to preach the gospel of repentance to confine their efforts to the teaching of such precepts as would best appeal to men, convicting them

of sin, and arousing within them a desire to become righteous, and be made clean through the blood of the crucified one. Paul gave instructions to Timothy of a similar character. "Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call upon the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." —2 Tim. 2: 22-26.

How tersely and comprehensively is the ministerial calling represented in these few sentences. Instruction suited to Timothy I think is applicable to those of a similar profession now. The points I wish to notice is that the servant of the Lord must not strive, but be gentle. In patience and meekness he is to instruct those that oppose themselves, with the hope that God might give them repentance. The people when properly taught are if saved at all, to "recover themselves out of the snare of the devil." Hence undue urging, over-persuading and coercion are not the God-given means of grace to the poor sinner. Their souls are to be awakened if possible by the love of God through a proper vindication of his truth, then they must act for themselves, foolish and unlearned (unsettled and unprofitable) questions we are to "avoid."

On that wondrous day of pentecost immortalized to the memory of Saints, Peter, one of the Lord's anointed, said in the course of his inspirational discourse, "Repent and be baptized *every one of you* in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." O how divine, and with what authority he speaks! The closing of this grand dissertation is an earnest appeal to the people to "save themselves from this untoward generation." Compare this with the blasphemous effort of Mr. Moody to detach from baptism its authority as a saving ordinance. In my judgment there is more virtue in these words of Peter than in volumes of the trashy literature that has flooded the world with ideas of an attenuated, perverted mutilated gospel, associated with thoughts of infidelity and evolution that deny the very existence of God the Creator of all things.

In a sermon preached and published recently the Rev. C. H. Spurgeon of London, England, deals a scathing rebuke to the ministry of the present age. Hear him: "The Sabbath is no longer a day of worship with millions. What continual efforts are made to rob us of the Sabbath day; to degrade it to a common work day, and to make a slave of the workingman. To-day the revelation of God is treated with indifference, or talked of as if it deserved no reverence or credit. Unbelief has sapped the foundations of the social fabric. Worst of all—I must not hold

back the charge, many of the avowed ministers of Christ are no ministers of faith at all, but promoters of unbelief. The experience of the unbelief of Germany is being repeated here. Among those who are ordained to be the preachers of the gospel of Christ there are many who preach not faith, but doubt; and hence they are servants of the devil rather than of the Lord. I know I shall stir a hornets' nest by these honest rebukes, but I can not help it. I am burdened and distressed with the state of religion; a pest is in the air; no truth is safe from its withering infection. No signs can be more alarming than the growing infidelity and worldliness which I see among those who call themselves Christians."

This helps to prove the wisdom of the command to declare nothing but repentance to this generation. I submit these thoughts for the charitable consideration of those of more extended experience and greater ability, and to all who may choose to read, with the hope that others will cast into the treasury of thought something that shall further elucidate the subject of unity among the priesthood. Laying no claim to infallibility it would not, I trust, destroy my faith or hope in the gospel to discover that I have only reflected a meager light, and have subjected myself to correction. I may sow crudely, but I strive to sow with a liberal hand, dear readers of *Saints' Herald*, "such as I have give I unto thee."

GEO. S. HYDE.

#### A DREAM.

BY JOSEPH F. BURTON.

I WAS in a room of a large house; in the room was a small engine, on one side of which a horizontal bar was fastened, from which three necks protruded, (like the neck of a vise in which the handle is placed). These were different lengths, one being about five inches long, the other four, and the other three, with a small belaying pin through each. The lever which worked the engine was in front of it all, and brother Joseph Smith standing by it. There were three tanks about six feet square, lined inside with white enamel, and though they seemed equal in size, they held unequal quantities. There were three ropes leading from the engine-room to the top of a very large building, which was high up in the air on pillars. From this building material was to be obtained to fill the tanks. I asked brother Joseph how he worked the engine. He said, "We belay one of those ropes from the other or upper building to one of these belaying pins, and with the lever we set it all in motion; and thus connection being made with the top building we get all we want; and although this engine looks small, it can do as much work as the very largest, and is equally as good for little work. And I would have had these tanks filled long ago, but just as I would get ready to fill them, some of the brethren would come in and suggest some plan of their own, and I was so situated I had to listen to them; and you would be amused,

as well as saddened if I should tell you their plans. But now they have all tried, and as they have failed I have now got the engine all cleaned except the further end which is very dirty. But it will soon be clean, and then we can get whatever we want."

The engine and room were untidy looking, but brother Joseph was cheerful, and I understood the engine and room would be neat, clean, tidy, and in complete working order very soon, for he would be unhindered in his work.

WALLSEND, July 24th, 1885.

#### THE KINGDOM TRANSFERRED.

"THEREFORE say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21: 45.

The above language was used by the Savior to the Jews after speaking to them the parable of the householder, beginning at the 33d verse. I quote from the Inspired Translation, because it throws much additional light upon this parable, without conflicting with the common version. After referring them to Psalm 118: 22, in regard to the stone the builders rejected becoming the head of the corner, he then used the language quoted above, and further says,—“For whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.” Verse 46. In the above translation he explains the parable to his disciples, saying, “I am the stone, and those wicked ones reject me. I am the head of the corner. These Jews shall fall upon me and shall be broken.” Verses 51, 52. He said furthermore, that the kingdom shall be taken from them and given to the Gentiles, and because of this the stone shall fall on them (the Gentiles) in the last days and destroy them, and the vineyard or kingdom again be let to others “Who shall render him the fruits in their season.” This agrees with Jer. 30: 10, and 46: 28, where “a full end” is to be made of the Gentiles in the last days, and the kingdom again be given to Israel. From our first quotation we learn that, the kingdom was still with the Jews; that they were not bringing forth its fruits, that for this reason it was to be taken from them and given to another nation, and that this other nation would bring forth the fruits, which the Jews had ceased to do. This subject should be one of intense interest to us as a Gentile nation; but space will only permit us to give a few outlines of history to show from whence the Jews had fallen, and what the fruits of the kingdom were that they had ceased to produce, hence incurring destruction. Certainly the Gentiles to whom the kingdom was given, will be judged by the same perfect law, by the same just, unchangeable God, and weighed in the same balances.

Over 1,950 years before God had called Abraham, to make of him the great nation of Israel, (Gen. 12: 1, 2), and over 1,500 years before had promised his seed, that if they would obey him and keep his covenant, he would make them a “kingdom of priests, a holy nation.” (Ex. 19: 5, 6.)

Thus we learn, that the first peculiar and precious fruit of that kingdom was an everlasting priesthood, to continue with them to reveal the will of God and bless them forever, if they would only continue faithful to God. Follow them from Egypt to Canaan, and behold the fruits and blessings of that “Royal Priesthood” under Moses, their passing through the sea, smiting “the rock” for water, the manna from heaven, healing of leprosy, deliverance from the bite of serpents by faith,—simply looking upon the brazen serpent—the forty years without their garments waxing old, and then trace them under Joshua who had received this great gift under the hands of Moses; (Deut. 34: 9); the waters of Jordan dividing when the priests entered it with “the ark of God,” and Israel passing over dry shod; Jericho’s walls crumbling at the sound of the rams horns; the sun and moon obeying the voice of God’s priesthood. Indeed, they had blessings and brought forth fruits differing from all other nations. They were all under the same law. Their worship was all the same; one priest officiated for all and taught them all the same things. In their great feasts they all met together, enjoyed themselves as one, having one leader, one prophet, one altar, one church or temple, in which the glory of God shone forth. The order of God amongst them, if adhered to, put an end to all strife and contention, made them see eye to eye, and in fact made them as one man, one heart, and one mind. They brought forth a host of inspired men and women. Their prophets could inquire of God and learn how to overthrow all their enemies. Indeed, they could tell what they were doing in their secret chambers. The angels of God ministered unto them, and fought for them even to the destroying the mighty host of Sennacherib. (See Isa. 37: 36). The sick were healed, the dead were raised, and the poor made to rejoice in God. Such were some of the fruits of God’s kingdom amongst the Israelites. But did they continue in his covenant? Alas! no. David in Psalms, chapter 14 says they were all departed from God. There were “none righteous; no not one.” Paul speaks of the same in Rom. 3: 9–18. In Jer. 31: 32, we learn that they had broken God’s covenant, and were so utterly rejected of God that, for near four hundred years before Christ, God had sent them no prophet. Now, who will not admit that all the blessings referred to were the fruits of the kingdom of God, and that if the Jews had continued to bring forth these fruits that it would never have been said to them, “The kingdom of God shall be taken from you.”

For God would have been with them, his power would have remained with them, and no combination of kingdoms could ever have prevailed against them. But when they ceased to bring forth these fruits, utterly “denying the Lord that bought them,” by killing his servants the prophets whilst standing stoutly for the Scriptures and the former prophets as expounded by their rabbis, lawyers and doctors whom they had put in the place of former prophets, priests and teachers sent



by the Lord, and contending for their private interpretation of the Scriptures, thus dividing into a host of factions and sects—as “scribes,” “pharisees,” “sadducees,” &c., instead of accepting the teachings of Christ, of the one faith, one kingdom &c. An inspired man they would not hear—him they would put to death—causing even the Son of God to weep over them, telling them they were “witnesses unto (or against) themselves that they were the children of (or the same as) them that killed the prophets.” “Fill ye up then the measure of your fathers. Ye serpents; ye generation of vipers. How can ye escape the damnation of hell?”—Matt. 23: 32, 33. And for this reason he tells them that he would yet send his inspired servants to them, that they might fill up their cup of iniquity by killing them; that all the righteous blood, from Abel down might come upon that generation. And now we ask of all, How should the Jews have been living in order to have been gathered or accepted by Christ and retained in the kingdom? Who will deny but what they should have had the same faith, organization and blessings, as in the days of old? We have seen that the kingdom was to be taken from the Jews and given to a nation bringing forth the fruits thereof, and we ask, Did the Gentiles, after they received it, bring forth different fruits than formerly? If so, what were their fruits? We have shown that the Jews before their fall brought forth different fruit from all other people—inspired priests, prophets, revelations, healings, miracles, &c. When those ceased, they were rejected of God for not producing the fruits of his Kingdom. Now, what kind of fruit did the Gentile converts produce? “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance and all knowledge; even as the testimony of Christ was confined in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.”—1 Cor. 1: 4-7. Here we learn that the Gentile converts at Corinth come behind in no spiritual gift, hence brought forth all the gifts or fruits that the Jews had done. In 2 Peter 1: 2, 3 we read: “Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue.”

All things pertaining to life and godliness being given them, they came behind in no gift; for spiritual gifts in that age certainly were among the things pertaining to life and godliness. Again; Paul says to the Gentile Saints of Ephesus, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ.”—Eph. 1: 3. In Rom. 12: 4-8 we learn that they also were blest with all spiritual gifts; and in 1 Cor. 12th chapter, we are told what these gifts or fruits of the kingdom were, the most im-

portant of which were those members holding the everlasting priesthood after the order of the Son of God, apostles, prophets, &c.; for Jesus had both “chosen and ordained them,” (John 15: 16), and of course he ordained them to the same priesthood he held himself, for the apostleship is of the “royal priesthood,” Jesus himself being “the Great Apostle and High Priest of our profession.” Heb. 3: 1. And, as his Father sent him, so he sent his apostles, with the same authority to bind on earth, and through this priesthood all spiritual blessings were given.

In Ephesians, chapter 4, we learn of the gifts to the kingdom amongst the Gentiles—or fruits brought forth by the Gentile saints. The Gentiles for a season brought forth the fruits of the kingdom the same as did the Jews at the beginning when the kingdom was first given to them, but which they had ceased in part to bring forth in the time of Christ, and in consequence of which the kingdom was taken from them.

The Gentiles brought forth all the fruits or blessings as set for in 1 Cor. 12th chapter. So with the Israelites at first; they brought forth prophets, priests, revelators, seers, healings, gifts, miracles, &c. Who can not see what “the fruits” of the kingdom were among both Jews and Gentiles? for the fruits described are found nowhere else but in the kingdom of God. How then can either Jew or Gentile claim favor with God without producing the fruits of his vineyard? (See Matt. 21: 33-45).

It matters not what else they may have, how good, how zealous, how sincere. They may give fortunes to convert the heathen; or, as Christ said of the Jews, “Compass sea and land to make one proselyte,” yet if they have not these fruits it is evidence positive they are not in favor with God. For if God took the kingdom from the Jews because they ceased to bring forth these fruits and doomed them to destruction, how can he now acknowledge and save those who are as destitute of these fruits and blessings as were the Jews when he rejected them, and yet be God “without a shadow of turning?” Impossible, unless he is a partial God, and a respecter of persons, and then the favor would surely be on the side of the children of his sworn friend, Abraham. As well think of being saved without the gospel of the kingdom, as without the fruits of that kingdom; for it would be a barren gospel without its fruits.

Paul says in Romans, 11th chapter, that the reason that the Jews ceased to bring forth these fruits and were “broken off,” was because of unbelief. In speaking to the Gentiles to whom the kingdom was then given, and who seem to have been boasting of their good fortune, he says,—“Boast not against the branches; [the Jews]; but if thou boast, thou bearest not the root, [Christ], but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.”

Now what kind of faith should the Jews have had in order to have retained

the kingdom? All must admit it should be the same as their faithful fathers had in the beginning; the same as described in Heb., 11th chapter, namely, faith in all the gifts and blessings mentioned under Moses and the prophets, not only that Moses and others had them, but that they too shall have them. Christ tells them that if they had believed Moses they would have believed him. But unbelief in an inspired priesthood like unto Moses', caused them to reject all prophets, all God's servants, as referred to in the parable of the “householder,” and finally when God sent his Son, they cast him also out of the vineyard and slew him.

Professed faith in the Scriptures given by Moses and the prophets whilst denying the necessity of men of like authority in their day, was rank infidelity—unbelief in God—for in these same scriptures was the promise of an everlasting priesthood to receive revelations from God to bless his people, and if they had kept the law of Moses, the priesthood would have remained with them, and they would have been bringing forth the fruits of the kingdom when Christ came, as in the days of old.

And as they were broken off because of this unbelief, and as Paul said to the gentiles, “Thou standest by faith,” what kind of faith must the Gentiles stand by? Surely no one can deny but what it was the faith that would enable them to continue to bring forth the fruits of the kingdom as they did when they first received it, for because the Jews did not continue in this kind of faith they fell, were “broken off,” and lost the kingdom. Continuing to bring forth these fruits from Abraham even to Malachi, 1500 years, did not save them from overthrow when Christ came; and who will say that God will not require as much of the Gentiles as he did of seed of Abraham, in whom all the families of the earth were to be blessed? Will he save them through a faith to-day which utterly denies the existence, or necessity, of such a kingdom as God took from the Jews and gave to the Gentiles? They say there is no need of such a priesthood as “God set in it as it pleased him”—“And God hath set some in the church, [or kingdom], first Apostles, secondarily Prophets, thirdly Teachers,” etc.—1st Cor. 12: 28. They say there is no need of the miracles, gifts of tongues, interpretations, healings, visions, etc., as taught in the same chapter. No need of any of the fruits of the kingdom now as in the times of Abraham, Moses, Joshua, David, or any of the old Testament prophets; no need of such fruits of the kingdom as were brought forth in the first century among the Gentiles, and recorded in the Scriptures for our instruction.

These same Scriptures tell us that although the Jews had brought forth these fruits for over one thousand years, God rejected them because they did not continue to bring them forth. For if they had kept the law and the faith of Moses, all must admit they would have still had the priesthood amongst them, with all its blessings. And in like manner, if the Gentiles had kept

the law and faith of the "prophet like unto Moses," [Christ. Acts, 3: 22], they would still have had the royal priesthood among them; for we read concerning them: "But ye are a chosed generation, a royal priesthood, an holy nation, a peculiar people."—1st Peter 1: 90. Compare this with Ex. 19: 5, 6, and we find the promise of priesthood as great to the Gentiles as to Israel. And the same authority and priesthood at least, that was in the kingdom of Israel, which was the kingdom of God [1st Chron. 29: 23] was surely given to the Gentiles when the same kingdom was given to them; for the priesthood was part of the kingdom. It was to be a kingdom of priests—"And ye shall be unto me a kingdom of priests, and a holy nation."—Ex. 19: 6.

The priesthood and kingdom of God are inseperably connected. Just as well speak of our nation, and then deny any authorized officers in it. No kingdom of God can exist without its priesthood, which simply means its authorized officers. As the Jews fell on "the stone," Christ, and were broken because of their unbelief, and the kingdom given to the Gentiles, who brought forth its fruits for a season, and then ceased for the same cause as did the Jews, so in the last days this "stone" will fall on the Gentiles, and grind them to powder, and again the kingdom be given to Israel, as Paul reasons with the Gentiles: "For if God spared not the natural branches [Israel] take heed lest he also spare not thee." "For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit, that blindness [unbelief] in part is happened to Israel until the fulness of the Gentiles be come in, and then all Israel shall be saved, [or have the kingdom restored to them], as it is written: There shall come out of Zion the deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins."—Rom. 11: 21-27.

D. S. CRAWLEY.

#### THE LAW.

WHAT is the use of law if there be no penalty for the transgression thereof?

Any sensible man will admit that civil law without a penalty for its transgression would be the worst kind of a farce. Should it be any less so concerning moral or ecclesiastical law? I think we may safely say that the principal object of every religion that is worthy the name, is to establish and develop within its adherents a feeling of free agency, manhood, and responsibility to God, hence the necessity for our observing all things whatsoever Christ has commanded us.

The tactics of Satan since the days of our first parents have ever been to endeavor to deprive man of his agency. He commences his encroachments by tempting us to presume upon the lenity of God. He whispers to us: "God will not hold you accountable for thus and so; your compliance with such and such portions of the Christian plan of salvation is not essential." Thus he advances step by step

until he has convinced us that we may partake of all of the forbidden fruit and we shall not surely die. Is not this where he holds those who esteem themselves the most intelligent Christians of our time. He has convinced them that there is no second death. It reminds me of the old adage:

"Walk into my parlor,  
Said the spider to the fly."

Well they have walked in, poor dupes. Shall any of them ever return? Shall we pity? or shall we laugh to see Satan close his meshes about them? They have disobeyed God's plainest commands without fear, where shall they find their hope of escaping God's set penalty.

"The day that thou eatest thereof thou shalt surely die."

It seems to me that most fair-minded men and women whether blest with a hope of eternal life or not, must admit that the progress of civilization would be very little if any without it. How is our hope of eternal life to benefit us here if we do not believe in future rewards for righteousness and punishments for transgressions. The hope of a home beyond is the main stay of many thousand weary, disappointed toilers.

I heartily thank God for christianity, and for what it has done, and is doing for humanity. "A good when lost is valued most."

Among the many good things that God has given to man, there is nothing more desirable than a well established christian hope. By faith you may acquire and maintain this hope, by too much doubt and inquiry you may lose it, as has been the case with your humble servant.

Yes, dear readers, my hope is gone. I know you pity me, and your pity is a source of comfort to me; but lest your case should become as bad or worse than my own I would, as a brother, counsel you to be not to clamorous for something more to believe and teach. Methinks I see breakers not far ahead through which you will do well to hold fast what you already have obtained.

PHILOS.

### Selections.

#### END OF THE SOUTH-WESTERN RAILROAD STRIKE.

IN consenting to obey Powderly's agreement with Gould and order the strikers to return to work "Master Workman" Irons stated that he regarded the conclusion as a victory "to some extent." It is not easy to see how Mr. Irons can repeat this comforting assurance to those whom he ordered to strike nearly a month ago. What have the strikers gained, and how has the act benefited the Knights of Labor? The men are returning to their places conscious that they have lost more than three weeks' wages' damaged thousands of their fellow-workmen, and inflicted great injury on the innocent community, while in all other respects they stand now precisely where they were a month ago. Nothing has been gained; much has been lost. It is

certain that the strikers who injured railroad property or committed acts of violence will not regain their employment and will be fortunate if they escape long terms in the jails and penitentiaries. This extraordinary strike ends after causing irreparable injury to some, serious loss to all, and benefit to none. The men go back under terms that were open to them a month ago, and under which they had in fact pledged themselves to act in the settlement of all grievances. They agree to return to their places and submit their complaints to Mr. Hoxie, who promises simply to meet any committee representing men actually at work in the employment of the company and to consider candidly any grievances presented.

In order to secure a hearing the men have been forced to abandon the attitude of strikers and resume that of employes. It may be, as some of the Knights claim, that this amounts to "a complete surrender," but the situation was such that it admitted of nothing else. The strike was a blunder from beginning to end, and it seems that toward the close many of the strikers began to realize that they had been misled and grievously wronged by hot-headed, incompetent leaders who had picked a quarrel with the company without cause and followed it up by making demands too preposterous to be granted under any circumstances. Powderly did his best to rectify these blunders, but it was impossible for him to do so without making a surrender of the foolish demands urged by such unreflecting hot-heads as Irons.

As for the great majority of the strikers, it is no doubt true that they simply obeyed the orders of their chiefs, and quit work without any grievance of their own and merely through deference to the commands of leaders who proved incapable of guiding the storm they had provoked, and ended by landing their followers in the ditch. The failure of this causeless strike and the great loss inflicted on all who were parties to it ought to teach the "Knights" the importance of putting only trusty, cool, discreet men at the head of labor unions. Workmen have too much at stake to follow blind, intemperate, incompetent leaders who go off half-cocked.

There was no reason why the discharge of Hall from the employ of the receiver of the bankrupt Texas & Pacific should have affected the men on the Missouri Gould lines. The quarrel was none of theirs, and the alleged personal grievance not one which the managers of the Missouri Pacific could correct. If there was any cause of complaint on the Missouri Pacific it should have been presented to Mr. Hoxie, who is one of the most approachable and genial of railroad managers in the whole Nation, and disposed at all times to treat employes fairly and even generously. In fact, the employes of the Missouri Pacific made an agreement a year ago (and renewed it as late as last August) under which they were bound to present their grievances to Mr. Hoxie and have them considered before inaugurating a strike. Yet the men engaged in a strike without a grievance of their own, waged it in violation of their

contract with the company, and finally, as the only means of settling this unprecedented difficulty, demanded that the railroad should treat not with its employes but with the Knights of Labor as representing all the trades unions in the United States and Canada! The local leaders of the strike piled one blunder on another until Powderly, able, adroit, and skillful as he is, was unable to extricate the strikers without making what some of them now call "a complete surrender." The strike inflicted hardship on everybody connected with it, but it may serve a good purpose in proving the necessity of means to prevent reckless, fanatical labor leaders from fanning an insignificant spark into a blaze of social war, and bringing disaster on the general public as well as on thousands of innocent workmen. The hardship which the late unprovoked strike caused the working classes in the Southwest will surely not be soon forgotten.

#### THE SCIENCE OF SAVING.

A WRITER addresses the following words of wisdom to those whose pockets are made of such materials that money burns a hole in them. He advises them to keep an account of every cent they spend, as putting down in black and white checks extravagance:

They must be put down in detail, and not classed under the general head of "sundries." The item "sundries" is never admitted into well kept household accounts.

It is very difficult to realize fully the value of small sums. If the nickels and dimes that lie loose in the pockets were properly appreciated, there would not be so much pecuniary embarrassment in the world as there is.

"Many a mickle makes a muckle." This is true of nothing more than nickels and dimes.

These little savings, as a rule, must be made in personal expenditure more than in anything else. What is spent over the household is generally needed, but the small personal luxuries which cost so little are not.

When any saving is made in this way, the money should be put aside as saved, instead of being mixed with the spending fund, and additions made to it as often as possible.

This will make you understand as soon as anything what small economies amount to.

When money is set aside to be saved, it should be put in a place where it can not directly be got at. I can not speak too highly of the savings bank for this purpose.

The very fact that a little trouble and formula have to be gone through with before it can be obtained prevents it being spent many a time when it most certainly would be if it were close at hand.

There are two or three ways in which money can be saved. The first is by buying in large quantities. Of course the danger is when there is a stock of things to go to they will be extravagantly used,

All that I can say on this point is that they must be used sparingly. A proper quantity should be portioned out and the rest put away. Then it will be found that articles may be bought both cheaper and better in large quantities than in small ones.

Another way to save expenses is to pay for everything as you get it. If you do this, you avoid overcharge, and will buy for less.

If the money had to be paid at the moment, many an unnecessary purchase would be avoided.

People who have limited incomes are those who can least afford to live on credit; and unfortunately they do it more than any other.

#### SPIRITUAL GIFTS.

FROM a sister we have the following:

"Dear Brother:—I would like to have you explain, through the *Gospel Messenger*, the 8th, 9th and 10th verses of the 12th chapter of 1st Corinthians, in reference to spiritual gifts. What time does it relate to in your opinion? Please explain at your earliest convenience, etc."

All we have and enjoy in life are gifts from God, temporal and spiritual, but as such, they are not generally appreciated though much desired. But the gifts here referred to are spiritual ones, and intended for special purposes. The Corinthian brethren shared largely of these gifts, yet they did not fully comprehend the intentions of them. It was this that the apostle wished to teach them, and the same teaching may be instructive to us.

The desire for spiritual gifts was named as a commendable one, not to carry out any selfish purposes on the part of those who received them, but to accomplish a work that could be done in no other way. The great scheme of redemption is a wonderful work, including multitudinous departments. All these departments are to be carried out through human instrumentalities, and that the work may be successfully accomplished, special preparations are needed. These we do not have within ourselves, but receive them as gifts, and these gifts come through the Spirit, and Paul says, "the same Spirit." While the Spirit is the same, the gifts are different, because they are intended for different purposes.

To fill some of the departments of life's work, we have gifts named, "The word of wisdom," "the word of knowledge," "the gift of healing," "the gift of faith," "the working of miracles," "of prophecy," "discerning of spirits," "divers kinds of tongues," and "the interpretation of tongues." All these, and many others that might be named, are given to profit withal. They were given because they were especially needed to introduce and promote the work of redemption as brought about by Christ our Lord.

Now, what our sister, and perhaps many others wish to know, is: Are these gifts still given? In our humble judgment, they are to persons prepared to receive them, and as far as needed to promote the work of human salvation.

As we are creatures that walk by sight and can not have faith without tangible evidences, the gift of miracles was necessary in establishing the truths of the gospel. Through them, those truths have been so fully established that we no more need these tangible evidences. That which was tangible to them, has become tangible to us through responsible witnesses—inspired history.

In the early days of Christianity the gift of tongues was necessary, as is made evident from the Pentecostal meeting described in the Acts.—This same gospel can now be declared to all nation without this special gift—therefore not given.—Wisdom and knowledge are still given. The promise is, that we can have them liberally by asking for them. Many of these gifts are not received because of our lack of faith, and a desire to have them. We do not place ourselves in a position to receive them, and then wonder about the "lost power." There has been no lost power on the part of God and salvation. The loss is on our side. We have lost zeal and faith, and therefore the "wonderful works" necessary to salvation do not follow. The different essential gifts are still ready for us if we are only willing to receive and use them as God's purposes require. To receive these gifts, it is necessary, on our part, to try to know just what we are to do, and have a willingness to do it. The trouble is, we want God to give us gifts to do work that we are not fitted for, and because we can not do this, we Jonah-like, determine to do nothing at all. God has given each one of us ability to do a work that is needful and will be pleasing to Him. To do this, the gift will be given. Let us all feel assured that we have this ability, and then cheerfully desire to do what we can, and we will be astonished to learn how much can be accomplished, even through the weakest instrumentalities. The widow, with her mite, did more real service than those possessing their thousands, just because she exercised the gift that was given her. God measures not by what men have, but by what they do. Occupy, and when the evening comes, it will be well.

#### THE DARK AGES COME AGAIN.

Fayetteville, Ark., Nov. 28th.—After a lengthy session of more than three weeks, Circuit Court has at length adjourned. Quite a full docket was disposed of, the principal interest being manifested in the test case of the Seventh-day Adventists under the new Sunday law of this State. This denomination, through the labors of several of their ministers, sent here as missionaries from the Northern States, have, within the last eighteen months, succeeded in gaining quite a foothold in Arkansas, having a fine church edifice and strong membership at Springdale, a few miles from here, as well as churches in other parts in the State. They have been from the first apparently an industrious and God-fearing people, the chief difference between them and other Christian bodies being that they observe the seventh day as the Sabbath, according to the commandment. But it seems that sectionalism can not lay down its arms, even when the sacred precincts of religion are entered; so among the first things per-

formed by the Legislature as its session last winter, less than a year after these people had come into the State, was the repeal of the clause which gave them the liberty to keep the day of their choice. This may be a part of the 'reform' connected with the new machine; but if so, it seems to be directed by a very bigoted spirit.

As the law now stands, all parties, irrespective of their religious belief, are compelled to observe the first day of the week as the Christian Sabbath; and under this law three indictments were found against members of the above denomination—one of the cases being that of Elder Scoles, one of their ministers, whose case is to be made the test in the Supreme Court as to the constitutionality of the recent act of the Legislature. It is a little singular that no one else has been troubled on account of the law, with perhaps one minor exception, while members of the above denomination are being arrested over the whole State. It savors just a trifle of the religious persecution which characterized the dark ages. A minister of the gospel pleading in a court of justice with the open Bible in his hand for the liberty to keep God's commands is a strange sight in this country; but, according to the rulings of the court in this case, a man has no rights of conscience outside of the dictation of law. If this be the case, and if our lawmakers are to control the religious opinions of their constituents, there is no telling what we may yet see in the way of enforcing their peculiar creeds and dogmas. Much interest is manifested here over this matter, and a decision from the higher court is anxiously looked for.—*Globe-Democrat*.

#### LATTER DAY SAINTS.

A CONFERENCE OF THE FAITHFUL IN SESSION AT MT. EDEN CHURCH, IN GREENVILLE TOWNSHIP, TO ADVANCE THE CAUSE.

MT. EDEN church of the Latter Day Saints is in Greenville township, Floyd county, near the little town of Scottsville, and not in Clark county, near New Providence, as has several times recently been stated in sensational articles published in the Louisville and Jeffersonville newspapers—articles, by the way, that have been replete with erroneous statements in relation to the tenets and religious methods of these people. To hear one of the preachers of this faith expound his doctrine without a knowledge that he was a Latter Day Saint evangelist, one would suppose himself listening to a Methodist or Baptist sermon. It is not the method of these evangelists to expound the real doctrines of their faith from the pulpit, the indoctrinating process being one of private conversation instead of public exposition. There is great zeal manifested by these evangelists, and their addresses are usually in the form of earnest, stirring exhortation, much after the primitive Methodist and Baptist style. The secrets of the faith are secretly imparted and only in conference assemblies of the professors of the faith or in private conversation.

Just now there is in progress at Mt. Eden church an aggressive movement of the leaders of the church at large. They are holding a great conference, which is being attended by the preachers and leading members from all parts of Indiana—several of the ablest preachers of the Latter Day Saints being in attendance. There are delegations from Ripley, Harrison, Crawford

and other Southern Indiana counties present, and much zeal is manifested in the public meetings and business deliberations.

The prime object of this conference at Mt. Eden church is to reorganize the work for the advancement of the cause of the Latter Day Saints in this part of Indiana. The purpose is to make the church more aggressive by placing in the field its ablest evangelists; and the avowal is openly made that their faith is to be pushed more boldly hereafter than heretofore; new churches organized, old ones strengthened and the zeal of believers fired.

The Latter Day Saints hold to the Book of Mormon, but exclude polygamy from their tenets. They are believers in the doctrines of young Joseph Smith and repudiate the polygamic doctrines of Brigham Young. They believe Joseph Smith, the founder of the faith, received revelations from God; they hold to the doctrine of healing diseases by anointing, laying on of hands and faith; they are advocates of baptism by immersion; lay great stress upon prayer and faith for the supply of all wants, temporal as well as spiritual, but for temporal supplies hold that a man must put forth the effort of labor with his prayer, leaving the answer with God, who they maintain is pledged to supply whatever his believing children require.

The conference will continue in session for several days, and the faithful look forward for grand results to be accomplished in southern Indiana through its agency.

Albany (Ind.) Ledger.

[We thank the *Ledger* for rebuking those papers which have published so many "erroneous statements" in regard to the Saints in that region, and we trust it will permit us to correct its statement that "The secrets of the faith are secretly imparted and only in conference assemblies of the professors of the faith or in private conversation." The facts are, the church has no doctrines which may not be publicly taught. But "there is a time for everything under the sun," and common sense would dictate that the Latter Day Saints should teach the principles of their faith in due season—everything in its place. But there are no secret doctrines in the church, nor duplicity in teaching.—Ed.]

#### DANCING.

The *Christian Advocate* having been asked for advice as to dancing, replies: "Those of you who are Christians can not dance without breaking the solemn vow you made at the altar, in the presence of God, and his angels, and the Church, to renounce the devil, and all his works, the vain pomp and glory of the world. And surely that which has ruined thousands, soul and body, is of the devil. If there is any amusement which is essentially worldly, it is the dance. Holy, consecrated, Christian ministers; faithful, devoted Christian workers, never dance. This is the favorite amusement of the wicked and the world. And many and many a man and woman can trace their downfall to the day when they first indulged in the dance. So, if you are not a Christian, if no vow restrains you, let the desire to be pure and true keep you from this evil. If you could hear the remarks made by some of the young men who invite you to dance, after it is over, you would indignantly refuse ever to let their arms encircle you again."

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

## Miscellaneous.

#### KENT AND ELGIN.

At the last conference of the above district Bro. James Robb resigned as Bishop's Agent, and I was recommended to the Bishop for appointment from the Bishop, and soon after received the books, &c., from Bro. Robb. As some do not seem to rightly understand the matter and have sent money to Bro. Robb, thereby causing him trouble and expense, please take notice and send it to me in the future. Those holding branch finance books will carefully observe the instructions in them, also try to secure what means they can for the Master's cause, and send the same to me according to instructions.

RICHARD COBURN,

*Bishop's Agent.*

BLENHEIM, Ontario, March 30th, 1886.

#### THANKS.

I wish to thank the ladies of the Mite Society of Lamoni, through the columns of the *Herald*, for the Music Stand they presented me as a token of the appreciation of my assistance in the concert given March 19th. I feel honored to know that my services as a conductor of the concert were so highly appreciated.

J. W. OCKERMAN.

#### OUT OF TRUE RESPECT.

WHEREAS, our highly esteemed brother, Thos. France and family are intending to leave us as a branch, and go to Lamoni, Iowa, to make it their future home, regretting as we do to part with such true, honest souls who have in the past twenty-one years not only helped to build up our little branch, but with untiring feelings of Christian love, cheerfully toiled, spiritually and temporally to keep it in true gospel running order: Therefore, be it resolved, that we as a branch, on their departure, tender them our heart-felt and sincere thanks, and for their future prosperity the *best of wishes*. Carried by a unanimous vote.

R. HOLT, *Pres.*,

J. D. JONES, *Sec.*

KEWANEE, Ills., March 28th, 1886.

#### DIED.

HAND.—At Helena, Iowa, March 9th, 1886, Caroline C., daughter of brother and sister C. E. and Frances Hand; aged 3 years, 4 months, 18 days. Funeral services conducted by Elder J. S. Roth; sermon by Elder W. C. Nirk.

DAHL.—Near Oakland, Nebraska, June 29th, 1885, Christian Dahl; youngest son of sister Karen Dahl, deceased, and brother of sister Anna Nielson, Nebraska City, Nebraska; aged 36 years and 4 months.

ROOKE.—At the house of his son, Samuel, at Stratford, E., London, England, February 22d, 1886, brother James Rooke, aged 81 years. He was born in Hampshire, North England, 1805; baptized by Elder C. D. Norton, and confirmed by same June 23d, 1867; ordained an Elder July 15th, 1867, by Henry Thead. Funeral service at Hall, Bower street, Commercial Road, E., London, England; sermon by Elder William Hendrick. May we be found worthy of meeting him in the first resurrection.



**EATON.**—At Deer Isle, Hancock county, Maine, March 19th, 1886, sister Louisa Eaton, wife of brother Peter Eaton, Jr. Deceased was born at Deer Isle, Me., September 13th, 1828; was baptized May 17th, 1868, by T. W. Smith. She was ever a faithful wife, a loving mother, and a devoted Saint. Funeral services by W. G. Pert.

**HODGKIN.**—At Blenheim, Ontario, March 15th 1886, William Hodgkin, aged 54 years, 9 months and 6 days. He leaves a widow, one daughter and two sons, to mourn his loss here, but who trust to meet him in the morn of the first resurrection. The funeral sermon was preached by Bro. Arthur Leverton, in the Saints' Chapel, Blenheim, to a large audience of neighbors and friends.

**SLOCUM.**—At Little Compton, R. I., March 22d, 1886, Solomon Slocum, aged 80 years, 10 months, and 22 days. Funeral services in the Saints' Chapel, with sermon by Elder John Smith, March 24th, 1886.

**PENNY.**—At Tabor, Iowa, of consumption, sister Ann M. Penny, aged 41 years, 8 months, and 19 days. She was an affectionate and loving mother, a faithful wife, and highly respected by all who knew her. She leaves a devoted husband, four dear children, and a host of warm-hearted friends to mourn her loss. Funeral sermon by Henry Kemp, to a large attentive audience.

**HARDY.**—At Tabor, Iowa, of consumption, William B. Hardy, aged 24 years and 6 days. He died in full faith of the gospel, and greatly regretted he had not been baptized. Funeral sermon by Henry Kemp, to a house full of mourners and friends.

At Brownhills, England, June 21st, 1884, Eliza Iles, wife of Bro. Samuel Charles. She was born March 27th, 1817; baptized at Cannock Chase by Elder George Hatt, on February 16th, 1867, and confirmed by Elder Thomas Whitehouse. Our sister's life of sixty-seven years endeared her to many friends, and her fellowship to many of the Saints. She passed away in peace, without reaching the earthly Zion where her husband since has come; she awaits his coming in the peaceful Zion of rest beyond, or her return with the soon-coming Master in whom she rests.

## Conference Minutes.

### SOUTHERN INDIANA.

Conference convened with the Saints of Eden Branch, pursuant to appointment by district president, on March 20th, 1886, M. R. Scott president, J. M. Scott clerk, *pro tem*. Minutes of last conference read. Branch reports.—Union 35, including 1 Priest, 1 Teacher, 1 Deacon, 1 expelled. Canaan 24, including 1 Priest, 1 Teacher. Eden 32, including 6 Elders, 2 Priests. Olive 21, including 1 Priest, 1 Teacher, 1 Deacon. Hope, Pleasant Ridge, West Fork, New Trenton, and Amanda Branches not reported. Elder's Reports.—James G. Scott, M. R. Scott, James M. Scott in person. Priest's Reports.—William H. Burton reported in person. Deacon John Fuel reported in person. Bishop's Agent's Report.—Total receipts \$52.61; expenditures \$48.57. Balance due the church \$4.04. Report of Auditing committee.—We find the agent credits \$1 less than is transcribed to the report. Report received and committee discharged. The Bishop's

Agent's resignation was received, and Elder James M. Scott recommended as agent. The district president's resignation was received, and Elder James G. Scott chosen to act as president of the next twelve months. Adjourned to meet with the Saints of the Canaan Branch, June 12th, 1886, at 10½ a. m. Resolved that we sustain the authorities of the church by our faith, prayers and means. Thus passed a peaceful and profitable conference, though the district was not fairly represented. Sunday morning, preaching by Elder James G. Scott from Heb. 10: 38.

### PITTSBURG.

Conference of the Pittsburg District convened at Pittsburg, Pa., January 30th and 31st, 1886. G. T. Griffiths president, W. H. Kelley associate president, and F. J. Reese secretary. Branch Reports.—Pittsburg 128; 8 baptized, 1 received by vote, 2 removed by letter, 3 expelled, 3 died, 1 ordination, 1 marriage. Wheeling City 36; 1 baptized, 6 received by letter. Fairview 33; 3 baptized. Church Hill 13; 2 baptized, 6 removed, 1 expelled, 1 died. Mansfield 16; 3 baptized, 2 received by vote, 1 died. Washingtonville, lately organized, 20; 13 baptized, 7 received by letter. Blakes Mills 14; 1 expelled. Lampsville 24. Official Reports.—Apostle W. H. Kelley; High Priest M. H. Forscutt (baptized 13); G. T. Griffith of the Seventy, organized a branch at Washingtonville of 20. (baptized 23). Elders Ephraim Thomas, Jacob Reese (baptized 7), James Brown, Wm. H. Garrett, David J. Jones, in person. Report of committee on boundary line of the Pittsburg District is as follows: We hereby suggest the following counties to comprise said district.—Erie, Crawford, Mercer, Venango, Lawrence, Butler, Beaver, Allegheny, Washington and Green counties of Pennsylvania, with Marshall, Hancock and Brook counties of West Virginia, and Belmont, Guernsey, Jefferson, Harrison, Tuscarawas, Carroll, Columbiana, Mahoning, Stark, Portage, Trumbull, Ashtabula, Geauga, and Lake counties of Ohio. Josiah Ells, deceased, being one of the committee, assisted in laying out the boundary line. Frank Criley, in behalf of committee. On motion the report was accepted and committee discharged. Resolved: That the report of the committee be adopted, and the district as described shall be the Pittsburg and Kirtland District. Frank Criley, Bishop's Agent, reported.—Receipts \$410 75, expenditures \$369 58; balance on hand \$41.17. Wheeling City Branch recommended R. S. Salyards to district conference for ordination to the office of an Elder, which was so ordered. Resolved; That this conference appoint a committee consisting of W. H. Kelley, G. T. Griffiths and F. Criley, to draw up an article in memory of Bro. Josiah Ells, which is as follows.—Whereas our beloved brother and faithful laborer in the gospel, Elder Josiah Ells, has lately deceased and his place among us is made vacant; Therefore, in order to express our desire to keep in memory his name and virtues, and appreciate his great service to the cause of Christ while living; Resolved, That while we greatly mourn the loss of our esteemed brother, Josiah Ells, and miss his presence, he having so long stood as one of strength and a wise counselor among us, and while we feel to be resigned to the will of our heavenly Father in taking him from our midst, believing that He doeth all things well; yet we do earnestly and feelingly deplore and mourn his loss to us and the great

latter day cause of Christ which he loved pre-eminently and devoted his life and energies to maintain. That we appreciate his long, consistent and eminent service to the church of his choice, which he so cheerfully served. That while called upon, as others, to meet the inevitable, we rejoice that his faith did not falter and his hope was constant, and, at the time of the extreme trial was stronger than death; in that he was assured and made confident to the last of passing to his reward into the hand of a loving Father, whom he had striven to serve, to a tangible conscious continuance in the spirit realms of rest, though the earth-life was dissolved until the Lord would come with his Saints. That we strive to emulate his many virtues and worthy examples as a citizen and neighbor, brother and father; Elder in the church, and Apostle of Christ, to whom was committed one of the highest and most sacred charges that the Lord has committed to his people, and which he carefully guarded and honored and that we do cherish his memory as our friend, one faithful to trust, diligent in service, and worthy our esteem. G. T. Griffiths, Frank Criley and W. H. Kelley committee. Resolved, That the time and place of next district conference be left to the district president. Resolved, That the district secretary confer with E. L. Kelley and get the names of the members in Kirtland and thereabouts. Resolved, That Wm. H. Kelley, G. T. Griffiths and E. L. Kelley be appointed delegates to General Conference, and that they sustain the Quorum of the Twelve in the position and resolution drawn up by them and reported to the Stewartsville General Conference assembled. Resolved, That General Conference be petitioned to return our worthy president, G. T. Griffiths to this district. Resolved, That G. T. Griffiths be sustained as president of the district for another term. F. J. Reese secretary, A. M. Teagarden assistant, F. Criley Bishop's Agent, were sustained. Resolved, That we sustain M. H. Forscutt in his labors here, and that we appreciate them. Resolved, That we as a district of the church, sustain W. H. Kelley as president of this mission by our faith and prayers. Resolved, That we sustain the general authorities of the church. Resolved, That the presidents of the branches in the district open up subscription lists to the members, to contribute means to erect a tomb-stone to be placed on the grave of Bro. Ells. Sunday, January 31st. Elder Jacob Reese was continued in his mission at Mansfield, Pa. Preaching at 10: 30 a. m. by W. H. Kelley. After morning services the ordinance of baptism was administered to six by G. T. Griffiths. Saints held social meeting at two p. m., W. H. Kelley and G. T. Griffiths in charge. Preaching at 7: 30 p. m. by M. H. Forscutt. Conference adjourned as per resolution.

### NEVADA.

The conference of the above district was held in Jack's Valley, Nevada, at eleven o'clock a. m., Sunday, March 14th, 1886. President of the district, D. I. Jones, in the chair; A. D. Johns was appointed clerk *pro tem*. Elders present: A. B. Johns, D. R. Jones, W. Riddler, T. Millard and D. I. Jones; Teachers: E. Wilmott and J. Walker. Carson and Mottsville branches represented by their presidents; Elko reported by letter from E. Penrod, president; Dayton and Franktown, no reports. Bishop's agent, A. B. Johns, presented his books to the conference for exam-

ination. Found correct. Remarks by president Jones and others on the duties and privileges of the Saints. Testimony and sacrament meeting in the afternoon. T. Millard was chosen president of the district for the next three months. Adjourned to meet at the same place on the 12th of June, 1886.

#### WELSH MISSION.

The conference of the above mission was held at Aberaman, October 25th, 1885; T. E. Jenkins, president, D. Lewis, clerk. A hymn was sung and prayer was offered by T. E. Jenkins and J. R. Gibbs. Address by the president. The Western District was reported.—Branches 2, Elders 14, Priests 3, Teachers 1, Deacons 3, died 1, blessed 2, baptized 2, members 52, total 74; D. Lewis, president. Eastern District was reported.—Branches 5, Seventies 1, Elders 19, Priests 4, Teachers 1, died 1, members 37, total 62; Wm. Morris, president, T. E. Jenkins, secretary. Bishop's Agent's account was reported from April 26 to October 25, 1885; received from April 26, 1885, 8s., May 10, Aberaman Branch, 5s., June 22, Aberaman Branch 2s., July 19, £1 1 6, Aug. 23, 3s., Sept 24, J. Jenkins 2s., 6d., Oct. 1, Carnarvon Branch 12s., 6d., Oct. 19, T. E. Jenkins, 12s., 6d., total £3 7s. Paid out April 27, 1s., April 27, to the poor, 2s., May 15, to the poor, 1s., Aug. 23, to Elder Wm. Morris, 5s., Sept. 6, to the poor 1s., Oct. 4, to the poor 1s., Oct. 22 sent to the Bishop £1 1s., total £2 9s. In hand 18s., total £3 7s., T. E. Jenkins. The book account was reported from April 26 to October 25, 1885:—In hand when last reported £10 17 0. Received from June 20, J. Stephens for Hymn Book 1s., 6d., Sept. 10, E. Treharne, for Heralds 10s., Oct. 2, T. E. Jenkins, for Heralds, 10s., 5d., total £11 19 9. Paid out: Sept. 27, to T. E. Jenkins for printing the tract "Pure Religion" £3., Oct. 17, for binding hymn books £5., total £8. In hand £3 19 9 total £11 19 9 D. Lewis, secretary. Prayer by J. Morgan, Dan Davis, and P. Price. At 2 p. m. a hymn was sung, prayer by J. Lewis. Preaching by J. Jenkins, D. Lewis and J. R. Gibbs; prayer by T. E. Jenkins. At 6 p. m. sang a hymn, prayer by J. Morgan; preaching J. Lewis and I. J. Morgan. Adjourned to meet at Llanelly, the last Sunday in April, 1885.

#### SOUTHERN CALIFORNIA.

Conference met as per call of President D. S. Mills, at San Bernardino, California, March 19th, 1886. D. S. Mills, president; W. M. Gibson, assistant; N. W. Best, clerk; J. R. Badham, assistant. There being but few present the forenoon was devoted to prayer and testimony. At two o'clock p. m., High Priest D. S. Mills; Elders Wm. Gibson, J. R. Badham, E. J. French, D. L. Harris; Priests R. M. Phinegar, James Prothero, and Wm. P. Pickering, reported. Laguna Branch, reports 39 members, no change; Los Angeles 40, 4 baptized, 3 received by letter; San Bernardino 206, 7 received by letter, 2 removed, 1 expelled, 2 died; New Port, report incorrect, and laid on the table; Covina Branch, clerk stated that nearly all the members had moved away, and the branch was virtually disorganized. Conference confirmed the same and ordered the district president and clerk to issue letters to the members thereof. Santa Maria, no report. Bishop's Agent's report from June 10th, 1885, to March 19th, 1886; total amount received \$504.70; paid to ministry, poor expence, and the Bishop \$353.35; balance on

hand \$151.35. J. R. Badham agent. Los Angeles Branch financial report: On hand at last report \$8.90; collected up to March 14th, 1886, \$40.10; total \$49; paid out \$49. F. P. Schnell, branch clerk. Resolved, That Elder D. S. Mills be recommended to General Conference for appointment in the southern part of the Pacific Slope Mission; That E. J. French be recommended for a mission; That J. R. Badham be recommended for appointment in Pacific Slope Mission; D. L. Harris and A. W. Thomson for missionary work and Wm. Gibson for Southern California District; and that General Conference be requested to return H. L. Holt to labor in Pacific Slope Mission; That we request General Conference to assist by way of financial aid and the appointment of some Elder to labor in Los Angeles and vicinity; That we sustain Elder D. S. Mills as president of Southern California District; N. W. Best clerk, and J. R. Badham Bishop's Agent; That Elders D. S. Mills, H. L. Holt, and Brn. Wm. Howland, Charles Howland, and Samuel Dungan be appointed as delegates to represent Southern California District in General Conference, at Lamoni, April 6th, 1886; That we sustain all the church authorities in righteousness. Friday night, March 19th, preaching by Elder J. R. Badham; Saturday night, the same; Sunday morning, preaching by Elder D. S. Mills; sacrament and social meeting in the afternoon, a good time was had; Sunday night, preaching by Elder D. S. Mills. Adjourned to meet at New Port, Los Angeles county, California, October 8th, 1886.

#### PHILADELPHIA.

This district conference convened on Saturday evening, February 27th, 1886, at the house of Bro. Jacob Peters, 1739 North Ninth street, Philadelphia, Bro. Wm. H. Kelley presiding, with the president of the district, Bro. Hiram Robinson, as associate, and H. H. Bacon secretary. The following branches reported: Philadelphia 52; 1 received by letter, 2 died. New Park 16. Brooklyn 34; 1 expelled. The following Elders were present: Asa Copeland, Sr., John Stone, Wm. Small, Joseph A. Stewart, and Hiram Robinson. Elders Joseph Squire and George Potts reported by letter. Priests H. H. Bacon and W. H. Harrison, also Teachers A. Cameron and Jacob Peters reported in person. Bishop's Agent, A. Cameron, reported: Balance due church March 1st, 1885, \$346.73; tithing and offerings to date \$66.75; total \$413.48; paid the Bishop and Elders \$411; balance due church \$2.48. The report was referred to an auditing committee who reported the above correct. District treasurer, Jacob Peters, reported: Received as collections \$4.45; paid to president of district \$4.45. On motion, the district treasurer was discontinued. Bro. Hiram Robinson reported the result of the committee on Hornerstown Branch and was discharged. Bro. Cameron brought up the question of the right to preside in the branch. After statements by the brethren the chairman decided that the highest branch officer may preside. Sunday morning, February 28th, conference reassembled at 10:30 a. m., in the hall on south-west corner Eleventh and Girard avenue. Bro. Kelley in the chair. After preliminary business, Bro. W. H. Kelley, Joseph A. Stewart, and Hiram Robinson were appointed delegates to the General Conference. Bro. Copeland asked if that was a regularly organized branch which had no presiding Elder; also referred to difficulties that

might arise in administering of some of the ordinances in such branch. Bro. Kelley replied that it was a regular, but not a *complete* organization, and said it was not wise to appoint an Elder to meet an emergency. He then made some remarks on the 17th section of the Book of Covenants, showing that a branch has the right to elect whom they will to preside. Bro. Robinson spoke on the same subject. On motion the delegates to General Conference were instructed to request the appointment of Bro. W. H. Kelley to the Eastern Mission. Resolved, That we sustain all the authorities of the church in righteousness. Bro. Kelley, being taken quite ill, was not able to meet with us in the evening. Bro. Hiram Robinson occupied the stand. Bro. Hiram Robinson was sustained as president, and Hosea H. Bacon as secretary. Adjourned to meet in Philadelphia the fourth Saturday evening in August, 1886.

#### SOUTH-EASTERN ILLINOIS.

This conference convened at Springerton, White county, Illinois, Saturday, March 20th, 1886, at ten o'clock, a. m. In the absence of the president, I. A. Morris, I. M. Smith was chosen to preside *pro tem.*, and John F. Thomas clerk.

Opened with singing, and prayer by the president. Minutes of last conference read and approved. Branch reports: Alma, 10 members. Dry Fork 31 members, one added since last report, (William G. Smith), received by letter from St. Louis Branch. Brush Creek 92 members, one added, (J. Benjamin G. Caudle, born in Wayne county, Illinois, October 5th, 1855; baptized by J. W. Stone, and confirmed by I. A. Morris, February 16th, 1886). Springerton 69 members, 1 added, 1 died. Tunnel Hill 81. (The report for September, 1885, should read 80 instead of 81). Elders report: E. Webb, J. W. Stone (baptized 1), J. F. Thomas, I. M. Smith, also Bro. Brewer. Adjourned. At 3:30 p. m., met pursuant to adjournment. Prayer by J. W. Stone. Brn. I. A. Morris, G. H. Hilliard, and M. R. Brown reported their labors. G. H. Hilliard, Bishop's Agent reported: received since last report, \$5.50. On hand last report \$11.50; paid Bishop Blakeslee \$20; due G. H. Hilliard \$3. Elders J. W. Stone and J. F. Henson were requested to hold two days' meetings at Dry Fork; Brn. J. F. Thomas and H. Walker to hold two days' meetings at Slab Schoolhouse; Bro. E. Webb to preach where he thinks he can do the greatest good; Brn. G. H. Hilliard and I. A. Morris visit Tunnel Hill. Resolved, That Bro. I. M. Smith be our district president the ensuing quarter and labor all that he can; and that Bro. M. R. Brown visit Brush Creek. A vote of thanks was tendered to Bro. I. A. Morris for his services as president. Resolved, That Bro. Brewer's license be restored to him. Resolved, That Bro. Brewer labor as his circumstances permit. Resolved, That all the elders labor as their circumstances permit. Brn. H. Walker and T. P. Green reported their labors by proxy. J. F. Thomas was elected clerk. Preaching in the evening by I. A. Morris, assisted by E. Webb. Sunday, 11 a. m. preaching by I. M. Smith. At 4:30 p. m. sacrament meeting in charge of I. A. Morris and M. R. Brown. Many testimonies were borne, and peace prevailed. Met for preaching Sunday night. Prayer was offered by E. Webb; preaching by G. H. Hilliard. Adjourned to meet at Brush Creek, Saturday, June 12th, 1886, at ten o'clock a. m. Resolved, That we sustain all the

authorities of the church in righteousness. Resolved, That Pres. I. M. Smith represent this district to the General Conference at Lamoni Iowa, the 6th of April next.

**HEALTH OF WOMEN.**—An old doctor says: "Women do not eat, drink, or dress with reason. They nibble. Their stomachs are always at work. By this constant eating a rational appetite is spoiled; of course they fall into dyspepsia. Then they have no adequate exercise, they loll. Their brains and muscles become sluggish. The need of American women is not dress and medicine, but outdoor exercise and muscular employment in the house.

THE late Sir Moses Montefiore, whose liberality was so constantly manifest through his long life, according to a rabbi who well knew him had frequently on his lips during the day, and in his dreams during the night, the words of Melchizedek: "The most high God, the possessor of heaven and earth, he is the possessor of all." He had the words "Possessor of all" engraved in Hebrew on a ring, which, like a signet, he wore on his finger.

#### For Sale.

A HOUSE and acre lot in West Lamoni; well stocked with small fruit; good well and small Barn. For further particulars, address or call on  
ROBT. O. BOOTH, Lamoni, Iowa.

10apr4t

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**D.R. JOHN SHIPPY,**  
Dental Surgeon,  
Licentiate of the Royal Dental College of Ontario, will practice Dentistry in all its branches in Lamoni, Iowa.  
Office two doors south of Hudson's store; up stairs.  
Residence: corner of First and Linden street, south of Railroad.

#### For Sale at a Bargain,

MY DWELLING HOUSE and two Lots, good small Barn, Coal and Wood House, outside Cellar, good well of water, well fenced, well set with Small Fruits; desirable location. Also Material and Fixtures of WAGON SHOP, trade established six years. Call on or address

J. H. CUNNINGHAM,  
P. O. Box 55, Lamoni, Iowa.

13mar2m

#### J. W. DeNoon, M. D.,

**PHYSICIAN AND SURGEON,**  
Also County Physician. All calls, day or night, answered.  
L A M O N I, I O W A.  
Office at Anderson's Drug Store. Residence East end of Main Street. jan30tf

#### Farm for Sale,

SIX miles south-east of Independence, Mo., 153 acres of Land, 80 acres of plow land, 73 acres of timber and pasture land, which can be purchased on easy terms. Any further information wanted, address,

W. W. GAYLORD, SR.,  
20feb6m Tabor, Fremont Co., Iowa.

#### Farm for Rent

OF 140 Acres, adjoining Lamoni; with a House and Orchard; is well watered; 70 acres in Meadow; balance in Pasture and Plow land. Will rent 90 acres, or the whole. Terms Cash; price made known on application.

MINNIE A. WICKES,  
Jan1f Lamoni, Iowa.

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We have just added a full line of John B. Alden's books to our stock of **Drugs and Notions**. We also carry full line of **CHURCH PUBLICATIONS**. Catalogues sent on application.  
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**HANSEN & WALKER,**  
Druggists and Booksellers, LAMONI, Iowa.

#### Farm for Sale.

51 ACRES, quite well improved, and near Lamoni. Cost \$2,400; will take \$2,150 cash, or the most of it cash. I desire to move away.  
feb6tf E. H. GURLEY, Lamoni, Iowa.

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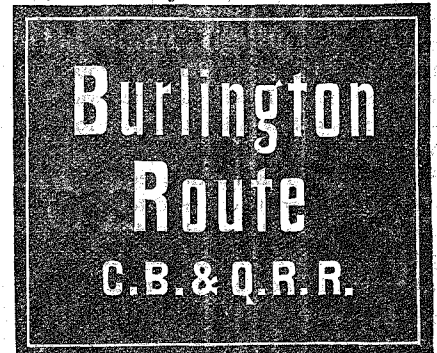
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# THE SAINTS' HERALD

Joseph Luff

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, April 24, 1886.

No. 16.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH EDITOR.  
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, April 24, 1886.

### FAIR DEALING INJURES NO ONE.

THOU SHALT NOT BEAR FALSE WITNESS.

THE controversy that is being urged between the Reorganized Church of Jesus Christ of Latter Day Saints, and the church in Utah is of such a nature that neither party can afford to resort to downright lying to foster and care for its own side of the case. Whoever may do this is sure to be discovered, soon or late, and sure exposure and loss must ensue.

Mr. Littlefield is very solicitous that the son of the Martyr should "go before the Lord" that he might be set right on this grave question. Now be it known to Mr. Littlefield that the son of the Martyr did go before the Lord in regard to this matter and was directed to oppose the doctrine and practice of polygamy, plural marriage or patriarchal marriage, just whichever of these names Mr. Littlefield may choose to employ. We are not now fearful to meet the father who has preceded us beyond the veil.

EXTRACT FROM "UTAH JOURNAL."

"EDITOR JOURNAL:—The following brief extract is taken from *The Saints' Herald* of the 29th instant:

"We find an article in the *Daily Inter Ocean* of the 2d instant, written by Bro. Thomas W. Smith and covering about two and a half columns of that paper, in which the writer dissects and refutes 'twin relic' in a masterly manner."

"If misstatements, false assertions, and a long string of words—devoid of truth or good argument, and the whole jumbled together with a reckless and false spirit—are capable of refuting the 'twin relic,' then indeed are the days of that doctrine numbered. It is a surprise that the *Chicago Inter Ocean* would admit such a mass of twaddle into its columns; it can only be accounted for because of its antagonism to the Mormon church.

"It is not my purpose to follow this writer through all the superabundant verbiage which

makes up his epistle. There is but one point upon which I feel to condescend to offer exceptions. I certainly can not stoop to notice the general flow of ribaldry and balderdash that run through his entire article.

"During the present embittered state of our unhappy country, anything and everything defamatory of the Mormons of Utah is scooped into the public prints, and read and believed by thousands, while the truth is ignored and real facts are discarded. At such a time—when the voice of reason is stifled, and when justice is being crushed beneath the iron heel of majorities which are augmented by the animadversions of sectarian aggressions—I certainly need not hope to be heard through the broad and excited arena. But by the few honest hearted who love truth I may be heard, and with such hearing, shall be content."

It would be far more consistent and in harmony with common prudence and good sense, if Mr. Littlefield had taken the article of Bro. T. W. Smith up item by item and shown wherein the parts were faulty in statement and argument, than it was to dispose of the whole as he has by a "pish, and a pshaw;" "misstatements," "false assertions," and "a long string of words devoid of truth or argument." Who are the "honest hearted who love truth" by whom Mr. Littlefield will be heard? We shall see.

#### REFERENCE TO T. W. SMITH'S ARTICLE.

"My chief aim, in this article, is to disprove the clamor of the writer, who dates from Papeete, Tahiti, and sets forth, in his rattling style, that plural marriage was not taught or practiced by Joseph Smith, the Prophet, now deceased. And I realize, while doing this, I may be disabusing the minds of some of the adherents of Joseph Smith, of Lamoni, very many of whom have in possession some of the evidences now to be presented. But, by the gentleman just named those testimonies were set aside with a dash of nonchalance that would very well have comported with the common practice of an attorney when trying to rule conclusive evidence out of court."

Mr. Littlefield's evidences by which he attempts to "disprove" Bro. T. W. Smith's "clamor," are what would be styled in court, if allowed to go before a jury at all of very doubtful character. It is not the trick of an "attorney" to "rule conclusive evidence out of court," that hurts Mr. Littlefield and his mates; but it is the refusal of sensible men to be concluded by evidence vague, second hand, unreliable, and unsatisfactory.

#### A FUTILE EFFORT.

"Now I offer additional proofs to those given in the Littlefield-Smith correspondence. In doing so I am but discharging a common duty. Mr. Smith, of Lamoni, and Mr. Smith, of Tahiti,

may continue obdurate and unyielding, but many besides them will read what I have now to offer, and in their hearts and convictions a work, in time, may be wrought to bring them to understand what are the real facts as to the belief and practices of Joseph Smith, the martyr, with reference to celestial marriage."

Mr. Littlefield proposes to offer additional proofs to what he gave in the Littlefield-Smith correspondence. As to what these alleged proofs may do in minds before which no examination of them may be made and no refutation of what is untrue in them be presented, we may not state; but we are quite as confident that sooner, or later the "true inwardness" of this whole polygamic, plural wife, celestial marriage history and philosophy, will be made apparent. At present, there is but little opportunity for us to get the views we hold into the hands, and thence into the brains of thousands whom Mr. Littlefield and others are interested in keeping in the dark.

Mr. Smith of Lamoni, and Mr. Smith of Tahiti may possibly be "obdurate;" and they certainly will remain "unyielding" so far as an acceptance of the celestial marriage theory and practice of Utah Mormonism are concerned. They may, also, be unyielding as to the part that Mr. Littlefield claims that the Seer had in the introduction of plural marriage; unless other and quite different evidences shall be forthcoming than have yet been offered.

Whatever may now be offered by Mr. Littlefield on behalf of himself and others in regard to Joseph Smith's connection with plural marriage, the controversy has gone far enough to warrant the conclusion that if Joseph Smith did teach that a man (whether holding a peculiar priesthood or not) might have more than one woman as a wife at the same time, *in the flesh*, such teaching was in proposed absolute secrecy and known to very few. It is further warranted that if he did so teach, he did it in direct contravention of revelations received from God and accepted as such by the church and publicly published in solemn conclave as such; and placed on record in the public journals of the day, both church publications, histories, and the secular print. It is also on record that both Joseph and Hyrum Smith publicly denounced the doctrine of polygamy as being "false and corrupt."

If Joseph Smith, himself, had any other woman than Emma Hale, the mother of Mr. Smith, of Lamoni, as a wife he did so in violation of the published and accepted law of God to the church, and in defiance of the law of the state of Illinois, "the law of the land" where he and the church then were. If he did so have other



wife, or wives it was done in secrecy, and kept or sought to be kept from the knowledge of his neighbors, the church and the world. Why will not Mr. Littlefield, John Taylor, George Q. Cannon and all others of the polygamic defenders see this, and know that no amount of secret, round about testimony will stand before the open attacks of such men as Mr. Smith, of Tahiti.

#### INSUFFICIENT PROOF.

"The proofs immediately at hand are as follows:

"In the History of Joseph Smith, under date of October 5th, 1843, can be found the following:

"Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for according to the law I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise."

"From the foregoing it is evident that the principle of plurality of wives was more or less understood in the church at that time. Joseph said he "held the keys of this power." What power? The power to give men plurality of wives, which is plainly shown by the words with which the sentence closes: 'I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise.' Here provision is made for the Lord directing otherwise, which He did in the case of Joseph himself, and many of his brethren. You have been hunting for ignorance and have found it. There is never any difficulty in doing that. Millions of people can always be found who are entirely ignorant of any matter under consideration, whatever it may be. But I am prepared to supply you with the affidavits of scores who resided in Nauvoo, who were not ignorant of this principle.—*Littlefield-Smith Correspondence.*"

Mr. Littlefield's first additional proof is old, one that he had already given in his letters to Joseph Smith of Lamoni. But what a comment on the rule of construing evidence.

"From the foregoing it is evident that the principle of plurality of wives was more, or less understood in the church at that time."

"Understood;" misunderstood is more like the word Mr. Littlefield should have written. And by whom was it so understood. Mr. Littlefield here makes the prophet to state that he gave instruction to try "those persons who were preaching, teaching, or practicing plurality of wives." To whom was this instruction given? And who were these persons? This is said to have occurred on October 5th, 1843, long after the date on which it is alleged that Joseph Smith was himself a pluralist. Was he one of the men to be so tried? And what were they to be tried for? "Preaching, teaching, or practicing" what Mr. Littlefield claims was a meritorious thing to do, and which he says Joseph Smith was himself doing "teaching" and "preaching." It is hardly possible for a man in reasonably good health to think of the absurd position which this alleged bit of history from Joseph Smith's *private diary*, and the claim made for it that it

proves Joseph Smith's connection with plural marriage by act, places either Joseph Smith or L. O. Littlefield in, without making him laugh. The idea that Joseph Smith, himself engaged in teaching and practicing a plurality of wives, should instruct somebody, (who it must be supposed had authority to do it), to arraign and *try* "persons who were teaching and practicing the doctrine of plurality of wives;" and then cause an entry to be made in his diary for such solemn owls of wisdom as L. O. Littlefield and others, to quote and mouth as evidence that he was himself guilty, is a very absurd one.

Does Mr. Littlefield know to whom such instruction was given? Does he know whether the man, or men, so instructed carried out the order, or attempted to carry it out? And if they did so attempt to carry out the instruction whether they were prevented and by what, or whom? Wm. Marks, then President of the stake at Nauvoo and the High Council states that Joseph Smith gave him such instruction; and stated that he would go on the stand and proclaim against the doctrine and those practicing it. He further states that Joseph Smith charged him to go into the High Council and that he (Joseph) would prefer charges against those persons and then he (Marks) was to "sever them from the church" if found guilty.

It is not reasonable to suppose Joseph Smith to have been either so stupid, or so knavish as to have given such instruction seriously and be one of those in guilt.

Can any man whose mental and moral vision are not befogged by the mysteries of plural marriage, read the so-called extract from Joseph Smith's history and in considering the claim made for it, accept it as conclusive that Joseph Smith was one of the persons against whom proceedings must be instituted if his instructions were obeyed. Besides this this bit of history is from the diary of Joseph Smith, if from any where, which diary was kept from the possession of the wife and family of Joseph Smith, his legal representations under the law, by Brigham Young and his associates; and who under such circumstances, will vouch for the correctness of the entry; whether this is all, or part of the entry then made? We dislike to think, or believe evil of any, but the advocates of plural marriage have so frequently and so persistently charged upon us wilful blindness, personal obduracy and lack of honest intent and purpose in regard to the position we have taken with reference to polygamy, because we would not accept insufficient evidence and keep still, that we are forced to refuse to give credit to anything alleged by them without good reasons for accepting.

In Mr. Littlefield's comment on this extract he loses sight of the main point in the diary entry, that of ordering the arraignment and trial of offenders for "teaching and practicing" what was clearly contrary to the law and rule of the church, and picks up a glittering generality which may, or may not have the reference Mr. Littlefield gives it, by skilfully throwing in a question "What power?" and then

dove-tailing in a statement as glaring as it may be fraudulent; "The power to give men plurality of wives." The closing words "unless the Lord directs otherwise;" Mr. Littlefield construes into a statement that the Lord had already *directed* Joseph Smith and some others that they might so have more than one. But the word "unless," conveys a different meaning from this. It conveys the idea clearly and without mistake that up to that time no such command had come; and taken with the other portion of the diary entry which asserts that instruction had been given to arraign and "try those" who were "preaching, teaching, or practicing the doctrine of plurality of wives," it warrants the conclusion that up to that time the word of the Lord to the prophet had been "no man shall have but one wife at a time unless the Lord directs otherwise."

From these considerations nothing more ought in right to be claimed for this reputed quotation from Joseph Smith's history, than that by some means it had come to the ears of the Seer that some were teaching and practicing unlawful marriage. This he saw would eventuate in great wrong and he set about preventing that wrong; in doing so he gave instruction to the president of the High Council, William Marks, who was also president of the Stake, to present charges against those men that they might be dealt with according to their transgression, and the laws of marriage given of God to the church be honored. When he had done this he had the entry made in his daily journal, if this quotation is correctly made. The stress which Mr. Littlefield places upon this small bit of history shows what flimsy straws these drowning polygamists are grasping at.

Mr. Littlefield states that we "have been hunting for ignorance and have found it." It will be fortunate for Mr. Littlefield at the end of the race, if it shall be discovered that it is only ignorance in him that causes him to so distort and twist language otherwise plain; but we believe that we have found that Mr. L. O. Littlefield is not only ignorant, but that he has made statements totally devoid of truth, for which he can make no satisfactory excuse in the great day.

#### LETTER FROM MERCY R. THOMPSON.

"SALT LAKE CITY, Sept. 5th, 1886.

MR. JOSEPH SMITH, Lamoni, Iowa;

*Dear Sir:*—After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

"After reading the correspondence between you and L. O. Littlefield, I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no one of your father's friends had performed this duty while you were here, now I will begin at once and tell you my experience.

"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him). Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that

he did not wish me to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, 'Go and do as my servant hath required.' He then took all opportunity of communicating this to your uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskel Thompson, with whatever offspring should be the result of that union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men.

"Now I assure you I have not been prompted or dictated by any mortal being in writing to you; neither does a living soul know it but my invalid daughter.

"God bless you, is the sincere prayer of your true friend.

"MERCY R. THOMPSON.

"P. S.—If you feel disposed to ask me any questions, I will be pleased to answer concerning blessings which I received under the hands of your late mother by the dictation of your father.—M. R. T., in *Deseret News*."

Mrs. Mercy R. Thompson carefully signs her name Thompson instead of Smith. We are thankful for that much any way. What she says in this letter is a curious medley, if correctly printed. Notice, she says that her husband told Joseph that he "did not wish" her to request to be sealed to Hyrum for time. Truth is sometimes told by accident, and it may be so in this instance.

But suppose that the statement is correct that Mrs. Thompson was so sealed, the date and manner of ceremony are not given; and if she lived afterward as a wife to Hyrum Smith, both he and she were transgressors against both the law of the land and the law of God. There can be no question about this.

"SALT LAKE CITY, Jan. 31st, 1886.

"A. M. MÜSSER; *Dear Brother*:—Having noticed in the *Deseret News* an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Bro. Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost

every member of the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith, at Lamoni. Your sister in the gospel,

"MERCY R. THOMPSON."

This purports to be an extract from a letter to A. Milton Musser, who has served a term in the Penitentiary for infringing the law of the United States regarding polygamy, which letter was published in the *Deseret News* for January 19th, 1886.

The testimony of Mrs. Thompson in respect to the reading of the revelation is secondary and not admissible.

#### AFFIDAVIT OF DAVID FULLMER.

"TERRITORY OF UTAH, { ss.  
"County of Salt Lake }

"Be it remembered on this fifteenth day of June, A. D., 1869, personally appeared before me, James Jack, a Notary Public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of August, A. D. 1843, while in meeting with the High Council, (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, county of Hancock, state of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about, respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage given to Joseph Smith, July 12, A. D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further said that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phinehas Richards, James Allred, and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said Revelation on Celestial Marriage, published in the *Deseret News* extra of September fourteenth, A. D., 1852, is a true copy of the same.

DAVID FULLMER.

Subscribed and sworn to by the said David Fullmer the day and year first above written.

JAMES JACK, Notary Public.

This affidavit of David Fullmer is not new. It will be seen that Mr. Fullmer states that the occasion of the reading of the revelation August 12th, 1843, was an inquiry started by one Dunbar Wilson, that upon inquiry Hyrum Smith stepped across the road and returned with a copy of the revelation, and read it, and bore testimony of its truth. He gives the names of Wm. Marks, A. Cowles, Samuel Bent, G. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson,

Thomas Grover, David Fullmer, Phinehas Richards, James Alred and Leonard Soby; of these Wm. Marks, A. Cowles and Leonard Soby, did not accept the testimony of Hyrum Smith, or the revelation. Mr. Fullmer does not say that Joseph Smith was present, or that the revelation was presented for action on the part of that Council by Joseph the Seer.

"EXTRACT FROM THOMAS GROVER'S LETTER.

"The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

"The Presidency of the Stake, Wm. Marks, Father Coles and the late Apostle Charles C. Rich, were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Sobe, Isaac Allred, Henry G. Sherwood and, I think, Samuel Smith.

"Bro. Hyrum Smith was called upon to read the revelation. He did so, and after the reading said: "Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned."

"We saw this prediction verified in less than one week. Of the Presidency of the Stake, William Marks and Father Coles rejected the revelation; of the Council that were present Leonard Sobe rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

"From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed."

In this extract Mr. Grover states that the High Council was called together by the prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not. No date is given when this meeting was held, nor where. Mr. Grover states that the Presidency of the Stake, Wm. Marks, A. Cowles and C. C. Rich, were present. He gives the names of the High Council present in their order; Samuel Bent, Wm. Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, Isaac Alred, Henry G. Sherwood and Samuel Smith. Mr. Grover states that two out of three of the Presidency of the Stake refused to accept the revelation. He also gives the names of C. C. Rich, Alpheus Cutler, Newell Knight, Isaac Alred, Henry G. Sherwood and Samuel Smith, as members of that council and present at that time, whose names do not appear in Mr. Fullmer's statement; and Mr. Fullmer gives the names of G. W. Harris, Levi Jackman, Phinehas Richards and James Alred, allowing the names of L. D. Wilson and Dunbar Wilson to be one and the same man.

Mr. Grover states that Hyrum Smith read the revelation and then said: "Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned."

There is here no pretence of a consideration having been asked for, or had; just the bald statement "You that reject it shall be damned." But the statements of these two men do not agree, either as to the composition of the council, or the manner of the presentation of the document.

Mr. Grover states that he and others saw the "prediction" of Hyrum Smith that those who rejected the revelation "should be damned," "verified in less than one week." What a travesty on truth this is. Wm. Marks remained true to his faith in the gospel he had received up to his death and died in the midst of believers an honored and revered man. Who can, who dares to say that he is suffering the tortures of the damned? Alpheus Cutler did not apostatize but remained true to the principles of Mormonism the same as hundreds of others who could not and did not endorse President B. Young and his policy, nor yet the Reorganized Church.

Mr. Grover states that Leonard Soby apostatized also; but Mr. Littlefield quotes this same Mr. Soby in respect to matters which will be shown unworthy of credence; but whether the fault lies with Mr. Soby or Mr. Littlefield remains to be determined.

"I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1849, she told me that she Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence, and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

"LOVINA WALKER.

"We hereby witness that Lovina Walker made and signed the above statement on this 16th day of June, A. D. 1869, at Salt Lake City, Salt Lake County, Utah Territory, of her own free will and accord.

"HYRUM S. WALKER,  
"SARAH E. SMITH,  
"JOS. F. SMITH."

The statement of Lovina Walker in respect to what Emma, wife of Joseph Smith should have told her, is proved incorrect by the statement of Emma herself who stated that she never was present, consented to, or knew of any such marriage.

"AFFIDAVIT OF EMILY D. P. YOUNG.

"TERRITORY OF UTAH. )  
"County of Salt Lake. } ss

"Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Elias Smith, Judge of probate for said county, Emily Dow Partridge Young, who was by me sworn in due form of law, and upon her oath, saith that on the eleventh day of May, A. D. 1843, at the city of Nauvoo, county of Hancock, State of Illinois, she was married (or sealed) to Joseph Smith, President of the church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said Church, according to the laws of the same regulating marriage, in the presence of Emma (Hale) Smith, and Eliza Maria Partridge (Lyman).

"EMILY D. P. YOUNG.

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

"E. SMITH, Probate Judge."

The affidavit of Mrs. Emily D. Young, states that she was married to Joseph Smith in the state of Illinois, "according to the law of the church regulating marriage." This is shown to be false by the fact that the law of the state of Illinois permitted no such marriage under which law the church was incorporated; and the law of the church was entirely and solely monogamic at the time, May 11th, 1843. The claim is that the revelation was given July 12th, 1843 two months after this marriage is said to have taken place. Emma Smith denies having any knowledge of such marriage.

"Our readers will remember that in the correspondence which passed between Elder Littlefield and Joseph Smith, Jr., of the Reorganized Church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Soby. The prophet of the Reorganized Church knew where Mr. Soby resided and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Soby was not present at such meeting, and never heard the revelation read.

"The affidavit was drawn up under the instruction of Joseph Smith, Jr.; and Mr. Gurley, who was something of a lawyer, called on Mr. Soby at his home in Beverly, New Jersey, and requested him to sign it. The affidavit stated that Mr. Soby was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley requested Mr. Soby to sign the document, Soby objected, saying he was present at the meeting, and heard the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Soby added: "If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you." Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser; and has since apostatized from the Reorganized Church.

"Mr. Soby, quite recently, had business in the state of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

"Lenord Soby is about the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey. *Ogden Herald*, Jan. 5, 1886.

A few weeks ago I addressed a letter to Mr. Leonard Soby, asking him to furnish what facts he had in possession relative to the Revelation on Celestial Marriage having been read before the High Council at Nauvoo. To this letter Mr. Soby returned the following, which I give entire with the exception of small portions which are not of public interest:

"LEONARD SOBY'S LETTER."

"BEVERLY, N. J., Jan. 21, 1886.

"Dear Brother Littlefield:—I inclose you five dollars for the benefit of those who are in prison. Although I am thousands of miles away and have never seen them; yet I know the spirit they manifested in going there was the true spirit of sacrifice, and I rejoice over them and so do the holy angels in heaven. You are con-

tending for the faith once delivered to the Saints, given by Joseph in Nauvoo, of which I am a witness. \* \* \* I pray for their wives and children continually that they [the prisoners] may be restored to them. \* \* \* The facts as published in the [*Ogden Herald*] are true, referring to the interview between Mr. Gurley and myself, and I refer you to him for a copy of my affidavit. Mr. Gurley is very much of a gentleman, and if you ask for it in my name he will not refuse. \* \* \* I have received a number of letters which I will be unable to answer, on this subject. I refer them all to you.

"With great respect

"your humble servant,

"LEONARD SOBY."

In regard to this point it is only necessary to state that there is no challenge in the letters of Joseph Smith to L. O. Littlefield to give the names of any parties who heard the revelation read before the High Council. Mr. Littlefield has made this statement his by reproducing it over his own signature. Joseph Smith did not so challenge Mr. Littlefield, therefore it can not be so "remembered."

The following letter from Elder Z. H. Gurley will most effectually give the lie to the statement of both Mr. Littlefield and Mr. Soby in regard to the part Joseph Smith, of Lamoni, had in the procuring Mr. Soby's affidavit. It is not worthy of belief that Mr. Soby should have so lied about the matter, apostate as he may be called by Mr. Grover and Mr. Littlefield. Joseph Smith had nothing whatever to do with the visit of Elder Gurley to Leonard Soby and the procurement of an affidavit in any sense, or form whatever.

This is answered by Elder Gurley's letter.

"Bro. Joseph Smith:—In reply to yours of the 5th inst. I submit the following statement.

"To whom it may concern. This is to certify that in the matter of visiting Elder Leonard Soby, at Beverly N. J., and obtaining his affidavit relative to the presenting and reading before the High Council at Nauvoo, Ill., of the Church of Jesus Christ of Latter Day Saints by Hyrum Smith the revelation on Polygamy, of which the said Soby was a member; that Elder Joseph Smith, of Lamoni, Iowa, had no part nor lot in the matter whatsoever, that he did not dictate nor direct the wording of any affidavit to be presented by me to the said Soby, neither had he any knowledge of my visit to him nor of any intention on my part so to do until after it took place. And be it remembered, that I did not present to Mr. Soby any affidavit for his signature other than the one which he signed, (and which affidavit is still in my possession) hence the statements of Mr. L. O. Littlefield published in *The Utah Journal* for the 27th ult. so far as they profess to give the account of my interview with Mr. Soby are untrue and a misrepresentation of the facts. Very truly yours for truth,

Z. H. GURLEY.

PLEASANTON, IOWA, March 10th, 1886.

"Sometime last summer Mrs. Willis, of Lehi, Utah county, Utah, visited my home in company with Mrs. Robert Bain and while there, in conversation upon Nauvoo matters, Mrs. Willis stated, without any hesitation, and in the most positive terms, that at the time she was mar-



ried to Bro. Ira Willis, she was, in fact, the widow of Joseph Smith, the martyred prophet. That she had been sealed to him (Joseph Smith) and became, in the full meaning of the term, his wife, according to the sacred order of celestial marriage. She stated that when Brother Willis received her in marriage he fully understood that he was marrying a widow; that their association together would end with this life, and that in the morning of the resurrection she would pass from him to the society of her deceased husband. Mrs. Willis' maiden name was Melissa Lott. She is the daughter of Cornelius Lott, a man well known in the church and must be also by the President of the Reorganized Church. That gentleman can address and interrogate her if he wishes, as I have furnished her address.

"I will briefly allude to one more case in connection with which, by request, I shall withhold names: A lady in Nauvoo, with whom I was well acquainted, stated to me that she had been sealed to Joseph Smith by the law of celestial marriage. I have special evidence that this lady told me the truth. Aside from this, I knew in Nauvoo, by report and circumstantial evidence, of some eight or ten ladies who were his wives, among whom on a former occasion, I gave to Joseph Smith, of Lamoni, the names of Eliza R. Snow, Lucy Walker and Emily Partridge. These ladies are highly respected residents of Salt Lake City, and can be addressed.

"Persons desirous of being placed in correspondence with a reliable party who officiated in the ordinance of celestial marriage, under the personal instructions of the Prophet Joseph Smith, are respectfully referred to Mr. Bates Noble, Bountiful, Davis county, Utah."

It is not necessary to state anything at present in regard to these statements about celestial widows and turning wives over to men in the resurrection. Time will show many of these statements to be human and erroneous. Mr. Littlefield has trained in a school in which the statements of the priesthood have gone unquestioned, and these statements have passed current as facts.

"I would not, perhaps, direct my remarks so pointedly to the Reorganized Church had not the *Saints' Herald* been so prompt to endorse the scandalous and unprincipled letter published in the *Inter-Ocean*. Furthermore, the leaders and elders of that organization are and have been traversing the country and the main burthen of their preaching is to draw a line of distinction between themselves and the Church of Jesus Christ of Latter-Day Saints, whose headquarters are in Utah. They use this as a hobby, seemingly to intensify the prejudice which government officials and unprincipled politicians are working hard to create against us. We are willing this line of demarkation should be drawn if they would draw it fairly. But when they assume to be the true exponents of the doctrines of the Prophet Joseph and that the Utah leaders are imposing upon the people by setting forth that the revelation on Celestial marriage was revealed through him, then the Utah Saints, who understand this matter in its true light, cannot refrain from correcting them. I for one, knowing that their leader, in this regard at least, occupies an incorrect position, would be morally culpable before God were I not to use my pen and voice in

endeavoring to tear away this false covering. Their leader is a son of that great man, and hence my solicitude for his good is easily awakened. Would to God he would present himself before the Lord and the church properly, that his abilities might be directed in building up the great latter-day work. But he seems, thus far, to be bent upon a course which will eventuate in disaster and bring him to regrets and heart pangs during the great eternities which lie before us all. He may consider my anxiety meddling and officious but when he comes to know his father's principles and practices as I know them, I shall meet his approval. He will yet know that the Lord revealed through his father the doctrine of Celestial marriage, but that may not be until, on the other side of the veil, he meets, face to face, his honored parent.

Mr. Editor, having now filled all the space you can well spare, I will close by submitting this, the main portion of evidence at my command, to the careful and candid consideration of the thousands who entertain feelings of interest upon this important question. Hoping that the friends of the Reorganized Church will candidly consider these facts with the same kindly motives which actuate me, I subscribe myself

"A friend to all the human race,

"L. O. LITTLEFIELD."

Mr. Littlefield echoes the sentiment of Mrs. Thompson in being exercised by solicitude for the spiritual welfare of Joseph Smith, of Lamoni. This man of Lamoni, has gone to the Lord time and time again with the matters of plural, celestial and polygamous marriage and his duty as the son of the Seer in reference to those things; he has invariably risen from such devotional inquiry with the answer first given to him, "It is not of me." What more could Mr. Littlefield, or other of those polygamous champions ask of any man. If when the son of the Seer goes to God with petitions and pleadings upon questions of such importance as Mr. Littlefield claims this awful question of celestial marriage to be, and God chooses to answer that son adversely to Mr. Littlefield's opinion, is the son of the Seer to be blamed for such divine direction. The answer of God to the inquiry of the son of the Seer, as stated above has been and is the basis and reason for the course he has been pursuing. It is because of this, that the son of the Seer refuses to accept of mythical, far-fetched hearsay evidence.

In conclusion, Why does not Mr. Littlefield, or some one of equal, or superior importance in the polygamous church meet the issue made by Joseph Smith, of Lamoni; that is, that the law of God; the revelations to the church; the example and commands of God to man for near six thousand years, all of them condemn plural marriage; that Joseph and Hyrum Smith, if practicing polygamy at all did so in direct divergence from the rules and revelations of God to the church, and in violation of the law of the land.

Again, Why does not Mr. Littlefield show by the records of the High Council what action was had before it in regard to the reading of the revelation, and its consideration by that body. The record must have been kept, if accuracy and certainty

were aimed at, as in other things. It is far more within the realm of consistency to believe that had such a revelation been received by Joseph Smith from God, he would have placed that document before the proper tribunals, and the High Council was not the first body to which it should have been presented. The records of those tribunals should have shown day and date, and circumstance of the presentation, with an attested copy of the document itself and the fate which it met. Instead of Hyrum Smith's dogmatic "he that rejects this shall be damned;" the prayerful inquiry should have been, "O Lord, show thy servants of this Council whether this be of Thee." The document should have been examined clause by clause, and compared with the Bible, Book of Mormon, and Doctrine and Covenants. An open, unbiased discussion of its merits should have been had. A document of such a character, that it was to revolutionize the teaching of the Elders, and the practice of the church; to disrupt the opinions and lifelong prejudices of the refined, cultured, delicate, and sensitive men and women then in the church and afterward to come into it, to render nugatory and inoperative the positive and direct commands of God to the church and give the lie to the tocsin of the preachers of the new faith; "God is an unchangeable God; therefore the gospel is restored, as it was in Christ's day;" such a document should never have come in by stealth, or been fastened upon the people by such a dogmatic course, as has been confessedly pursued with the so called revelation on celestial marriage.

Besides this; supposing Mr. Grover's statement to be correct that such a document was presented to the Council; then apply the test as given to the Twelve by Joseph the Seer, and stated by Orson Hyde in September, 1844, at the trial of Sidney Rigdon; which is as follows: "There is a way by which *all revelations* purporting to be from God through any man can be tested. Brother Joseph gave us the plan; says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums; if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a *snag*, you may know it is of God. But if it *runs against a snag*, then says he, it wants enquiring into; you must see to it."

If then the revelation was presented to the Presidency of the Stake and two thirds of that body rejected it; and then it *run against a snag* in the High Council, there may be reasons why it was not presented to any other quorum. Orson Hyde asked of the people; "why was not the revelations of Sidney presented to the Quorums?" This question may be repeated about this one in controversy—why was it not presented to the quorums? If such a revelation had been received and presented in good faith to the quorums in due course and regular form, Mr. Littlefield and others would never resort to the poor and secondary evidence as is presented in the article to which this



is a reply; but the record itself, day, date, the fact of presentation, the circumstances of defence and rejection, and the vote for and against it would long since have been presented.

Mr. Littlefield, whether by counsel with his brethren, or on his own motion, has put this effort forth to present the best evidences in his, or their possession that the revelation was received and properly accredited. The subject matter of the article has been sent to a great number of the brethren in pamphlet form, and any one can see that Mr. Littlefield does not meet the issue but dodges, and assumes to get rid of the article of Bro. T. W. Smith by styling it "the scandalous and unprincipled letter published in the *Inter-Ocean*."

"Report and circumstantial evidence," which Mr. Littlefield relies on to prove that there were "eight or ten ladies who were wives to Joseph Smith," would, if taken, damn every polygamic defender of the faith, in the United States court and out of it. But it shows the strait to which these polygamists are reduced in defence against the Reorganized Church, in its promulgation of the original faith.

JOSEPH SMITH.

LAMONI, IOWA, MARCH 29TH, 1886.

## Official.

### GENERAL CONFERENCE MINUTES.

APRIL 6TH TO 17TH, 1886.

THE forty-eighth annual conference of the Church of Christ, being also the thirty-fourth since its reorganization, convened at Lamoni, Iowa, at ten o'clock on Tuesday, April 6th, 1886.

Bro. W. W. Blair called the assembly to order, and asked the will of the body as to organization for the session. It was moved that we proceed to organize permanently, and by further motions the following named were chosen as the officers of the conference:—Bro. Joseph Smith as president, Bro. W. W. Blair as assistant president, Bro. H. A. Stebbins as secretary, and Bro. John Scott as assistant secretary. Following this, brethren M. H. Forscutt and N. W. Smith were appointed as choristers and Sr. Lucy L. Lyons as organist; brethren Frank Dillen, Frank Cochran, Joseph Upton, A. J. Moore and William Nichols as ushers, and John Wahlstrom and Edward Glassford as janitors. Bro. D. F. Lambert was appointed as reporter, to take the full text of sermons during the conference, and of such other matter as may be desired verbatim.

Brethren John Chisnall, W. J. Smith, John Smith, Hiram Rathbun and R. J. Anthony were appointed as committee on credentials.

The formal service was opened by singing "The morning light is breaking," and prayer was offered by Bro. Columbus Scott.

Questions were asked and answered concerning credentials, after which the committee in this matter retired to confer and to prepare their report to present this afternoon.

Then President Smith spoke upon the

work and upon certain characteristics of it and of the laborers therein, giving some wise admonition and instruction. He then called upon brethren I. L. Rogers, J. H. Lake and G. A. Blakeslee, and they each spoke in confirmation of the truth as it is in Christ, and concerning the things necessary for us to do as ministers and as a people. After that the hymn "We thank thee, Lord, for grace and gifts" was sung, and adjournment had till afternoon.

At half-past one o'clock President Blair requested the quorums to be seated in their proper order on the right, left, and at the front of the stand. The hymn beginning, "Lord of the harvest hear," was sung, and prayer was offered by Bro. Hiram Rathbun.

The report of the committee on credentials was read and its adoption moved with proviso that the committee be continued till their work is finished.

#### COMMITTEE ON CREDENTIALS.

The committee on credentials find that the various districts and isolated branches are entitled to delegates and votes as follows:

Canada, Kent and Elgin: J. H. Lake.....	11
California, Northern: A. H. Smith.....	20
California, Southern: D. S. Mills, H. L. Holt, Wm. Howland, S. Dungan, C. Howland....	18
Idaho, Malad: R. J. Anthony.....	3
Illinois, Kewanee: J. Chisnall, M. T. Short, M. H. Forscutt, J. W. Terry, B. Sumption..	8
Illinois, Northern: I. L. Rogers, J. S. Patterson, J. C. Foss.....	27
Nauvoo and String Prairie: H. C. Bronson, Eliza Newberry.....	14
Iowa, Decatur: J. R. Evans, H. A. Stebbins, J. R. Lambert, A. Reese, J. Hammer.....	44
Iowa, Des Moines: J. S. Roth, R. Etzenhouser, N. A. Baker.....	16
Iowa, Fremont: S. S. Wilcox, H. Kemp, W. Gaylord, John Goode, W. C. Matthews....	13
Iowa, Galland's Grove: W. W. Whiting, John Hawley, B. Salisbury, C. E. Butterworth, J. T. Turner.....	28
Iowa, Little Sioux: J. C. Crabb, C. Derry, J. W. Wight, W. C. Cadwell, Alice Cobb.....	26
Iowa, Pottawattamie: Hans Hansen, C. A. Beebe, H. N. Hansen.....	16
Kansas, Central: Griffith George.....	6
Kansas, North-Western: A. H. Parsons, W. Cairns.....	10
Kansas, Spring River: J. T. Davies.....	10
Maine, Eastern: F. M. Sheehy.....	8
Massachusetts: John Smith, M. H. Bond, U. W. Green, James Halstead, J. N. Ames....	25
Michigan, Southren: E. Whaley, W. Lockerby, John Shook, G. A. Blakeslee.....	11
Minnesota, Northern: J. R. Anderson.....	5
Missouri, Far West: John T. Kinnaman, Wm. Lewis, Wm. T. Bozarth, J. D. Flanders, S. Butler.....	21
Missouri, Independence: F. G. Pitt, T. W. Chatburn, F. C. Warnky, W. J. Smith, I. N. White.....	21
Missouri, Nodaway: James Thomas, R. K. Ross, C. C. Nelson, Arthur Hailey.....	5
Missouri, St. Louis: W. O. Thomas.....	20
Nebraska, Central: C. H. Derry.....	7
Nebraska, Northern: W. M. Rumel.....	12
Nebraska, Southern: R. White, R. M. Elvin, J. W. Waldsmith, L. Anthony, J. B. Gouldsmith.....	15
Pennsylvania, Philadelphia: W. H. Kelley..	4
Pennsylvania, Pittsburgh: E. L. Kelley, G. T. Griffiths.....	14
Texas, Central: H. C. Smith, I. N. Roberts...	5
Wisconsin, Western; A. V. Closson.....	4
Lake Crystal (Minn.) Branch: E. A. Steadman	1
Total.....	448

We find that by the minutes of the Galland's Grove conference, held March 5th, 6th and 7th, as appears in the *Herald* dated March 27th, 1886,

that W. W. Whiting, John Hawley, B. Salisbury, C. E. Butterworth and J. T. Turner were appointed as delegates, with a representation of 719 members, but their credentials are reported as lost. We recommend that they be admitted as delegates to this conference.

The appointment of Joseph Smith by the Gallatin Branch not being according to the Rules of Representation is hereby referred to the conference.

Your committee hereby call the attention of the conference to the large number of members left without representation, because of not being allowed to be counted.

JOHN CHISNALL.  
W. J. SMITH.  
JOHN SMITH.

Bro. E. L. Kelley objected to the Southern Michigan district having a credit of only 286 members, and asked that the report be corrected to read 300 members. On his motion this was done. Bro. W. H. Kelley moved that he be privileged to represent the Philadelphia district, he having been chosen by it, and that his name be taken from among the delegates of the Southern Michigan district. This motion also prevailed, as did a motion to correct the error on the credentials of the delegates from the Fremont district, whereby a representation for only 144 members was mentioned, whereas it should be 344, as the delegates and the Church Recorder alike testified. A motion that Pres. Smith represent the Gallatin branch, as chosen by them to do, was defeated on the ground that it is in an organized district. Bro. E. L. Kelley questioned the correctness of the report that there are so many members in the Northern Illinois district, but the committee read the certificate and answered satisfactorily. Then the motion to adopt prevailed.

The report of the Secretary and Recorder of the Church was read.

The fact of the reorganization of the First Chicago Branch was mentioned and insertion of it made. Several brethren made remarks or asked questions concerning the report, and it stood approved.

The rest of the afternoon was spent in reading the reports of the brethren.

President Smith suggested that the morning preaching during the conference be to the Church, and that of the evening to the people who are without. He then appointed Bro. W. W. Blair to preach this evening.

Secretary Stebbins called the roll of the ex-officio members of Conference and added the names of those present which he had not already, placing each quorum in its order. As still further added to later the list is complete as follows, of those attending this session:

#### EX OFFICIO MEMBERS.

OF THE FIRST PRESIDENCY: Joseph Smith, W. W. Blair. OF THE TWELVE: J. H. Lake, James Caffall, J. R. Lambert, E. C. Briggs, A. H. Smith, W. H. Kelley.

#### OF THE HIGH PRIESTS.

Charles Derry,	David Dancer,	J. A. McIntosh,
M. H. Forscutt,	S. S. Wilcox,	J. W. Chatburn,
I. L. Rogers,	W. H. Blair,	E. Robinson,
G. A. Blakeslee,	J. C. Crabb,	Henry A. Stebbins.
R. C. Elvin,	George Derry.	

#### OF THE SEVENTY.

E. C. Brand,	G. T. Griffiths,	B. V. Springer,
J. S. Patterson,	R. J. Anthony,	J. C. Foss,
J. T. Davies,	M. T. Short,	I. N. Roberts,
J. W. Gillen,	J. L. Bear,	W. T. Bozarth,
Heman C. Smith,	I. A. Bogue,	C. H. Jones,
Columbus Scott,	J. H. Hansen,	M. H. Bond,
H. N. Hansen,	A. H. Parsons,	W. J. Smith,
H. L. Holt,	J. S. Roth,	John Smith,

Henry Kemp, W. M. Rumel, I. N. White.  
A. J. Moore, F. M. Sheehy.

FIRST QUORUM OF ELDERS.

Geo. Adams,	John Johnston,	H. N. Snively,
Wm. Anderson,	E. L. Kelley,	Edwin Stafford,
S. V. Bailey,	Robert Lyle,	James Thomas,
O. J. Bailey,	M. McHarness,	O. B. Thomas,
E. Banta,	A. W. Moffett,	S. F. Walker,
H. Bartlett,	Wm. Newton,	Alfred White,
H. C. Bronson,	Thomas Nutt,	Valentine White,
John Chisnall,	F. G. Pitt,	Stephen Wood,
J. P. Dillon,	J. M. Putney,	Joseph Boswell,
R. M. Elvin,	Henry C. Smith,	A. Moore,
E. J. French,	J. S. Snively,	M. H. Gregg,
Hans Hansen,	J. W. Terry,	A. S. Cochran.

SECOND QUORUM OF ELDERS.

Horace Church,	F. C. Warnkey,	J. W. Wight,
Thomas France,	Geo. Wilson,	J. A. Davis,
Henry Hart,	D. F. Lambert,	J. H. Merriam,
Stephen Maloney,	W. C. Nirk.	

THIRD QUORUM OF ELDERS.

Wm. N. Abbott,	J. T. Kinnaman,	B. Salisbury,
Levi Anthony,	Daniel Munns,	J. W. Waldsmith,
George Bird,	John Goode,	R. L. Ware,
T. W. Chatburn,	D. J. Powell,	Robert Young,
J. R. Evans,	John Hawley.	

FOURTH QUORUM OF ELDERS.

Samuel Crum,	C. W. Prettymann,	J. P. Knox,
J. D. Flanders,	Hiram Rathbun,	Wm. Hopkins.

FIFTH QUORUM OF ELDERS.

J. R. Anderson,	L. L. Babbitt,	I. P. Baggerly,
T. J. Bell,	A. N. Bishop,	N. A. Baker,
A. V. Closson,	Emsley Curtis,	N. N. Hazelton,
R. Etzenhouser,	Lewis Gaultner,	John Pett,
N. Stamm.		

IN NO QUORUM.

Samuel Ackerley,	Levi Atkinson,	W. C. Matthews,
Marcus Shaw,	T. F. Stafford.	

At half-past seven in the evening, while the immense throng was gathering the choir and congregation joined in singing, "Hark, hark, the word to you is given" with great earnestness. The regular exercises were opened by singing, "The morning breaks, the shadows flee," and prayer was offered by Bro. R. M. Elvin. President Smith had charge of the services. "Soon may the last glad song arise," was sung. The sermon was by President Blair.

WEDNESDAY, APRIL 7TH.

There was no morning prayer meeting but at half-past ten o'clock Bro. John A. McIntosh preached. "Come let us anew our journey pursue," was sung and prayer was offered by Bro. J. W. Chatburn. He gave an encouraging testimony after Bro. McIntosh closed.

At half-past one o'clock Pres. Smith called the assembly to order, and after singing, Bro. T. F. Stafford offered prayer. The minutes of yesterday were read and approved.

The committee on credentials presented an additional report. It was read and will be found incorporated with the report of yesterday.

The following report from the Apostles' Quorum was read by the secretary:

QUORUM OF TWELVE REPORT.

The members of the Quorum of Twelve present, met at the residence of Bro. Wm. Hopkins. At this meeting the following request was moved, and is hereby presented to conference, desiring action upon the request, respectfully submitted.

Whereas, at the last session of General Conference the body assembled, refused to sustain "as members of the Quorum of Twelve," J. W. Briggs and Z. H. Gurley; and whereas, no cause was assigned, or charges preferred showing why they should not have been sustained, and whereas it is a rule, in justice and law, that any person accused is entitled to a hearing upon the allegation brought against him. And where there is no charge against a person, he is considered free,

and should not be held in jeopardy. Resolved that we request again the General Conference to show cause why the body refused to sustain those members of the Quorum of Twelve or release them from further embarrassment.

Also, we respectfully report: Whereas, the Quorum of Twelve for cause, passed a vote of censure upon brethren J. W. Briggs, Z. H. Gurley and E. C. Briggs, at the last session of conference, for absenting themselves from the councils of the quorum, demanded an explanation for such treatment of the quorum, and the church; and whereas, Bro. E. C. Briggs has appeared before the quorum and made explanation, and assigned reasons why he was not present, which show that there was no intention upon his part to avoid duty or ignore the members of the quorum, or the claims of the conference; therefore, resolved, that we accept his explanation as a proper apology and release him from further censure.

A. H. SMITH, Sec'y.

The clause in the report concerning Bro. E. C. Briggs was considered and its adoption moved. The matter was discussed and the motion to adopt prevailed. It was then moved that a committee of five be appointed by the body to draft and present the reasons why the two brethren mentioned were not sustained at the last General Conference. This prevailing, the following brethren were put in nomination to act upon said committee, namely, W. W. Blair, M. H. Forscutt, J. W. Chatburn, J. C. Crabb, A. H. Smith, E. C. Brand, E. L. Kelley and Charles Derry. The latter peremptorily declined, and the vote being taken concerning the others the choice rested upon Brn. Forscutt, Crabb, Chatburn, Brand and Kelley, and they were instructed to report as early as practicable.

PRESIDENTS OF SEVENTY.

The following report from the presidents of Seventy was read, and it was resolved that it be made the special order for Friday afternoon.

On April 2d, as per call by our senior president, and concurred in by the First Presidency of the church, six of us met for the purpose of considering the choosing of men to fill the office of Seventy, as provided in the law. We have held six meetings, and carefully and prayerfully considered each name, which will be presented separately. Each one has received our unanimous approval; and we present them to the body, respectfully asking that they be ordained. They are: 1 Myron H. Bond, 2 George H. Hilliard, 3 Henry Kemp, 4 Joseph Luff, 5 Joseph F. Burton, 6 John Alfred Davies, 7 Hiram L. Holt, 8 Willard J. Smith, 9 Hans N. Hansen, 10 John Smith, 11 Isaac N. White, 12 Evan A. Davies, 13 Alonzo H. Parsons, 14 Peter Anderson, 15 Arthur Leverton, 16 Thomas Daily, 17 Thomas Taylor (Eng), 18 Luther R. Devore, 19 Richard S. Salyards, 20 John Arthur Davies, 21 Amos J. Moore, 22 Wm. M. Rumel, 23 John S. Roth, 24 Frank M. Sheehy. These names were read before the quorum on the 7th inst., and were unanimously approved by them, except in the case of one name, which received only one negative vote.

We respectfully ask that this matter be considered as early as practicable, for the following reasons: 1st. We wish those of them present to meet with us in our deliberations during the present session of conference. 2d. We wish to present them to the quorum of Twelve, when missions are considered. 3d. If these ordinations are ordered, it will interfere with the present organization of some of the Elders' quorums, and we wish them to have sufficient time to fill vacancies in their quorums occasioned by these ordinations.

For the information of the body, we will say there are now in the quorum only thirty-nine men, consequently if these twenty-four are or-

dained the quorum will lack seven of being complete.

E. C. BRAND, President.  
HEMAN C. SMITH, Sec'y.

Secretary Stebbins read reports of the ministry.

FINANCIAL STATEMENT.

Pres. J. Smith read the following statement from the Bishop concerning the finances of the church:—

Herewith I submit to you the annual financial statement of the church, embracing the business transacted by my agents and myself, for the church the past year.

At the beginning of the fiscal year, just closed, the outlook was very discouraging. Certain things that had occurred in the body the preceding year and over which this department had not control, had influenced the minds of the Saints so as to cause a check in their readiness to sustain the work. Through unwise counsel in many parts they had been tempted to say, "we will stand and see," forgetting that before one is justified of the Master in taking such a position as this, that he must have first exhausted every means of righting the wrongs, if such there were, that the laws and rules as established by the Master provides; and it was under this discouraging state that the Bishopric set out upon their work.

The first half of the year we tried to meet, wherever we could, the Saints, and overcome the false ideas that had obtained, both as relating to the position of the church touching the matter of tithes and offerings, and the manner and rules governing in the paying out of the funds received.

The Saints favored us wherever we were able to meet them with a fair hearing, and to-day, whatever of the many causes that have aided in producing the result, I am thankful that,—both from my report, the many letters received almost daily, and personal assurances to me by many whom I have met,—I am justified in saying to you that the future of my department is encouraging and hopeful.

To-day we should have in the treasury a reserve fund of at least one hundred thousand dollars; and from my observations in traveling among the Saints, I am satisfied that if all make an effort to comply with the law as Christ has established it, the time is but short when this will be realized. There is important work for us to do, just as soon as we shall have placed ourselves in the position to accomplish it; and in these times no Latter Day Saint should hesitate to do all in his power to help the work move forward. The gospel must be preached. It requires not only men, but means to do this.

I desire to call the attention of the conference to the fact that much injury has resulted to the treasury the past year, and former years, by reason of Elders leaving their fields of labor, as appointed by the church, and traveling in all parts of the country.

This is done in some instances under the claim that they can get funds by so doing, and they go expecting the brethren, or my agents, to contribute to the expense of such travels. The result has been two-fold for evil.

1. It has taken the means that otherwise would have remained in the treasury to supply those who were appointed to the districts to labor and to aid the work locally.

2. It has not benefitted the Elder who thus employed his time, materially, for the reason that the means collected is paid out for traveling expenses. And it is very singular, that a person who is representing a faith that holds out the direction of the ministry in its work by the Holy Spirit, should permit such influences as that of gathering up collections to turn him from his duties under the law.

It is the firm determination of the Bishopric of this church to try to supply the families of all Elders placed as laborers in the field, and we request that in the appointment of the ministry, (except as to those who are compelled to have a general oversight), that their territory be limited more than heretofore, and that after reaching their fields of labor they be directed to travel without purse or scrip in these fields and preach, and thus leave the means heretofore used in trav-

elling to supply the families of other Elders who may thus be placed in the field.

An Elder who is a true laborer, can do more good in confining his labors to four counties than to four states, if not cumbered with the care of the churches, and by the observance of these common rules, the ministry might be greatly augmented as to numbers. In years past, possibly such a restriction, from the circumstances surrounding, might have been impracticable; but now I submit that it seems plausible to this department at least.

The fact of Elders traveling among the Saints, and unwisely, if not for the purpose of injury, picturing out their great needs, and that of their families, has thrown great distrust upon the work. Elders ought to be instructed that such conduct will be reported. They have a right to rely upon the treasury for the support of their families, and if they perform their work, and the Bishop does not his, their remedy is easy to make a case and present it to the body for redress. But I believe there will be no cause, if the ministry will not interfere with the treasury from which they expect this sustenance.

Praying ever for the good of the work, and the welfare of the ministry and Saints, I am, in bonds, your fellow-laborer,

G. A. BLAKESLEE,  
*Bishop of the Church.*

The financial report accompanying it was received and referred to a committee of three to audit the same. The chair appointed brethren R. M. Elvin, John Smith and O. B. Thomas, as said committee.

The resignation of Bro. Samuel Rector as an Elder and also as Bishop's agent was read, and on motion it was laid on the table subject to call.

A petition from Bro. L. L. Babbitt for a rehearing was presented and on motion referred to a committee. Brethren Chas. Derry, H. L. Holt and J. W. Chatburn were appointed to consider it.

A document from Bro. F. W. Curtis *vs.* the Pleasant Grove Branch, Missouri, was presented and referred to the Presidency, it being stated that the other papers in the case were available for investigation in connection with it.

President Smith read a letter from Bro. W. Vickery, in which he stated that he had been appointed by conference of 1866, which appointment he refused and neglected to take, and for which disrespect he asked pardon; and it was resolved that the brother be released from the appointment, and that pardon be granted as he requests.

The committee on "Sanhedens' Banner" reported:

We, the undersigned, being appointed in connection with Bro. Peter Anderson a committee for *Sanhedens Banner*, and having as we think, served as far as practicable, and believing our continuance will be of no benefit to the paper, we therefore ask to be relieved, and suggest that the *Sanhedens Banner* be issued under the auspices of the Board of Publication, and we heartily pray for its success.

We ask indulgence, to further add to our report on the *Banner*. We think Bro. P. Anderson should have what financial aid necessary, to enable him to prosecute the editorial work of the *Banner*. Further; whereas, in our last appeal for financial aid, we said that all moneys given, whether for subscription or donations, would be credited, which Bro. Anderson says has not been done; we therefore suggest that a receipt for all moneys be given in the *Banner*.

JAMES CAFFALL, H. N. HANSEN.

Discussion was had as to the best course to pursue, but it was finally resolved to adopt and to discharge the two of the committee named.

A petition from Oregon for laborers to be sent there, also a letter to Bro. A. H. Smith, were read and referred to the Twelve. The following documents were also referred to that quorum, namely: A request from the Pembroke Branch, Dakotah, that it and the other Dakotah branch be either organized into a district or else be attached to one of the Western Iowa districts; a petition from the branch at St. Joseph, Missouri, that a minister be appointed by the conference and located in that city; a petition from Council Bluffs, Iowa, Branch, that Bro. J. F. McDowell be appointed to labor there; a petition from the Central Texas District for the reappointment of Brn. Heman C. Smith and I. N. Roberts to the South Western Mission.

An appeal from the branch at Cameron, Ontario, concerning certain ordinations was referred to the Presidency.

Certain preambles and a resolution on the authority to ordain Elders in organized districts were laid on the table for future consideration.

Bro. H. C. Bronson presented the name of Philip W. Ferguson, a member of the old organization, for acceptance in the Reorganized Church, and on motion he was accepted, as was also Franklin Allen, whose name and claims were presented by Bro. R. Etzenhouser.

Announcements were made, hymn 229 was sung and adjournment had.

At the evening service the sermon was by Bro. John Smith of New Bedford, Massachusetts. He was assisted by Brn. Robert Young of Des Moines, Iowa, and I. N. White of Clinton, Missouri.

#### THURSDAY, APRIL 8th.

At nine o'clock a prayer meeting was held, Brn. J. M. Putney and T. F. Stafford being in charge. The sermon at half past ten o'clock was preached by Bro. Joseph Smith. His assistant was Bro. Hiram Rathbun.

The afternoon session was opened by singing, "O Lord, thy people bless." Prayer was offered by Bro. James Caffall, after which the secretary read the minutes of yesterday's session.

The committee on credentials made an additional report which was received and added to first report.

The following document from Bro. J. W. Briggs, and Z. H. Gurley was read by the secretary:

To the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled.

We the undersigned members of said church feel impelled by the action of the last Annual Conference toward us to submit the following facts for your consideration, and as reason for that which we feel compelled to do.

It is known to the body whom you represent that we do not believe in certain doctrines and principles, or policy more or less accepted and taught by the elders in the Church, among which is—1st The literal gathering of the church into Jackson and the adjoining counties in the state of Missouri (or any other one or more places) known as a local Zion. 2d Temple building and ceremonial endowments therein. 3d Baptism

for the dead. 4th Tithings as a law applicable to the church. 5th The law of consecration by which individuals are made legal heirs to the kingdom of Zion. 6th A sole mouthpiece of God to the church. 7th The plenary inspiration of, and consequent absolute authority of what are called the sacred books. 8th The doctrine of "cursing ones enemies," and of "avenging God upon them to the third and fourth generations." (See sections 100 and 102 of the Doctrine and Covenants).

In the years gone by we have sought to have the action of the body upon the more important of these, and preparatory to the action sought have endeavored to show from the books themselves that the church have been, and that many are still in error. We have invoked the General Conference, and the General Assembly of the various quorums, as also the quorum of the Twelve by Elder Briggs its President, in the hope that these questions might be set at rest; and we were induced to believe that they were, and that the church was disposed to drop these doctrines as essential to membership and good standing, as seen by its acts of 1879, in adopting the "Report of the Presidency," and in 1883, in adopting the paper as presented to the Secretary of State of the United States, and more especially the adoption of a resolution by the General Conference April 1884, declaring the local commandments in the Doctrine and Covenants not binding &c. This was believed by us as a step in the right direction, but to our great surprise, this was followed by elaborate articles in the official organ of the church tending to nullify that resolution *et al*, and when the President of the Twelve sought to give a reason in accord with said resolution, the church organ aforesaid was denied him.

The action of the last General Conference relating to us personally, refusing its support to us as ministers, and for which act the said conference declined to give a reason, and still declines so far as we are informed, can only mean one of two things, viz—acquiesce in silence, in what we do not believe (as stated above) or leave the church—reason, self respect and conscience compels the latter, preferring the gospel of Christ to these things. We therefore do hereby withdraw from the said church our membership and fellowship impugning the motives of none we appeal to the judge of all for the rectitude of ours for this act.

JASON W. BRIGGS,  
ZENAS H. GURLEY.

This March 28th, 1886.

To the foregoing may be added the revelation of 1841, section 107, D. & C., which enjoins upon the church the building of a hotel, called the "Lord's boarding house" for Joseph Smith and posterity to dwell in from generation to generation, as also the promise contained therein viz., "And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed." This coupled with the provision in section 43, that "none else" should or could receive revelation for the church, and the provision in section 19, that the church shall receive Joseph's words and commands the same as if from God's own mouth,—established, in our judgment a lineal descent of authority, equivalent to an imperial dynasty, which is foreign to the Spirit and genius of the gospel of Christ.

J. W. B.  
Z. H. G.

Added by consent of Elder Briggs.—Z. H. Gurley.

Also another paper was read, as follows:

We the undersigned members of said church endorsing the views set forth by Elders J. W. Briggs and Z. H. Gurley, in their paper of withdrawal from the church, and feeling that we can not conscientiously accept and endorse the doctrines contained in Joseph Smith's revelations as a rule of faith and practice, and desiring to act and live in all good conscience before God, avoiding all hypocrisy in the profession of our faith, recognizing the responsibility which we owe to the race and to God, and knowing that the church expects and requires belief or toleration of the doctrines contained in the revelations,



as seen by the act of Decatur district of said church, feel it our bounden duty to withdraw from said church, we therefore do hereby withdraw our membership and fellowship from said church, appealing to the Omnipotent for the uprightness of our intention and this act.

GRACIE GURLEY,  
MARGARET GURLEY,  
EDWIN H. GURLEY,  
MIDA GURLEY.

April 7th, 1886.

It was moved to refer these documents to a committee of three, and it was so ordered. The chair appointed Brn. E. L. Kelley, I. L. Rogers and Heman C. Smith as said committee, and it was asked that they report to-morrow afternoon.

The special order of the day was taken up, namely, the resolution presented on April 13th, 1885, consideration of which was then set for the third day of this session. It reads as follows:

"Resolved, That the report and resolutions of the Quorum of the Twelve, as printed on pages 285 and 286 of the Herald for 1884, General Conference proceedings, and acted upon as shown on page 299, be and the same are hereby repealed."

Bro. J. C. Crabb read the report referred to, and made an argument in favor of repealing said report and the resolutions contained therein. Bro. E. L. Kelley spoke against repealing them, as also did Brn. J. H. Lake and A. H. Smith. Bro. John Hawley favored repealing. Then the previous question was moved and decided as affirmed. Division called for and 65 were found as voting for and 34 against the question being now taken. The original motion was put, the yeas and nays being called for and the following resulted, upon the secretary calling the roll.

FOR REPEAL.—EX OFFICIO.

W. W. Blair,	Charles Derry,	M. H. Forscutt,
I. L. Rogers,	R. C. Elvin,	David Dancer,
S. S. Wilcox,	J. C. Crabb,	J. A. McIntosh,
J. W. Chatburn,	E. Robinson,	H. A. Stebbins,
E. C. Braid,	J. S. Patterson,	J. T. Davies,
J. H. Hansen,	E. Banta,	J. Johnston,
J. M. Putney,	Edwin Stafford,	James Thomas,
Wm. Anderson,	Horace Church,	J. W. Wight,
J. W. Waldsmith,	John Hawley,	T. W. Chatburn,
Wm. Hopkins,	J. R. Anderson,	John Pett,
A. B. Moore,	Marcus Shaw,	J. W. Terry.

—Total 33.

DISTRICTS.

Nauvoo & String Prairie 14	Northern Minnesota 5
Little Sioux 26	Nodaway 5
Central Kansas 6	Independence 15 4-5
Spring River 10	

District vote \$1 4-5. Aggregate 114 4-5.

AGAINST REPEAL.—EX OFFICIO.

Joseph Smith,	James Caffall,	J. H. Lake,
J. R. Lambert,	W. H. Kelley,	E. C. Briggs,
A. H. Smith,	G. A. Blakeslee,	George Derry,
J. W. Gillen,	Heman C. Smith,	Columbus Scott,
G. T. Griffiths,	R. J. Anthony,	M. T. Short,
J. L. Bear,	J. C. Foss,	I. N. Roberts,
W. T. Bozarth,	D. Campbell,	S. V. Bailey,
O. J. Bailey,	M. H. Bond,	Henry Kemp,
John Chisnall,	R. M. Elvin,	E. L. Kelley,
Robert Lytle,	M. McHarnes,	Wm. Newton,
W. J. Smith,	Alfred White,	H. N. Snively,
Hans Hansen,	F. G. Pitt,	J. A. Davis,
D. F. Lambert,	J. S. Roth,	John Smith,
F. C. Warnky,	I. N. White,	George Wilson,
S. Maloney,	J. H. Merriam,	W. C. Nirk,
D. J. Powell,	R. L. Ware,	Levi Anthony,
J. R. Evans,	J. T. Kinnaman,	A. H. Parsons,
B. Salisbury,	John Goode,	Robert Young,
W. N. Abbott,	Hiram Rathbun,	Samuel Crum,
H. N. Hansen,	J. D. Flanders,	J. P. Knox,
Emsley Curtis,	A. N. Bishop,	T. J. Bell,
A. V. Closson,	R. Etzenhouser,	W. M. Rumel,
N. A. Baker,	I. P. Baggerly,	L. L. Babbitt,
F. M. Sheehy,	E. A. Steadman,	C. K. Ryan,
W. C. Matthews.—Total 73.		

DISTRICTS.

Kent and Elgin 11	Southern California 18
Northern California 20	Des Moines 16
Malad, Idaho 3	Pottawattamie 16
North Western Kansas 10	Eastern Maine 8
Massachusetts 25	Southern Michigan 12
Northern Nebraska 12	Central Nebraska 7
Pittsburg 14	Philadelphia 4
Texas Central 5	Western Wisconsin 4
Independence 5 1-5	Far West 21
Lake Crystal Branch 1	

Total 212 1-5. Aggregate 285 1-5.

The motion to repeal was declared lost. Several of the brethren excused themselves from voting. The following districts were prevented from voting by reason of those present of their delegation being divided on the subject: Kewanee, Northern Illinois, Decatur, Fremont, Galland's Grove and Southern Nebraska. The vote of the St. Louis District was not cast.

Adjournment was then had. After that four persons were baptized by Bro. Columbus Scott.

The evening sermon was preached by Bro. E. L. Kelley of Ohio. He was assisted by Bro. F. G. Pitt of Independence, Missouri.

FRIDAY, APRIL 9TH.

The morning prayer meeting was in charge of brethren Stephen Maloney and W. J. Smith. The preaching at half-past ten o'clock was by Bro. F. M. Sheehy of Maine. He was assisted by brethren E. Banta, G. A. Blakeslee and H. Rathbun.

At half-past one o'clock, "Lord of the harvest hear," was sung; it was followed by prayer from Bro. Charles Derry. The minutes of yesterday were read and stood approved. Pres. Blair in the chair.

The report of the Presidency of the Seventy, as found in the minutes of the 7th inst, was again read by the secretary, and it was moved and ordered that the names proposed for ordination into the Quorum of Seventy be taken up separately.

The name of *Myron H. Bond* was taken up. He expressed willingness to accept the office and it was voted that he be ordained.

The name of *Geo. H. Hilliard* was read. He was not present, but his worth was testified of. The resolution that no one be enrolled in a quorum without his consent, was mentioned, but the chair considered that this rule did not prevent ordination but only his enrollment. His ordination was then ordered.

The name of *Henry Kemp* was presented, and, he being willing, his nomination for ordination was approved.

Bro. *Joseph Luff's* name was read, but he being absent, and it being learned that there were doubts in his mind concerning accepting the office, the further consideration of the matter was deferred subject to call.

The name of *Joseph F. Burton* (absent) was presented and his ordination was ordered.

Bro. *John Alfred Davis*, on his name being read, declined to accept such ordination, as did also Bro. *Hans N. Hansen*, when his name was presented.

Bro. *Hiram L. Holt* said that he was willing to labor in that calling if the ministry were sent out two and two, especially into new fields. The nomination to ordain was endorsed by the Conference.

Bro. *Willard F. Smith* was willing to accept, and his ordination was also ordered.

Bro. *John Smith* spoke as though he was not fully satisfied as to his duty in the matter. A vote being taken the nomination was endorsed.

Bro. *I. N. White* expressed doubts about being able to fill this calling, considering his circumstances, but has had some indications by the Spirit concerning the subject. His ordination was ordered.

The name of Bro. *Evan A. Davis* was read. He was not present, but his intentions in the work were stated, and it was voted that he be ordained.

Bro. *Alonzo H. Parsons* expressed his willingness, and the conference approved of his ordination.

On presentation of the name of Bro. *Peter Anderson*, (absent), his ordination was ordered.

The ordination of Bro. *Arthur Leverton*, (absent) was approved, and that of Bro. *Thomas Daily* who was also not present.

The testimonies concerning Bro. *Thomas Taylor* as a man were most excellent by those who personally know him, but, on account of his age, his nomination was not endorsed by the conference.

Following this, the nominations of Brn. *Luther R. Devore*, *Richard S. Salyards* and *John Arthur Davis*, all absent, were successively presented, and the conference endorsed their ordination. Also the ordination of Brn. Amos J. Moore, William M. Rumel, John S. Roth and Frank M. Sheehy, all present and consenting to it, was likewise ordered.

The report as amended was adopted.

The chair asked that two of the Twelve should meet with the Presidents of Seventy and attend to the ordination of those present who have been chosen to the Seventy.

REQUEST TO WITHDRAW.

Report of the committee on request to withdraw from the church as referred to them yesterday, was read as follows:

Your committee to whom was referred the application and reasons therefor of the brethren, J. W. Briggs, Zenas H., & E. H. Gurley and three sisters Gurley to withdraw all fellowship with or from the body would respectfully present the following:

1. That the assigned reason that impelled them to take this step was action of the last General Conference of this body toward the two first brethren named, *i. e.*: J. W. Briggs and Zenas H. Gurley, and which conference action we find, was the refusal of the body to sustain them as laborers in the office of an Apostle in the Quorum of the Twelve; and further, that at the time of the presentation of the application to your body by the brethren the cases were in the hands of another committee appointed by you to consider and report upon the same.

2. It is further cited by them that for years they have not believed in certain doctrines and principles more or less accepted and taught by the Elders of the church—how many or how few of the Elders does not appear—but it does appear as set forth in the last part of reason 8th by them, that they never have been affirmed as doctrines held to by the church here represented. And the committee are of the opinion that the matter of the presentation of individual opinions by elders, or others of the body, such opinions not having been affirmed by the body as a rule of faith or practice, does not make them a part of the faith or belief of the body; but relate to us individually upon the issue of toleration, which toleration we believe as was manifested in the action of Jesus while dealing with men here in his ministry, should be so broad as to make no occasion for persons to wish to withdraw from the body by reason of these individual differences of opinion.



3. The committee noticing specifically some of the alleged entertained views set forth in the reasons given, state:

That as to the alleged "temple building and ceremonial endowments therein," that we know of no temple building, except as edifices wherein to worship God, and no endowments except the endowment of the Holy Spirit of the kind experienced by the early Saints on Pentecost day.

4. "Baptism for the dead" referred to belongs to those local questions of which the body has said by resolution:

"That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church." And *that* principle has neither been reiterated nor referred to as a commandment.

5. "Tithing as a law applicable to the church" is accepted in the sense set forth by the Savior in the 16th chapter of the gospel recorded by Luke, that we are stewards of our heavenly Father so far as the riches of this world are concerned and that as such we should render an account of our stewardship here; the rendition is in all cases however, necessarily voluntary on the part of the member complying with the law.

6. We know of no "consecration" by which individuals are made legal heirs to the kingdom of God, or Church of Christ, when the rewards are apportioned; except, that of a life consecrated to the service of the Master as ordained in his word together with the consecration of properties for the aid of the poor, preaching of the gospel and establishment of the said kingdom, as a member of the same has to so impart.

7. "The sole mouth-piece to the church," is Jesus Christ. We are to receive commandments as a church only as Christ communicates the same; and we are entitled, as a church, to be first satisfied that Christ did give any commandment purporting to come from him, before accepting, or receiving the same.

8. "Plenary inspiration" has never been affirmed by the church; but we believe in the so named "authorized" books of the church as true and proper standards of evidence in the determination of all controverted doctrines in theology.

9. The doctrine of "cursing" and "avenging enemies," we accept only as explained in paragraphs 3 and 4 of section 102, Doctrine and Covenants, the section referred to by the brethren, wherein the Lord is made the sole executor in behalf of the children of Zion as follows:

"I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this can not be brought to pass until mine elders are endowed with power from on high; for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles.

"Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

10. So far as the necessity and failure on the part of the church is concerned to convene the quorums in General Assembly, the wisdom of the majority of the body as to the practicability

and necessity of such a step seems to have been adverse thereto in the past.

11. That part of the reasons in the addenda to the application referring to providing a place of living for certain officers of the church is incorrect and misleading; for said revelation provides for the erection of a boarding house, a hotel for strangers, in which house the president of the church as such, and his successors, were to "have place;" but neither he nor they were to own said house, neither were he or they to be its "governor," or keeper; and further the commandment to build is largely of a local character; has never been reiterated to this church and consequently under the resolution of the body, before referred to, not made binding upon us.

(2). We further believe in an "imperial dynasty" only, wherein Christ is to be King, and the reigning of such of his servants who keep the faith here, with him when he shall come with his rewards.

(3). Your committee therefore are of the opinion that the reasons set forth in the application fail to justify the parties in the step they have taken; but believing in the recognized doctrine by the church of individual agency and freedom of conscience in all matters pertaining to religion, we recommend that this body appoint a suitable committee of three of its members who shall be instructed to wait upon the members asking a release, and labor with them as the law provides; and do they persist in pursuing the course outlined in the applications, that they be authorized to report to the church secretary and without impugning the motives of the brethren, to authorize their names erased from the records. And to carry out this provision we offer the following:

Resolved, That under the special circumstances attending the application of withdrawal from this body by the brethren named that the rule heretofore adopted by the body governing trials of members, shall be waived in the cases named; unless the said parties desire a trial, in which case the said committee be empowered to appoint the necessary court or courts which shall proceed at as early a time as practicable and hear the cases.

All of which we submit for your consideration.  
E. L. KELLEY,  
I. L. ROGERS,  
HEMAN C. SMITH.

Elder Smith of the committee concurs in all of the report except the matter of waiving a trial of the parties, and thinks they should have a trial before erasing the names.

It was moved to adopt the majority report. W. H. Kelley spoke against it, and, with Bro. W. T. Bozarth, moved that the word "majority" be struck out of the motion to adopt and the word "minority" be inserted in its place. Bro. E. L. Kelley opposed this and favored the majority report. Bro. Heman C. Smith spoke for the minority report, as also did Bro. W. H. Kelley. Bro. A. W. Moffet mentioned the views of Joseph the Seer concerning withdrawals from the church. Bro. James Thomas opposed allowing them to withdraw. On call the secretary again read the report of the committee. Bro. J. C. Crabb asked what tribunal was competent to try these brethren, but the chair declined to answer. Bro. M. T. Short and H. L. Holt favored the majority report, as also did Bro. Joseph Smith. Bro. J. R. Lambert spoke for the minority report.

Adjournment being now desired, and the end not having been reached, Bro. Z. H. Gurley asked for the reading of the report of committee appointed on the 7th inst., to give the reasons for not sustaining him and J. W. Briggs at the General Conference, as he said that he could not be here to-morrow. The secretary read it as follows:

We, your committee, appointed to "show cause why the body refused to sustain" Jason W. Biggs, and Zenas H. Gurley, as "members of the Quorum of Twelve," beg leave to report that, owing to the reception of papers during this session of conference from these brethren, in which they withdraw from fellowship with the body, the following, in their judgment, are the only reasons now necessary to be given for the refusal complained of:—

First, The report of the Quorum of the Twelve to the Annual Conference of 1885, as published on page 290, vol. 2, Latter Day Saints Herald. In that report, the Twelve censure J. W. Briggs and Z. H. Gurley for "absenting themselves from conference" and quorum meetings; for failing to report; and for "virtually ignoring" the other members of the quorum, becoming thereby "a hindrance and detriment to the quorum, and to [the] general good of the church," and on these complaints they not only base a resolution in which they "deprecate such action, and require of them acknowledgment and confession for such treatment," but in that resolution these brethren of the Twelve themselves held the members complained of "under censure until such acknowledgments are made;" and did "so report to the body."

Second, The body endorsed the action of the Twelve, and by the vote given affirmed the decision of the members of the Twelve present, as against those absent; for the resolution of the Twelve was before the body when the question of sustaining the authorities came up for consideration, and the body by its vote affirmed its approval of the censure the Twelve presented by refusing to sustain the brethren censured.

Respectfully submitted,

MARK H. FORSCUTT,  
J. W. CHATBURN,  
J. C. CRABB,  
E. C. BRAND,  
E. L. KELLEY.

Announcements were made and adjournment was had.

In the evening Bro. Heman C. Smith preached, assisted by Bro. H. C. Bronson.

SATURDAY, APRIL 10TH.

At nine o'clock the Saints assembled for prayers. Bro. F. G. Pitt was in charge, assisted by Bro. H. A. Stebbins. Four who were baptized on the 8th, were confirmed under the hands of brethren M. H. Forscutt, H. A. Stebbins and F. G. Pitt, and numbers of others were administered to for their healing.

At half-past ten o'clock, the sermon was delivered by Bro. I. N. White. He was assisted by Bro. J. S. Roth.

At half-past one o'clock, the regular session convened, and the hymn, "Stand up, stand up for Jesus," was sung, and prayer was offered by Bro. J. W. Chatburn.

The Secretary read the minutes of yesterday, and by vote of the body, certain things were ordered expunged from the record of proceedings, the rest standing approved.

The striking out of certain portions of the report of the committee on withdrawal was moved, but, on consideration, it was decided as being out of order because of its effect upon the minority report, that question being still before the house. It was then moved that this matter be deferred till half-past one Monday afternoon. Brother E. L. Kelley opposed this and brother J. R. Lambert spoke in its defense.

Two motions as substitutes entered were

were ruled out of order. It was then moved to recommit, with instruction to the committee to perfect their report and return it at as early an hour this afternoon as possible. A vote being taken this was defeated. Then the question upon deferring was called and prevailed, and a vote being taken, the motion to defer was lost. Division being called for, the vote stood forty-five for and 68 against. Then the following was moved as a substitute for the minority report:

Resolved, That in the case of the notice of withdrawal of Brn. J. W. Briggs and Z. H. Gurley, the same be referred to the Quorum of the Twelve for their action; and that in the cases of the other parties mentioned in the same notice of withdrawal, they be referred to their respective branches.

W. W. BLAIR,  
J. C. CRABB,  
F. C. WARNKY.

This was opposed by brethren Heman C. Smith and F. G. Pitt, and defended by brethren W. W. Blair and J. C. Crabb. It was then moved,

That the whole matter including papers connected with the case now before the house, be committed to a committee, consisting of the Quorum of the Twelve, for their consideration and action, to report to this conference.

Bro. E. L. Kelley said he was not particular upon this matter, so did Bro. W. H. Kelley. Brethren J. H. Lake, W. W. Blair, M. T. Short, James Caffall, and E. C. Brand opposed committing. Bro. E. H. Gurley spoke by permission and said that he and they who signed the paper with him, declined to submit to the revelations of Joseph Smith as a rule of faith and practice. Bro. John Smith favored committing. Previous question was moved and carried. The motion to commit was put to vote and lost. Division called for, and vote stood 24 for and 79 against. The following substitute was moved, under a suspension of the rule.

Resolved, That we grant the request of those desiring to withdraw from the church, and that their names be stricken from the Church Records.

The previous question being called, was ordered. Questions were asked by brethren Banta, Patterson, Scott, W. H. Kelley, E. C. Briggs and Heman C. Smith. It was then put to vote and declared as affirmed. Division called for, and substitute prevailed by 76 for to 34 against. An effort to have the yeas and nays was decided against by a majority vote.

Under a suspension of the rule the following was moved:

That hereafter when any five members shall demand that the vote be taken by yeas and nays it shall be so taken.

Amendment was moved, by adding: "providing they shall not be demanded when a vote is partially taken." It was moved to amend this amendment by striking out all after the word "providing," and inserting, "that the yeas and nays are called for before the negative vote is announced by the chair. Bro. E. L. Kelley favored this and brethren Brand, Short and Crabb opposed it. Vote being then taken the amendment to the amendment was defeated. Following, the amendment prevailed, as did the motion thus amended.

Then the majority report of the committee on withdrawal was taken up and its consideration by sections was ordered. Clauses 1 and 2 were read and adopted. It was moved to amend clause 3 by inserting the words, "of the kind," in place of the word, "as," so that it will read, "except the endowment of the Holy Spirit of the kind experienced," etc. This was subsequently adopted. It was further sought to amend by inserting after the word "building," the necessary words to make it read, "That we know of no temple building now commanded, and none to be built in the future, except," etc. These amendments were opposed and were defeated. Then the section as amended above prevailed. Clause 4 was adopted. A substitute was moved for clause 5, as follows: "That we believe in the law of tithing." This was opposed by Bro. E. L. Kelley and favored by Bro. M. T. Short, and was then defeated by vote of the house, and the original section was adopted.

It being time to adjourn the debate on the report was brought to a close.

It was then ordered that to-morrow (Sunday) be observed as a day of fasting and prayer, that our Heavenly Father will reveal whatever may be for the good of this church and people and the direction of the conference.

An expression of condolence with Pres. Smith, because of the loss of his boy David during the past Winter was adopted by a unanimous standing vote.

It was announced that Bro. G. T. Griffith will take subscriptions to purchase a tomb-stone for the grave of Bro. Josiah Ells.

The chair was sustained in its action of granting the use of the house during the session for the giving of a concert, the same to take place this evening.

#### SUNDAY APRIL 11TH.

Prayer meeting at nine o'clock, in charge of Bro. J. A. Robinson, assisted by Bro. E. C. Briggs. Two prayers were offered and twenty-two testimonies were given.

At half-past ten o'clock the choir and congregation sung, "Hark, listen to the trumpeters." Prayer was offered by Bro. J. H. Lake. This was followed by singing, "Hark, the herald angels sing." The sermon was by Pres. Joseph Smith. The large building was completely filled with an attentive congregation. A special train was run by the C. B. & Q. road and many people came from towns west of Lamoni.

At half-past twelve o'clock a second prayer service was held, presided over by Bro. J. H. Lake, assisted by Bro. R. M. Elvin. Seven offered prayer and twenty-seven bore testimony to the goodness of God and the truth of his work.

The half-past two o'clock sermon was preached by Bro. Charles Derry. The opening hymn was "The time is nigh, that happy time." Prayer was offered by Bro. R. J. Anthony. Sung, "Ye heralds, sound the gospel trump."

In the evening the hymn, "From Greenland's icy Mountains," was sung. Bro. W. W. Blair offered prayer. Bro. W. H. Kelley was the speaker. The house was again filled to repletion.

By the courtesy of the Methodist people their chapel was placed at our service, and, as there were enough people in attendance to fill both houses, Bro. M. H. Bond preached there in the morning, assisted by Bro. H. C. Bronson; Bro. C. Scott in the afternoon, assisted by Bro. James Caffall. In the evening Bro. Joseph Smith preached there assisted by Bro. E. C. Brand. The song service there was conducted by Bro. J. T. Kinneman and his singers.

#### MONDAY, APRIL 12TH.

The morning prayer meeting was in charge of Bro. J. A. Robinson.

At half-past ten o'clock the Bishopric, brethren G. A. Blakeslee, E. L. Kelley and E. Banta, spoke upon the law of tithing.

At half-past one o'clock, the business session was opened by singing, "Redeemer of Israel." Prayer by Pres. Joseph Smith. The minutes were read and corrected as regards a speech by W. H. Kelley and remarks by E. H. Gurley. On motion the ruling of the chair, declaring the majority report out of order of the committee, on answer to statement of Gurley, *et al*, was expunged from the record. Pres. Blair asked that, in justice to him, his rulings be recorded, with his reasons and the causes thereof. Upon this Bro. E. L. Kelley asked that his objection be recorded. Each promised to furnish the matter in writing. On motion their requests were granted, 38 for, 33 against.

Bro. E. L. Kelley's reasons for appealing from the ruling of the chair.

"1. Paragraph 3, page 285 *Herald*, 1884, related to *decisions* made by the Twelve in their various fields of labor when in pursuance of the work committed to their care and not to matters of opinion, which they may collectively or individually express themselves upon—when such are not duly before them for decision.

2. The rule relating to the trial of members referred to was not a decision of the quorum or any member of it; but a recommendation to the conference expressing an opinion upon a matter upon which there was no claim that they were called upon, either in a collective or individual capacity to decide.

3. The provision in paragraph 3, applies specifically to rulings of these persons in their special fields of labor and not in their general work as a quorum, and this to guarantee order and decorum in the body and prevent anarchy; no provision is made that such decision if collectively made must be unanimous, whereas the law provides that a decision of the Quorum to be final must be unanimous.

4. To make a decision of the quorum binding, so that it can not be set aside it must appear *affirmatively* that it is a judicial decision and made by the unanimous voice of the quorum, and the ruling referred to does not so appear and in fact was not so made.

5. The rule relating to the trial of a number was one adopted by the body upon a *recommendation, not a decision* of the Twelve, it does not require any previous notice to take up and repeal, is not of the nature of doctrinal law, and consequently can be suspended by the body which adopted it, which was the conference.

6. When the chair ruled the majority report out of order it was not before the house and consequently not subject to the ruling of the chair.

#### PRES. BLAIR'S STATEMENT.

"Pres. W. W. Blair, in the chair, in reply to a question of order by Elder J. C. Crabb, ruled that the majority report on the withdrawal of brother J. W. Briggs and others was not in order, for the reason that it contained a clause providing that the said J. W. Briggs and others be permitted to withdraw as expressed in their notice to this conference; whereas there was at the same time a by-law of the church which provides that, "no person's name should be stricken from the Church Records until specific charges have been preferred against them, and lawful action had in the case." (See *Herald* for 1884, page 299).

The chair understood this "opinion of this council" of the Twelve to be in the nature of a *decision*, from the fact that said council claimed, (and the conference endorsed it), that it was "a judicial body," and that it had "the right, collectively or *individually*, to render decisions involving the law and usages of the church, in their various fields of labor, and when such decisions are made by individual members of the quorum, said decisions are binding upon the church, and should be respected until brought before the quorum and its decision had." (See *Herald* for 1884, page 285).

The "main question," then, before the conference was the majority report, and it was upon this that the ruling was asked and rendered, while the amendment then under consideration was merely subsidiary to it. This direct conflict between the said clause of the majority report, and the unrevoked law of the church was the ground and the reason for the expunged ruling.

On motion, the speeches on principal motions were limited to ten minutes, and those on subsidiary ones to five minutes.

The matter before the house on Saturday evening, at adjournment, was taken up, and clause 6 was moved and adopted.

Clause 7 was presented, and its adoption was moved. It was then moved to amend by inserting after the word "same," the words, "through the one appointed to preside over the whole church on earth." Bro. M. T. Short said that he would like light upon this matter. Bro. W. W. Blair spoke in favor of the amendment, as did brethren E. C. Brand and H. L. Holt. On call, the 7th reason for withdrawal, to which the clause under consideration is a reply, was read. Bro. J. H. Lake opposed the amendment; then the following substitute was moved:

"That we believe that all laws to govern the church collectively must come through the president of the church, but that all may receive rev-

elations to govern themselves and those under their charge."

This was opposed by brethren W. H. Kelley, J. R. Lambert, T. W. Chatburn, E. L. Kelley and E. Banta, and explained by Bro. E. C. Brand. Previous question moved and substitute defeated.

The amendment being before the house, was opposed by brethren H. C. Bronson and J. W. Gillen. Previous question moved, but Bro. Charles Derry having tried several times to speak upon this subject, the movers withdrew the previous question, and Bro. Derry spoke, favoring the amendment. It was then put upon its passage and declared lost. Division called for: 45 for and 54 against.

Bro. J. H. Hansen favored dismissing the matter contained in clause 7. On motion Pres. Smith was invited to speak upon this subject, and he did so. The section was then adopted.

Clause 8 was moved and adopted.

Clause 9 was moved, and the numbers of section and paragraph were ordered inserted, and as amended was adopted.

Clause 10 was moved. Bro. J. Caffall asked if there was not a resolution on record providing for the calling for a General Assembly. It was answered that there was, and the secretary read the same, as adopted April 10th, 1874. The clause was adopted.

Clause 11 was read, and it was moved to amend by stating the facts. It was moved to recommit. This was adopted and the committee retired to perfect their report. The following document from the Twelve was read:

Provisions made for ordination of the brethren appointed for ordination to the office of Seventy, who are not present at this session of General Conference is as follows:

That A. H. Smith provide for the ordination of George H. Hilliard; T. W. Smith for J. F. Burton, when practicable; J. H. Lake for Arthur Leverton, when practicable; James Caffall for E. A. Davies; the missionary who shall be in charge of Rocky Mountain Mission, for Peter Anderson; missionary in charge of Pacific Slope Mission for Thomas Daley; W. H. Kelley for L. R. Devore and Richard Salyards; Bro. J. A. Davies' ordination provided for by missionary in charge of field where he resides.

Whereas, it has been requested by the Bishopric that all Elders desiring appointment on a mission should report the approximate amount that it will require to sustain their families for the ensuing year; and whereas, but few have sent in such statements.

Resolved, That we report to the conference that until such information is had, we can not make further recommendation for appointments.

A. H. SMITH, Sec'y.

A document from the Bishop was read as follows:

The work referred to the Bishopric at the last conference of organizing and setting in order the lesser quorums of the church, has been duly considered by us; and after an examination of the law, we are led to conclude that this is a duty enjoined upon the Quorum of the Twelve.

We therefore refer the matter back to the conference, together with all applications for membership to the quorums, lest we should transcend our duties and interfere with that of our brethren, and await your further action in the premises.

G. A. BLAKESLEE, Bishop.

It was ordered that the matter be referred to the Twelve.

Report of the committee on Sunday School lessons in the *Hope* was read:

We herewith submit the report of our labors for the past year. We have to the best of our ability tried to do the work allotted to us. That work is before you in the *Hope* from July, 1885, to the present. We have also in part prepared the lessons for the balance of the year, that is up to July 1st, 1886. We would suggest that each annual committee raised by the church be assigned to the preparation of the lessons for the numbers of the *Hope* necessary to form one complete volume of the paper, commencing with the first and ending with the last number of each volume, respectively.

How acceptable our efforts have been in this direction, we of course are unable to determine. We are conscious, however, of having honestly striven to make those efforts acceptable to God and beneficial to the schools of the church, and if we have succeeded in this, we feel assured that in the end those of our fellow men who feel to unjustly criticize, if any such there be, will likewise approve.

Those who have been using the lessons are prepared to estimate accurately the amount of labor involved in their preparation. The only thing that the committee have to regret is that they have not had time and talent sufficient to bring them to a higher state of perfection. As it is, it will be noticed that several new and valuable features have been added, some as the natural result of added experience, while for others we are indebted to suggestions kindly offered by friends not members of the committee. It is only justice to also state that owing to the members of the committee residing so far from each other, the work has all devolved upon one person. We would suggest that in the appointment of a new committee, it should either be composed of Saints residing at or near the same place, or confined to one person. This will centralize the labor, and in case of the appointment of two or more, furnish all the facilities for a division of the work.

It is a source of gratification to all interested in this new departure, that so many of the church Sunday Schools are using these lessons. It is believed that notwithstanding the imperfect nature of the lessons, it would be well if all schools under the control of the Saints would also adopt them. If there are any that do not feel like using them because of some shortcoming, we submit that it would be better to either endeavor to adapt themselves to the lessons, or to send their criticisms to the committee, so that said committee could receive the benefit of their observations, to the ultimate benefit of all. In this manner we can eventually raise the standard of this department to so high a grade, that instead of being imitators, we will have become models.

It has been suggested by some, that we should have some lessons peculiarly adapted to the use of the primary classes. To such we would say, that there is not space to spare in the *Hope* at the present time, neither time that we have found any one disposed to give to the preparation of such a department. We have felt that any moderately ingenious primary teacher can by a very small amount of study, get up, by methods of their own, some special interest among the primary scholars in each lesson as they come to it. If the church was prepared for the expense we would suggest that it would be better to publish a special *primary primer* for this department, than to take up much space in our little paper, and entail so much continuous labor on those charged with the preparation of these lessons.

In conclusion, we submit this report, praying that whatever action may be taken with reference to this matter, that God will bless and prosper the continuation of this department of the great latter day work.

WM. C. CADWELL,  
ALICE COBB,  
D. F. LAMBERT.

The resignation of Bro. W. C. Cadwell from said committee was read:

I beg to ask that my name be not considered in connection with the Editorship of the Sunday School lessons for the coming year.

In gospel bonds,

WM. C. CADWELL.

LOGAN, IOWA, April 5th.



Bro. C. Derry said that he had a letter from Bro. Cadwell in which he peremptorily resigns. It was moved that his resignation be accepted. Substitute was moved that Bro. Cadwell be retained, and the other members be released. Bro. Derry thought it would be unjust to Bro. Cadwell to continue him. Brethren Crabb and Brand endorsed Bro. Derry's thought. Substitute was lost and Bro. Cadwell's resignation was accepted, with a vote of thanks for his faithful services. Bro. D. R. Lambert also resigned, and his resignation was accepted. Sr. Alice Cobb was released, owing to her ill health and inability to do the work.

The recommitted report was taken up, and paragraph one of clause eleven, as perfected by the committee and reading as follows, was adopted:

"That part of the reasons in the addenda to the application referring to the providing a place of living for certain officers of the church is incorrect and misleading; for said revelation provides for a boarding-house, a hotel for strangers, in which house the President of the church, as such, and his successors, were to 'have place,' but neither he nor they were to own said house, neither were he or they to be its 'governor,' or keeper; and, further, the commandment to build is largely of a local character, has never been reiterated to this church, and, consequently, under the resolution of the body before referred to, not made binding upon us."

Paragraph 2 of part 11 was adopted, as also paragraph 3 as far as the words, "we recommend." Then as amended and as far as adopted by clauses the document was endorsed by vote as a whole.

Brethren H. N. Hansen and John Alfred Davis sent up notes of acceptance of nomination for ordination into Quorum of Seventy, and the former was ordained under the hands of brethren Caffall, Lake and Brand, brother Caffall being spokesman.

The chair announced that no new business should be presented after to-morrow.

Committee to formulate rules concerning trials and appeals reported by the chairman, nothing done.

In the evening Bro. Hiram Rathbun preached, assisted by brethren J. T. Kinnaman and L. Anthony.

#### TUESDAY, APRIL 13TH.

At nine o'clock the Saints met for prayer, and the meeting was in charge of brethren F. C. Warnkey and John Chisnall. Five who were baptized yesterday were now confirmed by brethren Warnkey, Chisnall, John Hawley and R. M. Elvin.

The morning sermon was preached by Bro. R. J. Anthony, assisted by Bro. T. W. Chatburn.

At half-past one sung, "Come let us anew," and prayer was offered by Bro. A. H. Smith. The minutes of yesterday were read and corrected.

The committee on credentials asked to be released, their work being done for this session, and their request was granted.

The following was moved:

Resolved, That in organized districts, no one be ordained to the office of an Elder, without the voice of the district or conference be had ordering such ordination, or by sanction of the missionary in charge.

Brethren Roth, W. H. Kelley, J. T. Kinnaman and R. Etzenhouser favored it, and brethren E. C. Brand, N. A. Baker and J. A. McIntosh opposed it. It was then moved to amend by striking out the words, "missionary in charge," and inserting the words "president of the district," therefor. This was opposed by brethren Banta and Griffiths, and favored by Bro. Bronson. It was then moved to strike out both these provisions, or all after the word "ordination," in the original. Brethren J. R. Lambert, R. M. Elvin, John Pett and R. Etzenhouser opposed both amendments and favored the original. Previous question moved, and, following, both amendments were put before the house in their order and both were rejected. Then the original was adopted.

A motion was made by Bro. E. Banta, and it was laid upon the table subject to call. Also, the proposed amendment to the Rules of Representation was likewise tabled till called up.

#### MISSION APPOINTMENTS.

Pres. Blair in the chair.

The following report of the Twelve was read:

#### MISSIONS.

We, your brethren, members of the Quorum of Apostles, beg leave to report our action in appointments on missionary labor. From all the evidences in our hands of the nature of the work, necessities of the fields considered, the qualifications of the ministry, and ability of the church to sustain her dependencies by reason of these appointments, we advise and recommend the following assignments to the missionary fields of the church.

1. That Bro. William H. Kelley be continued in his former field: Michigan, Indiana, Ohio, Pennsylvania, New York, Eastern Mission, New Jersey, and New England states,—in charge.
2. That Bro. E. C. Briggs be associated with W. H. Kelley, in his field.
3. That J. R. Lambert be continued in his former field: Iowa and Missouri.
4. James Caffall in former field: Kansas, Nebraska, Colorado and Wyoming Territory.
5. Thos. W. Smith in charge of Australasian mission.
6. J. H. Lake in charge of Dominion of Canada mission.
7. A. H. Smith be appointed a mission comprising Illinois, Wisconsin, Minnesota, Dakota and Manitoba.
8. E. C. Brand to Galland's Grove district, under missionary in charge.
9. Heman C. Smith in charge of Pacific Slope mission.
10. I. N. Roberts in charge of South-Western Missouri.
11. G. T. Griffiths in Pittsburgh and Kirtland District, under direction of missionary in charge.
12. A. H. Parsons in Kansas, under James Caffall.
13. William T. Bozarth in Missouri and Iowa, under direction of J. R. Lambert.
14. W. J. Smith in Canada, under direction of J. H. Lake.
15. M. H. Bond in Massachusetts district, under direction of W. H. Kelley.
16. Peter Anderson in present field, under direction of missionary in charge.
17. J. W. Gillen in Missouri and Iowa, under direction of J. R. Lambert.
18. M. T. Short in North-Western Illinois, under direction of missionary in charge.

20. H. L. Holt in Pacific Slope Mission, under direction of missionary in charge.

21. John C. Foss in Minnesota, under direction of missionary in charge.

22. I. N. White in Missouri and South-Eastern Kansas.

23. F. M. Sheehy in Maine, under direction of missionary in charge.

24. Richard Salyards in Pittsburgh and Kirtland district, under missionary in charge.

25. L. R. Devore in South-Eastern Ohio and Virginia, under missionary in charge.

26. J. T. Davies in Spring River district, under missionary in charge.

27. C. Scott in Michigan district, under missionary in charge.

28. J. L. Bear, referred to missionary in charge of Missouri and Iowa.

29. John Smith of New Bedford, in Massachusetts District.

30. R. J. Anthony in charge of Rocky Mountain Mission.

31. William Rumel in Nebraska, under missionary in charge.

32. E. A. Davies and Warren Peek in Wyoming District, Pennsylvania, under missionary in charge.

33. Henry Kemp in Fremont District, Iowa.

34. George S. Hyde, associated with I. N. Roberts in South-Western Mission.

35. J. S. Roth in Des Moines District, Iowa.

36. J. C. Clapp in Montana, under missionary in charge of Rocky Mountain Mission, provided arrangements can be made with the Bishop.

37. T. E. Jenkins in Welsh Mission.

38. B. V. Springer in Michigan district, under missionary in charge.

39. George H. Hilliards in Southern Illinois, under missionary in charge.

These appointments we present for your consideration. Also, there are names we are unable to recommend, in consequence of having no report from them as to amount necessary to maintain them.  
A. H. SMITH, Sec'y.

It was moved that the report be taken up and the names be acted upon separately. Moved to amend that it be adopted as a whole unless objected to. Chair read Nos. 1, 2, 3, 4, 5 and 6. When No. 7 was read, Bro. A. H. Smith made a statement of his financial situation, and said that he could not take the field till he had relief. Brn. M. T. Short and E. L. Kelley spoke upon the subject, and then a committee of three, brethren D. Dancer, F. C. Warnkey and J. W. Chatburn, were appointed to take the matter into consideration. No. 8, missing. At No. 9, it was moved to include "Eastern Nebraska," but it was opposed by brethren E. L. and W. H. Kelley, and effort to amend was defeated. No. 10 was read. No. 11 was referred back to the Twelve. Nos. 12 to 40 were read and passed without objection.

Bro. M. T. Short stated that there were some things that he did not understand, especially in regard to the extensive fields given to some when it has been expressed to limit the fields of missionaries instead of to extend them.

Bro. H. C. Bronson asked a question as to the authority of a district president in case a missionary comes and labors in his district. The chair said that the missionary should work in conjunction with the district president while he is there; but he may be called out of that district at any time by the missionary in charge.

Then the report was adopted as a whole. It was resolved to take up the question of adjournment, and in succession the following places were nominated for holding it in next year. Brethren W. H. Kelley,



John Smith, E. L. Kelley, G. T. Griffith, F. M. Sheehy, H. L. Holt and J. H. Lake spoke in favor of Kirtland; E. Banta in favor of Plano; J. W. Gillen in favor of Lamoni or Salt Lake City; J. H. Hansen and M. H. Bond in favor of some where in New England. Brethren Brand and Kinnaman also spoke upon the subject of adjournment. The vote being taken, 52 were cast for Kirtland, 22 for Independence, 4 for Plano, 4 for Council Bluffs. The two highest being then presented resulted in 58 for Kirtland and 41 for Independence. Following, Kirtland was made the unanimous choice.

Thanks were voted to the Saints and friends of Lamoni for their kindness and hospitality to the delegates and visitors; also to the Methodist friends for the use of their house on Sunday last; also to the choir, and to the railroads that gave us special rates, and to the newspapers in which reports of the conference have appeared.

The evening sermon was preached by Bro. H. C. Bronson, assisted by Bro. Duncan Campbell.

#### WEDNESDAY, APRIL 14TH.

The morning prayer meeting lasted, by previous appointment, from nine o'clock till noon, and was in charge of brethren Abram Reese and John Goode. Many testimonies were borne, and eight were administered to.

At half-past one o'clock, the hymn, "Midst scenes of confusion and creature complaints." Bro. M. H. Forscutt offered prayer. Minutes read and amended.

Pres. Blair in the chair. Pres. Smith retired.

The sustaining of church officials was now taken up. On motion, Joseph Smith was sustained as President of the Church. A paper concerning his having a vacation from his cares and labors was referred to a committee to draft a resolution upon the subject and present to conference. It was spoken upon by brethren W. H. Kelley and R. C. Elvin, and was referred to brethren W. H. Kelley, M. H. Forscutt and John Chisnall, as a committee to draft and present a paper embodying the views of conference.

On motion, President W. W. Blair was sustained.

The members of the Apostolic quorum were sustained, afterwards the Bishopric, then the High Priests' Quorum, the Quorum of Seventy; the First, Second, Third, Fourth and Fifth Quorums of Elders, and the First Quorum of Priests. The Secretary and Recorder of the Church was sustained, then the Church Librarian.

On the motion to sustain the Board of Publication, Bro. E. L. Kelley said that the Board had passed a resolution that was contrary to the will expressed by this body, as expressed in a resolution a year ago, and he moved that the sustaining of the Board be deferred till half-past one o'clock tomorrow, and it was so ordered.

The following concerning the Church

Historian was moved by E. C. Brand and J. W. Wight:

Whereas, in past years Elder J. W. Briggs was appointed Church Historian; and Whereas, by action of church in granting his withdrawal, such appointment is cancelled. Therefore, be it Resolved, that a committee of three be appointed to wait upon J. W. Briggs, authorized to request and receive from him all or any books or papers belonging to the said church in his hands as such historian.

It was spoken to by brethren Short and W. H. Kelley. It was then moved to amend, that the committee be empowered to arrange and compensate the historian for his past labor, as they may agree. It was moved to amend, that it be referred to the Bishopric. This was spoken upon by brethren G. A. Blakeslee and Jos. Smith, and it was moved to substitute the names of "E. C. Briggs, W. H. Kelley and J. R. Lambert," for "the Bishopric." This substitute prevailed, as did the original thus amended.

The following was moved by Heman C. Smith and E. L. Kelley:

Resolved, That provision four, of section three, of the Articles of Representation, which reads:

"Provided 4th; That no one delegate shall represent in the same conference more than one district," be stricken out, and the following inserted in lieu thereof: Provided 4th; That no one delegate shall be entitled to cast, as representative, in the same conference, more than twenty votes.

This was favored by brethren Heman C. Smith, E. L. Kelley and T. W. Chatburn, and questions were asked by brethren Joseph Smith, A. S. Cochran, A. W. Moffett, John Smith and H. C. Bronson, and was adopted.

Then it was ordered that the Board of Publication print and keep on sale copies of the Rules of Representation.

Report of Bishopric on the books and work of the Church Recorder was taken up.

The committee appointed at a previous conference of the body to examine and report upon the books and work performed by the Church Recorder, respectfully submit the following:—

1. That the work of recording, or entering upon the record the names of members and proper items connected therewith, is substantially completed to the present time.

2. The work of indexing, as provided for by the resolution of conference in 1882, is completed up to the year 1882; but the Recorder expresses his readiness to bring up the index, and so far as practicable, keep the same with the records without additional compensation.

3. The committee state further, that the sum of one hundred and fifty dollars a year allowed the recorder for the work in 1882, is deemed sufficient per year for the work still required.

G. A. BLAKESLEE,  
E. L. KELLEY,  
E. BANTA.

A call being made for the views of the Recorder, he gave them. Then the adoption of the report was moved. It was then moved to amend by striking out "\$150" and inserting "\$300." This was discussed and questions asked. Being put to vote it was lost by 39 against to 32 for. Moved to amend by inserting: "\$350 for labor as both Secretary and Recorder, and for office rent." It was moved to amend this by giving "\$125 per year for work as Recorder, and \$125 as Secretary." This was spoken upon by several. Then the amendment to the amendment was

put upon its passage and declared lost, as was also the amendment. The recommendation in the report that "\$150 be allowed for the work as Recorder," was then adopted. Then it was moved to give \$150 for the Secretary's work and office room. This was amended to read: "\$100 for the work as Secretary, and strike out that about the office-room." This prevailed. The report was then adopted.

The statement of the Presidency, in relation to the Cameron branch, Ontario, was read:

We find the paper sent to us is but a notice of an appeal from certain rulings of Bro. J. H. Lake, of which ruling we have no official notice and which does not affect the standing of the parties named; We can not therefore make any decision or give any direction in the case.

We think the district and mission authorities quite competent to consider and settle the matter without interference by us in the way desired.

JOSEPH SMITH,  
W. W. BLAIR.

LAMONI, IOWA, April 14th, 1886.

Also, the decision of the Presidency in the case of the Far West district vs. F. W. Curtis:

It appears that this case was placed for trial in the hands of Elder J. R. Lambert, for his examination and decision, Bro. Curtice agreeing that Bro. Lambert's decision should be final. Bro. J. R. Lambert examined the case and rendered a decision in the case. The agreement of submission by Bro. Curtice and the authorities of the district, that the decision of Elder J. R. Lambert should be final, we believe should bind the parties. The Presidency are of the opinion that the appeal asked for should not be entertained.

The papers should be returned to the custody of the secretary of the Far West District.

JOSEPH SMITH,  
W. W. BLAIR.

April session conference at  
Lamoni, Iowa.

A resolution was presented that a committee of five be appointed to arrange for holding the conference of 1887, at Kirtland, Ohio. Bro. W. H. Kelley thought the district could arrange that matter.

Bro. M. H. Forscutt spoke of a petition printed in the Nebraska City papers, concerning his being appointed by this conference. The Quorum of Twelve said that it was in their hands.

The following concerning Pres. Smith was adopted by a standing vote:

Whereas, The president of this body has labored incessantly for a number of years to serve the interests of the church, and

Whereas, he is no exception to the rule that rest and relaxation are essential to men of all grades and ranks, in order to longevity and life-usefulness; therefore, be it

Resolved, That this conference does hereby request him to take such a vacation, and for such length of time, as will relieve him from the cares and burdens incident to his position and duties, and afford him requisite rest and serve to recuperate his forces, and

Further, This conference does also hereby authorize the payment of all legitimate expenses from the general funds available to the Bishopric of the church,

WM. H. KELLEY,  
M. H. FORSCUTT,  
JOHN CHISNALL.

He thanked the conference in the indulgence granted.

At the evening service, Pres. J. Smith preached, assisted by Bro. M. T. Short,

THURSDAY, APRIL 15TH.

The Saints met at half-past eight o'clock for prayer and testimony. The meeting was in charge of Bro. R. M. Elvin, assisted by Bro. R. Etzenhouser.

Conference met at ten o'clock for business; sung hymn 679. Prayer by Pres. Smith. Minutes of yesterday read and amended.

A petition from Nebraska City, signed by two hundred and eight names, that Bro. M. H. Forscutt be appointed to labor in the Southern Nebraska District, was read.

It was moved to grant the request and so appoint. This was spoken upon, and it was moved to amend by referring to the Quorum of the Twelve. This was defeated, and on motion it was laid upon the table subject to call.

The decision of the Bishopric in the case of Bro. D. H. Bays and the Galland's Grove Branch was read.

The Bishop's Court to which was referred the matter pending between the Galland's Grove Branch and D. H. Bays, after an examination of the same find as follows:

1. That the only question brought before us requiring a decision is upon the refusal of the branch to grant to the said Bays a letter of removal and this refusal is based almost wholly upon the ground that certain things had been said, and had taken place upon a trial in which another brother was defendant and D. H. Bays plaintiff.

2. That the complaints urged against Bro. Bays, as claimed to have appeared as cause in the trial of said case, in which Bays was plaintiff, the said Bays has never been charged with in a manner that would permit him to make defense of the same if he was able to do so, and that there are now no charges pending against him, as shown by the parties to this Court.

It is therefore the judgment of the Court, that unless charges are filed against the said D. H. Aays, with the secretary of his quorum by the 20th day of May, 1886, that the secretary of said branch be authorized to issue a letter of removal to the said Bays, and erase the name of the said Bays from the records of the said Galland's Grove Branch!

G. A. BLAKESLEE,  
E. L. KELLEY,  
E. BANTA.

It was adopted.

On motion the proposed amendments to the Rules of Order were taken up, as deferred from the session of 1885, and on further motion the matter was referred to the committee on rules concerning trials and appeals.

Then it was

Resolved, That the committee on appeals be requested to report through the *Herald*, as soon as practicable; said report to be subject to future action of conference.

Another report of the Quorum of Apostles was read and adopted as a whole:

#### MISSIONS.

The Quorum of Twelve do further report on missions, the following recommendations:—

41. Geo. T. Chute in South-Eastern Mission, under direction of missionary in charge.

42. James A. McIntosh in London District, Canada Mission, under direction of missionary in charge, when satisfactory arrangements can be made between himself, the missionary in charge, and the Bishopric.

43. George Montague, in charge of the South-Eastern Mission.

44. R. M. Elvin in former field, under missionary in charge.

45. D. S. Mills in Pacific Slope Mission, under direction of missionary in charge.

46. M. R. Scott in Southern Indiana District, if arrangements with the Bishopric and missionary in charge can be made.

47. E. J. French in Southern District of California, under direction of missionary in charge; self-sustaining.

48. E. A. Steadman in Southern Minnesota, under direction of the missionary in charge; self-sustaining.

49. J. R. Badham, D. L. Harris, A. W. Thomson and Wm. Gibson, be referred to the missionary in charge of Pacific Slope Mission.

50. Oliver Johnson in Rocky Mountain Mission, under direction of missionary in charge; self-sustaining.

51. John Larsen in Rocky Mountain Mission, under direction of missionary in charge.

52. F. P. Scarcliff in South-Eastern Mission, under direction of missionary in charge, if necessary arrangements can be made with the Bishopric.

53. Hiram H. Robinson in the Independence District, Missouri, under direction of missionary in charge.

54. F. M. Cooper in Northern Illinois, under direction of missionary in charge, if suitable arrangements can be made with Bishopric.

55. Otis Foss in East Maine District, under direction of they missionary in charge.

That the petition for laborers from Oregon be referred to the missionary in charge of Pacific Slope Mission, and he be requested if possible to supply its requirements.

And we further beg leave to report the following explanation and statement:—While under existing circumstances, we feel the impracticability of meeting every wish and affording entire satisfaction in this to us important duty, we ask your indulgence, for the presentation of the following explanation:—

1st. The Seventy have been assigned to districts or other localities under direction of missionary in charge, that if necessity demands, which in some cases is probable, they may be directed elsewhere without creating the thought of a desire to infringe or interfere with district arrangements.

2d. The centralizing of ministerial labors, to a greater extent, seems important.

3d. Some of the Seventy live in one State, and in close proximity to another, and because of the force of circumstances, it seems wisdom for the time being, to appoint so they can labor in both States, which has been so arranged, with no desire to contain the rights of one and prove extra indulgent to another. In this work of appointment, however undesirable, the force of circumstances, necessitates the acceptance of the inevitable.

4th. The smallest of the ministerial force, to meet the pressing demands, is the only apology we can offer for a failure, to meet the request for sending two and two.

5th. The appointment of the respective members of this quorum, to extensive fields, in our understanding, is in keeping with our calling, as shown in the organic law, and consonant with instruction of the First Presideucy, not that it is practicable to visit every point, but that it may be known who is in charge, that when a necessity arises, all may know where or to whom to refer.

Further: The High Priest's Quorum, having failed to report to the Quorum of Twelve for missions, we therefore could not make any recommendations for their appointment, except one, who was reported to us by his district, with a request that he be appointed.

A. H. SMITH, Sec.

Oregon was referred to the president of the Pacific Slope Mission.

A further report of the same quorum was read:

That part of the report concerning missionary appointments was adopted; and also the recommendation of Bro. A. H. Smith concerning the appointment of Bro. Thomas Dailey to the Northern California District, under missionary in charge.

Resolved, That this body request the members of the Quorum of Twelve to state the reasons why Bro. M. H. Forscutt was not assigned a mission, and that they be requested to report as early as practicable this afternoon.

It was then moved to take up the petition from Nebraska City, in regard to Bro. Forscutt, and act upon it. This motion was defeated.

Report of the committee in regard to Bro. A. H. Smith was read:

Your committee appointed in the case of A. H. Smith, beg leave to report as follows: After receiving information from the Bishop, we find that it is impossible to recommend the payment of the amount Bro. A. A. Smith requires to liquidate his indebtedness, owing to the depleted condition of the treasury. We your committee think it would work an injury to the church by granting him his request.

J. W. CHATBURN,  
DAVID DANCER,  
F. C. WARNKY.

It was moved that the report be adopted and the committee be discharged. Then the following was moved:

Moved to refer back to the committee for further consideration, and that they be asked to report to the body upon the question of the *validity* of the claim, as they are able to obtain the facts; also as to *when* the same can be paid, and in what *manner*, if deemed a claim against the church.

This was discussed, but the hour of twelve having arrived, adjournment was had, with the matter still pending.

At half past one o'clock a hymn was sung and Pres. W. W. Blair offered prayer. The minutes of the forenoon session were read and approved.

The subject before the house at adjournment was taken up. The question of recommitting was opposed by Bro. F. C. Warnky. It was then moved as a substitute that the whole matter be referred to the Bishopric. This was discussed, brethren E. Banta, E. L. Kelley, Samuel Crum, G. A. Blakeslee, M. T. Short; Alfred White spoke against, and brethren C. Scott, Hans Hansen, J. T. Kinaman, E. J. French and A. S. Cochran in favor. Bro. H. L. Holt also spoke upon it. It was then moved to amend by inserting the word, "Bishopric," the words, "and that they be instructed to settle it as soon as practicable." This was opposed by brethren H. C. Bronson and M. H. Bond, and favored by Bro. R. C. Elvin. Previous question was called and amendment was lost. Then the motion to refer to Bishopric was lost; also the motion to recommit. Then the motion to adopt the report and discharge the committee prevailed.

The mission appointment of Bro. A. H. Smith was then taken up and it was moved that \$700 be given to his family for the coming year. This was favored by brethren E. L. Kelley, F. C. Warnky and M. H. Bond and opposed by brethren Alfred White, and H. L. Holt. The previous question being called for, the motion was adopted, and following it Bro. Smith was sustained in his appointment, and in his charge over the same.

The sustaining of the Board of Publication was put before the house. Bro. E. L. Kelley spoke in opposition to a rule adopted by the Board, as previously referred to, and then moved the following:

That this body does not approve of the resolution on restricting *Herald* articles of the Board of Publication, as published in the *Herald* of April 25th, 1885.

This was opposed by brethren W. W. Blair, C. Derry, F. C. Warnkey and E. Banta, and favored by brethren E. L. Kelley, J. R. Lambert and W. H. Kelley. The previous question was moved and ordered, and the vote being taken the resolution was declared lost. Division called for resulted in a count of 19 for, and 34 against. The yeas and nays being denied, the Secretary called the roll. The result was as follows:

**FOR THE RESOLUTION.—EX OFFICIO.**

James Caffal	J. R. Lambert	W. H. Kelley
E. C. Briggs	E. Robinson	J. W. Gillen
Columbus Scott	B. V. Springer	M. H. Bond
I. N. White	F. M. Sheehy	E. L. Kelley
S. V. Bailey	Henry C. Smith	Edwin Stafford
O. J. Bailey	Alfred White	D. F. Lambert
Levi Anthony	J. T. Kinnaman	W. N. Abbott
Samuel Crum	R. Etzenhouser	

Delegate Charles Howland.—Total 24.

**DISTRICTS.**

Eastern Maine 8	Massachusetts 25
Pittsburg 14	Philadelphia 4
Far West 21	Southern California 18
	Total 90, aggregate 114.

**AGAINST THE RESOLUTION.—EX OFFICIO.**

Joseph Smith	J. H. Lake	Charles Derry
W. W. Blair	A. H. Smith	M. H. Forscutt
I. L. Rogers	G. A. Blakeslee	R. C. Elvin
D. Dancer	J. C. Crabb	Geo. Derry
H. A. Stebbins	J. S. Patterson	Heman C. Smith
R. J. Anthony	E. C. Brand	A. H. Parsons
A. J. Moore	John Chisnall	Robert Lyle
Thomas Nutt	E. J. French	R. W. Wight
A. S. Cochran	M. T. Short	I. N. Roberts
W. M. Rumel	E. Banta	R. M. Elvin
Valentine White	Stephen Wood	F. C. Warnky
John Hawley	Marcus Shaw	Henry Kemp
H. L. Holt	J. S. Roth	Joseph Boswell
J. Johnston	Wm. Newton	Hans Hansen
S. Maloney	Hiram Rathbun	

Delegate Eliza Newberry.—Total 45.

**DISTRICT.**

Kent and Elgin 11	Northern California 20
Malad, Idaho 3	Kewanee 8
Northern Illinois 27	Nauvoo and String Prairie 14
Fremont 13	Galland's Grove 28
Little Sioux 26	Pottawattamie 16
North-West Kansas 10	Southern Michigan 12
Nodaway 5	North Nebraska 12
Southern Nebraska 15	Texas Central 5
	Total 225, aggregate 270.

The resolution was declared lost.  
To be continued.

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# QUORUM OF TWELVE THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BUT ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, May 1, 1886.

No. 17.

## THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

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

Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH

EDITOR.

W. W. BLAIR

ASSOCIATE EDITOR.

Lamoni, Iowa, May 1, 1886.

BRO. JAMES H. PETERS, of Manistee, Michigan, having a desire to aid the active ministry in sowing the good seed, has decided upon having the Voice of Warning printed in quantity, to be issued by him as a circulating library, to agents appointed by him in branches and districts, the books to be loaned to those who will promise to read them. Bro. Peters has an edition of 3,000 copies, which will be known as Peters' Circulating Library. He will issue the books from his office in East Lake, Michigan, where he may be addressed. Those who may be willing to aid this enterprise of Bro. Peters, will do well to help the agents who may be chosen by him in securing readers for the Library. Missionaries in charge, Presidents of districts and branches will please take the matter into consideration, and select some one or more of the Saints who will be suitable persons to be appointed agents for Bro. Peters, and write him at once; as he is desirous to be at work. Select active, energetic, and capable men or women who will look after the matter intrusted to them faithfully.

### EDITORIAL ITEMS.

WE issued no HERALD for the 17th inst., for the reason that the Annual Conference began its session here on the 6th and continued till the 17th, requiring all connected with the office to either attend strictly upon conference business, or to wait upon those in attendance. This explanation should have been made in the issue for the 24th, and our patrons will please pardon our negligence.

Conference so impeded the Herald Office work that no paper was issued for the 17th of April; do not write that you failed to receive it, as none was printed.

Plano still maintains its "no licence" reputation. At the late municipal election the no licence ticket was elected. Hurrah for little Plano!

Bro. Hiram Rathbun in a card from Lansing, Michigan, April 1st, states that he had been at Dimondale for Sunday, March 28th, and on Monday, 29th, baptized three, and organized a branch of twelve; Bro. Franklin Spafford being chosen to preside and ordained a Priest. Bro. Rathbun closes with, "We had a glorious meeting; all were joyful and happy."

Bro. John Miller writes from Pittsfield, Illinois, who states that there has been but little done since the death of Bro. C. Mills. Bro. Jackson Goodale was in too poor health to do much away from home, and hence not much labor was done in the district, although Bro. Goodale is more than willing to do his part. They would be pleased if some one would come in and preach for them.

Bro. Wm. Newton, of Wyandotte, Kansas, reports personally to us that within the past six weeks he has baptized from Armstrong and the vicinity of his home, fourteen persons. He has opened the work where he thinks the prospects are good for further increase in numbers. Some cures have been wrought in connection with the efforts of himself and others in the ministry, benefits accruing to those administered to in nearly every instance.

Sr. M. J. Bierly of Seligman, Mo., expresses the hope, in a late letter to us, that the people of that vicinity will soon be ready to hear the fulness of the gospel; and she also hopes the time is at hand when the truth will go forth triumphantly to all nations. "I fear no evil," she writes, "as I feel that the Spirit of the Lord is continually with me."

Bro. W. Vickery, of Plano, Illinois, writes us on the first instant that all goes fairly there, and that one more had, on the previous Sunday, united by baptism.

Sr. Alice Strickland of Bell Prairie, Nebraska, renewed for the HERALD, and says,—"I can not do without it."

Bro. E. Carleton of Petrolia, Ontario, under date of April 5th, says of the church: "I love this glorious work, and know it is of God and is the power of God unto salvation." He thinks tea and coffee drinking are injurious, and says many of the Saints there have quit their use.

A brother writes from Detroit, Dakota, that a friend to whom he had loaned his books acknowledged he had "learned more of God's truth than he ever knew before, and I think he will join the church."

Bro. J. C. Hardman writes us from Oakley, Kansas, and orders his mail sent there. We wish him joy and prosperity in his new home.

Good news from England: see brother Joseph Dewsnap's letter of April 18th.

Bro. Moses Welch of Shell Creek, Neb., has many good words for the HERALD; says he has taken it since 1865, has not missed one number, and esteems it of greater worth than all other papers he ever read. He testifies that the Lord, through the administration of Bro. Hudson, raised his wife from extreme sickness when physicians said she would die.

By letter from Bro. Frank Swann of European Works, Birmingham, England, we learn that the church is making steady gains in that region, and has good prospects ahead. He is a commercial traveller for a large manufactory of steel pens, and wishes to get into communication with some good thorough business man who will engage with him in introducing his wares in America.

Mrs. L. E. Kelley writes from Delta Michigan, the 30th ult., informing us that a number of excellent people near Dimondale have recently "heard the voice of the Good Shepherd and are willing to obey." She adds, "We are much interested in reading the HERALD, and wish it God-speed. The Mothers' Home Column is a great addition to the paper."

Elder J. C. Clapp wrote from Deer Lodge, Montana, the 9th inst., and expresses hopes of steady progress of Church interests in that region, and says,—"I will do all I can for our dear HERALD and all of our church papers, for they are the Lord's silent messengers of truth."

Bro. H. A. Lord, of Clear Lake, Ind., speaks in high terms of the late visit of Elder Hiram Rathbun to their place and vicinity, and says the blessings of the Lord attended his administrations.

Bro. I. Hogaboom wrote from Bloomington, Charles Mix county, Dakota, April 13th, that the people were turning out fairly well to hear him on the faith and hope of the latter days.

Bro. W. W. Hutchings wrote from Beaver, Utah, April 4th, that there was not much now said about the Reorganization and its work in Beaver. People south of Beaver were some of them disappointed because brethren Luff and Smith did not go beyond that place last fall. He thinks further, that one who has not been mixed up in the theories of Brighamism will do better in Beaver than one of the so called "apostates."

Bro. Albert Haws wrote from Sweet Home, Linn county, Oregon, March 28th, that he had large and attentive congregations, with invitations to visit the people, and calls to preach in other places. Brn. J. W. Gillen and J. C. Clapp left good evidences of their work in that region. Bro. Haws thanks all who have sent him tracts for Oregon. His address will be Sweet Home, until further notice.



Bro. C. A. Bishop, of Independence, Missouri, is contemplating visiting his native country, Switzerland, and is expecting to tell the gospel story while there. Bro. John D. Jone, of Kewanee, Illinois, is also expecting to visit his home in Wales, and will while there, occupy upon the talent entrusted to him as an Elder. We bid these brethren both "God speed."

We have numerous letters on file which we intended to publish, but now find we have no room for them, as our columns are crowded with other matter.

Bro. Wm. B. Smith, (uncle William) writes from his home, Elkader, Iowa, that he is recovering to such a degree that he hopes to do some labor this summer.

A good sister wishes some one to write upon the question whether the blood of Christ was shed for original sin, or for our own personal transgression.

A brother writes,—“I have been without the HERALD a year and a little over, and can not stand it any longer. Please send it.”

#### EXTRACTS FROM LETTERS.

Bro. C. H. Prouty, of North Weymouth, Massachusetts, writes April 8th:

“I have never been able to say, ‘that was a poor discourse,’ since I belonged to the church, and I hope I never shall be heard to say as much in Weymouth. The gospel has been presented at my house twice, once by Bro. Chester and once by Bro. Steffe, to but a few; and last of all by Bro. M. H. Bond, who spoke in a hall to quite a number, with good liberty. He made a good impression, as some were heard to say they could have sat and heard him an hour longer. May God bless him and his family, and all that labor for the Master.”

Sister Sarah Phelps, of Basco, Hancock county, Illinois, writes us saying:

“I suppose conference will be in session ere you receive this. I have not been to General Conference since I was at Nauvoo, and heard brother Joseph, the Seer, preach King Follett's funeral sermon.”

Sister Annie Bachtol writes from Fremont, Indiana, the 4th ult., and says:

“We do have some of the happiest meetings, because of the manifestations of the Holy Spirit. . . . I truly thank my heavenly Father that he has called me from darkness into light, for I truly know that this is none other than the work of God.”

Bro. Thomas W. Smith writing from Avatou, Rairoa, February 28th, says:

“Our friends who send us papers, will please send direct to us, and not to Bro. Andrews at San Francisco. Let everything be sent in time to reach San Francisco by the last day of each month or sooner. The mail leaves on the first day of each month. If the mail does not get there in time, it must remain in the Post Office at San Francisco a whole month. Letters cost five cents per one half ounce. When not paid for in full there, I have to pay here what is lacking. Our friends must look in the *Herald* and *Hope* for descriptions of land, people, and manners and customs. We can not write only in

answer to direct questions to individuals. Do not send American stamps. If any wish to help us in postage expenses, they can send American paper money. If they can not afford that, we will be satisfied with the desire to help us.”

#### QUESTIONS AND ANSWERS.

*Ques.*—(1) Whereas, the Conference has decided that an expelled member can only be reinstated by baptism—is, or can he be reinstated, without; unless, by a legitimate investigation with all parties concerned, proof shall be given of the expelled member having been unjustly dealt with in his expulsion? (2) And if by ex-parte testimony an official, branch or district, says to the expelled; “You are restored, go thy way, and live in all the privileges of a bona fide church member;” would it not be a deception, and who would be responsible? (3) If not, then what of the protestations against ex-parte testimony, and what significance or force has law? (4) Would not the clause, “That which is governed by law, is also preserved by law,” appear flexible, purposeless—a myth?

*Ans.*—(1) We presume not. (2) It would be a matter subject to inquiry. The parties in the wrong would be responsible. (3) Objections to ex-parte testimony would not be affected, nor the significance or force of law be changed—every case is governed by its circumstances. (4) No.

*Q.*—Is the clause in Sec. 59, Doctrine and Covenants, “Thou shalt go to the house of prayer,” etc., (circumstances of course being considered) imperative? If not, why not? or by what rule of logic is the “Thou shalt not steal “binding”?”

*A.*—Yes, all commands are imperative in a degree. “Thou shalt not steal,” is a negative command and applies to all men, as to steal interferes with the personal rights of others. “Thou shalt go to the house of prayer” applies to those who profess belief in Christ. To refrain from going does not interfere with others personal right, in a sense of injury; and belongs in the class, Thou shalt “feed the hungry,” “clothe the naked,” “relieve the distressed,” “give to him that asketh of thee, and from him that would borrow turn thou not away,” “love thine enemy,” do good to them that despitefully use you,” &c., all requirements of “pure and undefiled religion.

*Q.*—Does not the method of common consent impose the responsibility on every department of the church to, through legislation, labor to enact measures to carry out duties existing which law imposes; and is it not intended as a preventive; rather than giving a license, to enter the sacred precincts of the divine economy, with a view to modify, or change?

*A.*—We so understand the matter.

*Q.*—(1). Are we to understand that the repeated affirmations by conference to the effect that the Bible, Book of Mormon and Doctrine and Covenants, are the standard books containing the word of the Lord, is the end of controversy on doctrine, church government, etc.? (2). If so, would a motion that the laying on of hands be repealed be permissible? (3).

If so, and a vote obtained, fifty for the repealing act, and forty-nine against it, would the laying on of hands, or its practice, be null and void? (4). If not, what move of procedure would be proper? Declaring the motion out of order, or a reversal of the voting?

*A.*—(1). Yes. (2). Yes. (3). Yes, so far as the teaching of the Elders was concerned. (4). Either method would effect the object.

*Q.*—If neither of the above methods would be proper, and the one vote renders null and void, would not legislation by parliamentary rule in that case be superior to the law of God?

*A.*—Yes, for the time being; and subject to the penalties which God might choose to inflict on the church for disregarding his law.

*Q.*—Is there a wrong a member can commit that denies him the right of explanation, defense, or perchance recanting from the wrong before a declaration is made of his guilt, and he held up to the world as a transgressor?

*A.*—No, answering the question categorically. But there are things which a man can do by which he ignores the body and waives his right to be heard.

*Q.*—If persistent and continuous innovation finds a climax in apostasy, what is the preventive to apostasy?

*A.*—That which would prevent innovation, or avert it when attempted.

WE have before us a letter dated at San Bernardino, Cal., the 2d instant, giving an account of “a lady (?) medium,” who of late in that place was “materializing spirits” at Capt. John Brown's residence, “bringing her keepers much gain,” (hundreds of dollars per night, it is stated) and who was detected in a most substantial and damaging manner. At one of these meetings, when the ghost was skirmishing around in full feather, the signal-cry “water!” was made, and in an instant the would-be visitor from the dead was struggling in the vise-like grip of those determined to know who and what the goblin was, when, lo! the medium herself stood revealed in scanty, gauzy apparel through which shone a dim lurid light, the result of a thorough anointing of her person with oil and phosphorus! Kicks and screams and scuffling only served to more fully reveal the fact that this “angel” was of a most veritable flesh-and-blood sort; and, that she would not have her craft exposed without resisting to the uttermost. The next morning, it is stated, she folded her tent and left for parts unknown, taking with her many hundred dollars paid her by those whom she had deluded with her wretched wiles. One would think that the exposures of Eddy, Brittain, Young, &c., &c., in their “materializing” tricks, would have protected spiritualists and their friends, from this last shameful imposition.

On and after May 1st, the C. B. & Q. R. R. will put on sale round trip excursion tickets to Denver, Colorado Springs and Pueblo. These tickets are good going west for fifteen days from date of sale, and to return until October 31st,

1886. Round trip tickets, limited as above, are also for sale at low rates, via this route, to Las Vegas, Hot Springs and other prominent tourists' points. For tickets, rates and general information inquire of the agent at the C. B. & Q. R. R. station.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"In the dark we cry like children: and no answer from on high  
Breaks the crystal spheres of silence, and no white wings downward fly;  
But the heavenly help we pray for comes to faith, and not to sight,  
And our prayers themselves drive backward, all the spirits of the night."

### ENCOURAGEMENT.

This is the 4th day of April. On Tuesday conference will convene, and it may be before this issue of the *Herald* reaches you, will have closed its session. In due time the minutes will reach you, but there will be many precious testimonies, many words of cheer and encouragement, which will never find their way into the *Herald*. A few of these (as many as we can) we propose to send through this column to the absent ones. As we write, the bell is sounding forth its summons for testimony meeting, and the sidewalk is crowded with eager groups hurrying to the house of God. Many Saints from a distance are already here, and many more are expected to-morrow. God speed them on their way! May they bring with them the Spirit of the Master, and when they go hence, may they go with a two-fold renewal of the same. Thus far, peace and harmony prevail; and one thing, which to us appears remarkable, is the character of the sermons we have thus far been permitted to hear. We all love the doctrine because it is the doctrine of Christ, the doctrine of which Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee," and we love to hear it well and ably defended; but while this is the case, we know that doctrine alone will not save us. There is a spiritual food for which the children of the kingdom have gone hungering; but thank God his ministry seem to be awaking to this fact, and are preaching to the church! Like men of God they are giving to each one a portion in due season, and the membership are awaking to a sense of the solemn responsibilities resting upon them. "Awake, awake," seems to be the cry upon every hand. "Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem," . . . said one Elder.—(Brother Holt.)

"In 'the dark and cloudy day' there was persecution and suffering, it is true, but those who went out to preach the gospel then, found the world waiting to hear, and many ready to believe. There was evil with the good in the experience of the laborers. They were persecuted, but successful and blessed. Now the world treats us with indifference. They admit the doctrine good for those who want it, but they have no need of it. They are not in the market to select what they do not care to possess. If you prove a point to them they will say: 'That's well enough for you, but the next man that comes along will prove his points just the same.' The Lord is

delaying his coming, and testing the faith of all, that he may prove the worthy. Who would not go and preach if they were everywhere heard with joy? Who would not gladly lay hands upon the sick and afflicted if they were always healed? It is a trial to lay on hands and the sick not be healed, to stand and testify and none hear. It is a trial to have to preach when the Spirit is withheld, but bye and bye when we are *sufficiently tried*, the Lord will call the worthy forth.

It is a cheering thought that the kingdom of God is like unto a mustard seed. We are sowing the seed but must wait for results. We can only sow; the Lord must water and give the increase. A servant of God can not go in the power of God, and the labor be in vain. If he speaks the word of the Lord, the Lord has declared 'it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.' When preaching without seeing results, the tired laborer feels discouraged. I want in this connection to tell you for your encouragement, a circumstance which has cheered and encouraged me. I believe it will do the same for you. The brother who told it to me was an earnest, prayerful worker. Faithful in sowing the seed, but seeing apparently no result from his labor, became discouraged and very much cast down in spirit. In this frame of mind he retired to the woods to pray. I will give the statement in his own words:

I had been feeling very bad to think my works availed so little, and had gone off by myself to pray when I received the following testimony: 'Thy words are being heard by many, are being nourished by the Spirit, and will give fruit unto the honor and glory of God. Thy name is known in the councils of heaven.' I have preached when none have seemed to hear, and the good I hoped for I've not seen; but the promise is that the Spirit will bring the words to remembrance. The Latter Day Saints are doing a greater work than they know. The time will come when this will be plain. He that keeps the record will reward justly. The work seems in good hands and good condition. When we are sufficiently tried, the Lord will call the worthy forth, and they will be clothed with power, to persuade men, to heal the sick and cast out devils. We long for the power to persuade men, the power to reach the honest hearted ones, the honorable ones of the earth. Be diligent, be prayerful, be faithful, for the time is near when God will clothe with this power those whose have not failed him in the hour of trial—those who are worthy.

"I strive to preach to the world the things they ought to do. When I preach to the Saints I wish to tell them the things they need to know, and I wish to comfort them. Be faithful, for it is a day of sacrifice, and they who are not willing to make the sacrifice need not think they are going to wear the crown."

Weary mothers and careworn sisters, is there not encouragement for us here? If it be encouragement for the poor, worn, and disheartened Elder out in the harvest field of the world, it is encouragement for the wife and mother at home. Home is the earthly harbor where his heart turns for refuge when the clouds gather blackness and the fierce storms of life beat upon his unsheltered head. Let the light of love and patient endurance shine brightly from the windows of that home; and his heart is cheered, his

spirit strengthened and he goes forth upon his way rejoicing. Do you think God is unmindful of the patient, toiling, self-sacrificing wives and mothers at home? Do they need less grace, less encouragement to bear their part, than the husband in the field?

"God is not unrighteous to forget your work and labor of love, which ye have showed towards his name, in that ye have ministered to the Saints and do minister." It is a day of sacrifice and if we are the people who are to be gathered unto him, our covenant must be made by sacrifice. Perhaps it may be in the heart of some one to say "If sacrifice is good for one it is good for another—good for all." It is good for all rest assured of that, or God would not so have ordered it, but if we withhold ours because another is not willing to lay his upon the altar, we suffer loss, that is all. It is our service, our sacrifice which God demands, not our neighbors' and "if the righteous scarcely are saved," can we afford to be less than righteous?

An Elder once said to us, "Often when we have been out on a mission and have set down to the bountiful tables provided for us, we have thought of the scanty fare upon our own board at home and our hearts have been made so heavy that we could scarcely swallow the food, prepared for us with such loving care. How gladly would we have gone without our own portion, to have sent it to the wife and little ones at home."

Perhaps some of you have known this scanty fare, have had to do as we are knowing to this Elder's wife having done, breast the cold storms of winter attending to work which only a man should do, living upon a pittance so small that we doubt whether the sparrows would trust such a supply for their daily bread. If perchance you have O, faithful ones, be patient just a little longer, put your trust in God for he is *not* unrighteous. Don't suffer the adversary of all righteousness to cheat you out of your reward. Oh! how much better to go to riches, than to leave them behind—how infinitely better to have treasures in heaven than upon earth. "Woe unto you that are rich! for ye have received your consolation." Do not let Satan have power to tempt you to envy or covet, but let "patience have her perfect work." The reward is for those who endure to the end. May God help us to endure unto the end.

We are in receipt of letters and clippings from sister Alice Ryan, also articles from Almira and Lucy Lloyd.

LAMONI, IOWA, April 7th, 1886.

### "CAST IN THY MITE."

Dear Sisters of the Mothers' Home Column:—Being one among the many whom I trust have been benefitted and greatly blessed by your timely warning and admonitions, I thought to offer my heart-felt thanks for the many precious gems I have culled from your column since its first introduction through the *Herald*. I pray God that they may sink deep into our hearts and bring forth fruit in the future. I deeply regret that too much time has been lost already. I confess that I for one, am awakened to a sense of the responsibility that is resting on me as a mother, and desire your prayers that I may be enabled with God's help to bring up my children in the nurture and admonition of the Lord. Our advantages have been very limited away here in western Texas, but as God is no respecter of per-

sons, I thought by way of encouragement I would cast in my mite, and then give place to abler writers. Praying that our Heavenly Father may bless and prosper you all in this great and important work in which you are engaged, I subscribe myself, your sister in the one faith,

JULIA V. NEAL.

OAK ISLAND, TEXAS, March 10th, 1886.

Let God be the judge of ability. Do not by "giving place to others" "put your candle under a bushel." We need the prayerful, sanctified effort of every mother and sister who love the Lord Jesus Christ. "Let your light shine."—[Ed.]

FOUNTAIN GREEN TOWNSHIP,  
HANCOCK CO., ILL., March 10th.

Dear Sisters:—Seeing the invitation in the "Home Column" for both the aged and young to contribute to sustaining it, and wishing to lend a helping hand towards carrying on the great work which has been commenced in these last days, I desire before I pass away, to place my testimony on record. I have been a member of this church, ever since its first organization on the 6th day of April, 1830. I am the only surviving sister of the martyrs Joseph and Hyrum Smith, and will soon be 73 years old. I can testify to the fact of the coming forth of the Book of Mormon, and also to its truth, and the truth of the everlasting gospel as contained therein.

I well remember the trials my brother had, before he obtained the records. After he had the vision, he went frequently to the hill, and upon returning would tell us, "I have seen the records, also the brass plates and the sword of Laban with the breast plate and interpreters." He would ask father why he could not get them? The time had not yet come, but when it did arrive he was commanded to go on the 22d day of September 1827 at 2 o'clock. We had supposed that when he should bring them home, the whole family would be allowed to see them, but he said it was forbidden of the Lord. They could be seen only by those who were chosen to bear their testimony to the world. We had therefore to be content until they were translated and we could have the book to read. Many times when I have read its sacred pages, I have wept like a child, while the Spirit has borne witness with my spirit to its truth. Brothers and Sisters, who have obeyed the gospel and are members of the church of Jesus Christ, you have greater reason to be thankful than all the rest of the world, because the Lord has given you the gospel in its plainness, also revelations for the government of his church, and opened your eyes that you could see the truth, and touched your hearts with a desire to do his will and filled you with peace and love one for another?

After the records were translated and the book printed, we often met together and held prayer meetings. Some of our neighbors would come to these meetings and ask us mockingly, if we expected with our little band to convert the world and make them to believe the golden bible? Thank the Lord, the truth did go forth and the gospel was preached in power and demonstration of the Spirit, to the converting of hundreds and thousands, who are to-day rejoicing in the liberty wherewith Christ hath made them free, and of the heavenly gifts of the gospel. I was one of the number who met in the first conference held in these last days, when the church was first organized. We only numbered thirty, but we

were a happy little band. It was a great day of rejoicing for us, and a number were added to the fold by baptism. My brother William and myself are all who are left now, and we shall soon pass away, but while I can I will bear my testimony to the truth of the latter day work, both spiritual and temporal. I know that it is true. I saw its rise and saw its fall. Saw the sheep scattered without a shepherd, but thank God, after the dark days I have seen it rise again, and the shepherd whom the Lord has raised up calling the sheep together, and may the work roll on till the whole earth is filled with the knowledge of the Lord, and all Israel is gathered home.

And now, dear sisters, go on in the good cause you have begun. Train up your children in the way they should go and when they are old they will not depart from it. Beware of pride. It was pride and seeking after the vain things of the world that caused the Nephites' fall. Be humble and the Lord will bless you all. I may write again, for I have only told in part what I wish to say. Your sister in the gospel,

KATHARINE SALISBURY.

[Please let us hear again. We earnestly desire the testimonies of the aged, those who have grown up with this work, and surely we need aid from their wisdom—wisdom gained from experience and from the service of God.—Ed.]

LISBON FALLS, Me., March 22d.

Sister Frances:—I send these lines of poetry for the "Mothers' Home Column," if you think appropriate. I found them while walking along by the road-side the other day, so obliterated I had to study out some of it. I thought at once of the "Home Column," so welcome to our home circle, in its weekly visits, cheering our hearts and making glad our pathway. Praying for its success and prosperity, through our dear sisters who have so kindly strengthened and encouraged us with its contents. I remain your sister,

ORILLA SHEEHY.

#### "LIVING STONES."

"My friend, are you growing discouraged  
In fighting the battle of life?  
Does it seem in your weakness and darkness,  
A hopelessly desperate strife?  
Do you fear that your study and labor  
Are destined to bring no reward?  
Is the goal of your ardent ambition  
By numberless accidents barred?  
Despair not! true, thorough self-culture,  
Is never unwisely bestowed:  
The stone that is fit for the builder,  
Will not always be left in the road.  
Does it seem an injustice that others  
Whose merits and fitness are less,  
Through chances of fortune or favor,  
Rush forward to easy success?  
Remember that fortune is fickle,  
And friends will not always endure,  
So to those who depend upon either,  
The future is never secure.  
The tide that is now in their favor,  
At some time may ebb as it flowed;  
And the stone that's unfit for the builder,  
Will be ruthlessly flung in the road.  
Be patient! life's loftiest prizes,  
Are not to be hastily won;  
Expect not to gather the harvest  
The moment the seed has been sown;  
A ravenous horde of pretenders,—  
A pushing and clamorous crew,—  
Will have to be tried and found wanting,  
Ere you can be tried and found true.  
The best by the side of the worthless,  
Together may lie in the load;

But the stone that is fit for the builder,  
Will not always be left in the road.

Go read the encouraging story,  
Of eminent men in the past,  
Who, long in obscurity toiling,  
Compelled recognition at last;  
Of men, who, in art, or in science,  
Or letters, have conquered a place,  
Or in the wide realm of invention,  
Have left a rich boon to their race;  
Their names upon history's pages,  
Like stars in the darkness have glowed;  
Like stones that were fit for the builder,  
They were not to be left in the road."

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

KIRTLAND, Ohio, March 30th.

Editors of Herald:—Three services were held in the church here yesterday. And an enjoyable and comforting spirit prevailed. The old gospel fire was in our midst. Among the number of believers present were sisters Maggie Miller and Marie E. Salyards of Pittsburg, Pa. It has been very muddy and disagreeable in getting about for a time, but the roads are drying off and a pleasant spring-like atmosphere prevails. The third term of school commenced to-day—Miss Laura Bishop, of Malvern, Iowa, teacher. All goes well in the village, and the villagers are enjoying a feast of maple sugar and syrup which are made here in abundance.

I should have mentioned some time ago that on January 23d last, I visited New Philadelphia, Ohio, where reside an excellent little band of Saints who are striving to maintain the honor and success of the cause. A good interest was manifest in the meeting held while there which increased. A good work can be done in that community with some one to set forth the faith, who can stay and answer the urgent calls. I found a pleasant home with Bro. E. Steinbaugh whose companion is a good helper in the cause. May unity and success attend the faithful there.

On the way I stopped at Wheeling a few days and found the Saints doing well—all in the faith. They miss Bro. and Sr. Griffiths since they moved away. I was unwell while there but received good care at Brn. Smith's and Salyards' and the sisters Gill. There are some good witnesses for the cause in Wheeling.

On the 26th I went to Pittsburg to attend the conference announced for that place and found a home and good care at sister Smith's. Conference convened on the 27th and the business was transacted with commendable unity. The good Spirit prevailed in all of the meetings. It was easily discerned however that there was at work a counter leaven of some kind that disquieted some, but the causes were not so apparent. As is usual, perhaps the real causes may have been in fancy and misapprehension. Quite a good representation was had, and an increasing interest was reported from various parts of the district. Six were baptized on Sunday by Bro. Griffiths. They had been convinced by his preaching at some point out of the city and arrangements were made to unite with the church while at the conference. Bro. M. H. Forscutt was present and preached a good discourse on Sunday evening. On the whole the prospects are quite encouraging in the district.

Saturday, February 27th, I attended the district conference in Philadelphia. The meeting was not a large one, but the district was represented, and those present interested. The meeting passed off satisfactorily, and was conducive of good. I took a severe cold while on the way to the conference, and was not able to attend the meeting on Sunday evening. Bro. H. Robinson was reported as having preached a good discourse, however. Thanks to Bro. A. Cameron and household for kind care while ill.

Friday, March 5th, I went to Plymouth, Pa., where I was kindly received at the home of Mr. David Isaacs, by himself, wife, and mother Jones. The latter two Saints of long standing.

Saturday, 6th, in company with mother Jones, I went to Scranton and met with the Saints there in conference in the afternoon. A commodious room had been secured, and there was quite an interest taken in the meetings. There are some excellent Saints in this section, and are doing well considering that they have been greatly neglected by the general church appointees. This is a good field of labor, and the brethren there are ready to help all they can to sustain the cause. Bro. J. W. Morgan is president of the district, and is an active and energetic worker, and has the good will of the Saints. He feels, as do others, the need of some one to help in the work. I have not met a people of warmer heart, or more generous and worthy in many ways, than here: and withal, devoted to the faith. I had a real good time at Scranton. Bro. Griffiths is president of the branch, and Bro. Gill Bishop's agent. The business of the conference was discharged with satisfaction, and the preaching services were well attended. Thanks to brethren Jenkins, Morgan, Thomas and others, for home comforts. God speed the work, and bless the Saints in the Scranton district.

Thursday, 11th, I met with Bro. C. G. Lanphear at the house of Mr. John DeReamer, in Greenwood, New York. I found the venerable soldier well and amusing himself by playing on the organ. Bro. Lanphear looks much as he did twenty years ago, and in his ministerial and social life has made many friends for the cause. The weather was bad while here and the Salvation Army had just captured the town. I thought it best to wait until that joke had passed by before putting forth much of an effort in that neighborhood. We held two services in the Universalist Church and visited with friends. Thanks to Mr. DeReamer and family for kindnesses.

On the 16th we visited at Mr. Atkins and Updykes, friends of the cause. The young man at the latter place was quite unwell. May his health and faith increase.

The 17th, Mr. Updyke brought us on the way to the railroad station and we went to Belmont and stayed over night with sister Hyde an old time Saint, living happily with son and daughter. May her health improve.

The 18th, Bro. Lanphear and I went to Obi and was kindly received at Mr. Amos C. Meritts and Brunell Childs. Mrs. Childs had been urgent for some years that some of the Elders visit that neighborhood and despite the bad roads and weather, we were determined to reach the place, and succeeded in reaching there, but found her sick and her mind affected therefrom. There are friends of the cause there. This is in the oil district and is romantic enough to please the most

fastidious. The work should be sustained here. The meetings we held were attended by interested parties.

Monday, the 22d, I left Bro. Lanphear at Obi, and started for home. It was too near time to start to the General Conference to undertake to do more, and the roads were fearful, and bad weather. This trip gave me a better insight to the needs in New York State, and portions of Pennsylvania, and the outlook is promising. Bro. Lanphear wants to see a number enter the fold ere he leaves the state. May the Lord sustain him in his efforts. He is a good companion in soldier life. At home in due time, to find all well; and to-day have just shown seven young ladies on a vacation from college through the temple, Kentucky, Illinois, York State, Pennsylvania and India being represented. The ladies were intelligent and anxious to learn the facts about the faith and manifest a willingness to do us justice and fairness as a people. Tomorrow morning we start for the General Conference, no preventing providence. The wheels of time have turned around another year and we are anxious and hopeful.

WM. H. KELLEY.

OSHKOSH, Wis., April 5th.

I think so much of the *Herald*, *Zion's Hope*, and *Advocate*, that I would not do without them for any reasonable price. They have been our only preacher, with but little exception, for over five years. I also rate highly the *Expositor*, the *Lamoni Gazette* and many other papers. The paper published by Peter Anderson is undoubtedly doing much good, as also all the Church books and tracts that have been authorized to be published and sent broadcast by the leading Church authorities. Now, all these should be sustained as much as possible as long as the most of the articles therein are written by the Spirit of God, for the printed word is a mighty lever for good to bring souls to Christ. And just as much in order is it to help as much as possible to support the Elders' families so they can be set at liberty to go out and preach the gospel which we claim to prize so highly; for how can souls be gathered into the kingdom if no one is sent to show the beauty and great riches in the present and future of the kingdom. How can the Elder go to preach unless he is clear of debts and his family can see the way clear for them not to suffer? Next in order is to see to it that there are no poor among us, etc. Now to see to all these things, it behoves us to live as near as possible to the law and the testimony, which teaches the one-tenth system to begin with and then one-tenth interest yearly, and surplus and free-will offering, etc. Now, while fashion and all kind of luxury rules the day, it behoves us to live strictly economical, and to work six days with our hands and brains so as to have something to give for those purposes are just as strict commandments as that on the seventh day, Thou shalt rest. If all will strictly adhere to the commandments of God, and also do many things out of our own free will which we think is pleasing in His sight, as also the Word of Wisdom, then there is no doubt but the Church will soon flourish as it never has done before. Let us therefore arise, brethren and sisters, and let us strive to go towards perfection; for no unclean thing shall inherit the Kingdom of God. I hope and pray that conference will be a

success. Since I commenced more thoroughly to keep the commandments of God, the windows of heaven have been opened more unto me.

As ever in bonds,

JOSEPH LAMPERT.

No. 42, York St., Cheetham,  
MANCHESTER, England,  
5th April, 1886.

*Dear Herald:*—After a short interval the waters have again been troubled, souls naturalized, and citizens received by covenant into the kingdom of our heavenly Father. Your humble servant had the pleasure of initiating three more into the church by baptism at Leeds, Yorkshire, on Sunday the 28th of last month; namely, Bro. Thomas Paston, and sisters Lucy Heywood and Eliza Roberts. Bro. Paston is a man of mature age and deep thought, and has thoroughly investigated the doctrine of our church before giving in his adhesion, and I believe he will make a most faithful and useful member of the Church of Christ. Sister Lucy Heywood is the widow of Bro. John Heywood, (deceased) who was by the administration of the ordinances of the church and our heavenly Father's blessing, healed of his abject lameness and made to walk, as reported in your pages some nine or ten years ago. I believe that like Bro. Paston, she has given the claims of our church her best consideration, and has honestly concluded it to be her duty to cast in her lot with the children of the kingdom. Sister Roberts is the wife of brother Tom Roberts, the secretary of the Leeds branch, and is, I feel assured, a very worthy woman, one who if faithful will be an ornament to the church and a mother in Israel. I spent Saturday evening and Sunday with the Saints of the Leeds branch, and felt gratified at the manner of my reception, and the progress the work is making in this part of the Master's vineyard.

The president of the branch, Elder Joseph Naylor, was (owing to home circumstances) unable to be with us on the Sunday, but I am pleased to say that his place was most admirably filled by Elder Wm. Seeking, assisted by Priests Martin Heywood, Tom Roberts and Teacher Henry Warren. A goodly portion of God's Spirit was enjoyed during each service, and of the strangers present many were deeply impressed and drawn into sympathy with our rendering of God's law as presented in the Holy Scriptures. During my stay I was called upon to administer the ordinance for the sick to Mrs. and Miss Roberts, the mother and sister of the before mentioned secretary of the branch, with what result I can not as yet state. Neither of them is a member of the church, but I trust that the manifestations of God's power in their behalf may be such as to compel them to put away all prejudice and humbly follow where the Savior leads. Mr. Roberts, though not of us is, I feel sure, heartily in accord with our work, and will I trust, shortly identify himself with us, and become a diligent laborer in the cause or Christ.

The brethren and sisters at Leeds desire the prayers of the whole church. They are young and inexperienced in church government, and in many ways feel their weakness; but they are desirous of learning more of the will of our heavenly Father, and be enabled always to practice what they know. And dear *Herald* readers, pray at the same time for your humble servant, the writer of these lines, that he may always



have God's Spirit with him to inspire him to feed those over whom he has (in God's providence) been placed as pastor, with the true bread of life. Much more might be said about the prospects of the church in the Manchester District, but as your time and space are limited, it may be summed up briefly thus: peace and harmony reign, with few exceptions, in each of the branches of the district; the Saints are united in the work; enquiries are increasing from those outside, baptisms are of frequent occurrence, and the outlook brighter than it has ever been before.

With an increased desire to continue to take my part in the labor of love, I remain, your sincere admirer and humble co-laborer in the gospel of the Lord Jesus Christ.

JOSEPH DEWSNUP.

President of the Manchester District.

## Official.

### GENERAL CONFERENCE MINUTES.

APRIL 6TH TO 17TH, 1886.

Continued.

#### BOARD OF PUBLICATION REPORT.

The report of the Board of Publication for the year ending March 15th, 1886, was read:

#### RECEIPTS.

Cash on hand and in Banks at last report.....	\$5,066 89
Cash receipts of Publishing Department.....	8,089 76
Money borrowed.....	400 00
Interest and rent.....	61 95
On accounts and deposits.....	168,629 44
	<u>\$182,248 04</u>

#### EXPENDITURES.

Expenses.....	\$7,497 75
Paid for Paper.....	1,756 12
Paid for Book Binding.....	892 17
Paid for Books and Merchandise.....	309 21
Bills Payable.....	4,500 00
Interest paid.....	462 38
Paid for Type, &c.....	114 71
On accounts.....	164,573 32
Cash on hand.....	2,142 38
	<u>\$182,248 04</u>

#### SUMMARY.

Inventory.....	\$22,878 52
Accounts Receivable.....	2,572 68
Cash.....	2,142 38
	<u>\$27,593 58</u>

#### LIABILITIES.

Accounts Payable.....	\$8,116 67
Bills Payable.....	4,608 57
	<u>\$12,725 24</u>
Net Capital.....	\$14,868 34
Capital last Report.....	14,433 89
Net gain.....	<u>\$434 45</u>

ASA S. COCHRAN, Sec'y

The Board of Publication respectfully asks that this conference request the ministry of the church to use careful and persistent efforts to procure subscribers for the church papers and publications, with the view of cheapening the same, and extending the knowledge of the latter day work, and of discharging the debts of said Board.

G. A. BLAKESLEE, Pres't.

ASA S. COCHRAN, Sec'y.

The Board of Publication was sustained by a rising vote 46 for and 2 against.

The evening sermon was by Bro. R. Etzenhouser, assisted by Bro. M. T. Short.

FRIDAY, APRIL 16TH.

Met at nine o'clock for business. Sung hymn 182. Prayer was offered by Bro. Chas. Derry. Minutes of yesterday read. Bro. Alfred White said that he wished the minutes to show that his reasons for voting against allowing \$700 to Bro. A. H. Smith were not because he was opposed to granting the amount, but because it would not relieve the brother of his liabilities. Bro. E. L. Kelley wished the minutes to show that his reason for not sustaining the Board of Publication was based upon his objection to the resolution of the Board referred to in discussion yesterday, and that Bro. Lambert's reason for not sustaining was the same as his.

#### HIGH PRIEST'S QUORUM.

The report of the High Priest's Quorum was read as follows:

The quorum reports that fourteen of its members were present during this conference. The meetings were presided over by its presidency, Bro. Charles Derry and M. H. Forscutt; Henry A. Stebbing secretary.

The following brethren reported by letter:

C. G. Lanphear writes of his labors in the state of New York. Joseph Parsons (of Pittsburg, Pa.) and W. D. Morton and O. P. Dunham (of Burlington, Iowa), report having done what their age and health permitted. George Sweet presides over the Salem Branch, Iowa. H. P. Brown has presided over the Oakland Branch, California, and preached in that city and San Francisco. T. P. Green continues to labor in Southern Illinois. H. J. Hudson presides at Columbus, Nebraska. Phineas Cadwell presides over the Magnolia, Iowa, Branch; is also superintendent of the Sabbath-school, and Bishop's Agent; has baptized ten or twelve persons.

Those present reporting in writing:—R. C. Elvin has preached in several places in Nebraska. S. S. Wilcox presides over the Shenandoah, Iowa, Branch. Bro. J. W. Chatburn presides at Harlan, Iowa, keeping up the work there. E. Robinson has presided at Davis City, Iowa, part of the time. H. A. Stebbins presides over the Lamoni Branch and over the Decatur District; has traveled considerable and baptized twenty-one persons during the year past; also been superintendent of Sunday school. M. H. Forscutt has filled the mission appointed to him by last April Conference, laboring in Pittsburg and other regions. Verbal reports were given by W. H. Blair, G. A. Blakeslee, Geo. Derry, J. C. Crabb, J. A. McIntosh, I. L. Rogers and David Dancer, Bro. Blakeslee having been actively engaged in his duties as Bishop of the church, Bro. Crabb as president of the Little Sioux District, and Bro. Dancer as Business Manager of the Herald Office. Pres. Derry reported his labors in Iowa and Nebraska. The Secretary stated that Bro. Zenas Whitcomb and Edwin Cadwell had died, and copies of the "In Memoriam" were ordered to be issued to their families. The old form of license was amended and restored to use, and \$2.25 raised to have the same printed.

The names of those who are situated so as to take appointments from the Conference, were given in and sent to the Quorum of Twelve, for their action, namely Bro. Charles Derry, M. H. Forscutt and R. C. Elvin.

CHARLES DERRY, Pres.,

H. A. STEBBINS, Sec.

#### QUORUM OF SEVENTY'S REPORT.

Report of Quorum of Seventy was read:

This quorum has held six meetings, in which we have been blest in a measure, and are encouraged with the prospects of our quorum and the work in general. The following members reported in person: E. C. Brand, Duncan Campbell, J. S. Patterson, J. T. Davies, J. W. Gillen, Heman C. Smith, Columbus Scott, R. J. Anthony, J. C. Foss, B. V. Springer, I. N. Roberts, J. L. Bear, G. T. Griffiths, J. H. Hansen, W. T. Bozarth, I. A. Bogue, C. H. Jones and M. T. Short;

and the following by letter: George Montague, A. Johns, J. M. Wait, T. E. Jenkins, J. F. Mintun, Thomas Revel, S. J. Stone, J. C. Clapp, E. M. Wildermuth, G. S. Hyde, Joseph Lakeman, D. H. Bays and J. F. McDowell. From the following we have had no reports: Andrew Hall, Jesse L. Adams, John B. Lytle, Robert Davis, J. McKiernan, John Thomas, A. McCord and H. H. Morgan.

The following was adopted as the expression of the feelings of the quorum concerning the death of Bro. Peter N. Brix, who died March 1st, 1886, at Aalborg, Denmark:

Whereas, it hath pleased Almighty God to release our beloved brother and co-laborer Peter N. Brix, from the toils and cares of this inconstant life; and Whereas, this member of the Quorum of Seventy was engaged in missionary labor, and in charge of the Scandinavian Mission, and at his post; and Whereas, we recognize that his toil and sacrifice have been very great; therefore, Resolved, That while we miss his presence, counsel and labor, we humbly bow to this dispensation of providence, and commend the bereft to the sweet and sure consolations of the gospel of Christ.

On the 10th inst., by order of your body, two of the Quorum of the Twelve, E. C. Briggs and J. Caffall, met with us, and in connection with the presidents of quorum, ordained the following brethren: I. N. White, Henry Kemp, W. J. Smith, M. H. Bond, A. H. Parsons, J. S. Roth, W. M. Rumel, John Smith, A. J. Moore, F. M. Sheehy and H. L. Hoit.

Upon evidence of the inactivity of Bro. Henry H. Morgan, who has not acted with the quorum for about twenty years, he was dropped from the quorum.

The following resolution was also past: That Bro. John H. Hansen be dropped from the quorum, in view of the statement made by him, that he could make no promise of present or future labor.

Bro. Duncan Campbell, whose resignation was before your body, has made entire satisfaction to the quorum, and is in full accord with the church. We have therefore restored him to his former standing, and exonerate him from all blame.

E. C. BRAND, President,

HEMAN C. SMITH, Secretary.

#### ADDITIONAL REPORT OF THE PRESIDENTS OF SEVENTY.

We have unanimously agreed to present before you the name of Richard C. Evans of London, Canada, for your consideration, and ask you to approve of his ordination to the office of Seventy. The name of Bro. Evans was presented to the Quorum of Seventy, at their meeting of April 14th, 1886, and was approved by them.

Respectfully submitted,

E. C. BRAND, President.

HEMAN C. SMITH, Secretary.

It was moved that we approve of the recommendation concerning Bro. R. C. Evans and that he be so ordained by the missionary in charge. The situation of the brother and his merits were spoken to by Bro. J. H. Lake, and the ordination was ordered.

Bro. A. H. Smith asked what the action had been concerning him and his mission and was informed. He then said that he again appealed to the body to loose his hands. The question was asked as to how much he owed and he stated the approximate amount. Bro. W. H. Kelley thought that the brother should be relieved in one way or another. It was then moved.

Resolved, That the Bishopric be instructed to provide for the releasing of the hands of Bro. A. H. Smith, so that he may prosecute his mission.

This method of relief was opposed by several who wished to see Bro. Smith's hands made free, but who thought it should be done in another way than by taking it out of the treasury, because of

the precedent which might be thus established. Several offered to subscribe towards liquidating the debts without calling it out of the treasury. This method was also spoken upon and opposed by some who favored its being taken directly from the treasury. The resolution was favored by Bro. I. L. Rogers, J. C. Crabb, S. V. Bailey and E. L. Kelley, and opposed by Brn. G. A. Blakeslee, W. W. Blair, H. L. Holt and F. C. Warnky. Bro. E. Banta spoke upon it. Previous question moved and the main question being put was declared as adopted. Division being called for the resolution was found to be defeated by a vote of 27 to 25.

The following was then moved:

That this conference recommend the Bishopric to examine the claim of Bro. A. H. Smith, that the church should pay his present debts, and if they find the claim to be just and proper, that they take steps to settle them at as early a time as practicable.

This was favored by Brn. J. S. Patterson, J. W. Gillen and E. C. Brand, and opposed by brethren Alfred White and M. T. Short. Previous question was moved and ordered, and the resolution was adopted.

A note from Bro. Joseph Luff was read:

INDEPENDENCE, MO., April, 1886.

Bro. Henry A. Stebbins.—It is too late now for Bro. J. Luff to hope to be with you. He has been very poorly with an affection of the brain. He requests me to state that he has baptized twenty-five during the conference year; thinks that Utah ought to be considered, and well supplied with missionaries for the coming year, as the time is opportune. Bro. Anthony is in good demand, also J. T. Davies. Thinks that Bro. Joseph Smith should return, as his labor there is telling wondrously for good. Hope there is a good spirit with you. Regrets inability to attend.

C. M. CLARK.

The following from the Twelve, concerning brother M. H. Forscutt, was read:

Whereas, Bro. M. H. Forscutt has tendered his resignation of every official position held in the church, except that of an Elder, since our reasons were requested; and whereas, we have no disposition to urge our reasons upon the body; therefore, if in your judgment it is better for us to forego an expression of those reasons demanded, we will readily comply; otherwise, we have no disposition to shun the grave responsibility that rests upon us.

A. H. SMITH, Sec'y.

The resignation of Bro. M. H. Forscutt, and his reasons therefor, were read:

While unchanged in my views respecting the work of the last days, I am unable to any longer labor as a travelling minister, in connection with the Reorganized Church, and having tendered my resignation as a High Priest to my Quorum, I herewith tender my resignation as a public officer of the church. I would like to labor locally, if you will permit, by dropping my name from the High Priest's Quorum, and enrolling me as an Elder.

I am compelled under the accumulated pressure of secret influences for years operating, and by the public action of to-day, either to sacrifice the independence of my manhood, or my standing as a minister in the church.

The best years of my life have been given to the church, and my baptismal registry shows upwards of five hundred baptized converts. For their comfort, and as due to them and to you, I will say that I do not regret what I have done in the past for a conscientious devotion to the work justified my labor; but I do regret that the past and present combined compel the step which severs me from the public ministry and work I love.

If I can be accepted as an Elder, I am willing to labor locally, but not as a dependent on the church coffers. Respectfully,

MARK H. FORSCUTT.

It was moved that his resignation as a general laborer in the ministry be accepted, and that he be requested to retain his Eldership. It was spoken upon and previous question being ordered the resignation was declared as accepted. Division being called for the vote stood 29 for acceptance and 20 against.

Report of First Quorum of Elders was read:

We beg to report that during the present session of the general Conference, we have held five meetings. We have received reports as follows.

*Verbal.*—George Adams, William Anderson, Elijah Banta, C. A. Beebe, Joseph Boswell, M. H. Bond, H. C. Bronson, S. V. Bailey, J. Chisnall, J. P. Dillon, Enos J. French, Hans Hansen, H. L. Holt, J. P. Johnson, E. L. Kelley, Rob't Lyle, A. W. Moffett, Moses McHarness, Wm. Newton, J. M. Putney, F. G. Pitt, J. S. Snively, E. Stafford, Henry C. Smith, H. N. Snively, James Thomas, O. B. Thomas, V. White, A. White, S. Wood and S. F. Walker.

*By Proxy.*—Horace Bartlett and Wm. Powell.

*By Letter.*—T. J. Andrews, J. R. Badham, J. W. Brackenbury, S. Butler, Jno. Beaird, Jobe Brown, J. F. Burton, G. E. Deuel, D. K. Dodson, L. Ellison, Wm. W. Gaylord, G. H. Hilliard, D. Hougas, D. L. Harris, G. Hicklin, J. D. Jones, J. Kemp, W. A. Moore, J. Ruby, F. P. Scarcliff, I. M. Smith, J. M. Stubbart, M. Smith, George Walker, D. Williams, T. Whiting and Geo. S. Yerrington.

*Present and in writing.*—O. J. Bailey, R. M. Elvin, H. Kemp, T. Nutt and W. J. Smith.

Total number of reports received are 65. Baptisms reported 152. Many of the members of this Quorum are acting as branch and district presidents, secretaries and Bisop's agents, and in other positions of trust and responsibility in the church. During the year we have had but one death and a loss of four by ordination into the Seventy's Quorum, one adjudged of unministerial conduct, but he having filed notice of an appeal, we let the case rest for the present. Committee on "Circular letter" reported, and so changed as to read the President and his two Counsellors. President and Secretary be authorized to prepare a roll book. Communication of Elder Joseph R. Lambert, containing license, received. A bill of 70 cts. ordered paid. The following Elders were enrolled as members: R. R. Dana, Asa S. Cochran, A. B. Moore, M. H. Gregg and J. W. Terry.

We include in our report the following letters, which explain themselves, viz.:

LAMONI, Iowa, April 12th, 1886.

Brn. Joseph Smith and Wm. W. Blair.—I am under instruction by my quorum to present to you, and obtain your decision on the following questions, viz.: (1st) Inasmuch as it has been decided that an Elder loses his right to act in his office as an Elder when he is expelled from his Quorum, is it lawful to expel an Elder from his quorum without being tried by his Quorum. (2d.) When an Elder has been expelled, what course has he to pursue in order for him to have the right to act as an Elder.

I am requested to return your reply to the quorum. I therefore respectfully await your reply.

In gospel bonds,

ROB'T M. ELVIN, President.

*Reply:* (1.) It is not proper to expel an Elder from his quorum without cause, to be decided on investigation and enquiry. (2.) An Elder expelled from quorum without cause, is simply silenced pending investigation. If inquiry and investigation do not follow within reasonable time, he should be released from censure and restored. If for cause, he can not act in the name of the church, but must answer to God for his priesthood. (3.) An Elder expelled from quorum must seek by appeal to those in charge of district or mission to be restored; proving his fitness and moral freedom for release from contin-

ued silence; or show innocence upon investigation. (4.) Quorum action is for quorum membership only. Persons expelled for cause should be reported to proper officers for further and final action.

JOSEPH SMITH,  
W. W. BLAIR.

April 13th, 1886.

Thirty-seven met with their quorum during our sittings. Elder V. White was elected Secretary. The President and his two counsellors were sustained upon separate votes. Harmony, unity and peace were the character of all our meetings.

Submitted in gospel bonds,  
ROB'T M. ELVIN, President.

Report of Second Quorum of Elders was read:

The Second Quorum of Elders have held six meetings; the following members reported in person and by letter: I. N. White (baptized 4), J. S. Roth (baptized 29), F. C. Warnky (baptized 10), E. A. Davis (baptized 4), W. Vickery (baptized 12), S. Maloney, John Smith, H. Church, J. W. Wight, D. F. Lambert, Wm. C. Nirk, J. H. Merriam, F. M. Cooper, J. A. Davis, T. E. Loyd, Samuel Ferris, W. C. Cadwell, J. W. Newberry, Frederick Hansen, Thos. Thomas, Jacob Reese, W. Owen, J. X. Davis, J. Morrill, Levi Gamet, Solomon Thomas, James Brown, J. Armstrong, A. W. Lockling, O. N. Dutton, W. Chambers, C. Downs, B. F. Durfee, D. Chambers, J. H. Condit, Chas. E. Butterworth (baptized 12), Wm. Thompson, Henry Gardner, L. Merchant, Eber Benedict, J. Gilbert, G. W. Shute.

And we further report, that by reason of our president, I. N. White and his counselor J. S. Roth, being selected and taken out of our quorum by and to fill a place in the Quorum of Seventy, we present to you as our unanimous choice S. Maloney as president, and F. C. Warnky and W. C. Cadwell as his counselors; and we desire that you will approve and set apart those brethren to the office as set forth in this report.

By reason of vacancies we have taken into our quorum: Richard Coburn, Peter Adamson, Chas. K. Ryan, George W. Harlow, M. P. Berg, Edward Wheeler and Warren Peak. Upon the request of Bro. George Wilson, he was released from the quorum.

The request for ordination of brethren Maloney, Warnky and Cadwell was granted, and the missionary in charge of Iowa was instructed to ordain Bro. Cadwell. The ordination of the other two was referred to the Twelve to attend to.

Bro. J. J. Cornish was appointed to labor in his present field, under the missionary in charge.

His report was read:

My report since last April Conference is as follows:—I have labored mostly in new places, spent most of my time in North Michigan; only spent about five weeks in all, in Canada. Held four or five discussions with representatives of other faith's, which has resulted in bringing many to the light, who would otherwise not hear. I have baptized and confirmed seventy people into the church, and have assisted my brethren, and fellowmen as best I could for their good, and the advancement of this great latter day work. Brethren, I am at your disposal, should you consider me worthy to continue me in this same field of labor, or some other one; or to drop me from the list, and placing others more able and competent in the field. I hope to be satisfied with your decision. May the God of all comfort bless you in the conference for good.

Resolved, That Nova Scotia be attached to the mission of brethren Wm. H. Kelley and E. C. Briggs.

Report of Third Quorum of Elders was read:

Have held four sessions. Elders reported: C. A. Bishop, B. Salisbury, E. T. Dobson, B. S. Parker, B. Myers, J. M. Terry, S. Butler, Levi Anthony, J. Goode, G. Kemp, R. Farmer, Geo. Hayward, D. F. Powell, C. F. Porter, G. W.

Galley, J. Hawley, J. R. Rudd, O. Madison, D. Munns, J. W. Waldsmith, J. Roberts, D. Brown, G. W. Beebe, T. R. Hawkins, F. Calkins, M. Rasmussen, T. W. Chatburn, J. T. Kinnaman, Wm. Lewis, A. Parsons, R. Ware, Geo. Bird and W. N. Abbott.

The resignation of E. H. Gurley, together with his reasons for so doing, were presented, referred to a committee composed of Thos. W. Chatburn, J. W. Waldsmith and B. Salisbury. Resignation of E. T. Dobson as secretary of quorum presented and accepted, vote of thanks tendered for past services. On motion J. M. Terry was chosen as secretary of quorum. Request of John A. Taylor read and referred to committee of T. W. Chatburn, J. W. Waldsmith and L. Anthony.

The Taylor committee reported that John A. Taylor did not belong to the Third Quorum.

Committee on E. H. Gurley's request reported as follows: Whereas, on the 20th day of June, 1885, at the conference of the Decatur District Bro. E. H. Gurley presented causes and reasons for, and asking the conference to grant him an honorable release from the church and its obligations; and Whereas, a motion obtained that the papers and the further action thereon be referred to his quorum; therefore, be it Resolved, That we the Third Quorum of Elders, in council assembled, accept Bro. Gurley's resignation, together with his license, and for causes set forth hereby drop his name from our quorum. Report received and committee discharged.

A vacancy now appearing in the quorum, it was moved that Bro. H. Parker be received into the quorum.

Committee of three were chosen, composed of T. W. Chatburn, John Hawley, and L. Anthony, to formulate blank report, to be used by the Elders in reporting to this quorum; also, to ascertain cost of printing circular letter, with list of names and residences of each member of quorum. A collection of \$3 was taken up to defray expenses, and put into the hands of the president, subject to call.

A general discussion prevailed, resulting in the unanimous adoption of the following resolution: That we re-affirm our belief and faith in the Bible, Book of Mormon, and Book of Covenants.

The following, after thorough discussion, was unanimously adopted: Whereas, brother C. A. Bishop contemplates a visit to Switzerland the coming year, on business, and feeling that he would like to preach the word while there to his countrymen and relatives; and whereas, Bro. Bishop does not ask any aid from the church, but will bear his own expenses on the contemplated visit; therefore, be it resolved, that we recommend Bro. C. A. Bishop to the Quorum of the Twelve for their endorsement as a missionary to that country, that he may go with the sanction and authority of the church.

Moved that the secretary urge all members of the quorum to report within the next year, also to forward their yearly assessment to him at once. J. T. Kinnaman was, by motion, sustained as president of quorum, and T. W. Chatburn and J. M. Terry as counselors.

J. T. KINNAMAN, *President.*  
J. W. WALDSMITH, *Secretary.*

The portion concerning Bro. C. A. Bishop laboring in Switzerland was spoken of, and Bro. A. H. Smith, in behalf of his quorum, stated that by advice of the First President, they did not feel to establish a foreign mission, hence they made no recommendation. Bro. W. H. Kelley said that the brother was at liberty to labor in Switzerland in case he went there. On motion, the matter was referred to the First Presidency. Also, the matter of Bro. John D. Jones laboring in Wales while there on his anticipated visit was referred to the Presidency.

The report of the committee on reasons for not sustaining brethren J. W. Briggs and Z. H. Gurley was taken up, (found in minutes of the 9th). It was moved to adopt the report. It was opposed by Brn.

J. R. Lambert and A. H. Smith, and then being put to vote was declared lost.

At half-past one o'clock the hymn, "Arise my soul, arise" was sung and prayer was offered by brother R. M. Elvin. Minutes of the forenoon session were read.

Report of Fourth Quorum of Elders was read:

The Fourth Quorum of Elders held four sessions. Members present nine. Members reported by letter fifty—all encouraging, and all feel that the work is prospering in their localities. The quorum loses one by ordination, Bro. H. N. Hansen, to Seventy, and one added to the quorum, Bro. Thomas Horton. The following brethren, Hyrum Rathbun and S. Crum, be given an appointment by Conference; Bro. C. Prettyman was recommended for a mission under the missionary in charge of Northern Missouri, next fall and winter. S. Crum was elected again as secretary of the quorum. The president and his counselors were sustained.

J. D. FLANDERS, *President.*

On motion the recommendation concerning Brn. Crum and Prettyman as to missions was referred to the Quorum of Twelve.

Report of the Fifth Quorum of Elders was read.

The Fifth Quorum of Elders have held five meetings; peace and unity prevailed. Reports have been received from sixty-four members: W. Aird, Peter Anderson, J. Allen, A. N. Bishop, W. S. Barbee, T. Bradshaw, T. J. Bell, N. A. Baker, J. A. Currie, N. M. Cook, E. Curtis, A. V. Closson, J. Drown, A. S. Davison, Thos. Dailey, John Eames, J. B. Eaton, L. H. Ezzell, Hyrum Falk, T. N. Fields, Louis Gaultier, G. Gould, C. G. Gould, W. H. Garrett, T. H. Hume, Charles Herzog, C. H. Hassall, H. Jones, J. R. Anderson, W. Hendrick, W. D. Kelley, Jos. Lampert, G. A. Lincoln, J. H. Lee, J. H. Long, J. A. McIntosh, W. A. McDowell, C. D. Norton, Robert Oehring, John Pett, W. G. Pert, Levi Phelps, David Powell, P. C. Petersen, P. P. Powell, John E. Reese, W. N. Ray, W. M. Rumel, Gomer Reese, Stephen Stone, E. A. Shelly, N. Stamm, J. M. Tousley, W. O. Thomas, W. B. Tignor, T. Venable, W. Williams, J. J. Watkins, R. H. Wight, A. L. Whittaker, W. Waterman, J. A. Robinson, R. Etzenhouser and J. Gerrard.

The whole number baptized as reported, are sixty-eight. Ordinations: Elders 1, Priests 3, Teachers 1, Deacons 1; marriages performed 1; presidents of districts four, presidents of branches nine, Bishops' Agents four, clerks of districts two, clerks of branches two.

The following names: James Bamber, Robert Fuller, Niel Hammer, Ekin Lovell, Chas. Perry, J. V. L. Sherwood, and B. T. St. John were dropped from the quorum, having failed to comply within the time limited for securing license.

The following names were added: Oliver Johnson, John Larsen, J. M. Tousley, H. Southwick, F. R. Tubb, E. A. Steadman, F. E. Anderson. Should brethren Anderson and Daly not accept ordination into the Quorum of Seventy, the last two names remain as applicants for first vacancies.

Bro. W. M. Rumel having been ordained into the Quorum of Seventy, resigned as first counselor. J. A. Robinson was chosen by the president, ratified by the quorum and his ordination is hereby asked by the general body. J. A. Robinson resigned as secretary and treasurer; R. Etzenhouser was appointed for the time being, and to recommend as early as possible a proper name.

The following names were recommended for General Conference appointment: Oliver Johnson and John Larsen (asked by Peter Anderson for the Utah Mission), E. Curtis, R. Etzenhouser and J. A. McIntosh.

The following preamble and resolution was adopted, and sanction asked of the body: Whereas, a member of this Fifth Quorum of Elders during silence has so labored, that he claims a

result of five baptisms, and therefore of necessity having presented the claims of the church; and whereas, silence is to mean a cessation of all public labor affecting the church in its interests; Therefore, be it Resolved, that no one of this quorum in the future who has been placed under silence, appear as an Elder in any sense in public, presenting in any shape the claims of the Church.

A committee, whose report was adopted, presented the following in condolence upon the decease of four brethren (members of the quorum): Thos. N. Hudson, C. A. Sherman, Edward Bennett and John Carmichael. Whereas, our quorum has met with the loss by death of the above named members of the quorum; and whereas, sorrow and mourning has of necessity filled the hearts and homes of the bereaved ones, we hereby offer to such our heart-felt sympathy, and words of condolence, praying that He, into whose hands the spirits of all men fall at death, may in connection with the bereavement, thus caused, comfort, console and strengthen, those who are thus called upon to mourn their dead, and enable them to say with one of old, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." We also hereby express our regret, as a body, of the loss of those brethren, realizing that we not only lose their association, but their labor and assistance in the great latter day work, which we so much love, and therefore most earnestly desire to see carried rapidly forward, hoping to meet those loved ones in the fair haven of eternal rest.

Forty-eight responded on yearly dues, amounting to \$10.31; balance on hand over all expenses, \$6.31. We consider our quorum in fair working order, with a tendency for improvement.

Emsley Curtis was chosen by president as second counselor, ratified by quorum, and ordination asked by general body. Resolution passed that the president prepare and send out a circular letter.

E. ETZENHOUSER, *President.*

It was moved that we endorse the nomination of Brn. J. A. Robinson and Emsley Curtis as counselors, and that they be so ordained, further that their ordination be referred to the Quorum of Twelve.

The following was moved:

That the body sanction the resolution of the Fifth Quorum of Elders in regard to the labors of those silenced.

Amended by inserting the words "as an elder" after the word, "appear" and as amended was adopted.

Report of First Quorum of Priests was read.

The First Quorum of Priests have held three meetings. The following brethren were admitted as members: C. K. Preston, A. W. Head, W. H. Kelley, Peter Peterson, to fill vacancies caused by death and ordinations. C. P. Faul was chosen as permanent secretary. The following reported by letter: G. F. Weston, B. M. Green, L. C. Donalson, R. May, G. M. Jemison, E. Rannie, O. H. Brown and J. B. Gouldsmith. A. W. Head, P. Peterson, C. P. Faul, C. H. Derry, L. Fowler, E. Sparks, W. H. Kelley, C. K. Preston, were present and reported. W. H. Kelley was chosen as second counselor to preside, and we ask the conference that he be ordained and missionary in charge of the Southern Nebraska District be instructed to ordain R. White. We request all to apply for License, to secretary Charles P. Faul, Stewartville, Missouri.

The ordination of brethren White and Kelley was ordered and was also referred to the Twelve.

Report of committee in case of brethren Brand and Babbitt was read:

We, your committee, to whom was referred the case of Elders Brand and Babbitt, would report that after due examination and consideration of all papers presented, we recommend that further action on the case is unnecessary.

HIRAM L. HOLT,  
J. W. CHATBURN,  
C. DERRY.

It was moved to adopt, and that the committee be discharged. Substitute adopted that the case be referred to the missionary in charge for trial.

Committee on Bishop's books reported:

We, your committee duly appointed to audit books and report of the Bishop, herewith report, that we find both books and report to be correct.

ROBT. M. ELVIN,  
JOHN SMITH.

The report was adopted and the committee was discharged.

Letter from Bro. Joseph Lampert concerning ministerial work in Wisconsin was read and the matter was referred to the missionary in charge and the Bishop to supply the necessity, if found practicable.

The report of the committee on compiling General Conference resolutions was read:

We, the committee appointed to perform the above work, hereby report that we have done as we were ordered to do, and we submit it to the body, together with certain recommendations, and suggest that the work be submitted to a committee for examination and report. There are two hundred and fourteen of the resolutions copied herein.

We found it an actual necessity in some cases, as in the presentation of committee reports, petitions etc., to give the substance of the matter, but, we think, have preserved the exact sense in each instance. We cite Nos. 140 and 147 as examples. We have also changed the grammar in a few instances, to make them read with sense, in view of their republication.

Our recommendations are as follows:

1.—That the work be published, and in cheap form, octavo size, so that future editions, whenever there have been large additions to the rules, may be published at slight expense; and in case few additions are made at any Conference they may be printed on a leaf and pasted in the book, at the end of either division, which division is hereinafter provided for.

2.—That the work be divided into two sections, the first part to be a business manual, containing those rules that are still binding upon the body; the second part to be supplementary, containing those resolutions that are simply historical but which are valuable for reference.

3.—That each part be separately numbered, and that in future legislation upon them they be designated by their numbers, all future acts to be likewise numbered.

4.—That of the number now submitted the following be compiled as the historical part, namely: Nos. 1, 2, 3, 8, 9, 1-2, 14, 16, 18, 20, 22, 23, 25, 35, 36, 37, 38, 44, 54, 55, 56, 57, 59, 62, 63, 64, 69, 81, 82, 87, 93, 103, 107, 122, 124, 126, 130, 131, 134, 135, 143, 152, 159, 161, 173, 212, 213.

5.—That No. 29 be amended by the insertion of the word "Seventies," after the word "High Priests."

6.—That Nos. 12, 45 and 46 be repealed as being contrary to the more recent rulings of the Church. And we cite Nos. 58, 91 and 94 as needing to be amended in order to harmonize with the present rules of the body. These last are given as samples of repeal and amendment that we consider should be made.

HENRY A. STEBBINS,  
R. ETZENHOUSER,  
D. F. LAMBERT.

It was Resolved to refer to a committee to examine and to recommend action at as early a day as practicable.

Brethren H. A. Stebbins, J. H. Hansen and A. S. Cochran were appointed as said committee.

An appeal from brother O. H. Brown was presented, and on motion the matter was referred to the missionary in charge for adjudication.

Resignation of brother Samuel Rector

as an Elder was read, and was referred to the missionary in charge.

A letter from brother Joseph S. Lee was read, and was referred to the missionary in charge, for inquiry. Following this, Bro. Stephen Maloney was ordained as president and F. C. Warnky as first counselor in the Second Quorum of Elders, under the hands of brethren E. C. Briggs and Wm. H. Kelley, the former being spokesman in ordaining Bro. Maloney, and the latter in ordaining Bro. Warnky.

A petition from the Clarksburg Branch Va., concerning the organization of a district in that region was read and referred to the missionaries in charge.

It was moved and adopted,

Resolved, That all that part of Wyoming west of Cheyenne, be annexed to the Rocky Mountain Mission.

Resolution on tracts for free distribution was presented:

Resolved; That the Bishop of the Church be authorized to transfer to the Business Manager of the Board of Publication the sum of \$500 from moneys now due the Church by the Board, for the purpose of furnishing tracts (including the Voice of Warning), for free distribution, such as the Bishop and Business Manager may direct.

It was moved to amend by striking out the words, "Voice of Warning." This was discussed, and motion to strike out prevailed. The original was discussed, being opposed by brethren I. N. White and E. L. Kelley, and favored by brethren E. Banta and G. A. Blakeslee. The previous question was ordered and the main question being put, it prevailed by a vote of 30 for and 16 against.

The following concerning the itemized reports of the ministry being published, was moved:

Resolved, That all Elders laboring under General Conference appointment, shall report to the Bishop all moneys received by them, and the names of who from, and that said reports shall be published in the body of the *Herald*, without expense to the Bishop.

It was defeated.

Resolution on the enrollment of Elders was moved and adopted:

Whereas: much confusion and disappointment are experienced by the present method of enrolling Elders in the several quorums of the eldership; therefore, be it Resolved, That all applications for enrollment be made to the Secretary of the Church.

Resolution on dancing was moved:

Whereas, the practice of dancing as now currently practised, is to some extent affecting many of the young men and women of this church, and diverting their minds from the spirit of the gospel, and is detrimental to the cause; Therefore, we move that it be considered unchristianlike, and if persisted in after proper labor is performed, that such members be dealt with according to law as any other transgression.

It was moved to indefinitely postpone. This was favored by brethren J. H. Hansen, John Hawley, R. C. Elvin and C. C. Nelson; and opposed by brethren A. H. Parsons and E. C. Brand. Previous question was ordered and motion to postpone was lost by 15 for and 28 against. Then a substitute was offered:

Resolved, That the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as one

likely to lead their minds from Christ and his gospel.

This was opposed by Bro. M. T. Short and favored by Bro. E. L. Kelley. Vote being taken, resulted in 26 for and 26 against. Pres. Smith cast the deciding vote in favor of the substitute, and it prevailed.

#### MINISTRY REPORTS.

Elder *J. F. McDowell*, of the Seventy, writes from Council Bluffs, Iowa:

During the past conference year I have labored continuously in the ministry. Although located at Council Bluffs, I have labored in several other places. At the above named place the general features of the work are improved; Eleven were received by baptism; the young people were brought in religious activity, and the public notice of the press regarding our doctrine and church has excelled all the past. Twice I did ministerial labor at St. Joseph, Mo., with good results. Delivered thirteen review lectures at Boonsboro, on prominent adventist doctrines, by special request; held one debate of eight sessions, during which I was much blessed. Have labored at Salisbury, Wheeler and Galland's Groves, at their public meetings; as also at Crescent, Quick, and Dow City, Iowa. At the last named place I closed my labors of twenty discourses, on the 3d of April; nine were received by baptism; an excellent interest manifest, best known here, and the Lord blessed his word with power; others are in serious thought. Solemnized four marriages and attended to several funerals.

Elder *J. T. Kinnaman*, President of the Third Quorum of Elders, present, reports:

Having received an appointment from the General conference, held at Independence, Mo., one year ago, to labor in the interest of the church, I deem it to be my duty to report to you. Being president of the Far West District, Missouri, I have been engaged in the labors to considerable extent; have been hindered very much on account of sickness, and after recovering my health, death called me to Illinois, and prevented me from going to Kansas to labor. I preached some while in Illinois, and last winter have done all I could consistently. Have labored in Grundy county, Mo., and in Spickardville the Disciples gave us the use of their house. I hope to ever be able to work in harmony with the church authorities.

Elder *E. L. Kelley*, Counselor to the Bishop, present, reported:

Since my last report to the body, my time has been continuously occupied, either in trying to aid the work directly as a member of the Bishopric by counsel, or presenting to the Saints where I could that part of the gospel relating to almsgiving, namely, the law of tithes and offerings.

This work necessarily too, the past year, has been in fields widely apart from each other; but together with the Bishop's counsel in this matter, I have tried to labor as directed by the Master, in no case permitting my personal interests or desires to move me from visiting those fields where I was thus called to go. I have visited Eastern Ohio, western parts of Pennsylvania and West Virginia, Southern Michigan, a few points in Iowa, all principal points in California, and upon my return from that field such places in the mission of Bro. Heman C. Smith in Texas, and of Bro. John T. Davies in Kansas, as I could with little extra expense to the church.

In all of these fields I have met with much kindness from the ministry in charge and the Saints, aside from the especial aid from brethren Alex. H. Smith in California, as he was able to render, and Heman C. Smith in Texas. Other laborers in all of these fields, either in a local way or general, were doing good work; but circumstances were such that I was less with them. It was easy to see, however, the marked appreciation by the Saints and world of the labors of brother J. T. Davies and his two excellent sons, and other young ministers in the Spring River,



Kansas, District; of I. N. Roberts, H. L. Thompson, A. J. Cato, and others in the Texas Mission, and of that honored soldier for Christ, D. S. Mills, and J. R. Badham, Thomas Daley, H. P. Brown, Wm. Anderson, Geo. S. Lincoln, T. J. Andrews, J. H. Lawn, Daniel Brown and many others who were laboring as they could in the California Mission, some of them giving their time almost wholly to the work. To know that such true and devoted men are standing for the work in those distant fields is greatly encouraging and hopeful, although the odds in numbers are so greatly against them.

The *Expositor*, published by Elder Brown, had done great good for the Pacific Mission, and ought to be aided by all Saints who can, both east and west of the mountains.

To-day, I am glad to be able to state, that without exception, in places where I have been able to learn the attitude and feeling of the Saints generally toward the financial working of the church, that it is in harmony with the law, whereas per contrary one year ago—it was greatly divided, or against.

This is encouraging, and I can say truly that what I have seen, heard and experienced, has more confirmed me in the faith.

Elder A. J. Cato writes from Manchester, Texas:

Since your last sitting I have spent all of my time in preaching in the South-western Mission. I have found the people in a restless condition in regard to spiritual things, and they are (seemingly) more anxious to hear us than I have ever seen. I have had better liberty in speaking than ever before, in fact I have felt better every way, so far as the Master's work is concerned. I have baptized ten. Am at your disposal to go where you may say, and do the best I can for the good work; but if I am not sent, my best wishes will be for those who are.

Elder D. H. Bays, of the Seventy, writes from Pratt, Kansas:

Since my last report I have endeavored to perform the labors assigned me in the South-Western Mission, under the supervisory care of Bro. H. C. Smith. I labored as best I could till some time in July, when I was prostrated by an attack of malarial fever; when sufficiently recovered, I began to work again for the Master. Leaving Bro. Smith in Bell County, I proceeded to the mountainous region in Bandera County, hoping the pure atmosphere would somewhat improve my health; but greatly to my regret, I constantly grew worse, till I was confined to my room and bed the greater portion of the time, thus rendering me unable to perform any labor whatever. After waiting in this condition for several weeks and all the time growing worse, my friends thought it unsafe for me to remain longer, and so I returned home in October, 1884. I left the field with great reluctance, for I saw there was great need of labor in that inviting field, as my departure left brethren Smith and Cato practically alone.

By February, 1885, I so far recovered that I began work again. In March, I concluded a public discussion at Oakland, Iowa, with a Methodist minister, on the "mode" and "proper subjects for Christian Baptism;" my opponent affirming infant baptism, and sprinkling, and pouring. In this work I was assisted by Bro. E. C. Briggs, of Carson, Iowa. Soon after my return home, my wife was taken sick, and died March 23d, which prevented me from attending Conference at Independence, Mo., last year. Since my removal to this state, I have held aloft the banner of truth, and am now holding services regularly every Sabbath with increasing interest. I am glad to say I am still in the faith, and have a desire to labor and sacrifice for the work. I regret that I can not do more. With a prayer that God may be with you in your deliberations, and for the final triumph of the Latter Day work, I am, as ever, your co-laborer in bonds.

Elder John Gilbert writes from Burlington, Vermont.

Being an appointee of last General Conference

to labor in Philadelphia District under direction of Bro. Wm. H. Kelley, of the Twelve, I herewith submit my report:—I labored in Philadelphia, Allentown, Hornerstown, and Brooklyn; also in Massachusetts District. I visited and preached in New Bedford, Providence, Attleboro, Little Compton, Fall River, Boston, Plymouth, and other places, as circumstances permitted and the way was opened. The rupture which had occurred in Philadelphia District previous to my appointment, greatly hindered my doing for the cause what I wished to do, and what I might have done, had it been otherwise. In the Fall by the consent of Bro. Kelley, I retired from the field, at least for the present.

I have the kindest feelings towards the brethren, and also towards the good cause. And I trust to see the time when those who are called upon to hold responsible positions in the church, will see more nearly "eye to eye"—so that no schism may occur in the body of Christ. May the blessing of God attend the deliberations of this General Conference, and His Spirit guide in wisdom, peace and love, to His name's glory.

Certain resolutions in one of the reports of the Quorum of Twelve were mentioned, but were laid over till tomorrow.

The evening sermon was preached by Bro. M. T. Short. He was assisted by Bro. Joseph Smith.

#### SATURDAY, APRIL 17TH.

The conference assembled at nine o'clock. A hymn was sung, and prayer was offered by Bro. I. L. Rogers. The minutes of yesterday afternoon were read and approved.

#### QUORUM OF TWELVE REPORT.

After due deliberation, it was decided to reaffirm the appointment of Bro. I. N. Roberts in charge of South-Eastern Mission.

56. That Bro. A. J. Moore labor in Missouri and Iowa, under the direction of the missionary in charge.

57. J. F. Burton sustained in Australian mission.

58. Thomas Taylor in charge of English mission.

59. Duncan Campbell in southern Iowa, under direction of missionary in charge.

60. H. N. Hansen in Pottawattamie district, under direction of the missionary in charge; self-sustaining.

61. Hiram Rathbun in Michigan, under direction of missionary in charge.

62. J. T. Kinnaman in Far West district, under direction of missionary in charge.

63. A. White in Independence district, under direction of missionary in charge.

64. Charles Ryan in southern Kansas; self-sustaining.

65. J. H. Merriam in Canada mission, under direction of missionary in charge; self-sustaining.

66. J. W. Wight in Little Sioux district, under direction of missionary in charge; self-sustaining.

67. Hiram C. Bronson in St. Joseph, Mo., under direction of missionary in charge.

68. F. C. Warny in Missouri, under direction of missionary in charge; self-sustaining.

69. R. Etzenhouser in Eastern Iowa, under direction of missionary in charge.

70. Charles Derry in Little Sioux district, under direction of missionary in charge.

Whereas, the Quorum of Seventy refuse to recommend Bro. J. F. McDowell for missionary work; therefore, be it resolved, that we can not assign him a field of labor.

71. A. J. Cato in South-Western mission, under direction of missionary in charge, if necessary arrangements can be made with the Bishopric.

No. 1.—We also present for your consideration the following preamble and resolution:

Whereas, inequality and loss to the church result from the practice of taking up collections for the support of the ministry; and whereas, such practice is in opposition to the recommendation of the Twelve and the Bishopric, with the en-

dorsement of the General Conference thereon. (See minutes of September conference, 1882).

Therefore, be it Resolved by this council, that we call the special attention of all General Conference appointees, branch presidents and all whom it may concern, to this matter, and we declare in harmony with the expressed views of the Twelve, Bishopric, and church, that none but the Bishopric, their agents, or some one either authorized by them, or holding an *ex officio* right are authorized to take up collections for the ministry.

No. 2.—Whereas, there have been, from time to time, numbers of Elders in the field, in addition to General Conference appointees, some with and some without the permission of the missionary in charge; and whereas, many, if not all, of said Elders have received money, but failed to report the same to the Bishop, as required by him; therefore, be it

Resolved, that while we look with favor upon and shall ever seek to encourage the efforts made by the Elders to preach the gospel as their circumstances will permit, we deprecate their failure to properly account for all moneys received and advise that all Elders receiving help while laboring in the Master's vineyard be required to report the same in full to the Bishop of the Church.

72. A. Haws in Oregon, under direction of the missionary in charge.

73. Resolved, that we look with favor upon the efforts of Bro. H. P. Brown as editor of *Expositor*, and pray for its success.

74. William Anderson in Pacific Slope mission, under the direction of missionary in charge, if necessary arrangements be had with the Bishop.

75. Samuel Brown in London district, Ontario, Canada mission, under direction of missionary in charge, if arrangements can be made with Bishopric.

76. R. C. Elvin in South-Western Nebraska, under direction of missionary in charge; he asks nothing but some clothing when needed.

77. We have no recommendation for appointment of Bro. M. H. Forscutt for missionary labor.

That the secretary of this quorum be authorized to give notice through the *Herald* in due time, that all Elders and General Conference appointees report their approximate demands needed to continue them in the ministry at the next session of General Conference.

Committee on memorial on the death of Bro. Josiah Ells reported and read their tribute, as follows:—

"Whereas, since our last session of conference, death has entered our ranks, and stricken down our venerable brother and fellow-laborer, Josiah Ells, as a tribute of respect we offer the following: While with profound reverence and respect to God, and a desire to exhibit a becoming resignation to the dispensation of his providence, we nevertheless are made to feel sad at the loss of so able and worthy an exponent of the faith, who through long and tedious years, and life's changing scenes, stood unyielding to opposing powers brought to bear against the latter day work.

"During his earthly career he bore the cross as a noble soldier, evincing by precept and by example a virtue and love for equity and truth equalled by few and surpassed by none. In his death we lose a wise and able counselor, and the church a faithful, competent, and worthy representative. Let his name be kept in memory as one of earth's noblest men."

The name of Bro. Thomas Daley having been overlooked in our appointments, I as secretary of the Quorum of the Twelve, recommend his name for appointment to labor in the Northern District of California, under direction of the missionary in charge. A. H. SMITH, *Sec'y.*

The following concerning collections for the ministry, as presented by the Quorum of Twelve was moved: (See resolution number two in report of Twelve).

It was favored by brethren E. L. Kelley, I. L. Rogers, and J. R. Lambert. It was opposed by Bro. John Hawley. It was favored in part and opposed in part by brethren F. C. Warny, C. Derry, Henry Kemp and H. A. Stebbins. It was moved

to strike out the words "or holding ex-officio right." It was moved to further amend by inserting after the word "agent," the words "and presidents of missions districts, and branches." It was opposed by Bro. E. L. Kelley. The previous question being ordered, both of the motions to amend failed of support. The original being before the house, it was moved that the Twelve be requested to give a clear and definite statement of the meaning of "ex-officio." It was moved to amend by striking out the word "clear" from this request. After discussion upon it, the vote being taken, the motion to strike out failed. Afterwards the motion of request was adopted.

The original was further discussed, being favored by brother W. H. Kelley. It was then moved that the chair be directed to request the Quorum of the Twelve to answer as to the term "Ex-officio" now. On motion they were granted thirty minutes to confer and answer.

Number two from the Twelve was presented and moved.

It was favored by brethren C. Derry, M. T. Short and I. N. White, and opposed by brother H. C. Bronson. Previous question ordered, and motion to adopt prevailed.

Reply of the Quorum of Twelve as to the word "Ex-officio:"

In reply to your request to give a "clear and definite definition to the word ex-officio," we answer as follows: 1st.—The word means "by virtue of office." (See Revelation of 1861). 2d.—The word, as used by us, refers: (1) to the Twelve; (2) to Missionaries in charge. (See Epistle of Twelve and Bishopric in Conference Minutes for 1878.)

A. H. SMITH, *Sec'y.*

Then number one as presented by that quorum was adopted.

It was then resolved that Bro. Forscutt be permitted to copy the petition from Nebraska City, concerning his appointment.

Thanks were voted to the committee of reception and arrangement for their labors in caring for the conference.

Presidents Smith and Blair each made brief remarks after the close of business. Then the conference sung the hymn, "Lord, let thy blessing rest in peace," and adjournment was had, to meet at Kirtland, Ohio, on April 6th, 1887.

JOSEPH SMITH, *President,*  
W. W. BLAIR, *Associate Pres.*

H. A. STEBBINS, *Secretary.*  
JOHN SCOTT,  
A. S. COCHRAN, } *Assistants.*

"Looking backward, we see clearly where and when we made mistakes. While such retrospection is painful, we should rejoice that light is shining upon us, enabling us to see our mistakes. It is evidence that the Spirit of God is adding to our spiritual vision."

"We admit that God sometimes honors the truth uttered by unworthy persons, but after all there is nothing that gives weight to good words like a godly life."

"The devil always either comes himself, or sends someone, when you call for him."

People seldom improve when they have no model but themselves to copy after.

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

## Communications.

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

### ANOTHER MATERIALIZING MEDIUM EXPOSED.

THE world is full of fraud and spiritual powers of darkness, people deceiving and being deceived, and the unwary seem to be easily duped by any machination that the servants of Satan see fit to introduce. The greater the fraud, and the more strange and debasing the stratagem, the more the people wonder and marvel at the strange manifestations which are presented to them, and money is freely expended for the gratification of the restless curious appetite. Well might the apostle say that the power of the evil one was to be so great in the last days as to even call fire down from the heavens, and deceive the very elect if possible. We need only look back to the time of Moses, and the days of Saul, and follow the counteracting influences of the prophets and apostles, and even the experience of Jesus himself, to find the key to modern spiritualism. The witch of Endor was one of those renowned in her time for her mediumistic power. They had their wizards then, and those that had familiar spirits, and spirits that peep and mutter, much of which was without question produced by a power not wholly under the control of man. By strict comparison we can easily see that it was his satanic majesty, working like himself, operating upon those who are willing to give themselves up to his power. And not only so, but those spirit entities who were cast out into the earth with him, are ever ready to do his bidding and personify any one desired to be represented. They are perfectly willing to take possession of any one who will give up their will and agency to act in their seductive work; for we read of Satan, that he is permitted to transform himself "nigh unto an angel of light."

In this way he is able to deceive many, and more especially those who are not willing to accept of Jesus as the Savior of the world and the gospel which he introduced for the exaltation of all those who would obey it. We find by examination of the New Testament that people possessed of evil spirits annoyed the apostles as well as whole communities, as in the case of the young woman which followed Paul and Silas, whom they rebuked, and for which they were persecuted and cast into prison. The people of Samaria accepted the teachings of Simon Magus, thinking that he was some great one and had the power of God; but those who were honestly deceived gave heed to the teachings of Philip who

taught them the gospel which is fraught with that power of discernment that people who accept of the same need not be deceived by false and delusive spirits. But even the Church in that time had trouble, for the angel said to John that some of God's servants had been lead astray by that woman Jezebel who caused them to commit fornication and to practice the doctrine of Nicolaitans, which without doubt, is about the same as modern free-love, and was connected with the spiritualism of that time as it is connected with it in our times. The counterfeiting of the truth in these last days commenced very soon after the restoration of the fullness of the gospel by the angel. And from the Fox girls of Rochester, N. Y., with their weak efforts in producing rappings to the later gigantic materialization scheme the people of the world have been taken by storm, and the whole world is wondering after these strange manifestations of power. Houses are crowded with eager listeners who spend their money freely and exclaim "Great is the Goddess Diana, (Lucifer) of the Ephesians"—of the world. And, strange to say, history is only repeating itself, for in ancient times a few of the people of the Saints were thus deceived, and in modern times they have given way to the same deceptive power. But this state of affairs with such is brought about by their departure from the truth. Those who have "tasted of the good word of God and of the powers of the world to come," and have thus turned away, following after such evil doctrines, thus "denying the Lord that bought them," to renew such to repentance is impossible. No wonder that those who once knew the truth so rapidly descend the scale of their being and adopt free-love, congenial spirits etc., and follow off the numerous lewd persons that come among them as mediums.

I suppose there is no part of earth that is more filled up with spiritualistic frauds and wonders than this coast. For some time past Los Angeles has been seemingly the center of his Satanic Majesty's power. A lady medium here, who professes the power to call back the departed ones and cause them to materialize, so that their dear friends may talk with and embrace them, shake their hands, &c., is one of his emissaries. Of course, many tears are shed over these meetings. The medium goes from house to house, and calls up the special friends of the household. On one occasion the prophet Joseph Smith, like Samuel, was called from his resting place, and conversed (?) with by one who once knew him, for two or more hours, and was made to say in answer to the question: Why did you introduce polygamy? "Because I found it written on the plates; but I found it to be wrong, and my sons are now putting it down, and it is right that they should do so."

Every one who ever read the Book of Mormon knows that no such statement is made either on the inside or the outside of that record. The medium, in this case, was not well posted. From night to night they would meet by the dozens, freely pay

their dollar admission fee; spirits would appear and materialize, converse, and retire, all in rapid succession; persons who were not believers were surprised to take hold of real hands and to hear the voices of those who had long since passed away. These would mysteriously disappear, only to be replaced by others; sometimes it would be a German, and of course the Indian would act a conspicuous part in the programme.

There is a time for all things, so says the wise man; and there are times when frauds are and should be exposed, so that the truly honest may have space for repentance, and be placed upon their guard.

It is well known in this part of this coast, that for many years San Bernardino has been a special center for this dark business, and that many there who foster this work have been once associated in some way or other with the latter day work. A building has been erected here which is known as Spiritual Hall, where Spiritualists hold their "seances," feasts, lectures, &c. It is presided over by one who was once a prominent Elder in the Brighamite faction of the church. It is said he is quite eloquent at times. This movement is largely sustained by members of the old church. Oh, how vividly the words of Jesus comes to mind when we contemplate this awful state of darkness into which these benighted souls have plunged themselves. "When that light which is in you becomes darkness, how great is that darkness."

This work of darkness received quite a stimulus a little over two weeks since by the appearance of Madam Elsie Reynolds, a noted clairvoyant and materializing medium. She displayed such wonderful power that many who had previously been doubtful, became perfectly satisfied. When they could now see their dead companions(?) and embrace them, and talk with them, it seemed enough. The audiences rapidly increased, both night and day, and the Madam's income was estimated at from twenty to thirty dollars per day. The whole region round about was wild with excitement, and moved with astonishment at the manifestations made through this wonderful woman. She had taken quarters at the residence of Mr. John Brown, Sr., and was giving daily seances, as well as at night, Mr. Brown being a very strong Spiritualist himself. But the most of his family were opposers. He plead with his sons to come and be satisfied—see for themselves—which of course they did; and not being quite so credulous as the old gentleman they concluded to arrange for an expose. So on the evening of March 30th they met as usual at the house, and there were about forty spectators present, the lights being down.

A Mr. Allen, who was afflicted with sore eyes, had come thither to receive the healing influence of some spirit who had "gone on before." At once a spirit(?) appeared in the form of an Indian doctress. A bright spirit carpet was spread, which sparkled and shone like streaks of fire, on which the invalid was commanded to kneel. While in this position the medium, plainly visible, invoked the unseen power

for healing aid. As the Indian Princess stepped back she fell into the iron grasp of Newton Brown, who was watching for an opportunity to unveil the spirit-fraud. As he held her she exclaimed, "My God! I'm caught! let me go!" At that moment some of the faithful ones, being ready to assist, dealt severe blows on the person of Mr. Brown, knocking him down. At the same time the lady(?) struggling for release; and as the lights were being turned up she escaped, leaving her mask in the possession of her captor, fleeing to her room with only her under garment (chemise) on, making a free exhibition to all. The exposure was complete; and upon examination of her paraphernalia it was found to be well saturated with turpentine and phosphorus—the clothing being reversible—there was also a dummy fixed up, so that two spirits could appear at once, with horn and harmonica concealed, all of which have since been on exhibition, and is now in the hands of the marshal. The Madam next morning drew cash from the Bank which amounted to some four hundred dollars, and took the first train for parts unknown. Quite a number who have been following the matter up for some time, and who were almost persuaded, say now they never did believe in spiritualism! It was too bad that the expose came quite so soon, as their annual feast took place the day following. It was quite a deadener on these festivities. Of course, the old ones still say that she immediately immaterialized, and so left her clothes in the hands of her captor. But the fraud was so completely exposed that there is no room for doubt among the sane minded people of the place. While this is a base fraud perpetrated upon the spiritualists themselves, yet it is plain to be seen that many of them are parties concerned, and would like to cover it up and smooth it over.

There is no question but what there is a power, as we have before stated, that emanates from Satan's inspiration and produces phenomena that we cannot account for; but a great portion of it is of human origin, and is the result of trickery. And yet we find many persons from all classes, (not excusing those who have had the name of Latter Day Saint), are duped and led into the meshes of that evil which the true servants of God have notified them of, for these many years past. The truth they seem willingly ignorant of; and instead of meeting with the people of God, and calling upon the Master to protect them from this Evil Power, they fall right into the net and are taken. What a condition of affairs it will be when God shall send forth his angels and sever "from his kingdom every thing that doth offend, and cast them out into the world, where will be weeping and wailing and gnashing of teeth." Also when "the children of the wicked one shall be cast into outer darkness."

Therefore, let us as Saints of God beware that we be not deceived, neither "neglect the assembling ourselves together, as the manner of some is;" for this is a day of spiritual darkness; a day of "per-

dition of ungodly men;" a day when the world is full of deception and of delusive spirits; and we can say with propriety, "Blessed is he that is not deceived thereby."

J. R. BADHAM.

SAN BERNARDINO, Cal., April 1st, 1886.

#### SPIRITUAL GIFTS.

THERE is a promise, made by Jesus Christ when he gave the great commission to the apostles to "Go into all the world and preach the gospel to every creature," that these signs shall follow them that believe; in my name shall they [the believers] cast out devils, they shall speak with new tongues, they shall take up serpents and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

This promise was made by him who said that, "All power is given unto me in heaven and in earth." Therefore, according to this saying, his power was not and is not limited, and his word can not fail. Heaven and earth may pass away, but his word shall stand forever and ever; therefore, we can depend on his word.

But some will say, How is it that we do not enjoy those spiritual manifestations now as the Saints did years ago? There must be a cause, if indeed we are the true believers in Christ, for then we are entitled to those spiritual blessings of the gospel. The question then is, Whose fault is it, ours or the Lord's? We can not say that the fault lies with him, because he has said that he is more ready to give than we are to receive. And again, we learn that he delights in blessing his Saints when they are worthy; but we must not expect to enjoy the blessings of God without we live for them, and pray for them; "Ask and you shall receive." This is the way the Saints used to do in the beginning, no matter how busy, or how hard they had to work for the bread that perisheth they could find time to serve God around the family altar morning and night, and they would pray in faith, believing, nothing doubting, that God would hear them.

I can remember the time when the Saints would not think of going to a meeting before they went into their closets to pray that the Spirit of God might be in the meeting, and that they might enjoy some of the spiritual blessings of the gospel; and they never went away empty, no matter what the order of the meeting was, whether preaching or prayer meeting. If an Elder was going to preach, they would pray for him, that the Spirit of God might rest upon him, so that he could speak to the convincing of the honest in heart, and God heard their prayers, and many were brought to a knowledge of the truth. But how is it to-day with the Saints? Do they think about praying for an Elder, or for themselves, before going to church? Oh no. A great many say that they have not time to pray; and some do not even have time to go to meeting on Sunday or the Lord's day. And even some of those that do attend never think of praying before they start, for they have not time because it is getting late. They

look at the clock and say, "hurry, boys; it is about meeting time." And so it is, hurry, hurry, and after all they find themselves too late, and this is about all they can think of while going to the house of God. Instead of having prayerful hearts they are all in confusion, and then after the meeting is over they say, "We did not have a very good meeting to-day, did we?" And sometimes they are ready to ask: "What was the matter that brother So-and-so could not preach better to-day," or "Why did we not have some of the gifts of the gospel," if it was a prayer meeting. Oh, dear Saints, if we want to enjoy the spiritual gifts of the gospel, we must live for them and pray for them in faith believing, nothing doubting; then we shall receive them, for Paul says, "Covet earnestly the best gifts." Therefore, this is enough to show us that we have to seek earnestly to God in prayer, or we shall never obtain those blessings that He has promised to the believer.

JAMES KEMP.

## Selections.

### WHAT AILS THE CHURCH?

At the Paine Memorial Hall in Boston, Mr. L. K. Washburn delivered a lecture on "What Ails the Church?" Christianity, he said, is dead six days in the week, and it is not believed in on the Sunday. The Christian religion is reduced to a musical and literary entertainment, an hour or two every week, and Christian piety consists in furnishing the means for those who provide the entertainment. The church has endeavored to cover up part of its theological body, and has exhibited its more attractive features to the people. But we have not forgotten the priest of the inquisition and the thumb-screw. To-day we have a priest who holds out his hands in benediction over all the world. Wonderful transformation! It is a wolf turned into a lamb. Let us not be deceived. The transformation is only sheepskin deep. The Christian wolf is but covered with the skin of the murdered lamb. The claws may be concealed beneath the grasp of friendship, but they are still there. We must not forget what different shapes the devil may assume. We may eat, drink and treat with the church, but we can not trust it in this country with the power of the majority. It has changed its form, but not its purpose. America did not fight for political liberty that religious bigots might have room to carry on ecclesiastical oppression. It is not the will of the God of Isaac and Jacob that we want done here, but the will of the people of the United States. We do not want God in the constitution, but equality and human rights. We do not want the Bible in our laws, but justice and righteousness. Our liberties are for the purpose of helping the nation, and not for building up a church. The kingdom to come that Christianity has been preaching for thousands of years had gone forever. We are looking for something bet-

ter than kingdom to come—we are looking for governments under which the people shall have their rights, under which the laws shall be just, and shall be administered for the good of all.

We look for a society in which manhood and womanhood shall be respected, in which common sense shall direct human thought, and love of right shall direct human action. The emancipation proclamation was itself a proof that man's sense of justice was higher than that of Christians. To free the negro we had to ignore the 25th verse of the 9th chapter of Genesis. The fetters that are eating into the lives of thousands are Bible texts, such as: "Servants, obey your masters; wives, submit yourselves to your husbands." The world has outgrown, materially and intellectually, the Christian dogmas, and the church recognizes the fact. There is a constant attempt on the part of Christian ministers to suppress the unpleasant parts of the doctrines, like a continual shutting of lips over bad teeth. Half the sermons one hears are apologies for the foolishness of Christian doctrine. The Apostles' creed is to-day no more religious than an Indian's war whoop is music. Let words be no longer sent on fool's errands. Prayer is a coward's cry. A man's duty is to bear as long as he can, and to submit when he can bear no longer. The universe is deaf and dumb; it does not speak to us when we speak. All worship is the service of superstition, and is inspired by fear. Idolatry is the common vice of all religions. There is no worship that is worthy. Reverence can go no higher than knowledge. We do not know whether the unknown is to be revered, or to be hated and feared. Let us, then, stop serving God until we know what service is needed. The average Christian believer feels: "If the Christian faith is true, I am safe; if it is not, I am no worse off than others." This is all that can be said for Christianity. The Christian would have the advantage of drowning with a life-preserver around him. That is all the advantage it would have for an unbeliever. Take the selfishness out of Christianity and there will be very little left.

What Christianity is worth to the world is shown by the general indifference to its precepts. Christianity pays to preach because it is not practised; it is not practised because it does not pay to practise. The church in the country is a mere Dorcas society, run by the women and ministers. Not more than 20 per cent. of all the church members in the United States are males. It will not be surprising if in the next fifty years every pulpit in this country is filled by a woman. If everything that does not belong to Christianity were left out and preachers relied on the Bible alone, the pulpit would at once become vacant. The only services conducted by the priest would be the funeral of his own faith, for the church would be the coffin of Christianity. "This Christianity is without cheer, has no gleam of sunshine. It is the religion of deepest despair; its creed is grief, its litany is lamentation, its song is sorrow, its consolation is a tear.

Christianity came into the world when men were plunged into superstition, and when hope for better things had died away. It might suit that age of the world, but it is unsuitable for this.

The world is now full of light and energy. It is impossible to unite the religious faith of another age with the brain and life of this. The whole message of the gospel is contrary to the spirit of our civilization. The burden of New Testament teaching is that earthly things are to be despised. What is death to the church is life to the world. Thus, every man who loves his race is under the obligation to help to remove Christianity from the earth. The world will be a better place to live in when good philosophy is merely good sense, and good religion is merely good action. We shall not touch real religion by sweeping away the church.

Christians may make attempts to sustain their creed, like that, for example, to get a bill passed for the decoration of the national capitol with painting of scenes from the life of Christ. Let us fancy, if we can, pictures of the ride into Jerusalem on a donkey, of the camel going through the eye of a needle, of the rooster that crowed thrice, of the furnace of fire, where there shall be (over the left) wailing and gnashing of teeth, of the outer darkness reserved for those unhappy spirits who have had the misfortune to be damned for the offence of enjoying themselves while on earth. Christianity is none the less doomed. The church that has been reared with so much labor must perish from the earth. And the time is rapidly coming in which man will be honest and true, and will act only to help his brother man.

The lecturer was frequently applauded during the delivery of his address, the humorous parts of which were promptly and fully appreciated.—*Boston Herald*.

### THE MOUND BUILDERS.

BEYOND the relics of the Mound Builders themselves, no traces of the former existence of such a people have been discovered in any part of North America, save Mexico and Central America, and districts immediately connected with them. A very long period, far more than 2,000 years must have elapsed since the Mound Builders left the valley of the Ohio. The supposition that the Toltecs of Mexico and the Mound Builders were the same people seems not improbable; still it is mere conjecture. There is evidence that the Mound Builders had the art of spinning and weaving, for cloth has been found in their mounds. Most of the mounds are terraced and truncated pyramids. In shape they are usually square or rectangular, but sometimes hexagonal or octagonal, and the higher mounds appear to have been constructed with winding stairways on the outside leading to their summits. Many of these structures have a close resemblance to the teocallis of Mexico. They differ considerably in size. The great mound at Grave Creek, West Virginia, is 70 feet high and 1,000 feet in circumference at the base. A mound in



Miamisburg, Ohio, is 68 feet high and 852 feet in circumference. The great truncated pyramid at Cahokia, Illinois, is 700 feet long, 500 feet wide, and 90 in height. Generally, however, these mounds range from 6 to 30 feet high.

In the lower valley of the Mississippi they are usually larger in horizontal extent, with less elevation. There have been a great many conjectures in regard to the purposes for which these mounds were built, some of them rather fanciful. It is most reasonable to believe that the mounds in this part of the continent were used precisely as similiar structures were used in Mexico and Central America. The lower mounds, or most of them, must have been constructed as foundations of the more important edifices of the mound-building people. Many of the great buildings erected on such pyramidal foundations, at Palenque, Uxmal, and elsewhere in that region, have not disappeared, because they were built of hewn stone laid in mortar. For reasons not difficult to understand, the Mound Builders, beginning their works on the lower Mississippi, constructed such edifices of wood and some other perishable material; therefore not a trace of them remains. The higher mounds, with broad, flat summits, reached by flights of steps on the outside, are like the Mexican teocallis, or temples. In Mexico and Central America these structures were very numerous. They are described as solid pyramidal masses of earth, cased with brick or stone, level at the top, and furnished with ascending ranges of steps on the outside. The resemblance is striking, and the most reasonable explanation seems to be that in both regions mounds of this class were intended for the same uses.

Another class of these antiquities consists of inclosures formed by heavy embankments of earth and stone. There is nothing to explain these constructions so clearly as to leave no room for conjecture and speculation. It has been suggested that some of them may have been intended for defense, others for religious purposes. A portion of them, it may be, encircled villages or towns. In some cases the ditches or fosses were on the inside, in others on the outside. But no one can fully explain why they were made. We only know that they were prepared intelligently, with great labor, for human uses. "Lines of embankment varying from 5 to 30 feet in height, and inclosing from 1 to 50 acres, are very common, while inclosures containing from 100 to 200 acres are not infrequent, and occasional works are found inclosing as many as 400 acres." Combinations of the square and circle are common in these ancient works, and the figures are always perfect. This perfection of the figures proves, as Squier and Davis remark, that "the builders possessed a standard of measurement, and had a means of determining angles." About 100 inclosures and 500 mounds have been examined in Ross county, Ohio. The number of mounds in the whole state is estimated at over 10,000 and the number of inclosures at more than 1,500.

The great number of these ancient remains in the regions occupied by the Mound Builders is really surprising. They are more numerous in the regions on the Lower Mississippi and the Gulf of Mexico than anywhere else; and here, in some cases, sun-dried brick was used in the embankments. One peculiarity at the South is, that while the inclosures are generally smaller and comparatively less numerous, there is a greater proportion of low mounds, and these are often larger in extent. Harrison Mound, in South Carolina, is 480 feet in circumference and 15 feet high.

Another is described as 500 feet in circumference at the base, 225 at the summit, and 34 feet high. In a small mound near this, which was opened, there was found, "an urn holding 46 quarts," and also a considerable deposit of beads and shell ornaments very much decomposed. Broad traces of various heights, mounds with several stages, elevated passages, and long avenues, and aguadas or artificial ponds, are common at the South. At Seltzertown, Mississippi, there is a mound 600-feet long, 400 wide, and 40 feet high. The area of its level summit measures four acres. There was a ditch around it, and near it are smaller mounds. Mr. J. R. Bartlett says, on the authority of Dr. M. W. Dickeson, "The north side of this mound is supported by a wall of sun-dried brick two feet thick, filled with grass, rushes, and leaves." Dr. Dickeson mentions angular tumuli, with corners "still quite perfect," and "formed of large bricks bearing the impression of human hands." In Louisiana, near the Trinity, there is a great inclosure partially faced with sun-dried bricks of large size; and in this neighborhood ditches and artificial ponds have been examined. In the Southern states these works appear to assume a closer resemblance to the mound-work of Central America. "Ancient America," by John D. Baldwin, A. M., from which we gather the above facts, is an interesting little book of 300 pages, which can be ordered.

#### CHRISTIANITY AND SCIENCE.

JUST so far as Christianity has accustomed the world to its radical doctrine of a changelss and Omnipotent personal God, it has given to science an undecaying basis and impulse. If miracles are accepted as having been wrought for this religion, they show a power as unsearchable as any which the astronomer needs for the support of furthest suns or the configuration of remotest and vastest nebular systems. If they are denied, it can not be denied that such an impression was made of God's power, by the faith which Christianity exalted to completeness, and by Jesus himself, that miracles seemed to men not improbable. And he of whom the Nazarene taught that he cares for the sparrow, and clothes the lily by his delicate touch with its daintiest grace, only shows therein the constructive skill, of which science searches the manifestations in shells or insects,

in the analysis of fibre or in the secret chemistry of plants. Whatever she discovers, by lens or drill, by experiment or induction, only gives the light of further illustration to that doctrine of God which has been incessantly widening in the world since Christianity drove from the thought of mankind, the gross or fanciful schemes of divinity with which the old world reeked or rang. She must be a witness, whether joyfully or not, to the grandeur of the religion which has given to her larger freedom and finer inspiration.

The discovery of the eternity of God, which came also to the world through the religion unfolded in part in the Old Testament but fully in the New, has the same relation to man's highest powers, and especially to his studies in science. It anticipates the largest demands of these, and gives to them unbounded scope. To get the amplitude needed here, unbroken by barriers of time, Aristotle had affirmed unmeasured duration as the sphere of primal energy; while Plato seems to have conceived the universe as an unwasting living thing, compounded by the creator of the whole of each of its four elements, not liable to old age or decay, with a soul of its own at once centered and diffused—*itself a God, alone in its kind, and sufficient to itself.* There was no philosopher among the Hebrews, and none among the followers of Jesus, who could measure himself with that illustrious teacher of the Academy whose genius has at once mastered and inspired so many greatest thinkers of the world. But it may certainly be said that in the doctrine of God's eternity, which they with such an emphasis taught, they gave a basis which he himself could never parallel for all conceivable cosmical processes.

If the astronomer counts five hundred millions of years since the fire-mist began to be condensed to make the earth, if the evolutionist holds it probable that an equal interval of ages has elapsed since the first life-germ appeared upon the planet—I am not committed, in either case, to their calculations; but I match the periods demanded by them against the eternity represented in the Bible as the sphere of God's life, and they do not exhaust or even diminish it. "In the beginning," that is the majestic and interminable expression, "God created the heavens and the earth," and "in the beginning," that is the response from the century which saw Christianity complete, "the Word was with God and the Word was God." The longest conceivable periods of time are here surpassed, as the drop by the ocean or the reach of the hand by the bend of the heavens, and they who never saw telescope or microscope, and who had learned nothing in any school of the impalpable majesties of creation, in declaring to the world a personal God, sole and sovereign, of unsearchable wisdom and a power eternal, not only surpassed all previous teachings, not only conveyed to human souls the grandest thoughts which these can receive, but they gave to the largest discoveries of science, or its remotest and subtlest hypotheses warrant and liberty.

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## Miscellaneous.

### PACIFIC MISSION.

*To the Saints of the Pacific Slope Mission, Greeting:*—Having at the conference just closed, been appointed as missionary in charge of the Pacific Slope Mission, I wish to hear from any one who may be in possession of information concerning that field and its needs. I especially wish to hear from the ministry about the condition and wants of the fields where they labor, and of their own expectations and prospects for future labor.

It will not be practicable for me to reach my field before June. For the present, address me at Oakdale, Antelope County, Nebraska.

Earnestly soliciting your hearty co-operation and prayers, in behalf of the work, I am, in bonds,  
HEMAN C. SMITH.

LAMONI, IOWA, April 18th.

### NOTICES.

*To the Saints of Oregon.*—There will be a conference held at Crawfordsville, Linn county, Oregon, on 28th, 29th and 30th of May, 1886. The Saints from a distance desiring to attend may come by rail to Haley, at which place the Saints of Crawfordsville, will meet them with teams, to convey them to the place of meeting. The above conference will be held in a nice grove prepared for the purpose. Great pains will be taken to make all comfortable who attend—all may consider that they are heartily welcome. Those coming by rail will please drop a card, or note to C. E. Aldrich, at the above place, in order that teams may be prepared to meet them on the 27th, the day before conference.

C. E. ALDRICH, *Priest and Clerk.*

The Freemont District Conference will convene at the Keystone Branch, May 15th, 1886, at ten o'clock. We trust as many as can possibly make it convenient will attend.

HENRY KEMP, *Pres. of Dist.*

The Texas Central District Conference will meet at Cook's Point, Burleson county, Texas, ten o'clock Saturday the 19th day of June, 1886. We desire a full and complete report from all the branches.

H. L. THOMPSON, *President.*

ELIAS LAND, *Secretary.*

Wanted, the address of Samantha Woodstock, formerly of Springfield, Ohio, and of Joseph Hawkins, formerly of Dayton, Ohio. A. E. De-Long, Box 1, Fairfield, Green county, Ohio.

### BORN.

**BENJAMIN.**—To Mr. and Mrs. A. B. Benjamin, Danville, Illinois, Sunday, April 11th, 1886, a daughter, weight, 10½ lbs. Ruby Adeona is a nice name. Can you suggest a better?

### MARRIED.

**POPE—MONROE.**—At Lamoni, Iowa, April the 3d, 1886, Mr. George Pope of California, and Sister Edith Monroe of Lamoni. Marriage ceremony performed at the residence of Bro. Isaac Monroe, by Elder George Adams. May their home upon the sunny shores of California, whither they have gone, be peaceful and as full of sunshine as the land in which they dwell.

### DIED.

**BURCH.**—At St. Louis, Mo., March 7th, 1886, of meningitis, Mary Maud, only daughter of Henry and Mary Burch, aged 5 months and 2 days. Services by brother Wm. Anderson.

Fare thee well, thou fondly cherished,  
Dear, dear spirit fare thee well;  
He who lent thee hath recalled thee,  
Back with him and his to dwell.

**REESE.**—R. Reese, was born at Carmarthen-shire, South Wales, Nov. 2d, 1816; baptized 1847, and united with the Reorganization in 1863, at Kewanee, Illinois; moved to Lucas, Iowa, March 10th, 1883; and died March 25th, 1886. Aged 70 years, 4 months, and 23 days. Funeral sermon by Elder J. S. Patterson, March 26th, 1886.

**CASSELMAN.**—Zylpha Casselman was born in Orleans county, N. Y., May 2d, 1822; was married in the year 1849, and died February 21st, 1885, strong in the faith of the latter day work. Funeral sermon by Elder Jacob H. Snider.

**JUDY.**—At Mackinaw, Illinois, April 14th, 1886, of dropsy of the heart, father David Judy, aged 84 years. Father Judy was baptized by Elder Drake, in May, 1832, and was with the church at the death of Joseph and Hyrum; after that event he became identified with the Hedrickites, with whom he was connected at his departure. He was a good man, and had the respect of all.

**BRONSON.**—At Plano, Illinois, April 2d, 1886, at 8:45, a. m., William Bronson, aged 55 years, 11 months, and 7 days. The funeral was held in the Saints' meeting house, in Plano. The sermon preached by W. Vickery, Elder in charge of the branch, to a large and attentive congregation; after which the remains were laid away to rest in the Plano cemetery, beside his son who preceded him some three years. Bro. Bronson died as he had lived, firm in the faith and of the triumph of the latter day work. A short time before he passed away, he noticed the sorrowful look on his wife's face, and asked her what the matter was; and when told by her that he had but a few hours to be with them, his reply was, "It is well."

**EGGLESTON.**—At her home; Alkali Lake, Scott county, Kansas, at 12 m., April 15th, 1886, sister Caroline Eggleston. She was born in Claremont, Cheshire county, New Hampshire, April 22d, 1803, and at her demise lacked seven days of being 83 years old. She joined the church at a very early day, and has lived and died strong in belief and hope. Her children say: "While we mourn her loss, it is a comfort to know that if there was ever a Christian woman, mother was one."

**FURNESS.**—At Manchester, England, March 28th, 1886, Bro. Joseph Furness, aged seventy-five years. Deceased was baptized into the old organization over forty years ago, and was received by baptism in the Reorganized Church soon after the organization of the Manchester Branch, some nine and a half years ago, and continued in fellowship therewith up to the date of his death. The interment took place in the Manchester Southern Cemetery, April 1st, sermon by Elder Joseph Dewsnup. "He that believeth and is baptized shall be saved."

**PIPI.**—At Ziona, Punauia District, Tahiti, February 26th, 1886, sister Pipl, wife of Elder Leipo. Sister Pipl was born at Anaa in 1837, and was baptized by Bro. Glaud Rodger in 1873. It was in the house of Leipo and Pipl that Brn. Wandell and Rodger made their home while they re-

mained here. Sister Pipl was the leader in the sisters' meetings which are held on Thursday afternoons. She had been troubled with asthmatic affliction for a long time. When we left in December to go to Anaa, she seemed to feel that we would not see her again, and she cried greatly at our departure. We reached home just a week after her burial. She was the foremost in learning to read in Helen's school, and even taught the rest after we went away. Poor Leipo is very lonely and disconsolate, and we feel the loss of Pipl, for she was in our house so much, and seemed to learn so fast, and was so much interested in becoming acquainted with our ways, for she hoped to go to America some day. She is gone, and we miss her much. Metuaore conducted the funeral services. T. W. SMITH.

**HAND.**—At Helena, Iowa, April 16th, 1886, Alma, son Bro. Charles and Sr. Frances Hand, aged 1 year, 3 months, and 10 days. Funeral services at parents' residence by Elder George Shimel.

I take their little ones, said Christ,  
And lay them in my breast;  
Protection they shall find in me—  
In me be ever blest.

**SPICER.**—At Keokuk, Iowa, March 26th, 1886, Sr. Martha Spicer. Sr. Spicer was born at Philadelphia, October 5th, 1833; baptized October 31st, 1869. Funeral services by Elder H. C. Bronson.

### A NEW BOOK JUST PUBLISHED

ENTITLED

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A book of the above title has just been published by Z. B. Chase, at Bangor, Me. It will not meet the views of modern theologians but they may safely look it over.

The author has spent a long life-study on the subject, being now about ninety years of age. The Book is a valuable production and will meet with a large sale.

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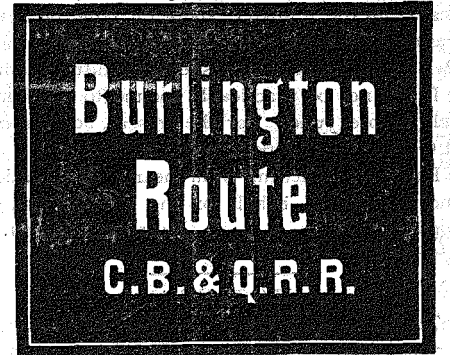
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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 33.—Whole No. 677.

Lamoni, Iowa, May 8, 1886.

No. 18.

## Communications.

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

HISTORY OF THE REORGANIZATION OF THE CHURCH,  
BY ZENAS H. GURLEY, SEN.

Dated at Blanchardville, La Fayette County, Wisconsin,  
October 23d, 1859.

BROTHER SHEEN:—You recollect that at our last Conference it was suggested that a brief history of the commencement of this work of reformation in the church should be given to the world in the first number of our periodical. That duty seems to devolve upon me.

I would say, that in order that those who read may have a clear understanding of the subject, it will be necessary for me to go back a few years and commence with my first labors in this place.

In the spring of 1850 I was appointed by a Conference held at Voree to visit a tribe of Indians in the north part of this State. On my way I was overtaken by a brother and requested to accompany him to this section of country. Immediately after our arrival I commenced preaching about fifteen miles south of this place, and continued my labors for some weeks. I came here about the middle of summer. The second day after my arrival I was requested to preach a funeral sermon. At the close, several persons requested me to preach to them again. Accordingly I made an appointment for the next Sabbath, a friend having offered me his house for the occasion. On my arrival at the place appointed for worship, I was agreeably surprised in finding a large and respectable congregation, of courteous manners and solemn deportment, instead of the refuse of society as I had expected to see in this mining region. Our exercises were unusually solemn and interesting. I felt truly that God had a people even in this place. So deep were my convictions of this fact, that contrary to my instructions I continued my labors, and after a few weeks I had the pleasure of inducting seven into the kingdom of God. From this time the way seemed to open before me. Calls for preaching came in from various places which I gladly responded to, as far as it was in my power, and with the help of H. P. Brown who came to my assistance some time in the winter following, we succeeded in building up a church of twenty-three or twenty-four members, which we called the Yellow Stone Branch. A few months afterwards I moved my family into this section, and continued my labors with the church, teaching them the principles of the gospel as revealed from heaven

to us through Joseph the Seer. During this time several strange things came to my knowledge that fully satisfied me that, unless good and evil, bitter and sweet, could proceed from the same fountain, neither J. J. Strang, B. Young, William Smith, nor any that had claimed to be prophets since Joseph's death, were the [such.—*Ed.*] servants of God. The inquiry arose in my mind, "What shall we do? Here are a few honest Saints who have obeyed the gospel and are looking to me for instruction. What can I say? What can I teach them?" Thus I meditated for months. God, and God only, knows what the anguish of my mind was. I resolved that I would preach the word; and thank God, preaching brought me out right.

It was after preaching on a Sunday evening in the fall of 1851, while sitting in my chair at Bro. Wildermuth's house, my mind was drawn to Isaiah 2:2, 3. At that moment the great work of the last days, as it is spoken of by the prophet in that chapter, seemed to pass before me in all its majesty and glory. It appeared that I could see all nations in motion, coming to "the mountain of the Lord's house in the top of the mountains." At this time Strang's Beaver Island operation appeared before me. It looked mean and contemptible beyond description. A voice—the Spirit of God, the Holy Ghost—then said to me, "Can this (alluding to Strang's work) ever effect this great work?" I answered, "No, Lord." I felt ashamed to think that I had ever thought so. The voice then said, "Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work." I said, "Yea Lord."

As I left the house my mind was dwelling upon what had just transpired. Although the Spirit had told me that God would raise up a prophet to complete His work, it did not enter my mind at that time that I would realize the work in its present form. My whole desires were that those dear souls around me might enjoy the gifts and blessings of the gospel as the saints did in Joseph's time, and be saved from those meshes of iniquity which thousands had run into.

A few weeks afterwards while reading a paragraph in the Book of Covenants, which says, "If thine eye be single, thy whole body shall be full of light," the Spirit said to me again, "Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete His work." I answered, "I will do it, God being my helper." From that time I began to look about in earnest for a starting

point. I examined the books carefully, and saw at once that the teachings of the day were contrary to the law, and resolved that although I had but one talent, yet in the name of Israel's God I would go forward and leave the result with Him. At this time I was laboring with Bro. Reuben Newkirk, a young and worthy brother. I explained my visions to him, and he endorsed them at once. The Spirit of God was with us, and day after day was spent in holding council about the matter, until one day (being at work together in a lone place) we joined hands, and in a most solemn manner entered into a covenant, calling God to witness, that we would from that hour renounce all that claimed to be prophets, and take *the Bible, Book of Mormon, Book of Covenants* and the Holy Spirit for our guide. This was a new era in my existence. In Joseph's time I had stood with thousands of the servants of God, and counted it an honor to call them brethren; but alas, how changed the scene! One, only one remained of my associates that I could call brother. At times how dark, how dark was the future!

O, Brother Sheen; could I at that time have been permitted to realize what I have enjoyed with you and other dear saints within a few weeks past, how gladly would I have stemmed the torrent, and said with the apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." Well, thank God, he who commenced this work will carry it forward and I rejoice. My past experience strengthens me for the future. Then we were alone; our brethren around us having been taught that Strang was Joseph's successor, could only look upon us as apostates when they became acquainted with our position. We seemed to be hedged in. Darkness was all around us on every side. Light was only above us. Well, thank God, we proved Him to be a present helper. A few days after we had entered into this covenant, while Brother Newkirk was in secret prayer, the Holy Spirit rested upon him. He arose and spoke in tongues, and started homewards speaking in tongues and praising God. His wife heard him and met him, and shortly afterward she received the same gift and blessing. *These gifts were the first fruits of the Reformation.* (a)

(a) Here is a very notable fact set forth, namely, that when these Saints put themselves into right relations with God, by casting off all pretenders to the prophetic office, and when they had also covenanted solemnly before God to take the Bible, Book of Mormon and Book of Covenants, with the Holy Spirit for their guide, the Lord approved of their work and confirmed it by divine testimonies, and by signs following, as Jesus promised those "who believe."



About this time Brother David Powell came from Beloit, (about fifty miles distant) bringing with him a revelation which had been given to Jason W. Briggs some time in the previous November, declaring that the Lord would in his own due time call upon the seed of Joseph Smith to come forth and set in order the quorums; in a word, to fill his father's place. He was commanded to write it and send it to all the churches. (b)

There were some ideas in the revelation that I could not [then] receive. I was entirely unacquainted with the order of the priesthood as it really is, nevertheless I knew that God would raise up a prophet, but who he was, or where

(b) The leading points in this revelation can be found in the "Life of Joseph the Prophet," page 578, and reads as follows:

(b) "Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the Church:—Behold I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures. \* \* \*

"Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them and give them my Spirit; and in my own due time will I call upon the seed of Joseph Smith, and I will bring one forth, and he shall be mighty and strong, and he shall preside over the High Priesthood of my Church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph Smith;—after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you.

"And the Spirit said unto me, Write, write, write the revelation and send it unto the Saints at Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my law; and whomsoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me. Even so, Amen."

he would come from, I did not know. About ten or fifteen days after I had heard of this revelation, while sitting by my evening fire, my boys came running into my room declaring with great earnestness that their little sister was up to Brother Newkirk's, speaking and singing in tongues. For a moment I was overpowered with joy. I exclaimed, "Is it possible that God has remembered my family." Immediately I went up, and when I was within one or two steps of the house I paused; I listened; and O the thrill of joy that went through my soul! I knew that it was of God; my child, my dear child was born of the Holy Spirit. I opened the door and went in. It appeared to me that the entire room was filled with the Holy Spirit. Shortly after I requested them all to join with me in asking the Lord to tell us who the successor of Joseph Smith was. I felt anxious to know that I might bear a faithful testimony. We spent a few moments in prayer, when the Holy Spirit declared "The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet. It is his right by lineage, saith the Lord your God."

It is proper here to state that the main body of the church lived from four to eight miles from us, and having learned that we had left Strang they regarded us as apostates. However, it was not long after the gifts were manifested when they came to know that these blessings were indeed with us, they then admitted that they were of God, and gradually one after another united with us, until the whole church were made to know the truth of our position and rejoice with unspeakable joy. Although the church [branch] had been organized more than a year, and striving to live right before God, yet no visible gifts had been manifested among us.

It was now necessary that we should change our organization and position in relation to the Presidency of the Priesthood. The branch had been organized under Strang. The Lord had taught us that this was wrong, consequently we appointed a day for the purpose of acknowledging the legal heir. The day arrived, and it will be long remembered by many that were present. While we were singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues. A halo of glory seemed to be spread over the congregation, and when we bowed before Almighty God in solemn prayer, all felt and all knew that what we were about to do was approbated of God. After singing, I stated to the church what was the object of our meeting, and requested all who wished to renounce J. J. Strang as prophet seer and revelator to the church, and acknowledge the seed of Joseph Smith in his stead, to come forth in the own due time of the Lord, to manifest it by rising up. In a moment the entire congregation stood up, and one simultaneous shout of joy and praise went up to God for our deliverance. Nearly all the congregation were under the influence of the Spirit of prophecy, and many important truths relating to the triumphant accomplishment of this great work was then declared. I will

now close for the present. So far I have written from memory. Before I get through with my next communication I shall bring the History up to our Church Record which will enable us to give precise dates, &c.

Your respectfully,  
ZENAS H. GURLEY.

SERMON BY PRES. W. W. BLAIR,

In the Saints' Chapel, Lamoni, Iowa,  
April 6th, 1886.

INTRODUCTORY to the remarks we may offer this evening we read as our lesson a portion of fifth of Acts, beginning at the twelfth verse:

"And by the hands of the Apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women); inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. Then the High Priest rose up and all they that were with him, (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the Apostles and put them in the common prison. But the angel of the Lord by night opened the prison doors and brought them forth and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning and taught. But the High Priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came and found them not in the prison, they returned and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened we found no man within. Now when the High Priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the High Priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other Apostles answered and said, We ought to obey God rather than men. The God of our Fathers raised up Jesus, whom ye slew and

hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone; for if this counsel, or this work be of men, it will come to nought. But if it be of God, ye can not overthrow it, lest haply ye be found to fight against God. And to him they agreed: and when they had called the Apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go."

The sentiment contained in these verses more than once, we think to make the leading thought of the remarks that we may offer tonight, and that is in regard to God's giving witnesses in every age of the world in respect to his work.

We think we are quite safe in saying, that God never began and carried forward a work among the sons of men without giving them an abundant amount of testimony, so that their judgment might be enlightened and their understanding instructed and they have an amount of evidence that would establish them, and confirm them in the truth, that their faith should not stand in the wisdom of men, nor in the theories of men, but in the power of the living God. Of course I need not relate to this congregation how God confirmed his word in the days of Christ and the apostles; for the history we have read, and indeed all the history of the New Testament is confirmatory of this fact. And we may not perhaps have occasion to say that God confirmed his word in the days of the patriarchs and prophets; for any one at all conversant with the Old Testament Scriptures must accede to that fact—must recognize that fact.

It is also important that we should bear in mind that when God works among the sons of men, means are used suited to the case, just such as will establish them in the truth and thus enable them to walk steadfast and faithful before Him, that they may receive the object and end of their labors, namely, serve God aright and attain salvation. Of course there is a great variety of witnesses and testimonies, which

may be graded, first, second, third, and other classes, in respect to rank, or in respect to importance. There is likewise the testimony of men whom God uses; there is the testimony of prophecy going before, which becomes as the Apostle says, a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts. There is the testimony of history—divine history, or any other authenticated record of events—and this is of value in its place.

And then there is that grand testimony that stands superior to all others, so far as the individual is concerned, and that is the testimony of God's spirit bearing witness with the individual's spirit, enlightening his mind, informing his judgment, and taking of the things of God and revealing them to the individual. This glorious testimony is in some sense superior to prophecy. In some sense, and in more than one, it is superior to history—the history of divine things. In fact it comes right to the heart; directly to the judgment, and convinces and confirms the nobler faculties of the soul. It has been God's good pleasure in every age of the world to give these various classes of testimony. I may mention in this connection, likewise, that there is the testimony derived from angelic ministrations, peculiar in its character, but valuable in its kind when used by God according to his wisdom.

In viewing the history of the past, we find that God conversed with man in the morning of time and outlined man's future history, and his own designs in some respects. We have every reason to believe that a record was then kept, and that this record was handed down along the stream of time and placed in the custody of the people of God, and thereby, relying upon these divine prophecies, they could see the pathway, foreknown of God, in which the sons of men would walk in after times. We come down to the days of the Patriarchs and Noah. Of course all conversant with the Bible will concede that God revealed himself in regard to the race of man, and in regard to man's history, and to things pertaining to the physical world—the natural world. When one takes the Bible in his hand and examines these divine promises of God, and then looks at the history of the world and sees that these promises have had a most literal and exact accomplishment, then these promises with their fulfillment become very important factors in the testimony—very important factors indeed.

When we come to the days of Abraham we find that God revealed himself again in regard to different events to transpire, important in the history of that people. Then all along at different periods clear down to the ushering in of that all-important event, the ministry of Jesus Christ, when we take history and consult it we find these promises, these divine utterances, have their most literal accomplishment. The prophecies and psalms, the prophecies of Samuel and of Moses and of the Psalmist David, of Isaiah, Jeremiah and Ezekiel, and all the lesser prophets were more or

less accomplished, having a most literal accomplishment along at different periods of the world, as in Abraham's case. And when Jesus came there were remarkable angelic ministrations. And beside this, they cited prophecies which had been accomplished. When Jesus Christ entered upon his wondrous mission he pointed to the fulfillment of prophecy, and set forth the fact that, from Moses all along down the prophets had prophesied things that pertained to him; and as there was a class that seemed to be oblivious to some of these important witnesses, Jesus said to them, "O fools and slow of heart to believe all that the prophets have written concerning me." Jesus came upon his mission of life at a time when men's minds had become darkened through the traditions of the Elders, when they lacked the understanding to see the fulfillment of prophecies in the person and work of Jesus Christ. I remark that they were cited by Jesus to the prophecies God had given time after time in respect to him and his work.

After the days of Jesus we find that the apostles uttered many prophecies, and many of them reach clear down to our own days. Of course many will say that the revelations of Saint John relate to some things that have transpired in the past. And some refer to events to transpire in the latter days. Yes; I believe many of the utterances of Paul, and some of the utterances of Peter, were to have their fulfillment in these latter times. And these things are standing witnesses for God. This class of testimony can not be easily passed by. God requires men everywhere, whenever these things appear, to search the word, to search these divine utterances, to think, reflect, become familiar with these things, and thus have in their possession a light by which to be steadfast, immovable, abounding in the work of the Lord.

Again; God always, in every age of the world when he has had a dispensation among the sons of men, has commissioned men to perform that specific work which he would have accomplished. He did this by revelation—direct revelation from himself. We have every reason to know that God communed with Noah, Abraham, Moses, and with Jesus Christ, and also with other worthies who are mentioned in the Old Testament Scriptures. God communed with them directly by the power of his Spirit, or by the ministration of angels and gave them line upon line, that they might accomplish the work whereunto he had called them. Some were called to warn Israel of impending calamities; some were called to bring them back again and point them to the old paths, wherein they might walk and find rest; some were called to reveal things that were in the hidden future,—not especially to benefit those to whom these things were first given, but to bless their children after them, especially those living in the times of the fulfillment of those prophecies and promises. But God, I remark, called these men, commissioned them, and prepared them for the work that devolved upon them, and gave them divine power; he

gave them power by which they could accomplish the work entrusted to their care. We have the testimony of God's blessed word, the Bible, that in these latter times God will reveal himself to man, in a similar way.

It is more especially with reference to this latter day message, this "eleventh hour" message, as many of my brethren call it, that I shall now call your attention. We read here in the Scriptures of truth, that when God would "set his hand the second time" to gather Israel, when he would restore them, when he would bring them to salvation, to rest, as a nation more particularly speaking, He says, "I will send for many fishers, and they shall fish for them; and after will I send for many hunters, and they shall hunt them." And he says he will hunt them from every mountain and from every hill, and out of the holes of the rocks, and will bring them again into their own land, and establish them and bless them. But mark you the sentiment given by the prophet; it is that God will take the matter in hand; God will communicate; God will call; and God will send. Again we read in the word of the Lord as given by the mouth of Isaiah, especially in the eleventh chapter of that work, that the Lord in the last days, when he will do good to Israel and to Judah, when he shall call them from the four corners of the earth—God himself, mark you, will "lift up a standard to the nations," and will "assemble the outcasts of Israel," and bless them; and that after this there is to come a time of peace, a time of gladness among the sons of men, and not only among them, but all enmity everywhere is to cease; for we read that in that blessed period God has said "the lamb and the lion shall lie down together, the bear and the fatling, and a little child shall lead them; the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Notice the fact that this is to be God's work; he is to begin it, and he is to carry it on to its final consummation.

Again; some of my brethren have mentioned since conference opened that we are living in that period of the world called "supper time." We read in one of those parables given by the Savior, that, at the period of the world called supper time, God would call, and God would send his servants. Thus it was from the commencement to the close of Bible history; God himself called, and he fully blessed and qualified his faithful servants for the work entrusted to their care. Besides that, as we have before seen from the prophets, God has promised that in the latter times, the times in which we live, he will call, and he will send;—he will call for ministers by which to accomplish his wondrous, his stupendous work, the most stupendous indeed, in some respects, that the world will ever know.

Again; if God calls in the latter days and sends his ministers, it involves the

idea of new revelation—revelation directly to the individual, by which the individual shall know that he is called, also by which he shall know *who* it is that calls him, and by which he shall know the character of the message he is to bear, so that when he comes to the world he will not bear uncertain tidings, but will be fully qualified and fully established for the work whereunto God has called him! Now, the Latter Day Saints make this claim; but it is objected by the world. Why? Because the long night of apostasy began to settle down upon the world soon after the days of the Apostles, and it seems to have obliterated all this light which once was possessed touching the Holy Scriptures, and the calling of men by direct revelation from God. We are looked upon as being extremists, and as fanatics, because we advocate the principle of divine revelation from God, given to mankind in these latter days! Tell me why it is that, if man ever had revelation from God—why it is that he shall not now in these latter days have it, as well as in any other period of the world's history. We read the prophecies, and from them we learn that the latter days are to be remarkable for a great variety of reasons. Jesus, for instance, declares that the latter days are to be like the days of Noah, and like the days of Lot, also that iniquity shall abound and the love of man shall wax cold, and that men's hearts shall fail them for fear of the things that are coming upon the earth. Pray, tell me to-night if there is not a God in the latter days who manifests himself as in former times? Why not? These are to be troublous times, and why should not the world be pointed to the Most High as the wisest and best counselor—why not now as well as at any other period in the past! More important and stupendous events are to transpire in this than in any other period of the world's history.

When this latter day message began to be introduced, the claim was made of direct revelation from God to a young man, but a mere boy. He says, "I sought unto God in prayer, in order that I might know what to do, and how to serve him aright. God has communicated to me; I have seen the angel of the Lord; I have heard his wondrous voice; I saw the radiance that surrounded that sacred person;" and he gives a minute description of that personage, and proceeds to tell us of the vision that occurred, and of the ministering of that angel, and that he thus spent the entire night; and that when it passed away, and the last vision closed and the angelic minister passed away into the eternal worlds, he heard the cock crow and then knew that it was morning. The entire night had been spent with this angelic personage. The angel had been communicating to him for the entire night concerning the character of the work before him. He gave him much instruction regarding it, and cited him back to the days of the Jews and the disciples—right back to the revealed word of God—and said to him, "The time is at hand when the eleventh chapter of Isaiah is to be ful-

filled; the time is at hand when the third chapter of the Book of Joel shall be fulfilled;" and thus he gave him line upon line and precept upon precept in regard to the great work that God was then planting, or beginning to plant upon the face of the earth. When we turn to the scriptures we learn that just such a work as this was to be begun!

We learn it from a number of Bible writers, one in particular. Daniels tell us that, in the latter days God will establish his kingdom, never to be broken down or given to another people, but that it shall stand forever; and he describes it, and tells about its characteristics—that it is to be like the things of God in its kind. God is to lead it onward and forward until he establishes it in all its wondrous magnitude and it fills the whole earth. This you will find described at length by the prophet Daniel. When we pass still further along the historical page, we come to the testimony of the great apostle Paul in regard to this same work—and I believe him to be one of the greatest apostles that ever lived upon the earth—he tells us that he was an Israelite, and raised after the manner of the strictest sect, a Pharisee. He says the Israelites would be broken off, and would be succeeded by the Gentiles; and then he proceeds to tell the Gentiles, lest they should be blind in their own conceits, that "blindness in part has happened to Israel until the fulness of the Gentiles be come in," and that then all Israel shall be saved. He proceeds to show unto them a "mystery," and then explains this mystery lest they should be blind in their own conceits. "Blindness in part," he says, "has happened to Israel, until the fulness of the Gentiles be come in." As much as to say that that blindness was not always to remain upon Israel—there was to be a termination to it, they would not always remain in folly and blindness, the condition in which they were then—but only until the fulness of the Gentiles be come in, and then he says "All Israel shall be saved." A "deliverer" he says "shall come out of Zion, and turn ungodliness from Jacob;" for this is God's "covenant unto them when he shall take away their sins."

Speaking of this wonderful "deliverer" which shall turn them from sin to righteousness, he says, "This is my covenant unto them." This I understand to be that blessed covenant that was promised by Jeremiah and Ezekiel and by various others of the prophets, even the New Covenant in Jesus Christ our Lord, the covenant introduced by God's dear son, mentioned by Paul in Hebrews, chapters eight and nine. But few of Israel received it in the days of Jesus and the Apostles. But Paul by the inspiration of God, and by the testimony of the prophets that went before him, saw the time when the dark curtain should be lifted, and when Israel should see light in the light of God, and when they should be brought into the bonds of that new and everlasting covenant, be the children of that covenant and partake of its blessings likewise.

Well; here you discover the testimony,

clear and definite, with regard to God's beginning a work, a wonderful work, in the latter days. It is declared plainly by the prophets that it should be done; and Paul in Romans tells where that work is to begin; it is to go forth "out of Zion." Bear in mind, my brethren and sisters, this important fact, that God had ordained that in the days of Jesus salvation should go to the world "from Jerusalem." Jesus tells the Samaritan woman that "salvation is of the Jews." Christ instructed his disciples to tarry at Jerusalem, until they were "endowed with power from on high." It was ordained of God that then from Jerusalem should go out the gospel testimony to all the world, to every part of the habitable earth. All the saving power that the Gentile world had for eighteen centuries, was from that light communicated by Jesus to his disciples and by them to the world over eighteen hundred years ago. It began right there at Jerusalem—it was a Jewish work.

The Apostle Paul says in the eleventh of Romans that the salvation which is to reach Israel in the latter times, and by which they are to be saved, was to "come out of Zion." You must bear in mind this distinction. You are all familiar with the testimony (at least most of you are) given by the revelator Saint John in regard to the revelation of the gospel, the New Covenant if you please, for they are synonymous terms, meaning the same thing—he says he saw an angel bearing that gospel: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Now as to *the time* when this was to transpire, there is a statement just following this that throws light upon the matter. It was just preceding the doom that was to be passed upon Babylon; for after the gospel is restored by angelic ministration, then the angel proclaims, "Babylon is fallen, is fallen." What do we lean after this. Why, that the Lord comes to the earth in wonderful power, a fulfillment of what all the prophets of both the Old Testament and the New had written. Of this John says: "I saw one like unto the Son of Man, and he had a crown upon his head, and a sharp sickle in his hand. And another angel came out from the altar which had power over fire, and cried to him that had the sharp sickle, Thrust in thy sickle and reap." Jesus tells us (Matt. 13: 40.) that "the harvest of the earth" is "the end of the world," so that you discover here, that all these events are to take place prior to the second coming of Jesus Christ, when he comes to reign as "King of King's and Lord of Lord's." And just preceding that, mark you, is the destruction of Mystery Babylon, spoken of by the angel of God. And just preceding that event was the revelation of the gospel, because that is to be preached, we learn, "as a witness to

all nations," preparing them for the events that are to follow, if they heed the instructions.

Now, in the testimony heretofore mentioned, we discover that of a young man who claims to be sent by direct revelation from God concerning this whole matter. He testifies that the angel appeared and taught him the gospel. We turn to the Bible and find that just such an event as this was to transpire,—an angel should appear. Again; how shall we know beyond the young man's claim, in regard to the work being of God that he represented. We answer, In a variety of ways. One is by taking the New Testament and by it judging the doctrine which this young man taught. And when we examine that, and see that it in every way agrees with what stands revealed in the word of God, it becomes a powerful confirmation of his claim. And there is still another. Go to the New Testament and read about the divine call of ministers, and about the organization of the church in all its various departments; take the Bible and make an examination of his claim by the divine pattern in respect to the organization of the church, and when the young man is found directly in harmony with the pattern in that book, that becomes another wondrously strong confirmation of his claim.

The world at large object to the Latter Day Saints. Let me ask you, Have not the Latter Day Saints just as much right to build a church as any one else? Have you ever thought of that? Here is Martin Luther building a church, John Huss founded a church, John and Charles Wesley and their fellow laborers founded a church; the King of England and Cardinal Wolsey and Bishop Cranmer, they built a church; and so we might enumerate scores and hundreds of churches that have had a beginning in times past, and some of them have had very obscure beginnings, and some of them were aided by royalty. Pray tell me, if one man, or one body of men, has a right to build a church, why not all have the same right? If there is to be no God at the bottom of it, no God to authorize it and make the call, if it is an inherent right in one individual, and he is learned somewhat in this Bible, why shall not other men, or hundreds of them, have equal rights in regard to church building, one just as well as another? If we must respect a church because some individual who built it gained some prominence, while yet it does not accord with the divine pattern, pray tell me if we are not entitled to respect when our church is founded upon and harmonizes with the divine pattern in its doctrines and organization, and in all its ceremonies? Have we not just as much right to ask the sons of men to endorse that which does so accord, as they have to ask us to endorse their man-made systems? But when a church comes forth and its beginnings are seen to be in harmony with prophecy; when it is organized according to the distinct pattern that stands in God's word; when its organization and ordinances harmonize perfectly with all this, certainly it demands our attention.

When we find it thus in harmony with the revealed word of God, such harmony is confirmatory evidence of the divinity of the commission of him who brings it to us. God has ordained in every age that every thing should be done in accord with the divine mind, the divine pattern; hence the Apostles were instructed, and they in turn instructed the ministry, to be very careful to teach just in accordance with the divine patterns, to be perfectly joined together, of the same mind and the same judgment. Paul in teaching Timothy how to labor acceptably, exhorts him to "commit the same words" unto faithful men, they teaching others also. If the church had been true to this charge all along from the days of the apostles down to the nineteenth century, it would have had the same kind of a church and the same kind of doctrines as Jesus and the apostles had then, and hence it would have been needless for Jesus to have restored the gospel to earth by the angel, or to re-establish his work in the latter days in order that His work might be accomplished in accordance with His divine purpose.

But when we read that in every dispensation and age that is past that in the founding of His church God himself has first wrought, has first revealed himself unto the sons of men, pray tell me why we may not expect that God will do the same in the latter days? Why shall we not expect it when the church comes forth in accordance with the divine pattern contained in God's word? Does not this claim become strong confirmatory evidence of the divine nature of this work? To my mind it does. In this respect these witnesses become of high importance—I will not say the highest, but a very high and important and indispensable work is performed by them. But passing on we notice another department of the subject which, to my mind, as already noticed, is one of the most important of all classes of evidence that pertain to the work of God, and that is that which pertains directly to the individual, so that the individual shall know for himself, (he or she as the case may be), that their faith shall not stand in the wisdom of men but in the power of God. This was always the case in olden times. The Bible teaches the fact very clearly. If there was one promise more prominent than another under the Christian dispensation, it was the endowment of God's Spirit upon all those that should receive the gospel.

You remember John baptized when he came "preparing the way" before Christ; and he says "I indeed baptize you with water unto repentance, but there is another that cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose, he shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner, and burn up the chaff with unquenchable fire." Here came the promise when this covenant was first introduced, of the Holy Ghost to be given of God to confirm the work by the baptizing power of the Holy Spirit upon those



that should receive that baptism of water, the authoritative baptism of water administered by John. Jesus also had promised this, as you will remember. Speaking to his disciples, as recorded in the fourteenth, fifteenth, and sixteenth chapters of Saint John's gospel, Christ promises it—promises it to his disciples, and through them to the entire church. Peter on the day of Pentecost, when he had declared that the Jews had crucified the Lord of Glory, says, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise (of the Holy Ghost), is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call." So that whenever the gospel is preached, wherever Christ and Christ's power in the gospel are preached, the promise of the gift of the Holy Ghost to the believer is made likewise. They are co-extensive in the recognized faith of the gospel of God's dear Son.

What will the Spirit do? What will the Holy Spirit do? Christ Jesus says it shall become a witness. "It shall take of the things of the Father and show them unto you." He says, "It shall testify of me." These disciples were to go and testify what they knew in regard to Jesus Christ. There was also to be this confirmatory evidence to follow the believer. God was to give the confirmation of the Holy Spirit, which is "the seal" of those who receive the gospel—the new covenant—and live strictly in harmony with its requirements. We hear the Apostle in after times reasoning with his Roman brethren, and telling them that "the Spirit beareth witness with our spirits." That is, it bears witness to our spirits, so that the Spirit of God becomes a witness—becomes a testifier. And this class of evidence is the highest kind that the human soul can receive. I may be deceived; you may be deceived in various way; in almost all kinds of ministrations there is danger of deception in some sense. But in this there is none. It is the Holy Spirit of God; it is the mind and will of God. When that comes it reaches the heart; it reaches the spirit of man; it lights up "the candle of the Lord" within the soul. This testimony is yea, and amen. This testimony places the individual beyond the power of deception, if he lives in conformity with the requirements of the gospel. This is that of which John speaks when he says, "Ye have an unction from on high, and ye know all things. (Ye can by that know all things). Ye have no need that any man should teach you. It shall teach you all things; it is truth and no lie." Here then, I remark, is the highest class of testimony that the human soul can receive. When the Saints—the disciples—faithfully preached the gospel in ancient times, the record tells us that "the Lord confirmed the word." "Go and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe; in my name they shall cast out devils;

they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." And the historian tells us that these disciples went forth and preached the word everywhere, and God confirmed their testimony with signs following them that believed. So that every one of these different signs was a witness from God; it was a confirmation from on high to the individual, so that he knew that the doctrine he had embraced was indeed divine, that God was its author, and eternal life would be its result.

But says one, "You do not think that such a dispensation has been ushered in in these latter days, do you? Why this unlettered lad, when he first started out into the world preaching and teaching, he says, "The gospel after its ancient order has been restored; wherever an individual receives that order and lives in harmony with it and faithfully devotes his life to God, God will confirm it to his soul and to his understanding, the same as he did to his disciples and his believing children in ancient times." Now herein was a means placed right in the hands of the people by which they could test the divinity of that young man's calling:—they could test whether he was sent of God, or whether the message he was giving to the world was divine in its origin. What has been the history in regard to this matter? Why, that they faithfully preached the word, beginning very lowly in life. They went forth and preached the word everywhere, and the Lord confirmed the word with signs following them that believe. You know in the chapter that I read in your hearing, Peter says, "We are his witnesses of these things, and so also is the Holy Ghost, which God has given to them that obey him." How has it been in these latter days? This young man before mentioned, came to the world testifying of this restored gospel, and said to them, "Whoever embraces this gospel out of a pure heart, it shall be confirmed to them, and they shall know that the work is divine;" they should have confirmatory evidence until their hearts are satisfied. All these things have occurred.

I may now tell you some things I have heard; and perhaps some things I myself have experienced. I feel thankful before God that I see so many here to-night that I have met in days gone by, some of them away back twenty-five and twenty-eight, and some of them even thirty years ago. They can bear me witness to some of the things that I may mention in this connection—confirmatory testimonies of God, given by the power of his Holy Spirit. I remember talking with Ezra Thayer. His name is recorded in the Book of Covenants. He was one of the early members of the church; and probably joined in 1830—I am confident it was that year. He was a stalwart man, a large powerfully built man, and a man of mind, too. He was a man besides that, of good habits in life, and was a man of some education. Besides that he had a good deal of experience in his way, in the affairs of life,

He used to be what was known as a bridge and mill builder. In those early days they ran their mills by water, and not by steam, and there was a great deal of mill building with dams in those days, and it required a great deal of scientific work and a good deal of knowledge of the mechanical arts to build mills after that style with dams that would stand. I met Bro. Thayer at the house of Bishop Blakeslee in Michigan. He came to our church; we held services in a little frame building, simply built—I guess it was designed for a school house. The country was very new. This stranger came there, and he seemed to be perfectly at ease; indeed, he appeared rather stupid, and as though he did not care much about the service—had just "dropped in." Pretty soon after service had begun, he began to look around and listen; and before the sermon was half through, his soul was all ablaze with the light of God. Great tears coursed down the old man's face, and he was a child again, and fairly trembled under the power of God, as I remember him now. But who he was I did not then know. Brother Blakeslee did not know him, or knew but little about him. He came out and looked as a man naturally would to see whether he was really deceived or not. Brother Blakeslee invited him to go to his house to dinner. He said he wanted to have a talk with me. There I learned for the first time that his name was Ezra Thayer; that he had been one of the early members of the church, and was with Joseph the Seer and Oliver Cowdery and many of those early men in the first history of the church. This, mark you, was in 1860, about thirty years from the time that he first became identified with the work. Now the result was, that before the next Sabbath had passed I baptized him and some of his kindred, also some others there. Then he gave a history of his former connection with the church, and told I remember—(I am not going to tell you all)—told us among other things, that when he was living near Canandaigua, New York, his brother came to see him on business from Auburn. His brother said to him "Ezra, the Smiths are going to hold services up here at a place about two miles away, and I want to go up and hear them; hitch up your carriage and go up." "No, indeed," said he; "I will not be found going after such delusion." "Well you used to know old father Smith yourself." "Yes he used to work for me." "You hired him?" "Yes, he has worked for me." "You knew Joseph?" "Yes, I knew him well enough." "Well, you know who they are, it is all right enough; let us go up and see what there is of it." "No," he said, "I will not go near them; but I will furnish a carriage to take the whole lot of them and put them in Auburn prison."

But the brother would not yield, but said, "We will go up and hear them; I want to hear them; I used to know Oliver Cowdery when he was a school teacher; hitch up and let us go together." Through the continued importunity of his brother, Ezra at last yielded, and so they went.

And when they got there, they found a double log house, and quite a company. He said that Joseph and his father and Hyrum and Oliver Cowdery were there, and that he knew them all; and that when he got there he felt a wonderful desire to hear, and to get right up close to them, where he could see and hear all that could be seen and heard. So he shouldered his way through the crowd as best he could, up in front of them. After they had opened service by prayer, father Smith got up and talked a few minutes on some bible idea. Then Hyrum talked a few moments; next Oliver Cowdery rose and talked; and when he sat down, Joseph rose in his place and spoke. He had a book in his hand, which afterwards proved to be the Book of Mormon; and he in his boyish and uncultured way told how it was brought forth, giving a plain, sincere, sober statement in regard to it. Says he, "Brother Blair, there was such a power seized upon me as enabled me to know that every word that that lad said was true." He said he knew just as well that that was the work of God when he was telling of it, as he ever did afterwards; and he claimed he had an abundant amount of evidence afterwards. He was so anxious in regard to the matter, that as soon as Joseph was through bearing his testimony he asked for that book, and when he had purchased it of him, he would not have taken any amount of money for it—he would not let it go out of his hands. I mention this to show how it was that a man by the power of God knew the truth of the testimony of that young lad. He had been acquainted with this lad; the lad had once been in his employ. Finally he entered the church, and God afterwards confirmed to him the truth of the work in a marvelous degree; and the work received a great impetus in that part of the land, and gathered in a great many people—gathered in a large number of people who afterwards moved to the west—down to Kirtland and afterwards to Missouri.

You take it right forward from this period of time, and the testimony of those who embraced the gospel is to the effect that God confirmed the word with signs following them just in accordance with the promises contained in the New Testament Scriptures. And we read similar testimonies coming to us from Wales, from England, from Canada, from Nova Scotia and the islands of the sea, also from the various parts of the United States—testimonies have been borne all along down since the year 1827 until our own times, and it is all to the one fact, namely, that God has confirmed the word with signs following them that believe. And these men, mark you, are not the only witnesses for God; but the Holy Ghost likewise, as in ancient times, bears witness to the divinity of the work. I undertake to say that no man can be a witness—no man can stand forth as a minister of Jesus Christ, or should stand before the sons of men and preach the gospel of Christ, unless he has received that measure of the Holy Ghost by which he can bear testimony that he knows the message he bears

is indeed divine. God never sent a man, and never will send a man to represent Him, unless he qualifies him by the endowment of that Spirit, if he lives as he should. God never sent his servants without it, and never will. It is the testimony of God; the testimony that cometh from God on high; the wondrous, eternal testimony that was given to the apostles, by which they told to Jew and Gentile how that Jesus was taken and with wicked hands was crucified and slain; that God raised him from the dead; that they saw him afterwards and ate and drank with him, and that he went in among them for forty days; that he after that was received up into heaven. They bore this testimony wherever they went; theirs was a wondrous testimony indeed; but this would have come far short had it not been confirmed by a corresponding, and indeed, a greater testimony than that. Theirs was the testimony of man. They had the knowledge, the evidence themselves. But still they could not have given the higher evidence to others; that must be given by the power of God, the same as God had confirmed it to them. As we have read, "We are his witnesses of these things; so also is the Holy Ghost, which God hath given to them that obey him."

I know there are a great many who say that no one can be a witness for Jesus Christ—no one can testify of Jesus Christ that he has indeed risen from the dead and that he is what he claimed to be (the Messiah), unless he has seen him, or heard his kingly voice, or has witnessed the wonderful displays of his power, such as the apostles did in ancient times. This is a wonderful mistake. My friends, the fact is the Holy Spirit was that power by which they had, in ancient times, a prophetic knowledge in regard to Jesus Christ, that he should come, and they bore witness to all nations, kindreds and tongues, of the coming of the Messiah, and of his wondrous work upon earth. It was the Holy Spirit, also the angelic ministrations, that enabled the ancient prophets to accomplish their wondrous work. So after Jesus came to earth, God confirmed to man the truth of his mission, and gave them testimony by the power of his Holy Spirit.

A few words in regard to the Reorganized Church, and they must be very few, for the moments have not waited. In regard to the divinity of the work we are associated with, the Reorganized Church, I have not time to tell you what I want to tell you, what I should love to tell you. I see faces I have met in other places a long way from this; hundreds of miles away. Brother John Smith here before me, I met when he was a boy, at Fall River, Massachusetts; Bro. James Gillen had preceded me there. I organized a conference there in 1865. (A voice '66). So it was. Bro. Gillen found a little band of Saints, perhaps but two or three. I found afterwards a little band of perhaps a dozen or fifteen there, but God's blessing by the gift of his Holy Spirit was among them, giving witness in prophecy, and the gifts of tongues and of healing abounded in that little branch. Yes, I remember

very well when I was there a very singular incident occurred. A little sister about nine or ten years of age, (perhaps not as old as that), after various ones in the sacrament meeting on Sunday had been bearing their testimony by the gift of the Spirit, this little girl told how she had come into the church and been blessed of God; how God had poured out his Spirit upon her, and that she knew the work was divine. All at once her frame trembled like a leaf; tears coursed down her cheeks; she raised her hands, and looking upward, prayed in another tongue. I guess brother John remembers this; I never shall forget it. It seemed that the whole house for the time was filled with the Spirit and power of God. It was like a pentecost to us; and it seemed that there was scarcely an eye in that assembly (and the hall was completely filled), but what was moist with tears. Again, in other places, and all over the land where it has been our lot to travel and minister in the things of God, He has confirmed the work with signs following them that believe. God has not only confirmed the work to ourselves, but likewise confirmed the labor done by others. Why, I remember seeing this little church, (yes it is little yet compared with what it is to be), I remember seeing it—and Brother Rogers and brother and sister Blakeslee here, will remember seeing it—when we could get into a small school house all the members of it. We saw it in this lowly condition, but we had the gift and power of God with us. I remember going up to Zarahemla, in 1857, where I found a little band of Saints upon the bleak hills of Wisconsin. It was one of the poorest, most God-for-saken regions I ever did go to, I think. I had a very dreary time in getting there; a very cold time. But I found God among the Saints; the love of God was there, and the power of God was there; and the doctrines of eternal life were there in all their power. God gave the blessings of the Holy Spirit to that people. The gift of tongues in prayer, in singing, and in speaking were there. In various other ways was Christ among them; the gift of prophecy and vision was among them; and it was like a heaven on earth among that little band of Saints at Zarahemla.

At Beaverton, Wis., there were some whom God bore witness to, and the gift and power of God was with that people. Young men and young women came into the church, lived upright lives before God, and the power of the Highest was upon them. God confirmed his word just in accordance with what he had promised in the New Testament Scriptures. I speak of these things here to-night because there are witnesses here who can bear me witness to the truth of what I tell you. Persons confirmed into the church there under the hands of the ministry, received an endowment and gift of the same kind as they did in the days of Paul when he came to Samaria; and from that time right along similar experiences have occurred in every part of my mission work. On my left here is father John A. McIntosh, one of the old members of the church, one who

had considerable experience in the days of the Martyred Seer. When Bro. E. C. Briggs and myself went to western Iowa, in 1859, and preached the gospel there, God's Spirit took hold of these old veterans, such as Brother John and others, and showed them that this was God's work, the same as it witnessed to them in the days of the Seer. The same gifts and blessings were bestowed as were bestowed then; the same as are described in the New Testament Scriptures. All through the country, when I first went up into that region, there was quite a disposition to disbelieve the work, and some stood out quite awhile; but, thank God, wherever the confirming power of God's Spirit witnessed to them they were enabled to know that the work we represented was divine, and they were led to honor and praise the Lord. So I can select them out here by the dozens, Saints that I have met in other places and times, who can stand as witnesses before God, and if it were necessary could rest their soul's salvation upon the testimony that God has given to them by the power of His Holy Spirit, to the divinity of the work of these last days, which work is now being preached among the sons of men.

In conclusion, my brother ministers, What a wondrous work is this! And O ye saints of God! what a wondrous responsibility rests upon you! And mark you, it does not all rest upon the ministers; the minister is important in his place, but all Saints have a responsibility to bear. What a wondrous work! a work planted in the wisdom of God, and by the power of God. It is the minister's work to go out with this message of life and peace to all nations; to carry the gospel to all the sons of men that they may be received into fellowship with God, and be reconciled to God through His Son Jesus Christ; and the Lord has given them this charge, that they shall show themselves worthy to stand, and having done all be enabled to stand.

In regard to your present president of the church—one remark, and only one—and that is to say that his calling was one of the leading features of the Reorganized Church. The testimony came to me in 1856, in the month of November; but I have not time to tell you about it now, only to say that it was one of the leading features of the work then that the present representative of Joseph the Seer was to stand in his father's place at the head of the church. Here are scores under the sound of my voice who will bear me witness that those were the tidings borne then as given through prophecy, tongues and visions, that the time was near at hand when God would call and establish Joseph at the head of the church.

This is the testimony that was borne when we first visited Western Iowa, in 1859. There is Bro. Wilcox, (and so I might select quite a number of them), who know the kind of testimony that was borne to them; and its fulfillment has enabled them to know that the prophet Amos was a very acceptable and a very truthful teacher when he said, "The Lord God will do nothing until He reveals His secret

unto His servants the prophets." God, beforehand reveals His will, gives item by item, and the witness of prophecy gives light unto the world. Then, forward and onward should be our watchwords. We have nothing to fear but ourselves—our follies and weaknesses and shortcomings—that is all we have to fear. It remains for us to still press onward and forward, keeping our eyes fixed upon the mark of the prize of our high calling in Christ Jesus, fully keeping the law of God, and working according to the divine pattern God has given to us, and victory and honor and glory and eternal redemption will be our happy lot. That we may attain this is my prayer in Jesus name, amen.

[Reported for the Herald and prepared by the Editor.]

### THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 8, 1886.

IN this issue we begin the republication of the history of the origin of the Reorganization, the causes that led to that movement, the methods of procedure adopted, the doctrines taught, the wonderful manifestations had, the foundations upon which the work was builded, and the personnel of the builders.

This history was written by one of its principal actors, a man whose devotion to the work of God stands unchallenged, one whose moral character was not only above reproach, but above suspicion, and who wrote of things as he saw them and knew them and believed them. He wrote this history in 1860, when there were many still living who were witnesses touching the facts which he sets forth in his narrative.

We bespeak for it a candid, careful reading. And let all who read bear in mind that brother Zenas H. Gurley Sen. in and "by it, he being dead, yet speaketh." A brother remarked to us of late that he never read that history without receiving the Spirit of God, witnessing that it was true. Such has been our experience; and we therefore are confident in saying to all who will read with an earnest, sincere desire that truth and right shall prevail, that they too, may have the Spirit of God to bear witness with their Spirit that Father Gurley's testimony was and is correct and reliable. And inasmuch as it is true and trustworthy, it will be found to clearly indicate the foundations, methods, and means, upon which and by which the Church of Christ must be built,

THE following from Bro. Heman C. Smith, is inserted for the reason that the minutes referred to were read and properly corrected to read as follows:

"Under a suspension of the rules, resolved, that we grant the request of those desiring to withdraw from the church, and that their names be stricken from the church records," the whole being in one. But in the hurry and confusion attendant upon the *Herald* Office after conference adjourned, in the endeavor to get caught up with the work, the transposition from the body of the resolution to the minutes was not noticed in proof reading. In the original corrected minutes of the secretary it reads as stated by us above.

DOW CITY, Iowa, April 24th, 1886.

Brother Joseph.—On page 251 of current volume of *Herald* there occurs a mistake in the conference minutes. It is there stated: "The following substitute was moved, under a suspension of the rule." "Resolved, that we grant the request of those desiring to withdraw from the church, and that their names be stricken from the church records." Now as all will remember, and as the original resolution will show, this motion was not made under a suspension of the rule, but the motion to suspend, and the motion to erase the names were included in one and the same motion. I seriously object to this and ask that it be corrected. The substitute was out of order, and is consequently inoperative as will be seen by page 52 of Rules of Order, but let us have the facts in the case. I am willing to yield to the will of the majority when in harmony with law, but I insist that the action of the majority shall appear on the record correctly. If the minutes are not corrected, I ask for the publication of this protest. Respectfully,

HEMAN C. SMITH.

### EDITORIAL ITEMS.

BROTHER F. B. Moyers of Conejos, Colorado, writes us on the 24th ult., saying:—"It has been a very tight squeeze for many of us in this valley to pass through the past severe winter. . . . Business is very dull for this season of the year. . . . Brighamism here still holds out a defiant front, by preaching and teaching their abominations, although such are gradually losing prestige with the intelligent and honest among their late converts."

Sr. N. W. Empey renews for the *HERALD* and says:—"I am an old Latter Day Saint. The *Herald* is all the preacher I have, therefore please continue sending it."

### BORN.

PARR.—Born in Detroit City, Minn., to Bro. THOS. M. and Sr. Eliza J. Parr, January 23d, 1886, a daughter named Perla Margaret Zimenna. Blessed by Brn. J. Martin and Henry Way, April 4th, 1886.

### DIED.

ROOT.—Near Haywards, Alameda County, California, March 18th, 1886, Mrs. Marcia A. Root, wife of Erastus Root. Deceased was born in Livingston county, New York, February 14th, 1816. She was in full faith of the gospel, but had not been baptized yet. It was her determination to obey all of God's commands; but before another opportunity offered the summons of death called her away, and he who doeth all things well will give the reward.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Mother's Home Column.

EDITED BY SISTER "FRANCES."

"Give human nature reverence for the sake  
Of one who bore it, making it divine  
With the ineffable tenderness of God!  
Let common need, the brotherhood of prayer,  
The heirship of an unknown destiny,  
The unsolved mystery 'round about us, make  
A man more precious than the Gold of Ophir."

### DANGER.

"AGAIN the word of the Lord came unto me, saying: Son of man, speak to the children of thy people and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hands."

We promised in our last to endeavor to send to you through this "column" whatever words of cheer and encouragement we might be able to gather up during the session of Conference. That which we shall endeavor to glance at in this number we gleaned from a recent sermon of Bro. Joseph's, delivered just before conference convened. We believe that arrangements have been made for most of the sermons preached during conference to be reported, but as no report was taken of this one, we cannot free our minds from the feeling that we ought to "assist" and place upon record a few of the thoughts contained therein; and of one thing we feel assured, if the Spirit brings them home to your hearts as it brought them to ours, you will thank us. Many times when we have been reflecting upon the solemn responsibilities of life, we have thought that of all responsible positions in which one could be placed, the ministry was the most responsible one. To stand as an ambassador of Christ, to proclaim His terms of salvation to men and women unreconciled to Him! To "make straight paths for your feet, lest that which is lame be turned out of the way." To sound the trumpet, and that too with notes of certainty and clearness; for "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" We are still impressed with this same feeling; but while we regard these responsibilities as great as we ever regarded them, we are very strongly impressed with the individual responsibility. When the watchman has blown the trumpet his duty towards us has been performed; he is guiltless of our blood. We may not be able to give you all the points of danger of which we were warned, but will (in our own words) endeavor to give a few.

When the first elders of this church went forth to declare the gospel, in connection with the full

and free salvation which they offered to all who through obedience to the laws of adoption were willing to become citizens of the Kingdom, they also taught that for all the good men do in this world they shall receive a reward in the next. Because of this, some have folded their arms, saying by acts if not by words, we will enjoy all of this world we can possibly get to enjoy, just so we do enough of good to escape condemnation hereafter. Let us warn such that they stand on dangerous ground. This doctrine, which when rightly understood, is a correct one, a part of the gospel of Christ; is a dangerous one. Yet another declaration they made in those early days of the church. They did not ask men or women to accept them, upon their own credentials, but they promised that God himself would endorse them. If men and women would obey the truth God would give them a positive knowledge of the same. This too, is a dangerous doctrine. Many after having received the witness, and by the aid of the Spirit preached the word in power, began to take to themselves the honor and glory which belong only to God, and so made shipwreck of faith.

They taught also that the gospel is either a savior of life unto life, or of death unto death. The word preached in the demonstration of the Spirit and in power, cannot be rejected with impunity. In this there is danger.

In his concluding remarks, dear sisters, is found the precious lesson which we need to learn. We as subjects of the Kingdom of the Son of God, are not permitted to love the world, as those may love it who are subjects only of the moral government of God. The upright, noble and moral men of the world may seek for place, position and power; they may justly pride themselves in all this, as well as in their lineage, their spotless family name, and all things which are held in honor and esteem among honorable men. They are not under the government of the Son—of the meek and lowly Jesus—the Man of sorrows and acquainted with grief. Written above the entrance-way to his kingdom, in letters of living light is this: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

As citizens of this kingdom we are commanded to "Resist not evil;" to "Render good for evil;" to "Love not the world, neither the things that are in the world." "I have chosen you out of the world."

We have glanced very briefly indeed, at one of the best sermons we ever heard Bro. Joseph preach. We have done this because we found comfort in it, and we know if the Spirit blesses it to you, it will comfort you also.

At a future time we propose to search out from God's word a few more of those things which as citizens of the Kingdom of Christ we are not permitted to do—things which pertain to us especially, as daughters of Zion. Pray for us that wisdom be given us sufficiently for the purpose. We thank the sisters who have so kindly expressed their confidence in us, and our ability to fill the place we occupy. To know that we have your confidence is cheering and strengthening; but more, even than this, we want your prayers. If God qualifies us, we shall indeed be qualified. We have no strength of our own, but He is willing to give. Let each one feel that the very best effort we can put forth must be put forth in order to gain eternal life, and the victory

will be ours, through our Lord and Savior Jesus Christ.

We are in receipt of letters and articles from Sisters Almira, Merrill, E. Elliot, Augusta D. Berg, and Sister Daniel Jones.

LAMONT, Iowa, April 14th, 1886.

### HOME.

DEAR SISTERS:—Let us continue to encourage and strengthen each other through the dreary watches of the night, and pray earnestly that a host of our "poor little rush lights" may be burning when the "midnight cry" shall sound through the camp of the faithful. We, wives and mothers, have no need to step out of our sphere to do a great and good work for the Master.

Home is our field of labor, and I believe it to be our imperative duty to strive in every possible way to establish peace in our homes and hearts. This is one of the *some things* we may all do by divine help. At times it may require a great sacrifice of those self-righteous ideas so natural to us. We will surely be blessed, however, if we make faithful efforts to overcome. Home is like a "Domestic Ship," and according to Paul we must not infringe upon, but honor our captains. Neither must we shirk our duty as chief engineers, but unite in keeping down friction by a judicious application of oil to the various parts of the machinery of our ship. Much depends upon the way in which we manage our houses, and, home is very much what a woman makes it. If we diligently seek for the leaven of peace and love in our households, it will extend further. If a good influence surrounds our place of abode, it will tend to bring righteous works into the kingdom of our King, and joy and gladness to every heart that has overcome. May "peace" be the motto of our "Home Column." Where the Spirit of God abides there will peace and love be; it is quite as natural as for the lark to sing merrily in spring-time, or for water to flow down hill. Home is a school of training for eternity!

Then awake! Awake, ye fair daughters of Zion! Put on the beautiful garments of the "gospel of peace," and let an impartial spirit enter and abide, that we may do as kindly for the poor God-fearing wash-woman in the kitchen as for the wife of the church dignitary in the parlor. "For whosoever shall do the will of God the same is my brother, and my sister and mother."

The following is from T. DeWitt Talmage: "There are a great many people longing for some grand sphere in which to serve God. \* \* \* They admire Paul, making Felix tremble, and they only wish that they had some such grand occasion in which to preach righteousness, temperance and judgment to come. All they want is only an opportunity to exhibit their Christian heroism. Now, the apostle comes to us and he practically says, I will show you a place where you can exhibit all that is grand and beautiful, and glorious in Christian character, and that is in the domestic circle. \* \* Home is a type of heaven. \* \* \* Let us learn to show pity at home; if we have it not there we have it not anywhere. If we have no genuine grace in the family circle, all our outward and public responsibility may spring from a fear of the world, or from the putrid pool of our own selfishness. I tell you home is a mighty test of character. What you are at home you are everywhere, whether you demonstrate it or not. \* \* \* Home is a field. Old ground must be turned up with sub-soil



plows, and it must be harrowed and re-harrowed, and then the crop will not be as large as that of new ground, with less culture. Now youth and childhood are new ground, and all the influences thrown over the heart and life of the young will come up in after life luxuriantly. \* \* \* Words, deeds and examples are the seed of character and children are very apt to be the second editions of their parents. \* \* \* What vast responsibility comes upon parents in view of this subject. O make your homes the brightest place on earth if you would charm your children to the high path of virtue and rectitude and religion. \* \* \* Do not expect the little feet to keep step to a dead march. \* \* \* God has strewn the earth and heavens with beauty and with gladness, let us take into our home circle all innocent hilarity, all brightness and all good cheer. A dark home makes bad boys and bad girls, in preparation for bad men and bad women."

LUCY LLOYD.

INDEPENDENCE, MO., April 4th.

*Sister Frances:*—In reading the *Herald* this morning my mind was drawn to the "Mother's Column." It carries me back several years to the time when myself and little ones were left alone. When the messenger of death took away the father and companion, leaving only me, a young mother, to care for the loved ones in my home-nest.

Oh! the anguish of mind upon realizing my position. My first thought was, "how shall I commence?" And this, dear sister, should be to all the first thought. First, decision with children is of the utmost importance. Secondly, whatever you think is best for their good, do cheerfully and pleasantly. When decided, give your decision firmly, that you may be fully understood. Be very careful how you make rash promises. Never tell children you will punish them if they do thus and so, and then withhold it, for in this way many children learn to tell falsehoods by hearing their mother promise them something and fail in performing. Never punish a child in anger. It is a habit with many mothers, to a great extent, to tell their little ones, "I certainly will punish (or whip) you" if you do this or that, and doubtless the next moment the child does the very thing forbidden, and the parent forgets her promise; and then the child knows you have told a story, or a little lie, as some would term it. "So you see," says the child, "I can do as I have a mind to and not be punished."

How soon they learn those little trifles, as some call them, and by this the little ones are led to think that it is no harm for them to tell a little story, or do as mamma does; therefore, it behoveth us, as parents, to be very careful to teach our little ones to be truthful, and to bring them up in the admonitions of the Master, that they may not depart from Him when they come to years of accountability. This has always been my method, and I am frank to say I have succeeded far, very far, beyond my expectation, and to-day I can say I never received a harsh word from one of my children; and my eldest, and the only one I have living, out of four, is twenty-eight years of age, and is an ornament to her home and to society.

Dear sisters, it was a great lesson to me, and I hope and pray that I have been made the wiser for this lesson. Many have been led to take pattern by this noble woman, whom I am proud to

call daughter, for she is a model housekeeper, mother and companion.

I write this, not to boast, but that I may be able to aid a little in doing some good in my day and generation. I am thankful that we are sisters of one faith. We may be able to assist each other in many ways if we so desire. Dear sisters, let us put this desire into effect, and help to build up and do that which is pleasing in the sight of the Master.

I desire to live faithful and add my mite to the "Home Column." Ever praying for the redemption of Zion, I remain, your sister and co-worker in the great work,

SISTER ELLA.

## Official.

### GENERAL CONFERENCE MINUTES.

APRIL 6th TO 17th, 1886.

Continued.

#### REPORT OF CHURCH SECRETARY AND RECORDER.

In making my annual report of the numerical standing of the church throughout the world I have the pleasure of being able to say that there have been more baptized into the kingdom of God during the past year than have been in any previous year during the history of the Reorganized Church of Christ. And this fact is indeed satisfactory, especially if those uniting have been well instructed as to the things of the kingdom and as to their own duties and responsibilities in their fellowship with the church and in their new relationship with God and towards their fellow men. The united and diligent work of the ministry and the Spirit together can so instruct and prepare them to be the true sheep of the great Shepherd, and thus our membership shall increase in righteousness and usefulness as well as in numbers.

The work of Elder T. W. Smith and wife in the Society Islands has itself made an addition to the records of 715 members, contained in seventeen branches now recorded, and others yet to come. The work of Bro. and Sr. J. F. Burton in Australia has resulted in a growth, but only a partial account has been received for record, namely the copy of one new branch (the Hastings) and some additions to one old one, but full corrections are expected in due time. From England have come the records of three new branches: Emmanuel, Leeds and Nottingham; from Wales one, Cardiff; from Canada two, Chatham and St. Marys—and the reorganization of the Saint Thomas; from Alabama one, the New Hope; from California two, Covina and Lone; from Dakota (the first in that territory) two, Highmore and Pembroke; from Idaho two, Oxford and Malta; from Illinois two, Birkner and Cortland; from Iowa one, Sioux City; from Kansas two, Deer Creek and Twin Creek; from Michigan three: Iosco, Lexington and Richland; from Minnesota one, Monitor Falls; from Nebraska one, Grand Rapids; from Ohio two, Blakes Mills and Vinton; making a total of forty-three new branches placed on record containing 1,146 names. Of course many of these in America have been taken from other branches, which losses from old branches greatly counteracts the large gains that have occurred in many other old branches, hence the net gain over and above this 1,146, after all losses by death, expulsion and removal, are taken out, does not seem so great as it would to compare the old branches as I reported their numbers last year and as I report them this year.

In their connection I notice that a larger number have been expelled from the branches than during any

previous year, also many have been "dropped" from records because of their absence, though not as many as during previous years. Yet this illegal way of getting rid of members continues to reduce the aggregate more or less.

My correspondence has continued large, in my efforts to secure the proper corrections; but I think that the number of careful branch and district clerks, in making out reports, is increasing somewhat. But too many are careless and do not seem to think it is worth while to do well what they are appointed to do, and too many branches pass reports to send to their conferences that are grossly incorrect in numbers, names, and in items, which branch presidents ought to see when presenting the reports for acceptance, and have them corrected to agree with the previous report and with themselves, as well as having names spelled correctly, and with items and dates therewith.

The following is the list of branches and fragments:

AUSTRALIA.—Bungwall 19, Hastings 11, Nambuccra 39, Queen's Ferry 23, Sydney 19, Wallsend 27, total 138.

DENMARK.—Aalborg 21.

ENGLAND.—Birmingham 89, Burton-on-Trent 23, Clay Cross 29, Derby 10, Devonport 11, Emmanuel 11, Enfield 8, Farnworth 36, Hackney 27, Hanley 55, Leeds 13, Limehouse 62, Manchester 79, Nottingham 18, Sheffield 39, Stafford 17, Summerfield 29, Walsall 17, Wigan 21, total 594.

SCOTLAND.—Penston 15.

SOCIETY ISLANDS.—Apatai 41, Avatoru 36, Maatea 82, Manihi 52, Matahoa 27, Motura 20, Niau 39, Panau 43, Rotoava 16, Tari 13, Tapoto 41, Tarona 101, Temarie 27, Tikahau 49, Tiputa 34, Tuuhora 41, Ziona 33, total 715.

SWITZERLAND.—Zurich 28

WALES.—Aberaman 17, Carnarvon 6, Cardiff 7, Llanelly 43, Llansamlet 29, Merthyr 15, Nantyglo, 6, Ogmere 11, Rhondda 13, 147. Fragments: Beaufort 5, Cwmavon 2, New Tredegar 13, Ystradgynlais 8, 28; total 175.

CANADA.—Alliston 17, Augurman 13, Baddertown 25, Blenheim 38, Cameron 53, Chatham 17, Corinth 34, East Dover 13, Egremont 49, Howard 16, Lindsey 9, London 125, McKillop 11, Olive 25, Petrolia 28, Puce River 8, Ridgetown 21, Riverview 11, Saint Marys 31, Saint Thomas 14, Uborne 28, Walsingham 15, Wellington 15, Wilkesport 35, Zone 43, 696. Fragments: Botony 5, Buxton 3, Carlingford 15, Norton Creek 12, Picton 22, Saint Thomas 8, Toronto 11, 76; total 772.

MANITOBA.—Green Ridge 8.

NOVA SCOTIA.—Cornwallis 13, Newport 13, total 26.

ALABAMA.—Butler 34, Lone Star 77, Salem 37, Saint Joseph 16, Macedonia 14, New Hope 15, Pleasant Hill 68, Pleasant View 15, Perseverance 74, 350. Fragments: Brewer's Creek 5, Flat Rock 13, 18, total 368.

ARKANSAS.—Silver Hill 13.

CALIFORNIA.—Alameda Creek 53, Covina 12, Humboldt 18, Jefferson 18, Laguna 39, Lone 13, Long Valley 15, Los Angeles 40, Newport 125, Nortonville 13, Oakland 110, Sacramento 95, San Benito 32, San Bernardino 203, San Francisco 41, Santa Maria 14, Santa Rosa 65, Stockton 61, Uniontown 16, Watsonville 32, 1015. Fragments: Davisville 9, Healdsburg 15, Lodi 8, Pine Mountain 9, Visalia 2, 43; total 1058.

COLORADO.—Freedom 19, Rocky Mountain 33, 52. Fragments: Coal Creek 5, Denver 4, 9; total 61.

CONNECTICUT.—Fragments: Brooklyn 5, Fairhaven 3; total 8.

DAKOTA.—Highmore 8, Pembroke 12; total 20.

FLORIDA.—Coldwater 50, Eureka 37, Hinote 17, Mill View 9, Mount Olive 44, Santa Rosa 32, Unity 15. Fragments: Evening Star 38, Gainesville 11; total 259.

IDAHO.—Malad 36, Malta 7, Oxford 18, Soda Springs 17; total 78.

ILLINOIS.—Alma (St. Clair Co.) 39, Alma (Marion Co.) 14, Amboy 32, Belleville 63, Birkner 13, Braidwood 57, Brush Creek 85, Buffalo Prairie 60, Caseyville 31, Chester 13, Chicago 17, Cortland 14, Dry Fork 30, Elvaston 23, Henderson Grove 39, Kewanee 71, Leland 8, Marengo 13, Millersburg 46, Mission 113, North Bend 25, Pecatonica 9, Peoria 17, Pilot Grove 29, Piper City 19, Pittsfield 46, Plano 198, Princeville 14, Rock Creek 44, Rock Island 10, Sandwich 66, Streator 23, Springerton 66, Truro 12, Tunnel Hill 84. Fragments: Alma 18, Alton 24, Barry 8, Batavia 8, Boone County 6 Bryant 14, Canton 42, Chicago 46, Deer Creek 8, Elm River 6, Fox River 27, Saint Davids 8, Streator 15, Victoria 9, Wabash 16, White Eagle 5; total 1703.

INDIANA.—Canaan 23, Clear Lake 63, Eden 31, Low

Gap 19, Mount Pleasant 8, New Trenton 15, Olive 15, Pleasant Ridge 29, Union 33. Fragments: Hope 4, Yellow River 8; total 348.

INDIAN TERRITORY.—Delaware 25.

IOWA.—Boomer 13, Boonsborough 68, Boyer Valley 57, Buffalo 18, Burlington 65, Butternut Grove 34, Camp Creek 19, Clinton 40, Coalville 21, Council Bluffs 145, Crescent City 68, Davis City 62, Des Moines 86, Des Moines Valley 59, Edenville 84, Elm Creek 37, Farm Creek 31, Farmington 54, Galland's Grove 251, Greenville 33, Hazel Dell 29, Jackson 16, Keokuk 48, Keystone 53, Lamoni 544, Little Sioux 198, Lucas 227, Mason's Grove 123, Magnolia 241, Montrose 92, Newton 47, North Coon 21, North Star 59, Pilot Creek 17, Pilot Rock 26, Little River 102, Pleasant View 7, Plum Creek 87, Salem 87, Shelby 13, Shenandoah 85, Sheridan 52, Sioux City 14, Six Mile Grove 21, Spring Creek 53, Union (Harlan) 54, Union (Hamburg) 54, Unionburg 21, Union Center 88, Wheeler's Grove 80, Wirt 18. Fragments: Buena Vista 2, Burlington (German) 5, Chariton 6, Creston 13, Croton 5, Davenport 23, Earling 14, Evening Star 4, Fontanelle 4, Franklin 7, Fremont 10, Glenwood 17, Harlan 7, Hazel Dell 3, Inland 9, Lemars 8, Nephi 4, Pleasant Grove 3, Pleasant Ridge 2, Pleasantville 6, Redding 6, String Prairie 19, Union Grove 15, Vincennes 17, What Cheer 3, Yell 7; total 4041.

KANSAS.—Arcadia 21, Armstrong 66, Blue Rapids 58, Centralia 26, Columbus 41, Elmira 33, Deer Creek 7, Fanning 18, Good Intent 29, Goshen 56, Indian Creek 17, Keighley 21, Minersville 7, Mound Valley 45, Netawaka 32, Pleasant View 95, Prairie Home 21, Scranton 33, South Logan 10, Twin Creek 46. Fragments: Armstrong Academy 21, Atchison 5, Gaylord 5, Jacksonville 8, Leavenworth 13, Nobletown 18, Pleasant Ridge 3, White Cloud 8, Wolf Creek 6, Wyandotte 33; total 802.

KENTUCKY.—Farmington 29.

MAINE.—Bray's Mountain 25, Brooksville 43, Deer Isle 25, Green's Landing 32, Kennebeck 38, Mason's Bay 32, May 31, Olive 44, Pleasant River 18, Pleasant View 21, Saco 6, Seaside 23, Union 9. Fragments: Bear Isle 5, Rockland 10; total 362.

MASSACHUSETTS.—Boston 82, Brockton 20, Douglas 20, Dennisport 48, Fall River 126, New Bedford 31, Plainville 55, North Plymouth 24. Fragments: N. Dartmouth 1, S. Yarmouth 14; total 421.

MICHIGAN.—Black River 12, Coldwater 67, Delaware 17, Forester 21, Galien 75, Hersey 105, Hopkins 17, Iosco 25, Lawrence 42, Lebanon 40, Lexington 9, Maple Valley 46, Mill Creek 35, Reese 22, Richland 16, Sherman 22, St. Clair 9, St. Johns 47, Vassar 18. Fragments: Genesee 15, Union 11; total 671.

MINNESOTA.—Hope of Zion 51, Crystal Lake 13, Monitor Falls 8, Oak Lake 40, Silver Lake 26. Fragments: Grand Prairie 36, Little Cannon 12; total 186.

MISSISSIPPI.—Bluff Creek 19, Three Rivers 36; total 55.

MISSOURI.—Allendale 37, Alma 34, Bevier 133, Boon Creek 15, Breckenridge 7, Carrollton 36, Center Creek 21, Center Prairie 28, Cheltenham 30, Clintonville 18, DeKalb 70, Delana 76, Eureka 21, Far West 36, Gravois 55, Hannibal 26, Holden 5, Independence 433, Kansas City 20, Lone Rock 58, Moselle 8, Mount Hope 12, Platte 74, Pleasant Grove 48, Renick 25, Ross Grove 21, St. Joseph 90, St. Louis 189, Salt River 25, Starfield 29, Stewartville City 89, Stewartville German 64, Waconda 39, Wearso 21. Fragments: Bigelow 3, Belton 1, Clear Fork 5, Coon Creek 4, Galosburg 31, Grand River 3, Guilford 2, Hazel Dell 2, Joplin 9, Knoxville 6, Oregon 19, Valley 16; total 1994.

MONTANA.—Butte 22, Gallatin 43, Willow 11. Fragments: Dry Creek 1; total 77.

NEBRASKA.—Blair 29, Blue River 104, Cedar Creek 19, Clearwater 66, Columbus 40, Deer Crk 33, Glen Alpine 19, Grand Rapids 11, Lake Shore 25, Moroni 28, Nebraska City 140, Omaha (English) 98, Palmyra 34, Plattsmouth 34, Platte River 29, Platte Valley 34, Union 30. Fragments: Bell Creek 8, Clear Creek 9, DeSoto 7, Elkhorn 3, Douglas 23, Omaha (Scandinavian) 14, Plattford 14, Pleasant Grove 20; total 871.

NEVADA.—Carson 32, Elko 10, Franktown 17, Mottsville 40. Fragments: Dayton 5; total 104.

NEW JERSEY.—Hornertown 23.

NEW YORK.—Brooklyn 34, Savannah 8; total 42.

OHIO.—Amanda 28, Belmont 20, Blake's Mills 14, Buchtel 10, Byesville 6, Church Hill 20, Jackson 9, Lampsville 24, Lebanon 28, Liberty 59, Morgan 5, Syracuse 50, Vinton 39. Fragments: Brookfield 6, Kirtland 17, Monroe 9, West Wheeling 16; total 360.

OREGON.—Linn 12. Fragments.—Coos County 12, Myrtle Creek 11, Prairie City 7, Sweet Home 32; total 74.

PENNSYLVANIA.—Danville 19, Hyde Park 30, Mansfield 19, Nanticook 7, New Park 16, Philadelphia 52, Pittsburgh 127, Plymouth 11. Fragments.—Bethel Star 5, Bethlehem 1, Olive 2; total 289.

RHODE ISLAND.—Little Compton 26, Providence 172. Fragments: Pawtucket 7; total 205.

TENNESSEE.—Eagle Creek 20, Foundry 14; total 34.

TEXAS.—Bandera 26, Central 28, Cheesland 11, Elkhart 18, Elmwood 54, Live Oak 15, New Hope 9, Red River 17. Fragments: Lone Star 6, Oak Island 15, Shawnee 7, Stockdale 11; total 217. (Besides these there are many throughout Texas who are not numbered in the branches, having been baptized by those laboring in that State, in isolated parts of it, and thus not upon record, as they should be, with all others scattered abroad; whenever the church gets ready to have such recording done).

UTAH.—Beaver 21, Elsinore 17, Ephraim 34, Heber 19, Kaysville 6, Lehi 48, Plain City 29, Provo 20, Richfield 26, Salt Lake Mission 63, Santa Quin 8, Springville 26, Union Fort 30, Wanship 29. Fragments: Providence 4, Salt Lake City 89; total 469. (No effort has been made to send additions and other corrections to the Utah records since Bro. Brand left there, consequently the Utah branches show a net loss instead of a gain as they should, had reports been sent me).

WEST VIRGINIA.—Cabin Run 11, Clarksburg 23, Fairview 33, Sugar Creek 36, Union Grove 19, Wayne 30, Wheeling 29; total 181.

WISCONSIN.—Binghamton 34, Burlington (2d) 27, Excelsior 12, Freedom 36, Janesville 25, Webster 12, Wheatville 13. Fragments: Burlington (1st) 11, Darlington 7, Viola 16, Willow 24; total 217.

The following table shows the net increase in those states that have gained over the previous year, and the net decrease in those states that have fallen behind during the year, so that all who are interested can see where the gain and loss have been. The results in the Society Islands have never been on record till the past winter, and is peculiar by itself. Of the countries and states, previously on record, it will be seen that the order of most gain is first Iowa, then Missouri, Michigan, California, England, Ohio, Kansas, Minnesota, Canada and Nebraska, in their order, as the ones showing the greatest gains:—

	Total 1885.	Net Gain.	Net Loss.	Total 1886.
Australia.....	127	11	...	138
Denmark.....	22	...	1	21
England.....	527	67	...	594
Scotland.....	15	...	...	15
Society Islands.....	...	715	...	715
Switzerland.....	29	...	1	28
Wales.....	178	...	3	175
Canada.....	712	57	...	769
Manitoba.....	8	...	...	8
Nova Scotia.....	23	3	...	26
Alabama.....	370	...	2	368
Arkansas.....	13	...	...	13
California.....	975	83	...	1058
Colorado.....	58	3	...	61
Connecticut.....	8	...	...	8
Dakota.....	...	20	...	20
Florida.....	259	...	...	259
Idaho.....	54	24	...	78
Illinois.....	1686	17	...	1703
Indiana.....	249	...	1	248
Indian Territory..	25	...	...	25
Iowa.....	3868	173	...	4041
Kansas.....	738	64	...	802
Kentucky.....	29	...	...	29
Maine.....	358	4	...	362
Massachusetts.....	411	10	...	421
Michigan.....	572	99	...	671
Minnesota.....	125	61	...	186
Mississippi.....	45	10	...	55
Missouri.....	1869	125	...	1994
Montana.....	74	3	...	77
Nebraska.....	826	45	...	871
Nevada.....	107	...	3	104
New Jersey.....	24	...	1	23
New York.....	36	6	...	42
Ohio.....	296	64	...	360
Oregon.....	79	...	5	74
Pennsylvania.....	269	20	...	289
Rhode Island.....	202	3	...	205
Tennessee.....	34	...	...	34
Texas.....	192	25	...	217
Utah.....	473	...	4	469
West Virginia.....	156	25	...	181
Wisconsin.....	209	8	...	217

TOTALS.....16330...1745... 21...18054  
Loss.....21

Net gain for year.....1724  
Now on record.....18054

This shows a gain over all losses during the past year of 1724; even not counting the Society Islands, there is a gain in the rest of the church of 1009 over all losses, which in itself is excellent; but the total net increase makes nearly eleven per cent gain over the previous year's total.

I have the following documents in my hands for presentation to the conference for its action, namely:—

The Southern California District nominates the following Elders for appointment by the church to fields of labor, as specified: D. S. Mills and J. R. Badham to the Pacific Slope Mission; E. J. French, D. L. Harris and A. W. Thompson, to general missionary work; Wm. Gibson to Southern California District; and they also request the return of H. L. Holt to California.

The Alabama District presents the name of Elder G T Clute for appointment to that region, saying that the demands of the work require that one or more be engaged in its prosecution, but that they are not able to support the families by offerings, without the means in the hands of the Bishop's Agent are also available for the work there.

Bro. E. M. Wildermuth offers himself for appointment in the field.

Bro. Wm. A. Moore of Franklin county, Nebraska, requests that that region be seen to by appointment or direction of some one to labor there.

The Mobile District (Alabama) Petitions that this conference re-appoint Bro. G. Montague to labor in the South-Eastern Mission, and also appoint Bro. F. Scarriff to that field.

DISTRICT REPORTS.

I give a synopsis of the reports sent in by those districts whose officials have regarded the rule of the church that districts should report to each annual session of the General Conference:—

*Welsh Mission.*—Reports 9 branches, 151 members. Last year 149; 8 baptized, 3 received, 4 expelled, 5 died; 2 net gain. Besides these there are four fragments of branches on the Church Record, which bring the total in Wales up to 175 members. T. E. Jenkins, president; David Lewis, clerk. Bro. Jenkins writes: "The report from Wales is a little better than it was last year, there being two increase instead of eleven decrease, and our hopes are brighter for the future. Several Elders have been very faithful, especially Bro J. K. Gibbs, who manfully opposed those who were lecturing against "mormonism," and caused them to publicly acknowledge that the Reorganized Church differed from Utah doctrines. He also replied to one of them through the 'Swausesa Daily Leader.' We are very anxious to see the work prospering here and elsewhere."

*Canada, Kent and Elgin District.*—Bro. Richard Coburn, district clerk, reports that there are 13 branches and 17 scattering members, in all 309 members, a net increase of 9 over the report of last year; but no account of the condition of the work is given by any one.

*Illinois, Kewanee.*—Ten branches, and scattering ones enough to make 347 members in the district. Nothing said about the loss or gain, or about the state of the work there.

*Illinois, Northern.*—Seventeen branches and fragments, 693 members. There have been 30 baptized during the year, 17 received, 10 removed, 1 expelled, leaving 36 as a net gain. F. M. Cooper, president; W. Vickery, clerk. The work seems to be moving along fairly well.

*Iowa, Decatur.*—Seven branches and 4 fragments, aggregating 1106 members. During the year there were 43 baptized, 73 received, 45 removed, 11 died, and 5 expelled, leaving a net increase of 55 members. There has been considerable local work done by a

number of the Elders and Priests, and there are likely to be good efforts made the coming season. The president spent much time in various parts of the district, and the results were good. If health permits he intends to do likewise in the year before us. Peace and harmony generally characterize the work everywhere, except perhaps in one branch, and affairs are improving there. H. A. Stebbins, president, A. S. Cochran, clerk.

*Iowa, Des Moines.*—Six branches and 2 fragments, 411 members; 32 persons baptized, 18 received, 27 removed, 3 expelled, 6 died, giving a net gain of 14 for the year. Wm. C. Nirk, president; N. A. Baker, clerk. Bro. Nirk reports his labors, yet says that brethren Etzenhouser and Roth have been the only constant laborers; but they are now in hopes of more help, two brethren having been ordained Elders who are likely to be useful.

*Iowa, Fremont.*—Six branches with 344 members. Besides these the Church Record shows 4 fragments of branches, and that in all the district there are thus 382 members. There have been 3 baptized, 1 received, 5 removed, net loss one. Henry Kemp, president; W. C. Matthews, clerk. They write that the district is in a very good condition.

*Iowa, Galland's Grove.*—Twelve branches, aggregating (with 15 scattering ones) 747 members. During the year 49 were baptized, 33 received, 10 removed, 2 died, leaving a net gain of 70 members. W. W. Whiting, president; John Pett, clerk.

*Iowa, Pottawattamie.*—Six branches and 49 scattering ones, total 439 members; 12 baptized, 4 received, 6 removed, 5 died; 5 net gain. Among those not numbered in branches are one Apostle, one High Priest, two of the Seventy, nine Elders, one Teacher and one Deacon. H. N. Hansen, president; Frederick Hansen, clerk.

*Kansas, North-West.*—Six branches, with 224 members, besides 40 who are not numbered in branches now existing. During the year 14 were baptized, 6 received, 1 removed, 1 died, leaving a net increase of 18 members. There is said to be opportunity enough to keep ten men busy preaching, but there is very little being done compared with the demand. A. H. Parsons, president; H. R. Harder, clerk.

*Kansas, Spring River.*—Six branches containing 245 members, besides about 70 members on the records of fragments of branches. E. A. Davis, president; Warren Peek, clerk.

*Maine, Western.*—Five branches, 143 members; 4 baptized, 1 died; net gain 3 members. W. G. Pert, president; E. H. Pert, clerk. Bro. Pert says that the condition of the work is rather low; only two of the branches hold regular meetings, the others occasionally. A regular laborer sent by the General Conference is asked for. Bro. Sheehy was in the district twice, about a week or ten days each time, and Bro. W. H. Kelley was there for ten days in November, the only labor bestowed by the general appointees over that region. Bro. Pert thinks that if some one was sent there as a steady laborer they could without doubt pay enough into the agent's hands to support him. He says later that Bro. Sheehy has also preached at Tennant's Harbor this winter, besides what he referred to as related above.

*Massachusetts.*—This district includes Massachusetts, Rhode Island and Connecticut, and has 10 branches, with a total of 631 members, presided over by John Smith, Thomas Whiting, clerk. Besides the local laborers there is one regular missionary in that field, M. H. Bond. The outlook for the work there is said to be good, so writes Bro. Whiting.

*Minnesota, Northern.*—Four branches, 125 members; during the year 29 baptized, 1 expelled, 1 died,

leaving a net gain of 27 for the year. T. J. Martin, president; Marcus Shaw, clerk. They report that missionary labor has been done the past year by brethren J. C. Foss and H. L. Holt, and new place of preaching have been opened. The Saints have built one meeting house in the district.

*Missouri, Central.*—Three branches, which, with 26 members on the record of fragmentary branches, makes a total of 135 membership. The spiritual condition of the district is said to be declining, and very little effort is being made. The district authorities earnestly request that help be sent them to renew the work and carry it on. W. L. Booker, president; M. A. Trotter, clerk.

*Missouri, Far West.*—Eleven branches, 532 members. J. T. Kinnaman, president; C. P. Paul, clerk. They report that the condition of the work was never better, and the Saints, as a rule, are trying to live according to their profession, and peace and unity prevail.

*Missouri, St. Louis.*—Nine organized branches and several fragments, with a total of 512 members; 5 baptized, 29 received, 15 removed, 5 died, and 5 loss unaccounted for, leaving a net gain of 9 for the year. C. J. Peat, president; J. G. Smith, clerk.

*Nebraska, Central.*—Six branches, 182 members; 8 baptized, 9 received, 2 removed, 1 expelled, 1 died, or 13 net gain for the year. Levi Gamet, president; W. S. Barbee, clerk. They say that comparatively little work has been done in the district; brethren Hyde, Caffall and Barbee, having done the most of it outside the branches. Some of the branches are in an improved condition, but two are not. At Chelsea and Fort Niobrara are several members each, but as yet unorganized. The interest at those places is good, and evidently growing.

*Nebraska, Southern.*—Six branches, 369 members; 30 baptized, 17 received, 6 removed, 1 expelled, 5 died, giving a net increase of 34 for the year. Levi Anthony, president; J. B. Gouldsmith, clerk. The officers say that the branches are not as full of life as is desired, but that some are striving to honor the law of God. There is a large field, and many people are anxious to hear the gospel. Brethren Forscutt, Derry, Caffall, Kemp, Bennett, Rumel, Elvin and President Smith, have labored in the district.

*Nevada.*—Four branches and one fragment, total 99 members; 2 received, 4 removed, 3 died. T. R. Hawkins, clerk, says that the condition of the work is poor, no meetings being held in the branches, and no preaching being done. No General Conference ministry visit them.

*Illinois, South-Eastern.*—Five branches, 314 members, including 30 names on records of disorganized branches. I. F. Smith, president; J. F. Thomas, clerk. Bro. Smith writes that he has no data from which to tell what the gain and loss has been. The calls for preaching are many, and three or four Elders who are able to get out from home occasionally are not able to answer one-half of these demands. In some places the Saints seem to be waking from slumber; in others the indifference of the Saints is the greatest drawback; but he says that they need in that region one or more constant laborers to keep up the work.

*Illinois and Iowa, Nauvoo and String Prairie.*—Five organized branches, with 313 membership, besides parts of branches, and scattering members about 47, in all 360 members. About 30 gain during the year, and the work is in a fair condition, though there is a lack of efficient ministers.

*Alabama, Mobile.*—Five branches, with about 200 members, but widely separated. There has been some gain in numbers, and the work is making some progress. The district includes parts of Alabama, Florida and Mississippi. F. P. Scardiff, president.

Of branches not in districts, the Red River of Texas reports having 22 members, after a loss of one during the year. A. J. Cato, acting president; A. G. Heine-man, clerk. Troubles are said to have retarded the progress of the cause, but affairs are getting better.

Bro. D. S. Condit of Malta, Cassia county, Idaho, reports the organization of a branch there of 7 members.

#### MINISTRY REPORTS.

Elder *T. W. Smith*, of the Twelve, writes from Papeete, Society Islands, as follows:

We have been here a year last November 6th. We stayed on the island of Tahiti from that date till March 12th last, and then went to the island of Koukura, where I reorganized the branch, baptizing and ordaining a number. I should say that I reorganized two branches, one at Panau and one at Moturaa, two different settlements on Koukura. From there we went to Maatea, about the 1st of April, where I baptized many who belonged to Tikahau and Rairoa, as well as those who belonged to Maatea. I reorganized a branch at Maatea; and from there went to Tikahau, where I baptized a number more, and reorganized the branch there. From there we went to Rairoa, where I baptized a number and reorganized two branches, one at Avatoru and one at Tiputa. From there we went to Koukura, where I baptized a number from Aratua, Apatai and Manihi, and some more belonging to Koukura. Those at Apatai, including those at Aratua (a few in number) were reorganized in September by Tehopea and Pofatu. From Koukura, in June, we went to Manihi, where more were baptized and the branch reorganized. From there we went to Taroa, in the latter part of June, and established branch there. Here I found a class who claimed that Anaa was the headquarters of the church in these parts, and who while believing as we do, affirmed that they could not receive me until the churches on Anaa did. A number, however, who were not connected with them desired baptism, and I had to organize them into a branch, although I knew that after a while should the others come in, it would be difficult to make one branch out of both, as these people are passionately fond of office or authority. From Taroa we went, on July 4th, to Tapoto, and found the two parties there, but succeeded in baptizing them all, and organized them into one branch. From Tapoto we went to Anaa, where we arrived on the 19th of July, calling on the way at several islands, where there were branches of the Anaa people, but had no chance to preach to any except at Hikuari, where I baptized several, but organized them not, as most of them belonged to Hao, Tauere and Amanu.

At Anaa we found six branches, in as many settlements. Here is where Benjamin Grouard began his labors in 1841, and he was very successful, and preached only the gospel. He was there when Joseph Smith was killed, and knowing no different, he acknowledged Brigham as the president of the church, some years after; but he never preached nor practiced polygamy in this country. His memory is cherished by hundreds of the church in that section of this mission, and he would do a great deal of good should he receive the Reorganization, and come here again. But this people will not receive the emissaries of the Utah Church. This country is like France, to which it belongs, that while all religions are tolerated, the laws are framed under Catholic

influence, and polygamy is not allowed. Marriage can only be performed by civil authority, and divorces can not be obtained on any ground. At Anaa they desired me to wait till October 6th, when the presidents of various branches would be there, and they could arrange to come in under my control; but having appointed a conference here at the same date, in ignorance of their arrangements, I could not neglect the appointment, so came on as an opportunity offered.

Tahiti and Anaa being the two chief islands in this group, Grouard went to Anaa, while Addison Pratt occupied Tahiti. There were probably five times as many people on Anaa then as now, the majority have gone to various of the Paumotus. But these people insist that "Anaa is the head." If I had a couple of Elders here, and could station one at Tahiti for his headquarters, and another at Anaa, the work could be carried on successfully; but otherwise it can not. It will be impossible to keep the work going with but one missionary. They can support two missionaries as easily as one, or even three or four, as easily as one, for this reason: each branch will take care of the missionary and his wife while among them, but little or nothing when he is with another; and as the Elder goes from branch to branch, as he of necessity must do, he will be provided for. The islands naturally form three divisions, and there should be a headquarters in each division: one at Tahiti, one at Anaa, and one at Tubuai. The Elder stationed at Tahiti, however, might manage Tubuai. But if this mission is worth sustaining at all, it should be by at least two young, energetic men, who can pick up the language readily.

While at Anaa I baptized some who had been baptized by Tehoea a few years ago, when he was not in good fellowship, and teaching some erroneous doctrine, and I desired them to unite with the branch at Tuuhora under old Tehavini, whom Grouard baptized. I have proposed to receive such as he baptized, and those baptized by such Elders as he ordained, without rebaptism, just as we do with those who belonged to the first organization in America, for they were baptized and ordained prior to the death of Joseph. Somewhere about 1851 or 52 several Brighamite Elders came to this country. They deceived Grouard as to Brigham's right to the presidency of the church. They wanted to go to Anaa (being then at Tubuai) and reconstruct the work there, but Grouard opposed it strongly, and they never went there. But some of them went to Tapoto and Taroa and elsewhere, and that is why I would not receive those of Tapoto and Taroa without baptism. Grouard's personal work I am ready to recognize. One of Brigham's disciples, an apt one in lying, by the name of Jacobs, (Yancey, I suppose), told the people that Joseph was stolen by the Indians when a mere child, and had never been heard of since, that he would be the right man to lead the church; but alas! he could not be found, so Brigham had to take the presidency, and being president of the Twelve, it was his right, &c.

I can not in a dozen pages explain the various complications and differences of faith and practice that I found here. There were at least three distinct parties: 1st, Those who understood quite well the faith and practice of the Reorganization through the teaching of Brn. Rodger and Wandell, and by Nelson; this class was found mainly

in Tahiti. 2d, The people who claimed Grouard as their founder, and who did not believe in being "Reorganized," who, while holding to what they could remember of Grouard's teaching, yet were not as well instructed in the faith and order of the church as the former class. 3d, Those who understood the history of the church quite well, indeed as well as the first class, but had got some erroneous notions mixed with the faith. They had, through many Scriptures that seem to make Abraham a very conspicuous personage, come to venerate him more than either Scripture or reason will warrant; they had got an idea that they were Israelites, and because Brn. Wandell and Rodger had called some "Elders of Israel" in their certificates of appointment to fields of labor, they considered that the name "Israel" must be attached to the name of the church. Among an enlightened people, or among our churches at home, the matters that these people would contend for and divide upon, would be considered very trifling and unimportant.

The only matter of difference in Grouard's teaching or practice and ours, that I have discovered, is that of Deacons carrying the bread and wine (or their substitutes) to the members on sacramental occasions; but Grouard's brother-in-law, (the brother of a native wife who is now dead), who travelled with him a great deal, says he never taught them that. I know that he never taught them another practice of theirs, and they do not claim that he did, namely, giving the emblems to little children who have been blessed but not baptized. This was practiced by all the branches till Nelson stopped it, among those who received him. These people are great sticklers for form and ceremony, and that is one reason why the Catholic Church attracts so many of them. I have found it necessary to prepare a form of prayer in confirmation, and in blessing children; also the proper order of observing the Sacrament of the Lord's Supper. Every rule or order, or wish of mine, they want written down; and so in sending word to me they always write it. When we go into a branch for the first time, after we are there a few hours, the members will come into the house, Indian file, and grasp our hand and say "Ia ora na;" which means "we greet you," or "we wish you health," or "how do you do," or "thank you," or "you are welcome," according to circumstances; and after this salutation, they put in our hand a "raia," (ten cent piece), or a "tuata" (twenty cent piece), or a two franc piece (forty cents), or a fifty cent piece. If a collection is taken up for any purpose, or when they give their free-will offerings on the sacrament day, the clerk records the names of all who give; but no record is kept of the money given in the above manner to us personally, and we can only report the sum total given, in that offering they do not want the left hand to know what the right hand gives. In preaching meetings, the Elder who goes into the stand does not desire any help; he selects the hymns, reads the Scripture, prays, preaches, and dismisses the meeting, without wishing any one to take part; and after he is done his work, he comes down out of the stand and greets all the Elders on the platform with the shaking of the hand in token of fellowship, and each one so salutes the other, and the Elders, Priests, Teachers and Deacons in the congregation, come forward and go through the same form, and they will do it, if there are five sermons in a day, or at the close of every meet-

ing. It is merely a form, and a habit, or custom, (a peu) of theirs. I shall try to get them to modify it, a little, at least to let once a day suffice; but they would fall back into the old track after I should go away.

In some of the Islands where trading vessels do not go only once in a while, perhaps once in three months, and they run out of flour, they have to use the "uto," or the cocoa-nut milk when turned to a spongy substance in the process of vegetation, which is very nutritious, and perhaps is as pure a substitute for bread as can be had—a much better emblem of the body of Christ than the fermented bread used by some branches in America. The cocoa-nut water, sweet and transparent, is used altogether here instead of wine—none but fermented wine is obtainable. Here, and on most of the Paumotus, flour is obtained, and Helen taught them to make a cake out of flour, water, and a little salt.

There are some thirty-eight to forty branches in all in these parts. Those distinctively connected with the Reorganization are on the following Islands:—Tahiti, three—named Ziona, Tarona and Teiri; one at Maatea; one at Tikahau; two at Rairoa: Avatoru and Tiputa; two on Koukura: Panau and Moturaa; one at Apatai, (a few belonging to it live on an adjoining island named Aratua); one at Manihi, one at Taroa, one at Tapoto, one at Hao, one at Tauere, one at Amanu, two on Tubuai, and I suppose by this time one has been established by Elder Tapuni at Raiatea;—in all eighteen. The six branches on Anaa, one each at Farava, Faite, Aeau, Apataki, Make-mo, Marakau, Tanga, Roroua, Raraka, Katiu, Takuma, Matia, Hikuari, and perhaps three or four more, we may justly claim, for they hold the faith as taught by Grouard. I am confident that if I can get to Anaa by January 1st, they will unite with us; what is lacking is a formal action, which Anaa must take first, then all the rest will follow. Now here are some forty branches, located on some thirty islands, and no one man can visit them all in a year, and give a couple of weeks to each one, which would be too little time in most every case, and he could not possibly go from one island to another just when he pleased, or was ready; depending on vessels belonging to outsiders, and some of them not friendly; he might have to leave in a few days, or might have to stay two or three months in one place. The only places where there is any regularity in travel is between Tahiti and Tubuai, and Tahiti and Raiatea. What is greatly needed here is a small schooner owned by the church; but I have no hope of receiving gifts from America for that purpose. There are a number of boats—large sail boats—owned by different members of the church, but they are not large enough to go only where they can reach in daylight, say twenty or thirty miles, or forty with a good fair wind.

I hope that at least two Elders will be sent here to relieve me. I feel that I ought to be getting on toward Australia before long, and there should be at least two men here. The field is entirely too large, and the burden and care too great for one man. I hope to have the prayers of the church continually. We are not idle, but as in America, we are continually at work. We have no time to sleep for hours at a time, during the day, like the natives do. When the mail ship comes in, which is once a month, we of course have to answer the letters, and to read the papers, and we do not get much sleep at nights for a few



nights. While we are grateful for what papers have been sent, it appears to me that it would not cost much, when anything important or interesting is found in some of the multitudinous papers that the Saints take, to wrap up a copy and send us. Illustrated papers please the native Saints greatly, and they will look at the pictures for hours. They know nothing of scenes in America, nor of events happening, for there is nothing printed in their language giving them any information outside of their own little Islands. A little sacrifice on the part of those who are surrounded by nearly every comfort and convenience of life, would afford pleasure and happiness to others who are not so favorably circumstanced. But I suppose that it is not because of indifference, but for lack of thought that has prevented many from administering to our desires in these small matters. Many cheap prints of animals, and birds, and scenery, which can be had in America for a trifle, would keep children in the house for hours, whereas they would have been running on the road, or into some mischief. The children here, because of a lack of subjects to interest them, spend hours at a time in and around the Chinese restaurants and gambling houses. They must have amusement, and they find some in watching older people play cards and other games. Helen tries to keep them employed for two to three hours each day in a school. Several kind friends have sent us school books, and all that will be needed for the school. Now what I would like is a lot of pictures—such as illustrated newspapers, advertising cards, and any attractive illustrations of art or nature, to put up in their houses, to amuse and instruct the children and older people. The surroundings of children here are so vastly different to those in the States, that they can not be properly trained; we can only fight the devil with few and simple weapons here. If there was some genial part of the United States found, where these people could find work and a home, their circumstances could be greatly bettered; but little can be done here for their moral, social, and religious training. There is nothing to attract a child to its home here, except something to eat, and not that at certain seasons, for they obtain it from the trees or brush. There is no employment nor proper amusement for them, so they are growing up in idleness and sin.

I wish that there could be a settlement formed in Southern California, where the industriously disposed, and those who desire to improve the condition of their children would go. There is no earthly prospect of any improvement in their condition and opportunities here. I do not think that the church as a body need do anything, but the First Presidency and Bishopric could take the matter under advisement, and if a settlement near the seashore in Southern California could be made, where they could raise coconuts, bananas, and the vii, which I believe would all grow there, and where they could be employed in cultivating cotton, grapes, etc., it would be an excellent thing. A preliminary step of this kind is necessary for those who are raised in a warm climate, and accustomed to the kind of diet they are here. A change as great as would be from here to Independence, Mo., would be disastrous unless of course there should be a Providential interference. If there is to be a gathering out of every nation to a central place named, it would appear that, judging from a human stand-point; a preliminary gathering to a climate more nearly approximating in geniality their own would be necessary for the South Sea Islands people. I hope this matter will not be lost sight of.

My plans for a short time as concern this mission, is to go to Anaa for a month or two, and then go to one or two points near there, and return here by the 1st of March, preparatory to going to Tubuai by 1st of April. I do most earnestly wish that some one could reach here by the last of February, but if not by the last of May when we may return here from Tubuai. Perhaps no one feels the loss of Bro. Ellis more deeply than your brother. May God call as good a man to take his place. There are not less than 1200 people professing our faith in these islands. The harvest is great, but the laborers are very few indeed. May the Lord send us more.

Elder *J. H. Lake*, of the Twelve, present, reports:

Since the last Conference I have labored in the Canada Mission, having charge; and have been blessed in discharge of my duties in preaching the word and caring for the Saints. The work is gaining favor with the people and prejudice is giving away before the power of the gospel. I have been assisted by the local Elders. I assisted in organizing a branch at St. Mary's, Bro. Samuel Brown, presiding Elder; Arthur Mortimer, Priest; Robert Brown, Teacher, John Rainey, Deacon. Baptized eleven, blessed eight children, ordained one Priest, one Teacher, one Deacon, administered to the sick whenever requested to do so, in some instances with marked effect. By circumstances over which I had no control I was obliged to leave the Mission on the 3d of February, but since I left I have preached at Independence and Kansas City, Mo., and Keokuk, Montrose and Farmington, Iowa, as I was requested by those in charge; hope good will result therefrom. I don't feel to weary, nor to give up the battle, nor faint by the way, but am endeavoring to keep my eye fixed on the mark of the high calling which is in Christ Jesus, who is the author and finisher of our faith. To this end I hope to be sustained by your faith and prayers.

Elder *James Caffall*, of the Twelve, present, reports:

As evidence of my acceptance of my appointment at your last session, I have devoted my entire time in bringing into requisition what ability I possessed to acquit myself of what I conceived my duty. In response to requests from branches and districts, I have traveled five thousand miles within the limits of my appointed field; and with the officials and members of said organizations my efforts to co-operate have been generally pleasant. I have cherished no desire to transcend, or stop short of what I considered my duty. On several occasions much time has been spent in a thorough examination of our recognized church policy or discipline; for if I err not, its advocacy and proper enforcement is a part of my own work as well as that of other representatives. As a servant of the body can at proper times be questioned thereon with corresponding efforts to teach, as my ability will permit. I am aware of the possibility of two motives prompting dissension, one leading to the exhibition of dogmatism, and a striving for the mastery, or to "rule or ruin;" and one, leading to efforts to get and impart good. And as no saving good can come to us but by God's divine economy, the latter motive should prompt all Latter Day Saints. I am glad to be able to report to your honorable body that generally evidence of the latter method has existed in my jurisdiction. I believe the gospel economy was not an experiment with God; I therefore see no license for

me to seek to enter its sacred precincts with a view to modify or change its decrees. But learn and live to its decrees, rather than becoming presumptuous, leading to an exhibition of wisdom above what is written.

The moral status of the Saints in some localities is below gospel requirements; and I know that the gentle hint in *Herald* for March 29th, in regard to urgent call being made, very opportune. It is not possible that permanent good can come to the cause by enthusiastic or exaggerated reports. We ought to know that our church organ is abroad in the land, and read by many far-seeing and discriminating people, who watch narrowly for evidence of consistency among ourselves, and who readily discover a lack if it exists. I do not mean by this that we should cater to public sentiment, or useless forms.

I find evils resulting from hasty ordinations, and a failure to be governed by instruction as to receiving members into the church, and the duty of members after being received—as contained in section 17, paragraphs 7-18, Doctrine and Covenants; while the caution, care and inquiry imposed in section 42, paragraph 20, is almost overlooked, or entirely forgotten. There is too little labor to show the terribleness of divorce, or violating the marriage covenant. Nor has trouble attendant upon coaxing people to be baptized ere they have a full realization of the responsibility been wanting. A failure to thoroughly discriminate between natural impulses and Spirit impression has contributed to trouble and the retarding the work. I find a great need for more proficiency in branch and district officials,—for work where unto they are called; leaving the traveling ministry more free to penetrate and spread the gospel in new fields, and I have thus taught. I would be slow to advocate haste in abandoning partially tried fields; but think due efforts should be made to know that labor is not spent in vain; and though it may not always be the case, it sometimes may be good policy to leave a field for a time, after a certain amount of labor has been done, to give time for reflection—going elsewhere and returning again to renew the battle. The gathering of the twos of families and ones of the cities requires much labor with patience. Nor is the work attendant in caring for and watching over them, subsequently to their adoption less important. Power and authority to do this comes from God, with qualifying grace to effectively work in the several positions in the mystical body; and though gifts and calling with duties and responsibilities differ, the author and giver thereof designs that one end is thereby to be reached. And it were as inconsistent for the feet to dispute the rights of the head as for the head to reject the feet. So I learned, so I have, and so I still believe; and that to all laws there are bounds and also conditions, and that more or less than this is to bring distress, whether by individual, quorum, or body. God's economy is one thing, our individual preferences another, and our love for the former is only evinced as we subjugate the latter to carry out the designs said economy reflects. Zeal, leading to a disregard for recognized order, will be as sure to bring trouble for some to meet, as is the destructive cyclone to leave its effects in its onward flight.

Beside other labors I have administered the rite of baptism to nine adults, assisted to confirm sixteen others; and in some localities I have vis-

ited and spent time in an endeavor to introduce the gospel; found some favorably impressed—but no guarantee of success appears without continuous and well directed effort. Spasmodic efforts are like a vapor, and prove injurious rather than good to the cause. Many good openings are found in Nebraska and Kansas, but laborers are few. The effects of a too high conception of liberty is quite visible, presenting to the sober thinker a vivid contrast to a Godly persistency leading to the observance of law and order; the former often gallops, the latter is slow, but its final triumph is sure. I would be pleased if I could report greater results of the past years labor, but feel thankful for what has been done. Between myself and local authority there has been no antagonism, but to the reverse of this. Subversion of authority is not permissible, or warranted by the gospel economy. Nor is any method that condemns before efforts have been made to arrest the erring one, offering an opportunity to explain, defend, and per chance repent by individual quorum or body warranted either. For substantial aid from Saints and friends I feel thankful, of which I have made a report to the Bishop as the law directs. I think it proper that he should know what I receive outside of that allowed my family, and its disposition, but think there the matter should rest; for more or less than the law requires leads to evil. I have organized one branch in Holt county, Nebraska, with prospect of one being organized in Wisner in the same state, where I, during the fall preached twenty discourses—two being added, others investigating.

Elder *Joseph R. Lambert*, of the Twelve, present, reports:

Since last reporting through the *Herald* I have labored some at McFall, Renick and Bevier, Missouri. At Renick, J. A. Crawford and W. H. Bybee were expelled from the church, having been found guilty of lying; misrepresentation; dishonesty in business transactions; denying and denouncing the faith and doctrine of the church, etc. So far as my knowledge extends I am able to report a degree of progress in the mission entrusted to my charge. Some branches and districts have passed difficult and dangerous turning points. To such there are excellent opportunities for doing good with the promise of a brighter future. In other localities there is much room for improvement, though it is difficult to determine what the outcome will be. "Every plant which my heavenly Father hath not planted shall be rooted up," are the words of God's Son, and they apply to-day with peculiar force.

In many localities there are good opportunities for reaching the people with the gospel. Some of these opportunities have been improved by the traveling and local ministry, with good results; but the supply has not been equal to the demand. Much more might be done if the Saints would live together in peace, and by godly example honor their profession. Can it be possible that these contentious spirits and transgressors of God's holy law, are aware of the turpitude of their wrong? For some years it seems to have been my fate to stand in the breach and cope with difficulties in their culminated forms. In this work the good Master has stood by me, and given to me some bright testimonies in favor of the truth as we have received it. But my physical strength appears to be nearly gone, and I

have had comparatively little time to think about preaching the word. I have tried to stand firm for the right, without regard to popular sentiment within or without, and have kept constantly in view (and taught others to do likewise) 1st, the greatest good of the common cause; and 2d, that ere long I shall have to meet my record. I call attention to what I regard as a *pressing* and *growing* demand for standing ministers in some of the cities. St. Louis and St. Joseph, Missouri, and Burlington, Iowa, will serve as illustrations. We can not afford to ignore this peculiar demand, though we may not be able to supply it, at present. We ought to lay all prejudice aside and seriously consider the facts.

Amidst the ravages of time, the changeableness and uncertainty of men, and the varied trials through which we are called to pass, that which has always cheered and blessed God's people still stands out in bold relief. Wherever and whenever the Saints live in harmony with the principles of their faith, they develop very rapidly in all that is good; receive evidences directly from God, of the divinity of the doctrine, and their hopes for life and immortality are made bright by the light of God's Spirit. Thus it is that men can never lose their faith in this work, no matter how they may have been treated, or what their peculiar surroundings may have been, until they violate the conditions upon which these divine testimonies are received. May the God of heaven continue to direct the affairs of his work, and bless his people.

Elder *W. H. Kelley*, of the Twelve, present, reports:

During the last year I have labored in the mission field assigned me at your last session. Have tried to do what appeared to be for the best at the time, endeavoring to meet the most urgent demands of the work. During the year I have been in the districts and met with the most of the Saints in Michigan, Northern Indiana, Ohio, Pennsylvania, New York, Rhode Island, Massachusetts and Maine. In all of these places there is an increasing demand for laborers, and a growing interest among the people to learn of the merits of the faith. It is true that "the calls are many." The Saints, in the main, are doing well and gaining. Taking into account that many brethren have been necessarily left to care for themselves, with no one to encourage and remind them of duty, so far as human aid is concerned; with a constant opposing world to meet—and it can not be questioned but that they have done exceedingly well—seemingly kept in the faith and way by him that knows all of the conditions of men. In other churches members left without a constant minister at hand, and sometimes then, have repeated seasons of "warming over," in order to keep them even in the faith. Ours at most are to be but stimulated to activity and increased devotion, their faith remains. There needs an army of helpers in this vast field to sow the good seed of the kingdom. Men of faith and workers. Men who will go any place or any where; with the high or low, with the few or many, and tell the good news; and there is no question but good results will follow. We have been encouraged in the work. We are encouraged now. The voice of the people and the inspiration of God, East, is forward and onward, and not backward. Nova Scotia and Maine need help; so does Massachusetts

and York state; Pennsylvania and Southern Indiana and Ohio more than any other place:

We are gratified to report that throughout this extensive territory unity and good will exist between the laborers in the field. There does not exist to my knowledge a single conflict or grievance between church officials, involving the relations of general and other church appointees. We are more than ever convinced that conflicts in this respect arise from mischievous intent or ignorance of law and duty and not from the impracticability of the law itself. "God's ways" are still "equal."

Bro. J. J. Cornish has labored mainly in Michigan, G. T. Griffiths in Pennsylvania and Ohio, H. Rathbun in Michigan, M. H. Forscutt in Pittsburg, Pennsylvania, H. Robinson in Philadelphia District, M. H. Bond in the Massachusetts District, and F. M. Sheehy in Maine; not forgetting that E. L. Kelley has aided in Ohio and Michigan, and C. Scott in the latter field and Massachusetts. They will doubtless send in individual reports from their respective fields of labor better presenting the condition of the work than we are able to do in this general statement. I take pleasure in stating that good will, fellowship and friendship exist with these brethren and the writer, and that whatever number of peccadilloes may attach to each in other regards, in this respect they have been exemplary and worthy of imitation.

I find Saints disposed to do their part towards aiding the financial department of the church. Many of them keep the law "wholly" as understood. With increased years, experience and responsibility, I am still in the faith. I see no consistent way but to go on. The Reorganization has nothing to fear in view of a complete success but the working of an unsavory leaven within itself. The chief of saints said, "Clean the inside of the platter that the outside may be clean." This is as true now as of old, and relates as much to institutions as to individuals. Let us go on in the great work and be strong. May God guide, give success and victory to the right.

Elder *Edmund C. Briggs*, of the Quorum of Twelve, present, reports:

Since my last report I have done all I could in the ministry in justice to my self and circumstances. I have labored a part of the time in Indiana, Michigan, and Illinois. The call for preaching is incessant everywhere I have been, and in some places the people seem to be literally starving to hear the word of God, and know not where to look for it. Especially is it so in the great metropolis of the west, Chicago. If there is any place especially that needs a strong ministry, it is there, for many reasons. While the eyes of the Government are upon us in contrast to those horrible mysteries in the cursed Salt Land that should not know when good cometh, the Pharisees, whose head center of the world is Chicago, ought not to be allowed to have it all their own way unrebuked, while they are trying so wickedly to fasten the crimes of the latter day apostacy upon the fair name of the Church of Christ. Chicago is the half way house on the great American Continent, and in the midst of the grandest republic the world ever knew; and it is but justice in the sight of Almighty God and to the world that the gospel should be thoroughly published in that populous city of over seven hundred thousand starving souls; and I predict

that the hardest fought battles the church has ever known will ere long rage there, if the Saints will but take in the situation and put on the whole armor of King Emanuel.

I am established in Christ, settled and grounded, having no fears as to the result of the conflict. Yet as individuals our agency is invulnerable, and rewards are secured only for work done in the Master's cause.

Elder Alex. H. Smith, of the Quorum of the Twelve, present, reports:

At your last annual session my mission was reaffirmed, and I sustained and returned to the "Pacific Slope Mission." As circumstances over which I had no control prevented my return to my field, until the middle of June, I labored up to the 12th of that month in Independence and vicinity. Upon that date I left home for my distant field, in company with Bro. Joseph Luff; *en route* I met Bro. Joseph Smith at Council Bluffs. In their company I journeyed and was permitted to aid in opening the campaign made by them in Utah, remaining with them until the 28th, doing what I could. It was then thought best by Pres. Smith that I hasten on to my own field. July 1st I arrived in Nevada. I labored in Carson City, Genoa and Sherman, and at the Mott School-house. The interest did not warrant my remaining there longer. There are but few of the Saints once living in that section who remain there, and it is difficult to do much there now, though there are some noble Saints still battling for the right in Nevada. What is needed there is two or more energetic Elders, who can do a good deal of walking and remain, making a continued persistent effort, going from house to house. The month of July, I spent in Nevada.

From thence I went to California. I did expect to have help in the field, but found the local ministry so tied up, that I had no one I could call on and say, Come with me. I labored in Sacramento, Oakland and San Francisco, until the coming of Bishop Biakeslee and counselor E. L. Kelley into my field; and with these brethren I labored in Oakland, San Francisco, Stockton, Sacramento, Lower Lake, Hollister, San Benito, Santa Ana, Laguna and San Bernardino; after they returned east, I labored in San Bernardino, Tustin, Gospel Swamp, Los Angeles, Oakland, San Francisco, Sacramento, Stockton, Irvington, Santa Rosa, Windsor, and other places. I have baptized but two, assisted in the confirmation of numbers of others; assisted in ordaining two, one an Elder, one a Priest; administered to the sick and attended to my ministry generally with the Spirit confirming my work.

I did not visit Oregon, but received repeated calls from there; am convinced that Oregon is now one of the best fields for labor in the west. I earnestly urge the sending some energetic ministers there. The work in my mission is looking up, but it is a hard field in which to labor alone. Elder Thomas Daly has done good and efficient work in the Northern District as president. Elder J. H. Lawn is deserving of credit in the Central District. Elders D. S. Mills, J. R. Badham and others in the Southern District of California. All have labored as their circumstances would permit; but all have been so placed that only a small portion of their time could be given. High Priest H. P. Brown has labored and is still doing, but is a practicing lawyer, a real estate agent, and the Editor of the *Expositor*, and can not give the time he desires; he is doing a good work with his paper. Elder William Anderson, an able man, is so tied by circumstances, his labor is only local, has been acting for the past six months as president of the Oak-Branch. I mention these men as it is generally supposed they are in the field, and because they are worthy men and willing men if they were freed so they could take the field. The work needs ten or a dozen active Elders on the Pacific coast. There is room and plenty of calls. Elders George S. Lincoln, T. J. Andrews and Charles Parkin, are keeping the work moving in San Francisco; but these men are all engaged in bus-

ness and can only give their time of Sundays to the work. I have no complaint to make, but do earnestly request of your honorable body, that you consider the necessities of the Pacific Slope Mission, and if it is possible send at least two Elders to each State in the Mission. - In case this can not be done, I would urge sending *two associate* in the mission. Elder Albert Haws is now laboring in Oregon, and reports the field a good one. He should have a helper. I expect he will report by letter. In this Mission I find the hardest element to deal with, of any place I have ever labored. Those who have fled from Utah in disgust with all religion; their hopes blasted by the apostasy there, they have turned to Spiritualism and Infidelity, and want no more of any of it. Talk about "Satan's strongholds in the east." I am inclined to think his headquarters are in the west not far from California or Utah.

Though it may seem out of place in my report for me to counsel or advise this body, yet once more I feel like urging it upon your notice; In sending out your missionaries do not send them alone, but two by two, as God has commanded. Do this, and greater success will follow the labors of the Elders, and many temptations and failures will be avoided. I am still in the field, to be used as God and the church may appoint. I have enlisted for life, or until the war is over; and shall labor and watch and pray for Zion's redemption till I see her walls erected, her temple built and sheltered by the cloud by day and pillar of fire by night, showing that our God is there.

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# THE SAINTS' HERALD.

Joseph Luff

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, May 15, 1886.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, May 15, 1886.

### THE LATE CONFERENCE.

CONSIDERABLE disappointment seems to have been experienced by some by reason of the session of conference just past. Wherein that disappointment lies we are not altogether informed, only as we hear an occasional murmur that gives a clue to the bent of thought. "We were expecting that the Lord would speak and fill up the quorums at this conference," one is heard to say. "We expected a feast of fat things," says another. "We did not have the gifts at any of our meetings for testimony and prayer; what is the matter?" says still another.

We will be pardoned, we trust, if we express some thoughts concerning the late conference, and state some convictions respecting the matters before it and the action thereon. There are in the lifetime of all organized bodies, small or great, crises of greater or less importance during the passing of which doubt, uncertainty, fear and apprehension are felt by all. The Reorganized Church has passed through several severe difficulties, in which the permanency of the institution seemed to be in great danger; but we apprehend that no session of conference has been held since 1867 in which the situation was more or the danger more serious and threatening than in the one we have just closed.

The question whether the church should consent to formulate a creed in which items of disbelief should find a prominent place, involving serious concessions to the views of two, three, or more prominent men in the body for the sake of the personal worth these men might be to that body, has been faced for several years, and the best that either moral cowardice or conservative wisdom could do, was to put on the appearance of putting off the evil day. Those who have attended the conferences since 1867 can not fail to remember that efforts have from time to time been made to bring about the making of specific declarations touching certain ideas,

or theories of doctrine in the form of "we believe" thus and so, rather than to leave those matters couched in the more comprehensive, "we believe in the Bible, Book of Mormon, and Doctrine and Covenants." This question assumed definite shape at this last session when three Elders of the church said to the assembled representatives of the body: "You hold to certain things of belief which we disbelieve. We had thought you had abandoned the things referred to, but find you have not, we therefore withdraw from fellowship with you. You have preferred not to accede to our views, we therefore relieve ourselves of the things you believe."

These are not the words in which the withdrawal is framed, but the statement contains the moral aspect of the affair. The substance, the shadow of which the church has seen and felt for years, was precipitated upon us at an early hour of this last session, and the consideration of it and its consequences, its causes and its effects, entered largely into the thoughts, conversations and ministrations of the entire session. Its gravity was enough, its surrounding of such a nature that we should have been less than human if we had not felt its sombre influence.

The question tersely stated was this, should the church recede from positions assumed by it in the days of its opening struggles, accepting in the stead thereof views held by the few adversely to those positions, for the sake of harmony with that few. If this could be done, a compromise thus effected, and peace be established upon that basis, where and whence the next crisis of a similar character. The entering wedge driven home, the precedent established and it seemed as if it were easy to foresee that it could be but a few years, possibly a few months at best, when a few other men might be led to make a similar demand for similar reasons, and the church again be called upon to make concessions for the sake of oneness and unity of belief. If to the demands just made upon us we could yield, and as a body abandon a belief in the revelations of Joseph Smith, contained in the Book of Doctrine and Covenants; which belief has so often and so persistently been avowed by the church since 1852, it must inevitable follow that upon a like demand, the same body should abandon a belief in the Book of Mormon, and as a sequence there could be no declaration of belief so sound or so well grounded but that it must be put into the same list and be abandoned at the demand of discontented disbelievers.

If the church could consistently yield one well accredited and commonly received teaching, or tenet, of which the majority were satisfied as to its validity, there could

be none, not one, which they might not be called on to give up. It would be but a question of time as to when the church would be indeed not only without a creed but without a faith.

It can then be seen that the crisis was a grave one. Personally we confess that we never entered in upon the work of a conference session more bowed down with the weight of responsibility, more impressed with a sense of danger, more certainly aware of possible consequences of disaster than we did the work of this last session. To us it was not a session to "have a good time," to enjoy the "preached word;" to "feast" upon the "fats" of prophecy and tongues, to spend the pleasant hours of recess in chat and visit. It was a crisis in which the welfare of the whole work was at stake; it was a season for faithful devotion to truth, for fervent prayer, for the exercise of the "best gifts," for wise counsel, wiser action and patient endurance. Those who came for a spiritual "holiday," may have gone away disappointed; those whose anticipations were high may have gone away sad and discouraged; but those whose prescience and wisdom enabled them to foresee and estimate the gravity of the issues have gone away settled and grounded. Those who have been worried and fretted, fearful lest there was not sufficient certainty of belief with the mass of the leading men to act decisively when the emergency came, are gratified to discover solidity of purpose and ability and disposition to decide and face the consequences of decision. Those who held the banners neither wavered in the crisis, nor suffered the standards to be lowered.

None regret the action of Elders J. W. Briggs and Z. H. Gurley more than we do. We think none would have been willing to concede more to have healed the breach between them and the rest of the Elders than we. But when they publicly stated their withdrawal from their association with the body; we believe that self-respect and respect for the church itself required that they should not be held to an unwilling affiliation with the church in any sense whatever. These men are not children, nor men of common ability only. Each is above the mediocre in talent and should know what they wished to say and do. Hence, on the self-chosen ground upon which they based their action of withdrawal, we are contented to let it rest. That they made a grave mistake we certainly believe; they claim to think that we (the church) is in the error. Whatever the positions they have held in the church, and to which they were called by divine authority and grace, they have voluntarily resigned. The wisdom of their having been chosen for the work they have done



should not be questioned. He who called them knew them and the work he designed them to do in the church. When they abandon that work by severing the connection uniting them with others called in a similar way, and under circumstances which indicate beyond doubt that God took cognizance both of the men, the work, and the circumstances, we can not follow them into the consequences of such abandonment, but must stay with the work itself—such are our convictions.

We trust that none of the eldership will permit themselves to be betrayed into any acrimonious denunciation of Elders Briggs and Gurley; or be guilty of circulating disparaging stories, or tales concerning them. It is beneath the dignity of men who may be devoid of claim to the Spirit of truth; and is totally unbecoming those claiming to be moved by the Christian grace, to revile and belittle former brethren who have gone out from their midst. We may be, and we are satisfied they have made a mistake and we may say so, but an acrimonious tirade in so saying is uncalled for.

In respect to the filling up the quorums. We had no directions looking towards this, except as was made known in the choosing a number into the Seventy. This was important and timely. A number of men of excellent spirit, who have been striving to approve themselves as workmen were chosen and ordained, and will doubtless magnify the calling. We were somewhat in hopes that the High Council might be more perfectly completed, but the absence of positive direction and the extreme difficulties attending calling the members of the High Priesthood together, made it unwise, as we regarded it. Had there been a command the ways would have been clear.

In regard to the gifts being had during the prayer meetings. One of the gifts, the principal gift of the Spirit to the members, or officers of the church, and the one most needed by the delegates and other members of the last session of conference, were the gifts of wisdom, and of faith. No more trying season of the same duration of days has ever occurred to a body of Elders. No crisis in which better judgment, nobler self-control, wiser thought and speech, more deliberate and cooler reason were demanded has been met and passed than the one impending at the session of which we write. We think decidedly that the verdict of succeeding events will show that the gifts of wisdom, knowledge and faith were with the people of God during our entire session; and if so, we shall be content though no "cloven tongue, as of fire," was seen or heard.

"A feast of fat things." Those, who are fed upon dainties foster spoiled appetites; and whoso desires only the outward manifestations of tongues and prophesy may lack when the feast is prepared. He who sits at table discontented because some cherished tid-bit is missing will need to go hungry. We do not write this because we do not believe in the gifts named, because we do, as all must know. But if the enjoyment of few or many who attended

the late conference was spoiled because these two gifts were notably absent, and those noting the absence of them conclude that the Spirit of God was not present, and not with the Elders, we remind them that there are nine gifts mentioned by Paul in 1 Corinthians 12, and though two may not have been seen, the others may have been present operating for the good of the body. Wisdom, knowledge, faith, discerning of spirits, helps, governments; are as completely gifts of the Spirit and essential to supply the needs of the church (the body of Christ) as is either of the other gifts named. We are not to require miracles, nor do we expect them except the emergency demands them; there may have been no event of which the Spirit had need to prophesy; there may have been no warning to be given in tongues and interpretation; there were some sick who were administered to, of the several thus administered to one only died, the child of Bro. I. N. Roberts. Other sicknesses than those of the body need the power of faith, or the gift of healing to remove,—shall we say that none were so healed of distress of brain and heart during the conference. Was there not great need for the presence and exercise of the discerning of spirits, and can any one say that such gift was not so held and exercised. There being no tongues there was no need of interpretation. Was there a man that attempted to speak, or write in consideration of the questions presented and pending before the session who did not need help, and that from the Spirit; was there one who preached during the session that was not helped to a great or less degree. Was not the whole membership of the conference in strong need of the government which is the gift of the Spirit. "O fools and slow of heart to believe all that the prophets have written," was said of some who lived away back yonder in time; and shall we deny that it might be spoken now of a people who should be wiser than they were in that day. We by no means endorse the supposed charge of want of spirituality in the question "What is the matter."

Another thing; the delegates and members of conference proper came from their various fields of labor to "do what business was necessary to be done at the time." This business engrossed their attention. Their prayers were for light and wisdom. This wisdom they had a right to expect the Spirit to give them in the absence of express direction; and in the carrying out of the object for which they came together, with wisdom her ancient and best beloved hand maidens charity and patience to do well what was to be done. Let us praise God for what we had and cease to find fault with God or each other over what we had not.

#### EXTRACTS FROM LETTERS.

Elder Peter Anderson, writing from Salt Lake City, April 26th, says:

"Am going south in the morning; had several good meetings in Ogden, and preached here yesterday."

Bro. P. C. Dailey of Visalia, Cal., writes saying:

"I can not get along without the *Herald* and *Hope*, because they are both food and drink to the hungry soul. I find great consolation in reading them, and shed many a tear of joy."

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it right and proper for Elders of our church to give temperance lectures outside of gospel sermons?

*Ans.*—Yes.

*Q.*—Is it wrong for members of our church to go and listen to a lady lecture on temperance?

*A.*—No.

*Q.*—Should the Saints allow a lady to lecture in their churches on temperance?

*A.*—Yes.

#### "PREACH THE WORD."

SUCH was the wise counsel of St. Paul, one of the most eminent gospel teachers the church ever knew. Having had a very marvelous conversion, devoting his entire time and powers to the gospel ministry, and having enjoyed such varied and peculiar experiences as enabled him to advise most intelligently, he solemnly charges Timothy, his "beloved son in the gospel," to "Preach the word; be instant in season, who are out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—2 Tim. 4: 2.

Paul knew that souls were too precious and time too short for Christ's ministers to trifle away their hours preaching their own thoughts and private speculations. He knew that Christ never sent his servants to theorize and spend the golden moments on human philosophies and human conceptions of science. He taught that their time and opportunities—all of them—should be devoted in teaching "the things pertaining to the kingdom of God," in reasoning of "righteousness, temperance, and a judgment to come." He knew their message was urgent; perishing souls were awaiting their saving ministrations; their every effort should be humbly, faithfully directed in showing forth the light and life in Christ; theirs was the Lord's time and not their own; they must follow the Great Captain of their salvation and strictly heed his saving word and his guiding and enlightening Spirit. They must not teach their own thoughts, but his; they must not preach themselves, but Christ Jesus the Lord, and themselves simply his servants. When they would do this, then the Lord would stand by them and bless the word preached by the convincing, convicting and testifying power of the Spirit, enabling the willing hearer to "see the kingdom of God," to *feel* its gospel power, be "drawn" to Christ our glorious and glorified Redeemer, get a view of his duty to God and man and have a sweet foretaste of the joys and "powers of the world to come."

This kind of preaching might be "foolishness" to some, but to others it would be "the wisdom of God and the power of God." To some it might prove "a stumbling-block," but to the sincere and truth-

loving soul it would be heavenly manna and "the power of God unto salvation."

Paul knew it required all the powers of the human soul, aided and sustained by the light of the Holy Ghost, to enable the minister for Christ to clearly understand God's word and works so as to rightly and fully minister before the Lord; hence he counsels Timothy, saying,—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The study of God's precious "word of truth" was all-important for the Lord's servant; for without a proper and an ample understanding of it he could not show himself "approved unto God." He must "hide away the Lord's word in his heart;" store his mind richly with "every word which proceedeth out of the mouth of God," so as to be ready to "give unto every one a portion in due season." He must know the exact meaning of the word, know when and how and where to apply it; and to do this wisely and well he must not only "know the things that are freely given to us of God," but, "comparing spiritual things with spiritual," he must study fitness and appropriateness in presenting and applying that word. The minister said of old,—"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." And the wisdom of God has said,—"A word fitly spoken is like apples of gold in pictures of silver."

Therefore the minister should not only know "the word" of the Lord, but if he ever succeeds as a soul-winner he must *understand it*; and he must have both skill and wisdom in faithfully using it.

What pre-eminently marks the opening of this last dispensation is the fact of the revelation of God's word, "line upon line, line upon line; precept upon precept, precept upon precept; here a little and there a little." This was true, not only in giving the Book of Mormon, but also in giving the Doctrine and Covenants; likewise the Bible, translated, corrected and revised in all essential points. Add to this the fact that the angel who appeared to Joseph the Seer, Sept. 21st, 1823, and taught him all the night from evening until early dawn, quoting largely from both the Old Testament and the New, and we see how important is the knowledge of God's word, and how essential it is to have divine skill and wisdom in its use. Well might the Psalmist say, "I rejoice at thy word, as one that findeth great spoil;" and, "give me understanding according to thy word." The man who has God's word and understands it well, is armed with sword and shield and buckler. If faithful, patient, and persevering, he will prove "a good soldier" for Christ, and will go forward "conquering, and to conquer." But those who study other things instead of God's word and works and undertake to teach human wisdom, their own speculations, "my opinion," and what "I believe;" or those who propose to teach something higher and different than the authentic and accepted word of God,—such are simply "wise

in their own conceits," "wise above what is written," and these will fail to have the light and liberty of the Spirit; they will fail to "convert sinners," or "teach transgressors the law of the Lord," and, if they are not aware the love of God will quite leave the heart, the light of God will depart from their souls, the Holy Spirit, grieved and dishonored, will withdraw and forsake him who has thus treated lightly the matchless and incomparable word of the Lord. Such will be spiritless and powerless; all their efforts, though they please the "itching ears," will be worthless in converting souls to God and "building them up in the most holy faith."

For the last thirty-five years we have observed that those ministers who were humble, prayerful and diligent, who were full of the word of the Lord and who used it wisely and with the inspiration of the Holy Spirit,—they have been the successful soul-winners; they are those who have built up the church solidly and permanently; they are those not "carried about by every wind of doctrine," and are such as the Lord honors, upholds, sustains and gives success; while those who ape the wisdom of the world, theorize in respect to human philosophies and scientific subtleties, fall far short in practical, edifying and saving results.

We have heard of popular ministers preaching such fine-spun, wordy, spiritless sermons as to fill the minds of their hearers (when they could keep awake) with wonder and astonishment only at the thinness of their arguments, the top-loftiness of their theories, and the paltriness in general of what should have been a sermon full of heavenly light and saving power.

"Preach the word;" ye ministers of Christ! Let the world look after and propagate its own ever-shifting theories; but for you it remains to teach God's word of truth under the guidance of the "still small voice" of the Spirit of truth. Be careful and be patient in this, and heaven will give you great success. "Preach the word;" and again we say, "Preach the word." The world is perishing for the pure word of the Lord, and whoever brings them that will have success, for God will ever honor and bless his word. The success of the great protestant reformers, and of such men as Messrs. Moody, Jones, Spurgeon, etc., may be traced largely, not so much to their doctrinal teachings, but rather to the words of righteousness—personal righteousness which they quote and illustrate from the Bible—the Old Testament and the New. Here is wisdom.

The ministers among the Saints who have the greatest success in gathering souls to Christ are those who give themselves faithfully "to the word of God and to prayer" like the Apostle Peter and his fellows. Nothing is so much needed now as plain, pure, and well chosen scriptural teachings, sustained and illustrated by both ecclesiastical and profane history, applied under the meek, gentle, and loving spirit of Christ. All need the Christianity of Christ, and they should be made to hear and see and feel him as he walked and

talked and ministered, when tried and persecuted and slain; when buried, rising and ascending to heaven, also when revealing himself in vision, by voice and by spiritual gifts and graces to those who served him. Christ should be made the central idea with all. His wondrous work "from of old, even from everlasting" should be the theme of every minister, and it should be their chief and constant effort to "preach the word" as found in all the Scriptures of truth, being careful to "give to every one a portion in due season." And in conclusion we again exhort the ministry to faithfully and wisely "preach the word."

#### EDITORIAL ITEMS.

A BROTHER came to Decatur county in 1872 with a little over two thousand dollars, which he put into a farm of one hundred and sixty acres of land. He has today the farm, stock, and machinery to take care of it and \$6,500 in cash. He says: "When I first came to this country, I was up early and late. I was interested in making my crop, I worked over it, watched over it, cared for it through rain as well as shine. I made myself acquainted with my crops of every sort, I paused not nor delayed by reason of heat or cold, I had no business to town when I could be at work; the result was, I had good crops. Now, I, like many others can sleep till after the sun is long risen, I can not plow nor work on the land when it is too *wet* or too *dry*, I am always in a hurry, and have not time to get acquainted with my crops, my errands to town are many, and frequently when the weather and soil are together favorable to working with my crop, I am glad of any excuse to put off my labor; the result is the earth does not yield her increase;—is nature in the fault, or is the fault in me; I dare not say it is nature, and I hate to say it is I."

The Associate Editor spent Sunday the 2d inst. with the Saints in St. Joseph, Mo., and there found Elder H. C. Bronson armed and equipped for service in the army of the Lord. Bro. Bronson preached an excellent discourse to an attentive congregation at 10:30 a.m., on the work of the Holy Spirit in qualifying the minister for Christ to testify of him and teach the gospel of eternal life with enlightening, convincing, and binding power. It was a timely sermon on an all-important subject. At 7:45 p.m. a full congregation listened earnestly to our effort in regard to the things of the kingdom, including some of our experiences in the Master's service. The Saints at St. Joseph are willing workers, and prospects there are promising.

Brother Austin Olson is now numbered among the Lamoni Saints, has a high appreciation of being called to be a Latter Day Saint, and expresses a determination to press on to the "continuing city" to reign with Jesus and the redeemed.

Brother Hans Hayer and family are now located at Sheridan, Illinois; but he intends to locate at Lamoni, where he has bought and is improving a beautiful lot for a home.



The delegates and visitors to conference have passed from among the dwellers of Lamoni by ones, twos, and bevsies, until but few are left at present writing, April 29th; Bro. M. T. Short and family being among the few, their stay being enforced by an attack of the measles,—that peculiar ill to which human flesh is an heir, having been scattered during conference by some unforeseen chance. Sr. Short and her babe have been ill at Bro. S. V. Bailey's, for some days, but are recovering rapidly, and the family will soon return to their home and labor. The stay of Bro. I. N. Roberts and wife was made very sad by the death of their little girl who died just after conference adjourned, and they returned to their home in Stewartville, bearing the beautiful remains to be buried by the side of others whom they had lost. Death waits upon the footsteps of the fairest and blessed, as upon the aged and the worn.

Bro. M. H. Forscutt preached the funeral sermon over the remains of Sr. Caroline Eggleston, one of the old time Saints, at Shenandoah, Iowa, Monday, April 19th, in the Saints' Meeting-house, to a house full of listeners. He also preached several times at Shenandoah, besides this funeral service, during Saturday and Sunday.

Many still complain that they did not get the HERALD for April 17th. We remind all again that we printed no HERALD for that date owing to press of affairs during the late Annual Conference.

Brother J. R. Anderson writes from Clitherall, Minn., April 26th, that when he and brother Steadman reached Lake Crystal, they found there were two or more then ready for baptism. He says:—"When Bro. Foss comes up here if he will stop there a few days he can baptize these and probably others." On reaching home, Bro. Anderson found his family and other Saints well, and he had baptized since then an aged lady, while others are nearly ready to comply with the gospel call.

Sr. Mary E. Clifford, of Burwood, San Joaquin Co., California, says that about six months prior to last April she came to reside with Sr. Copeland, an old member of the church, and that previous to that she knew nothing of the Reorganized Church, and only knew of the outrageous stories circulated commonly about Joseph Smith and the Mormons. But Sr. Copeland soon taught her the doctrines of the church, and the further fact that it had no affiliation with Brighamism. She attended the conference at Stockton and on the 22d of March was baptized and confirmed, and now feels confident she will never regret the steps thus taken.

Many letters are received which we can not possibly print; so that those whose letters are left out must not think it was done out of disrespect or disregard for them, for it is not, it is simply a necessity. The conference minutes and ministerial reports have crowded numbers of letters out, the dates of which will make them old when space is afforded again further along in the year.

Bro. Robert Davis, writing from Juniata, Michigan, reports quite an interest following the labors of Bro. J. J. Cornish. Bro.

Davis wrote March 24th, and Bro. Cornish had lately organized two branches of about twenty members each.

Bro. Joseph Lampert of Oshkosh, Wisconsin, writes us under date of April 27th, that he was sorely disappointed in not getting the HERALD for the 17th of that month. We have had "bushels of letters," (to use a strong figure), expressive of the same feeling, within the past two weeks or more. We are glad to know the HERALD is read and appreciated. He says further, that all goes well with him "with but little exception;" and that he is "glad the church is not going to be duped with something outside the standard books, by no one."

We regret to learn by the Highmore (Dakota) Herald of April 24th, that a prairie fire had of late damaged Bro. Gomer Reese, burning his barn, corn, hay, etc. He has the sympathy of all, and has gone to "work with all his might to retrieve his loss."

SINCE conference Bro. Willard J. Smith, of Independence, Missouri, met Rev. Ward at Tiblow, Kansas; of the success of which the following from the *Argentine Siftings*, will give an idea:

"The six nights debate between Elder W. J. Smith of the Re-organized Church of Latter Day Saints, and D. M. Ward of the Christian Church was brought to a peaceful close on Monday night. From this time forth we believe Elder Smith will be able to preach here in peace unmolested, and that for all future time his Christian friends here will give him a severe "letting alone." Mr. Smith sought no discussion here, but when it was forced upon him he met the issue manfully and fought it to a victory, and Mr. Ward has shown himself in this debate to be very much lacking in those qualities that go to make up a public debater, and if he can find any comfort in preserving those "pansy blossoms and withered flowers" that were cast at his feet, we shall be glad, for it is about all the consolation he will ever get out of his debate with Elder Smith."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"O, Thou, who in the garden's shade  
Did'st wake thy weary ones again,  
Who slumbered at that fearful hour  
Forgetful of thy pain;  
Bend o'er us now, as over them,  
And set our sleep-bound spirits free;  
Nor leave us slumbering in the watch  
Our souls should keep with Thee!"

### "COULD YE NOT WATCH WITH ME ONE HOUR."

Who that has ever read this most touching episode in the life of Christ, has not felt the unbidden moisture spring to their eyes, and their heart tremble with emotion as they thought of Him alone in those hours of terrible agony! If there were any upon earth who should have been with Him, should have comforted Him, surely they were those sleeping ones. Among the first called into the ministry, they had been with Him since they left their father's nets.

When Jesus restored to life the daughter of

Jairus, He had put forth from the chamber all but the parents of the damsel and these three of the twelve, Peter, James and John. Again when He ascended the Mount of Transfiguration, accompanying him as witnesses of His power and glory were the same three, and now when the cup of bitterness was to pass his lips in the terrible agony of Gethsemane, he took with Him these same ones who had witnessed the glorious vision, and they heard those who had come from beyond the shadowy land called Death, talk with Him concerning that which He was now enduring and and shortly must pass through. Did the great heart of the Redeemer need human sympathy in that hour? If not, why had He taken them, and why did He awake them when He found them sleeping? Believe us, dear sisters, there is not a heart, a human heart, which does not need sympathy. "Could ye not watch with me one hour?" One little hour! The time is very near when this privilege will not be yours. "Ye shall seek me and shall not find me." But there was a greater reason than want of sympathy prompting the act of the Savior when He awoke them and said unto Peter: "Watch and pray, that ye enter not into temptation." In this moment they had needed no admonition, but in the joy of his soul the impulsive Peter had exclaimed, "Lord it is good for us to be here; if thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias." But in the hour of sorrow and darkness—the hour of trial and gloom—"they slept."

Among the "selections" in the HERALD, of May 1st, is one, "What Ails the Church?" We are glad we were not the compositor doomed to put into type such a batch of falsehood and sacrilege. Let Christianity be wounded in the house of her friends for as many centuries in the future as she has in the past, let her beautiful garments be assumed by those who put them on only for outward show, and let the world become as corrupt as the cities of the plains; if still there be found one true follower of Christ, one Christian in it, the light of truth in such an one shall out-shine ten thousand such philosophers as Mr. L. H. Washburn and his infidel compeers. Even the devil can speak the truth when it suits his purpose, and unwittingly Mr. W. paid the highest compliment in his power to women, when he says: "It will not be surprising if in the next fifty years every pulpit in this country is filled by a woman." Of course we need not say to you that we do not believe this, but we do believe that now, just now, is a time of trials and darkness—a time when the will of the Spirit comes to us commanding us to "Watch and pray lest ye (we) enter into temptation," and we are pleased that even Infidelity has faith in woman.

Can we, will we, watch and pray one little hour longer? The sorrow of Gethsemane, the agony of the cross was but for a day. The glorious morning of the resurrection came, the angels rolled away the stone and from the sepulchre; Christ the Conqueror came forth, leading captivity captive, holding the keys of death and hell; and because of the matchless triumph of the meek and lowly Jesus even such infidels as L. H. Washburn may hope for possible pardon in the world to come, if he does not repent and seek it here.

"Every man who loves his race is under the obligation to help remove Christianity from the earth."

"Why do the heathen rage?" Why do

they "take counsel together against the Lord and against His Anointed," saying "Let us break their bands asunder, and cast their cords from us." Why? The devil has come down in great wrath, knowing that his time is short. Soon the opening heavens will again reveal Him who made His entry into Jerusalem "on a donkey." He will not come as the babe of Bethlehem, but as He ascended into heaven, surrounded by the angels of God; so shall the heavens reveal him. "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

If infidelity recognizes the power of woman, shall we not recognize our own? We do not feel that it is boasting to say, woman as a rule has more abiding faith, is richer in patient endurance than men. Last at the cross, first at the sepulchre, and ever found ministering to the wants of the workers. Home is our sphere. Let the pulpits of the land be occupied by women; we know that the priestly garments of the kingdom of God were never worn by women. "Husbands love your wives!" Is not that the crown of glory every true woman seeks to wear? Place or preferment, wealth or power conferred, can never take the place of the crown of a husband's love. But while our husbands are officiating in their office abroad, let us see to it that we do our part at home. They have the world to contend with, and "wrestle not against principalities of flesh and blood, but against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

When the women of Sparta sent their husbands and sons forth to battle for their country, in giving them their shield, they would say, "With it, or on it" Patriotism was the highest virtue known to them, and with unwavering fidelity they instilled into their children this love of country. Can we as Christian wives and mothers be as faithful to our trust as the Spartan women of olden times were to theirs? Can we remain at home while we send our loved ones forth and yet more "watch and pray?" Can we say unto them in the words of Paul, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day and having done all, to stand. \* \* \* Having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the word of the Spirit, which is the word of God."

Yes; we believe and know that hundreds of mothers and wives, in this latter day work are purely and unselfishly devoted to it. For it they live, for it they labor, and for its triumph they will watch and wait. They are praying the Lord of the harvest to send forth laborers into the vineyard. Let every Elder who has gone forth from the late conference rest assured of this, and moreover let every one now laboring remember that anxious prayers are going up hourly for them, that God may so endow them with his Spirit that they may fight a good fight and keep the faith. We are waiting for news from the battle-field. With God for your helper there is no such word as defeat. It has been declared by the Spirit, that no word spoken by the Spirit shall fail to bring forth fruit. Vain is all labor if God does not bless it—the increase is from him and

blessed is the man or woman who labors in his strength, and takes him as their exceeding great reward. For times of trial, love and friendship were given. If we love the cause of God—if we love truth and desire its triumph, let us stand by our colors when the battle is fiercest, and in the silent watches of the night if He come let him not find us sleeping!

We are in receipt of letters and articles from sisters Lloyd, Terry, Lettie A. Dunn, M. A. Christy, M. A. Kuykendall, "A Sister," M. Hoagland, S. E. Bouton and sister C. Ackerly.

THE conference has closed and before this its minutes have reached you. Some were disappointed in its results, but very many who were in attendance went away feeling more firmly rooted and grounded in the work than ever. We were one of the Martha's and consequently attended few of the sessions; but we thank God for the instruction we gained from those who were our guests, and not only do we feel the riches in our own life, but in due time we shall endeavor to impart unto others. Do not fear that the "salt has lost its savor." God is at the helm, and aboard the good ship he has thousands of tried and trusted ones. Man is just now the best agent into whose hands he can put his work and man is imperfect, therefore we must not expect him to be always perfect in his work, but "hold fast the confidence and the rejoicing of the hope firm unto the end," remembering that "an unfaithful friend in time of trouble is like a broken tooth, a foot out of joint." "Christ is a Son over his own house" and if we walk blameless before him, all will be well with us, and as for the affairs of his house he is yet abundantly able to manage them himself. The work is his and he will care for it, but let us not forget that there is a work we are called upon to do, with fear and trembling. "Work out your own salvation!" May He help each one!

LAMONI, IOWA, May 7th, 1886.

#### HURTFUL READING.

A BAD book, magazine or newspaper is as dangerous to your child, and will as surely corrupt his morals, and lead him away from the path of safety, as an immoral associate. All mothers in the latter day work should ponder over this subject, and see if they are keeping their homes free from the vile trash that is published and sown broadcast throughout this free land. Look to your children and see what they read, and especially to the kinds of papers that get into their hands; for there are now published scores of weekly papers, with attractive and sensuous illustrations, such as the "Police Gazette," "Boys' Own," "New Variety," &c., that are as hurtful to young and innocent children and young men and women as poison to a healthy body. Many of these papers have a wide circulation, and are sowing the seed of vice and crime. Trenching on the borders of indecency, they corrupt the morals, taint the imagination with evil, and allure the weak from paths of innocence. The dangers to young people from this cause were never so great as at the present time, and every mother in Zion should be on their guard against an enemy that is sure to meet their child. Look then mothers that your children are kept as free as possible from this taint. Never bring into nor allow in your house a paper or book that is not pure. See

to it mothers that your children have an abundance of the purest and healthiest reading. Hungry lambs will eat poison; but if well fed on good food, they will let the poison alone. If you wish to save your children, and the children of others, do all you can to sustain and circulate healthy, moral literature.

MRS. DANIEL JONES.

#### PRACTICE WHAT YOU PREACH.

Parents if your tender offspring  
You would lead in ways of truth;  
Shielding them from the temptations  
That surround the paths of youth,  
Count as void your time-worn maxims  
And to make your teachings sure  
For a shelter from the tempests  
Sins dark cloud would cast round each  
Tender flower of your protection,  
You must practice what you preach.  
Teachers if throughout your duties  
Ever faithful you would be,  
Not by words, but by your actions  
Teach in all sincerity.  
Youthful eyes are on you gazing,  
Youthful hearts your thoughts receive;  
Eagerly they catch your accents,  
Eagerly your words believe;  
Then beware! lest by your actions,  
Untrue principles you teach,  
And forget not you must ever  
Strive to practice what you preach.

Selected by AUGUSTA D. BERG.

#### HEALTH AND HOME.

WHAT a world of meaning lies hidden in these two words. Reversing them, we place the foundation beneath, and then place upon it the superstructure or castle wherein dwells earth's choicest blessings—"Home and Health." Mothers, do you realize the greatness of the vast empires over which you reign as queens? Do you realize that from your respective domains go forth the statesman, the orator, the philanthropist, the explorer, the astronomer, the missionary—and, too, the demagogue, the blood-thirsty warrior, the scheming politician, the votary of folly and fashion, the defaulter, the reckless murderer, and all the higher and lower grades of humanity? All at the same time pass through the crucible of home, of which you are the controlling power. Truly you occupy honorary places in the galaxy of earthly sovereigns!

But do you realize in what a great degree the health or sickness of the world may be laid to your charge? If the infant constitution, mind as well as body, be duly attended to, the result will surely be shown in all the coming years. Give the little ones plenty of fresh air, wholesome food, all the exercise their young hearts desire, with bodies untrammelled by tight bands and belts. Let every child's muscles have free, full play at all times. Don't dress your children so tight that it is a relief, like opening a prison door, to undress them for the night. We know by early experience what that is, for we have felt it, and all through our life have felt its effects. The cost is far too great, for the motive is only vanity and the reward disease. Give the little ones wholesome food and plenty of it, at regular periods. Disobey these rules, then disease will be engendered, and resort had to all the poisonous nostrums of the day, which serve only to allay the uneasiness for the time being, and leave their direful effects in the tender system, to be manifested in some other way in the coming years. Keep the blood pure; not by lotions, soaps and powders,



but by air, exercise, proper food and drink. Ventilate your sleeping as well as your living rooms. Let in pure air, and, if at all practicable, let the sun every day penetrate every article of bedding and clothing. It is astonishing to read what a great difference there is in the per cent of mortality in large cities on different sides of the same street, entirely owing to the different degrees of exposure to the sun. Let the little ones think for themselves. Let them ask ever so many questions. Don't bluff them off in either anger or impatience. Endeavor early to subdue and correct every semblance of dissimulation, revenge, hatred and passion. Observation teaches us that children are just what they are made, and the rule is that "just as a twig is bent the tree is inclined," then how all important it is that the tender, precious little twigs should have all their faculties bent in the right direction.

Selected by Alice Ryan.

#### TO MOTHERS.

WE feel thankful to the Editor of the *Herald* for giving us a chance to exchange our views through its columns. We believe it will benefit all the sisterhood, and if they are benefitted, the brothers surely must be. I'm glad I belong in the household of faith, and am trying to live by faith in my temporal household. I feel impressed to say a word to mothers, and feel that I am directed:—Mothers, dear mothers, I address you in tones of love and sympathy. Mothers, listen:—To you is consigned the greatest work given to mortals. To clothe immortal spirits in the flesh, according to the laws given, to properly supply the external and internal wants of that flesh, and instruct, discipline and develop the spirit in a way which shall meet the requirements of him who created them. How great, how stupendous the work! What mother ever fully realized the greatness? Awake, arouse, ye stupid wives who would exempt yourselves from the work, and ye pleasure seeking mothers, who try to cover your unfaithfulness without one proper excuse. Know ye not that every secret devise shall be brought into judgment, and every secret virtue shall have its reward? May every mother in Latter Day Israel, and especially the young mothers, study well and strive to follow the example of Hannah and Eunice; for we need more men like Samuel and Timothy. We think that several grandmothers like Lois have been represented in the "Home column," and hope to see many more. If mothers govern themselves by the laws of their being, and trust in God, they will be safely carried through all their sufferings; and if they commence in the earliest infancy of their offspring, to govern them by a pure example, and continue till the end of life, both mother and children must come up in the great day with their robes washed white in the blood of the Lamb. Gently, O gently lead them, as the good Shepherd leadeth his flock. Teach them to sip early at the foundation of life. Teach them the word of wisdom, and by example cause them to obey it. Verily great shall be the reward of all who do so, even in this life. Peace, health and happiness, whether they live in a cot or a mansion. "Obedience is better than sacrifice." God delights in the chaste obedience of his Saints, and he will fill the hearts of all such with love and joy to overflowing. One after another of our worthy laborers in the ministry are called home, and others are called to

fill the vacancy, and the question arises: Who will take the place of the latter, unless our boys are brought up for that purpose. People in all vocations are chosen, or elected, because they are fitted for the office. Then mothers do not censure me for being so pointed in my hints in regard to your ponderous work.

ALMIRA.

North Brooksville, Maine.

## Official.

### GENERAL CONFERENCE MINUTES.

APRIL 6TH TO 17TH, 1886.

Continued.

#### MINISTRY RERORTS.

Elder *Charles Derry*, President of the High Priests' Quorum, present, reports:

Since the April Conference, at Independence, Missouri, 1885, I have labored in the western portion of Iowa. This winter sickness in my family, and inclement weather, with bad roads, have prevented me from laboring away from home. I have generally been favored with fair audiences, respectful attention; and with the blessing of God, I have tried to perform all the duties of an Elder in Christ's Church. My faith in the work strengthens, my hope brightens, and my zeal for it increases with my years. My love for it is manifest in the consecration of my life to it. Come life or death, poverty or prosperity, I expect to labor for God and his truth, until he tells me, "It is enough," and that I never expect to hear, so long as I have a power to exert. May God defend the right and bless his own, is my humble prayer.

Elder *C. G. Lanphear*, of the High Priests, writes from Belmont, New York:

May the blessings of the Lord and the communion and guidance of the Holy Spirit be and abide richly in all your sessions and assemblings throughout the Conference, is my earnest prayer and desire to God. Since your last session I have done but little public preaching, not being able to perform the traveling on foot necessary to arrange appointments and fill them. I was in Allegheny county in the neighborhood of Obi, a while last fall, where there were several school-houses quite handy to be had for meeting, and I preached some eight or nine times, most of them to very good effect and interest expressed with those present. I have visited quite a number of families and conversed with them on the subject of the gospel and latter day work during the past year, and have been very kindly received with those I associated with. There are excellent openings for extended gospel labors in a good many places of my acquaintance here in the east. I had the great pleasure of meeting our esteemed brother, William H. Kelley, two or three weeks ago, and heard him dispense the words of life to a few of the people upon four different occasions. I also rendered him what assistance I could in arranging appointments and opening the services. I have by request, prayed and administered to two of the afflicted of those outside of the church who received some benefit and blessings for the time being by the administrations. Have obtained one new subscriber for the *Herald* and one renewal for subscription, and two subscribers for *Zion's Hope* all outside of the church. Also sent

for others to the Herald Office, mostly renewal of subscription for former subscribers. I desire the confidence and prayers of the Saints that I may ever be found striving in behalf of the glorious and ever abiding gospel of God's dear son, who has so wondrously wrought out and made the plan complete for the salvation of the world. My age and circumstances necessarily make my efforts in the gospel cause quite limited in my movements in relation thereto; nevertheless I desire to do what I can and ever to be ready to give an answer for the reason of our hope with meekness and fear. May the blessings of peace be with you all. Amen.

Elder *William B. Smith*, of the High Priests, writes from Elkader, Iowa:

I am still a believer in this latter day work; but on account of poor health I have not been able to do any missionary work for the last two years, or nearly so, having been confined the most of the time by a severe affliction of the lungs. At present writing my health is slowly improving, and I therefore have strong hopes that I shall be able to do some labor in the mission field this season, the church and the Lord willing. I am sorry, brethren, that I am not able to meet with you during the present session of Conference.

Elder *E. C. Brand*, President of Seventy, present, reports:

During the last twelve months I have traveled 2726 miles; have baptized 13; confirmed 16; blessed 15 children; ordained by direction of Conference 4; married 1 couple; administered to many of the sick with blessed results; attended several district conferences, and preached 134 times in the following places: Independence 6, Stewartsville 1, Pleasant Grove 1, and German Church, Missouri 2, Jones' Grove 2, Ridgley School House 5, Webster School House 1, Jamestown 12, Fremont 9, Kennard Station 2, Lake Shore 5, Island 2, and Omaha, Nebraska 6, Plum Creek 9, Plum Hollow 4, Tabor 6, Davis School House 3, Galland's Grove 21, McCord School House 1, Ross School House 7, Deloit 15, Dow City 5, North Coon 8, and Magnolia, Iowa 1. I have never in my thirty-five years' experience seen the time when there was such a demand for preaching in all directions, nor the time when such strict attention was paid even by the young to the ministration of the word. I feel that I have in common with my brethren been more endowed by the blessing of God's assisting aid. That a large number of the Saints are also feeling the promptings of awakening, and taking interest that they have never so fully done before; but on the other hand I find in many places a low spiritual condition, especially where the local ministry, priests and teachers, have failed to visit and magnify their calling.

Elder *J. S. Patterson*, President of Seventy, present, reports:

Although not under General Conference appointment, I have given my whole time to the ministry, and until recently have presided over the Northern Illinois District, where, according to instructions given me at last Spring's Conference, with the assistance of Bro. Israel L. Rogers, reorganized the first Chicago Branch, with fifteen members. I also organized a branch at Cortland, Illinois, with fourteen members. Have baptized ten, blessed eleven children, ordained two Elders, and one Priest; have assisted in administering

frequently to the sick with good results; have preached every opportunity in Northern Illinois, and Southern Wisconsin, receiving encouraging hearings in new places. The outlook in my late field to me appears reasonably good. My earnest desires are for the future prosperity of the cause.

Elder *J. T. Davies*, President of Seventy, present, reports:

Since my appointment last Conference, I have labored in the field assigned me, namely Missouri and Kansas, with a good degree of satisfaction that my efforts in preaching and other ministerial labors are approved of God, and beneficial to the Saints, as well as widening out the limits of our operation. The field is good, and worthy of a continued effort with all available help. The demand for preaching is ample and increasing; the majority of the local Elders are faithful, and some of them are thinking of entering the field altogether; two or three of them young men. There have been some additions and more in prospect; of the work all are hopeful. I pray the Master to bless all in our deliberations.

Elder *Heman C. Smith*, President of Seventy, present, reports:

Before entering my field of labor I visited and preached a few times each, at the following places:—Good Intent, Netawaka, and Pleasant View, Kansas; Independence, Webb City, and Seligman, Missouri. At all these places I was kindly received, and much blessed. About the first of June in connection with my colaborer, Bro. I. N. Roberts, I entered my field of labor, and opened the work at Eureka Springs, Arkansas. We held forth here for about two weeks. One addition was the immediate result, and I think much more good was done. This being a popular health resort, there were people attended our meetings from many parts of the world, and probably a harvest will be reaped from the seed sown in distant fields. Our next point was at Hearne, Texas; and after this our labors were confined to the Texas part of the mission.

To here give an account of all our labors and travels would be tedious and unprofitable; suffice it to say, we labored continuously until March the first, since which we have been visiting different points on our way to conference. The work as a whole in Texas is in much better condition than ever before. Some young and zealous men have come into the church, who are doing good and efficient branch work, and will if faithful do a greater work. The field is an important one, and will need the special care of some wise, unwavering man of good executive ability in charge, assisted by seven or eight helpers. If this can be done great good will be the result for the field is ripe, already for the harvest, but if one or two only are to be sent the work as heretofore will of necessity move slowly.

I have traveled and preached extensively through Texas, held two debates in which I was blest, and the cause of Christ received benefit. Bro. I. N. Roberts has labored with zeal, has won the confidence of the people, and accomplished great good. I think he wishes to continue in that field, and should be reappointed.

Bro. A. J. Cato, though receiving no appointment from conference has continued in the field continuously, and his labor has bore fruit. Aside from this the labor done has been but little. With this small force in so large a field, but little could be expected; but through the bless-

ings of God we have put the work upon a firm and surer basis. I am now ready to deliver up the work to my successor who ever he may be, with an earnest prayer that he may be more successful than I have been. I would be pleased if one of the Twelve could take the oversight of the mission for a time. I think it important that they should know the condition and demands of the mission. We have much more to contend against than the Elders in the north. Prejudice is much stronger, and it can only be broken down by preaching, and consistent living with the aid of church publications, as the local press grants us but few favors; but instead feed the popular prejudice with vituperation, misrepresentation and slang. Should anything favorable to us appear in their northern exchanges it is seldom noticed. The sects however are becoming alarmed, and will soon be forced to meet the issue in some way. Let wise, faithful, humble men who are able to stand in defence of the cause be sent there, and victory is ours.

I am at the disposal of conference, subject only to conditions which will be explained to those having oversight.

Elder *Columbus Scott*, President of Seventy, present, reports:

By you at the session of Conference of April, 1885, I was continued in the eastern mission, under the direction of Elder W. H. Kelley. After having visited briefly at Cameron, Missouri, and Lamoni, Iowa, and preaching twice at either place, I passed directly on to my field of labor, and entered upon the duties required of me at once. From May 15th to June 25th I labored continuously in the vicinity of Lansing, Michigan, occupying at three or four different points. Through the labor done there then the work received renewed impetus, and good resulted; and by labor done since by others the work there has continued to move onward until now a great and effectual door is opened to the gospel, and a number have embraced the faith, and others are believing. After having attended the Southern Michigan and Northern Indiana district conference, held at Coldwater, Michigan, June 27th to 29th, I labored for a season in the Coldwater, Michigan, and Clear Lake, Indiana, branches and their vicinities, having the company, counsel and encouragement of President W. H. Kelley. About the middle of August I held a five evenings' discussion at Ray, Indiana, with the Rev. Wylie, of the Reformed Presbyterian church, touching the faith and claims of the Church of Christ of Latter Day Saints, and some who attended the debate have since obeyed the gospel as renewed. By direction of Elder Kelley, on the 15th of September I left Michigan for the New England States, to respond in part to the numerous calls for labor there. What labor I was able to do while east, was confined to a few points in Massachusetts and Rhode Island. I like the east as a field for missionary work very much. I felt at home with the Saints there, and feel confident that a great work can be done there with proper labor. But to the intense regret of the Saints, and a sad disappointment to myself, the decline of my health compelled me to vacate the field some months prior to the time I had expected to return west. The cause is gaining in influence and favor with the people in New England, through the earnest efforts of the ministry and the lives of the Saints, and I shall be

glad when wisdom directs my return to labor in the vineyard there. After coming to Iowa in December, and resting up slightly, with the consent of President J. R. Lambert and the request of Saints of St. Joseph, Missouri, I labored there for a short time; also at two other points in Missouri.

I have been blessed with the liberty of the Spirit of God in declaring the word, and the administration of the gospel ordinances; have baptized fourteen, and confirmed ten, blessed a number of children, and administered to the sick with God's blessing attending in many instances. I believe I have done the best I could under the circumstances. I desire as intensely as ever the prosperity of the great cause, and as strongly hope in its ultimate triumph. I trust the "Spirit of wisdom and revelation" may direct your investigations, councils and deliberations relative to the work.

Elder *R. J. Anthony*, of the Seventy, present, reports:

Since your last session there has been some notable changes in affairs. The United States courts have waged a relentless warfare upon the polygamists, and still continue. Many have been convicted, and it is reported that there is now over fifty serving out sentences for unlawful cohabitation and polygamy, in the penitentiary in Utah.

The churchmen in Utah look upon it as persecution, and in consequence the bitterest feeling prevails against the Government officials and all who favor the execution of the laws.

No one of late has met with so much opposition there as the representatives of the Reorganized church. They (the Utah church) charge us directly with being responsible for much of the difficulties they are passing through.

Joseph Smith and Joseph Luff arrived in Utah last June, and immediately began an effective work by preaching a number of discourses in Salt Lake City. From there they traveled in Utah, Idaho and Montana, in every place creating great interest. Bro. Joseph was the center of attraction and the target of the church party. Every paper controlled by it literally teemed with warnings to the people to beware of him and the church he represented, with all manner of false accusations and representations. Everything that could possibly be used to prejudice the people against him and the church was employed. The letters of Ephraim Peterson, and W. W., of Michigan, were made to do service, as well as one from the pen of Zenas H. Gurley, published in the *Deseret News*. As an individual I very much regretted, knowing that the writer had labored in the same difficult field, representing the same church, faith and order we were, and stood pledged together with J. W. Briggs as apostles, in that body to defend. See their challenge to O. Pratt and D. M. Wells, December 1st, 1874. In the fourth proposition they agreed to "show that Joseph Smith is the rightful successor of his father in the presidency of the church." And in the fifth proposition they propose to prove "That the Reorganization over which Joseph Smith, (son of Joseph Smith) presides, is the true and only Church of Jesus Christ of Latter Day Saints," and in evidence they were to take the Bible, Book of Mormon and Doctrine Covenants, and Church history from 1830 to 1844. President Joseph Smith was only representing the body in Utah



that Bro. Gurley once said he had the right by the law of God to do. We felt sad when we read his letter in the *News*. All these things were used against Joseph and his co-workers. By the blessing of God Joseph's visit to Utah did great good. It established in the minds of many that the Reorganized Church was a fact and would ultimately triumph.

He laid an everlasting foundation, and made many friends for the cause. No one can estimate the work that has been done in the few months. Many are pledged to the cause when the crisis fully comes. To my mind this is the most favorable time for the Reorganized church to make a manly stand there. To weaken now would be suicidal. A goodly number have been baptised, and I am confident we should as a body be prepared to take advantage of developments that will surely come.

Bro. Jos. C. Clapp has done and is now doing a splendid work in Montana. Bro. Joseph Luff and Peter Anderson have done just splendid work in Utah and Idaho. I would earnestly recommend that all these brethren be retained in the Rocky Mountain Mission, and that Brother Joseph spend as much time in that field as wisdom and the work may demand. In my judgment his presence will be required there; if not now, in the near future.

I would further recommend that western Wyoming, from Cheyenne or Laramie City west, be included in the Rocky Mountain Mission. My reason for thus recommending, is that up to the last April Conference it was so included, besides, there is a large body of people living immediately on the borders of Idaho and Utah, part of Bear Lake Valley, Rock Springs, Carbon, Green River City, and Evanston, on the line of the Union Pacific and Oregon Short Line railroads; all points easy of access to those that labor in the Rocky Mountain Mission. We have some members in all those places, except Evanston. In Lander City there are several members. At the last April session Wyoming was included in Brother James Caffall's field. I don't ask this because the field is not large enough, but believe it to be a matter of economy, as it is a long distance from Cheyenne to Rock Springs, or Evanston, and these points are easy of access and almost directly connected with our work in Utah.

In my travels from September until I left Salt Lake City, the 21st of December, I found in many places a kindly feeling towards the church, and especially in Idaho. We now have many calls in Idaho and all along the line of the Utah and Northern R. R., from Ogden, Utah, to Montana. We have members in most all the settlements, besides friends in all the places of note on the line where openings can be made. In the last year I have done the best I could under the circumstances; have baptised twenty-three and organized the Oxford Branch (or partly did so) with eighteen members. Since then Bro. Luff has fully organized it.

The prospects in the Rocky Mountain Mission now are fine; and I believe it more firmly planted than ever. I feel confident that the better day has dawned upon the Reorganized Church. The golden opportunity is now at hand when we may be clearly recognized by our Nation as loyal citizens and the conservators of a pure and apostolic faith. "I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes; that they may come to the

light of truth, and the Gentiles to the exaltation or lifting up of Zion." This is the promise made; and again, "That men may discern between the righteous and the wicked, saith your God." Whether I remain in that field or not I want to see the church make a strong defence in that land for the right. I am at your service. Praying for the good Spirit to direct you, and the redemption of Zion.

Elder *B. V. Springer*, of the Seventy, present, reports:

By the advice and consent of the First Presidency, I have labored for the last five months. As to the good that may have resulted I leave for others to state. I feel at peace with my brethren and all mankind; am assured of the divinity of the work, and of my calling, and have as great a desire to magnify it as ever before. Am willing to labor anywhere asking only that my companion be cared for. For myself I ask nothing but the confidence and prayers of my brethren in Christ.

Elder *I. N. Roberts*, of the Seventy, present, reports:

I have labored in the South-Western Mission, under the direction of our worthy brother, Heman C. Smith, as per action of last Conference. Have been blessed the greater part of the time in preaching the word; have opened up some new places that will soon prove an ingathering of souls to the kingdom of God. The South-Western Mission is large and needs more laborers. I have many calls,—can not fill half of them and keep up the places that are now opened and are ready to join in with the people of God. I have baptised sixteen during the past year, blessed seven children, administered to the sick with God's blessing attending the administration. My heart is in this work and I am ready to labor to the honor and glory of God. I have in my possession letters from the south wanting me to return soon after Conference, saying they want to join the church. May God bless his servants with power from above that they may all go forth crying repentance to this generation, is my prayer. I am still ready for the battle.

Elder *G. T. Griffiths*, of the Seventy, present, reports:

Since the April Conference of 1885, I have endeavored to discharge the duties of my office and calling as a representative of your honorable body. Have been greatly aided by the divine Spirit in all of my administrations, for which blessing I feel very grateful to the giver of all good. There were never brighter prospects for the church than now, in the parts where I have been privileged to raise the standard of the gospel. I think it would be good policy for this conference to send twenty-five or thirty of the ministry to the Eastern Mission; the great multitudes of people, their intelligence, the power that the press wields should all be considered at this juncture. It should be borne in mind that Satan has a stronger hold in the East than in any other part of United States; as infidelity, spiritualism, and various forms of religion have their main forces centered here; hence, where the greatest amount of sin abounds we should have the greatest number of the ministry, as the object of the gospel is to call sinners to repentance, not the righteous. If it is the object of Christ and his church to tear down the strongholds of the adver-

sary, wisdom suggests that we strike at the very foundation.

I have baptised forty-three, confirmed thirty, blest nineteen children, ordained two Priests and one Teacher, raised up and organized two branches. There has been upwards of seventy-five additions by baptism to the Pittsburg District the last year, over which I still preside. I have opened up a number of new places with fair prospects of branches being raised up providing preaching is continued within the ensuing year.

The Saints of the East are anxious that Bro. W. H. Kelley be continued in charge of his former mission. Bro. M. H. Forscutt's labor in the city of Pittsburg, Pa., resulted in much good. I am still willing to continue in the field providing you consider me worthy to be sustained.

Elder *J. L. Bear*, of the Seventy, present, reports:

Having had no conference appointment, and my time being occupied to labor for the daily necessities of life, I have very little or no report to make, except that I tried my best through the medium of the pen to instruct and strengthen the few scattered Saints in Switzerland, Europe. Several of the little flock have passed away into the life beyond, a few live faithful to the covenants they have made; while others are in a weak condition, and from some I have never heard since I left there. As a whole, the work is in a languishing condition, especially so, as the one who was appointed to have the oversight over them for the time being, gave way under the pressure of trials and persecutions and consequently betrayed his trust and lost the faith, believing also the story, which is circulated there, that David Whitmer, the last witness to the Book of Mormon has denied his testimony. So you see how the devil is busy in carrying falsehood all over the earth, while the spreading of the truth goes so slow and is so seldom believed.

I hope and trust the church will take all this into consideration and see that the news of the mission field may be supplied, to reclaim if possible those who have gone astray, and to waken up the sleepy ones, yea to carry on the work which was commenced there.

The apostate church in Utah still keeps that country supplied with their emissaries, notwithstanding their troubles with the government, as much as I have learned from there at the present time, with some of them I am personally acquainted.

My faith in the latter day work is as strong as it ever was, and I shall consider no sacrifice to great for me, (that is in accordance with the will of God), to labor for the cause of Christ wherever it may be.

Elder *J. C. Foss*, of the Seventy, present, reports:

At your last session I was appointed to labor under E. C. Briggs in Minnesota, Wisconsin and Northern Illinois. I could not reach my field of labor until June 20th, I arrived at Detroit City, Minnesota. While there I preached in eleven places, baptized six. From there I went to Chicago, Illinois. Preached two Sundays there. Being a stranger in that part of the country, and not knowing where the most good could be done, as I felt that I had no time to waste, as I lay in my bed, asking my Master where I should go, the Spirit said to me, Go to Plano. I answered, They have had the heads of the church there for

years, and the people must have a good understanding of the gospel, and why should I spend my time there and accomplish nothing. The Spirit said again, "Go to Plano." Knowing the voice of the Good Shepherd, I went. Preached twenty-eight sermons; the result was twenty-one were baptized. Preached twenty-five times in Sandwich, baptized three. Spoke at Streator several times and baptized one. Visited the Mission Branch and Piper City. Had good liberty and freedom of spirit in all of those places. Was kindly looked after and cared for by all of the Saints and friends. Baptized in all thirty-six; blessed seven children, solemnized one marriage. In my travels have found a good class of Saints whose faith is strong in the unfailling word. If the missionaries that labor among them will live a godly life and set a good example, good can be done, and I am satisfied that God will give a good harvest. O how essential it is for the servants of Christ to adorn their profession with a well ordered life; show to the world and the people of God that they are the generals under the direction of God to lead Israel aright, and to show the world of mankind how to follow Jesus our loved Master. We ask the world to obey the law of God, should we not be the first to observe it. Our cause is a just one from the fact it is of God, and we as representatives should be just, and walk by faith. My desire to see the glorious gospel win its way in the earth is stronger now than ever before. I pray God that he will call and send those that will make the sacrifice, and care not for the darts of the foe.

Elder *W. T. Bozarth*, of the Seventy, present, reports:

At your last spring's session I was appointed to labor in Northern Iowa and Minnesota. After making the necessary preparations, started on my mission, stopping first in Iowa in the String Prairie and Nauvoo District, where I labored until in July. Bro. J. C. Foss and others in Minnesota thought that for the present I had better stay in Iowa, which I did as advised by the president of the mission. I have labored in Montrose, Keokuk, Farmington in eastern Iowa, with good liberty and satisfaction to myself, being greatly blessed of the Lord. I found many excellent Saints there who were trying to live their profession. I went into the Des Moines District and labored in connection with Bro. W. C. Nirk, president of district, and also Brn. J. S. Roth and R. Etzenhouser, whom I found diligently striving to build up the cause of Christ. I labored at Des Moines, Runnels, Rhodes, Collins, Newton, Olivet and other places. I found in this district many splendid Saints, and those that are willing to make any reasonable sacrifice for the cause they love. I found some fine openings in this district for the preaching of the word. By the request of the president of the district I spent considerable of my time in laboring in branches, assisting to adjust difficulties, and I feel that by the aid and the counsel of the president of the mission, a better feeling prevails and the district is in a better condition than before. Have baptized one, confirmed two, and blessed a number of children. I can say that I have never enjoyed better liberty since I have been in the field than I have this year. My health has hindered me some, but not like last year. I feel better now and think I am on the gain steadily, and that by proper care and the blessing of God I will be en-

tirely restored to health as promised. I have not done the amount of labor I desired to do on account of financial depression, but suppose that the Bishop aided all he could under the circumstances. I still love the great work and desire to do all I can for its advancement.

Elder *M. T. Short*, of the Seventy, present, reports:

In taking a retrospect of the outgoing missionary cycle we discover that we have ranged over an extensive field. Several states have been the broad arena of our action, and baptisms have been administered by your humble servant in the following, viz: Iowa twenty-four, Illinois nine, Missouri four, and Arkansas two. Knowing the depleted condition of the treasury at our last sittings, I have got along this year without appealing to that quarter for aid. My financial succor has come from districts, branch funds, and private donations. Private giving and receiving, as also allowing collections, have been discouraged by some high in authority. The last time I got help from the worthy bishop the amount was advanced from his private purse.

If any are inclined to think strange of our rambling far and near, the explanation is—I had to do so or cease to labor altogether. It is not my custom to "pass round the hat," but I never interfere where it is the custom. I would refuse a gift if it would beggar the giver or his dependences. The ones that are first to say "why do you not go for the church coffers," are the last to place the "nimble nickel" there. The domestic animals knoweth "his master's crib," but what good is the crib without the cribbing? This, my home district, has not placed an average of thirty cents per day, in the hands of our agent within a decade of years, and some of the adjacent districts are little or no better. I, here, as a soldier, a herdsman, or an husbandman was forced to go elsewhere, or incur indebtedness while preaching. We will not murmur or complain, but hope our rights will be more accurately defined.

To illustrate the dilemma. Complaints were made of a missionary that would hint around, or make his wants known. They informed me that such was not the way to do business, and gave me some quite unnecessary intimations. My heart has been made glad in the pleasing service, and my tongue has been unloosed in proclaiming the good news. Through all my ministrations it has been my steadfast aim to strengthen the weak, encourage the disconsolate, comfort the feeble minded and maintain good will and right rule. Many are too sensitive for their own happiness, or even usefulness. Official jealousy has not hindered as hitherto.

Prejudice, in the main, is on the wane, and effectual doors stand ajar throughout the land. Cities and large towns should be fairly besieged to affect the best good. Villages and the country reward our labor more readily. The opulent centers of commerce and trade are seats of learning and refinement. The devotees of sectarian Babylon, and the pleasure loving world congregate there. The highways of fashionable society glitter in facinating splendor. The doctrine of the lowly Nazarene is greatly retarded or completely hindered by pride, pomp and power.

The large majority of those immersed by my hands were instructed by pious parents, or by fellow servants. We have sown with a liberal hand, and fondly trust the fruit will appear in

due season. We attended the Park Bluff meeting, and the reunion at Galland's Grove, where we heard some of the best, if not the very best, preaching that ever saluted the ears or thrilled happy hearts. Our "mite" was cast in at quarterly conferences, held at Buffalo Prairie, Rock Creek, Millersburg, Burlington, Independence, St. Joseph and Kewanee. The local ministry have cheerfully co-operated when they could, for which we make honorable mention, and give heart felt thanks. The Saints have not magnified my weaknesses, neither have we others imperfections. Help is needed in this great rich field, and we ask for a traveling companion in the person of C. Scott according to the spirit and letter of the law. Two witnesses can establish the truth, but more is preferred by both God and man. The onward march of our dear Redeemer's kingdom is gladdening. We hope, and verily believe it will widen and deepen until the great consummation, and wish to contribute our strength and life to said truth and righteousness through all the glad earth.

Elder *Thomas Taylor*, President of the English Mission, writes from Birmingham, England:

It affords me great pleasure to report to you the condition of the work in this the English Mission. It is still onward and prospering. The outlook for the future is good. Our meetings are well attended, and the more intelligent and thinking class seem more willing to investigate, although we have not added as many by baptism as we could have wished. The past year political movements have been so rampant that it has taken the attention of all classes so that they have had no time to think of religion.

We have some men in England who have shown the white feather and left Utah to evade the law. I went to their meeting one evening and herd Daniel H. Wells and C. H. Penrose. They were telling their dupes the same old story of persecution. They shun us of the Reorganization as if we were adders. There is no chance of approaching them. It is only time and the downfall of Utahism that will convince them. We believe that the mission of brother Joseph to Utah was a step in the right direction, the fruit of which will be seen after many days. We deeply regretted the death of our aged and worthy brother, J. Ells. He was much respected in this country by all who knew him, and we often think how he and others who opened this mission would have rejoiced could they see it as it now stands. I think they would feel well repaid for the sacrifices they then made.

We are now anxiously looking forward to the time when Bro. Joseph Smith will pay us a visit. I am sure he would be a welcome visitor, and it would do us all good. We held our District Conference in Birmingham two weeks ago, and it was really gratifying to see the zeal and good desires, together with the good spiritual understanding of the brethren; and I believe that one and all have a desire to do all possible to help roll on the work they all value so well. We have some noble young men in this mission who stand shoulder to shoulder with the old ones, and although there is not much seen through the *Herald* about England, we are not dead. Want of time is the reason you do not see more.

Times are very bad in England, owing to the low state of trade, but I am thankful to say that



the Saints generally have not suffered materially from it.

Elder C. H. Caton, Secretary of the English Mission, writes from Birmingham, England:

At the annual conference of this Mission, held at Sheffield, May 23d to 25th, 1885, I was instructed to present the views of the Saints generally in this country on the condition of the work here; also that should Elder Thomas Taylor consent to remain in charge of this mission, to request your honorable body to sustain him.

With regard to the condition of the church in this country, it is in a very good condition. During the past year two new branches have been organized, viz.: Nottingham and Leeds, while in Wales, through the efforts of Saints removed from Nottingham, a branch has been organized at Cardiff. We progress slowly, but we hope, surely. The best of feeling exists among us, and we feel determined to continue in doing our best to spread the gospel of peace. The unanimous opinion of our conference was, that so long as Bro. Taylor has the confidence of the Saints comprising the mission, and as he is willing to retain the charge, the General Conference be requested to sustain him in charge.

It is now twelve years since Bro. T. Taylor was appointed, for the second time, in charge of this mission, during which time it has made a continuous forward march. Only those who know anything of its condition then can form any adequate opinion of the importance of the work in this country to-day in comparison to what it was then. As one who has been associated with him about fifteen years in the work, I have no hesitation in saying that no one with less patience and integrity could have borne the charge so well. By his patience and integrity he has been able to command and retain the respect of all the Saints who know him. He has the full confidence of the priesthood in this country, and is nobly and ably assisted by as powerful company of preachers as could be desired. I could name thirty or more men ranging in age from twenty to fifty years who would be a credit to any society in the world for intelligence, prudence, uprightness and respectability, who are also able exponents of the faith of Jesus Christ. We have no lack of able preachers; what we lack is opportunity for preaching. We make as many as we can, and always embrace those that present themselves. When we get rich enough to hire more halls we do not doubt but we shall be able to present the gospel of Christ more effectively. There is no burning question on in the mission that should require your advising the church to send some one to take the oversight of the same; therefore we respectfully submit that the best interest of the church at large, and of this the English Mission in particular, in our opinion, would be best promoted by sustaining Bro. Thomas Taylor in charge.

As no doubt you have observed from the published minutes of our last conference, there was set on foot a move to get the President, Joseph Smith, over in this country. We are of the opinion that a visit from him after the manner of his visit to Utah would accomplish more good to the cause in this mission than sustaining any missionary in the field for two or three years would do. If your honorable body will give this suggestion your consideration we shall esteem it a favor.

Elder J. C. Clapp, of the Seventy, writes from Deer Lodge, Montana:

At your last assembly I was appointed to labor in Montana and Idaho, which I have tried to do to the best of my ability. My labors have been confined to Montana, but I have the assurance that most of my labors have been well spent. I have preached in this valley and vicinity and in the Gallatin valley, over one hundred discourses. I have baptized six and blessed several children, and have officiated in other ordinances agreeable to my calling as an Elder, whenever called upon. I have enjoyed my mission work very much of late, having been assured that a glorious victory is ours if we faint not. I am in the hands of the Master, and am willing to work for the glory of his name.

## Communications.

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

### EPISTLE OF THE TWELVE.

LAMONI, IOWA, April 19th, 1886.

*To the Saints in all the world; Greeting:*—The Annual General Conference, for the year 1886, has just closed, which was fruitful in accomplished results that portend good to the Reorganized Church of Christ. The church has awakened to the realization that, in order to succeed, she must work in harmony with the text books—not only in profession, but in fact, giving credence and recognition to the authority upon which rests the watchcare and supervision of the work abroad. For the want of this recognition, and a proper unity so clearly set forth in the law (concerning which a special admonition was given in the revelation of 1882) the work of the Reorganization has been greatly retarded. The proper recognition of each quorum in its place, with the rights, duties and privileges of the members belonging thereto, should long since have been conceded by all; but unfortunately, this has not been the case. Each one has held his or her private construction of the law and its meaning, to please an aspiring mind, flatter a vain disposition, or gratify an envious and jealous feeling, which has worked as sour leaven for years, neutralizing, in some respects, the efforts of the best workers in the cause. It is cheering, however, to know that light has dawned upon the majority, and a better course is being pursued. Judging from the spirit, temper and accomplished results of the Conference, it is the settled purpose of the workers to eliminate this unsavory leaven from the body, discourage and discontinue the sowing of the seeds of discord, jealousy, envy, and mistrust, that have done their work so effectually, in some respects, in the past, and move straight forward in the right, and as the law direct. Reform is certainly needed in order to place us where we belong.

We deprecate any policy that makes the innocent bear half of the blame of the guilty in order to conciliate and effect a

temporary reconciliation and peace; but believe that the wrong doer should be made to take the consequence of his act; and we are united in the purpose, as we have ever been, that neither flattery, nor fear shall divert us from this course. Some rigid discipline is needed in order to raise our moral tone as a people.

The reaffirming of the declaration of rules passed at Stewartville in 1884, bodes good to the work. Though containing only that which may be read in the law of the church, they have been received, by some, with suspicion and distrust; mainly from the fear, as expressed, of an abuse of power by those to whom they relate; but abuses are liable to arise in any department, and none can be more easily corrected than this one.

In order to bring them to mind anew, we quote as follows, 2d paragraph:

“Resolved that by virtue of their office and calling, as declared by the organic law of the church, the members of the quorum of the Twelve are the lawful presidents of the church, abroad in all the world, to preside over, regulate and set in order the same, and that in all the branches of the church, and districts, this presiding authority should be acknowledged and acquiesced in by the presidents of branches and districts. And when one of them is present, at a district conference or branch meeting, it should be left discretionary with him as to whether it would best serve the cause by presiding.”

3d.—“Resolved that the quorum of the Twelve, as a judicial body, have the right, collectively or individually, to render decisions involving the law and usages of the church, in their various fields of labor, and when such decisions are made by individual members of the quorum, said decisions are binding upon the church, and should be respected until brought before the quorum and its decision had.”

The President of the Church discerned at once that in these resolutions were found a proper rendering of the law relating to this question, and called the attention of the church to them in one of the ablest editorials that ever appeared in the *Herald*, found on page 305, No. 20, Vol. 31, from which the following is an extract:

“But the history of the reorganization shows that there was a wide rebound from the rule of priestcraft to one of entire disregard of all authority. Nor was it until every representative sent out by the church was made to feel how utterly fallacious his efforts to bring to pass unity and respect for the law of the church were, did those representative men feel the importance of the Master's word, ‘He who heareth you heareth me.’ There is no meaning attached to the conferring the calling of an apostle upon a man to the office (of an apostle) and sent out by the church, unless that man is so invested with the authority of the church that he may speak for the church, and carry with him the dignity and honor of the body which he represents. And much mischief has resulted in the past, and may result again if there be not somewhere the right of immediate and positive decision. The Twelve are essen-

tially a traveling ministry, a presiding ministry at that; and are so because of their calling to travel, looking after the spread of the gospel and interests of the church. This includes the welfare of both the districts and branches in their respective fields; and while no member of the quorum may wantonly enter in upon the privileges of either district or branch presidents; yet he may, and must by virtue of his calling and appointment by the church, exercise that authority if necessity warrants, and this is because of a two-fold reason. First, because the organic law of the church invests him with such prerogative. Second, because he is by his appointment a part of each and every organized district and branch in his charge, and has his place at the lead by virtue of such appointment."

The decisions made by individuals of the quorum relate to the law, rules and usages of the church, rather than to cases had before Elders' Courts, which may be appealed for final settlement. The Quorum of the Twelve acting under the direction of the First Presidency, as the law defines, is the presiding authority in all the world; and this does not in the least interfere with the high prerogative and presiding authority of the First Presidency, who by a single tap of the bell may call home one or all of the Traveling High Councilors at a word! The churches abroad should not wait for members of this council, when traveling, to insist upon a recognition of their rights; but should cheerfully tender a recognition from courtesy and respect for the office, if nothing more, in order that they may administer successfully and aid the work wherever they may be sent. Having been appointed by divine commandment and the common consent of the church to these positions, the keys of authority and the First Presidency are represented through them, more than any others, to all the world.

Why this was ever questioned and necessity laid upon us to defend our rights before antagonizing accusations, is passing strange; and it is only with a view that unity may be attained, and the best interest of the cause subserved that we dwell upon it now.

The Quorum has been weakened in numbers by the death of Bro. Josiah Ells, and the withdrawal of brethren J. W. Briggs and Z. H. Gurley. The withdrawal was for reasons assigned, which will appear in full in the minutes, with the answers made by the conference, which are able and to the point, and may be read with profit by the thoughtful. We sadly regret these losses to our number, for the work's sake, but do not feel like slackening our efforts and support to the work. At no time have we had pleasanter sessions, or acted more in unity, than at the sessions just passed, the Spirit's presence encouraging us and giving evidence of God's approval. However well or poorly others succeeded, there was not so much as a ripple of bad feeling occurred among the members of the quorum at the recent conference; and we go out in amity and one accord to another year's labor, confident that God is yet at the helm. May grace

and peace be with his Saints every where.

A large number of Elders were called into the Quorum of Seventy at the past session of conference, which will augment the working force in the ministerial field. This is as it should be; but we must wait for further direction, perhaps another year, for instruction to go on with organization of quorums until complete. Though some may be anxious, we must wait God's time, which will be our opportunity, and not faint by the way. The appointment of these Seventy, together with others, as they now go to their several fields of labor, suggests that there is work for all. They must preach, the church must meet some of the expense. We can not do better, perhaps, than to quote from *Saints' Herald*, May 13th, 1883, page 209. "The question of tithing, in its practical sense, may be considered settled so far as applicable to the present condition. One impediment (perhaps the chief one) to the effectual execution of this law, is found in the want of that confidence that ought to exist among Saints. This is due to the fact that imposition has been, and still is in practice under the name and profession of Latter Day Saints; this being one of the iniquities comprised in the "flood" against which the Spirit of the Lord raised a standard in the reorganization of his people, will the Saints withhold the sustaining of this standard because of former misrule, against which this is a standing rebuke? If too confident *then* shall we go to the other extreme *now*? To you, brethren, belong a full share of every legitimate burden, and also the full reward of well doing." As a means governing in this duty we refer you to the action of the Twelve and Bishopric, as found in *Herald* for May 1st, 1878, part of which we give below.

#### "PRINCIPLES AND RULES OF ACTION.

1. "We believe the duty of the Twelve to be to teach the law of tithing, viz: Explaining to the church the necessity, and the mode of complying therewith, in order that the financial interests of the church shall be properly supported, and that they may receive tithing and forward the same to the Bishop, who is the acknowledged treasurer of the church, or to his appointed agents.

2. "That it is devolvent upon the Bishopric and their authorized agents, (such agents to be Elders), to travel among the churches from time to time, to teach the law of, and collect tithing and free-will offerings, and see that the financial interests of the church are duly cared for, and the wants of the poor duly administered to, and use their best and earnest endeavors to keep the ministry in the field, as appointed by General Conference, especially the members of the Quorum of the Twelve and of the Seventy, and to see to it that the families of such receive proper support.

3. "That officers in charge of missions appointed by General Conference, receive necessary support in the prosecution thereof, from the agents of the Bishop in said missions, and that said agents in the disbursing of moneys be not subject to the direction of district conferences, or branch-

es, (yet said conferences may advise or recommend), but should make itemized reports to said conferences, who may audit and approve the same, and said reports as certified to, be forwarded to the Bishop.

4. "And that in all missions where there is no agent to represent the Bishop, the officer in charge of said mission may receive tithing and free-will offerings, and use such sums as shall be considered necessary for said mission, keeping an account thereof, together with the names of persons from whom received, and forward a quarterly account thereof, together with whatever moneys may remain in his hands as a residue, and not needed by him, to the Bishop; and upon receipt thereof, the Bishop should enter the same upon his books, crediting and debiting the church with said amounts, received and paid out, together with the names of those from whom received, and to whom paid; and that all such itemized reports be published by the Bishop from time to time with his regular reports.

5. "In all missions where the officer in charge can not consult with the agent, (though one may have been appointed thereto), he may receive tithing and free-will offerings and use the same, (as herein before provided for in Article 5, of Basis of Adjustment), or only part thereof for said mission, accounting therefor to the agent and to the Bishop in his quarterly reports."

In the appointment of missions, as in all other work which has been required at our hands, we have acted according to the best wisdom received. We have had none to favor and none to oppose; and nothing, save a deep sense of the grave responsibilities which rest upon us, and our love for God's work, could have induced us to reject any from the missionary list.

Each year, each day, brings its anxieties, duties and sacrifices. The Saints are to be tried. To be a Saint is to wage a warfare until the end. Soon the Master will come with the reward of merit. May we be ready to meet him. Go on and be comforted, and may the blessings of God attend you.

E. C. BRIGGS,  
W. H. KELLEY,  
ALEX. H. SMITH,  
JOHN H. LAKE,  
JAMES CAFFALL,  
J. R. LAMBERT,

*Of the Quorum of the Twelve.*

#### HISTORY OF THE REORGANIZATION OF THE CHURCH.

BY ZENAS H. GURLEY, SEN.

Dated at Blanchardville, La Fayette County, Wisconsin,  
October 23d, 1859.

[Continued from last Herald.]

THE Church here having publicly renounced Strang and acknowledged the "Lineal rights" of the Seed of Joseph, thought best, as several of our brethren were living at Beloit and in its vicinity, to appoint a conference at that place. Accordingly, the first conference held by us was at the Newark Branch, on the 12th and 13th of June, A. D. 1852. I was appointed by the church here, a delegate to



that conference. Just before leaving this place, I called on a brother whose whole household had embraced the gospel, and who was mighty in faith before God. A circumstance occurred that I will now relate, to show the faith was then among us. The weather had turned extremely cold, and all realized that the crops, especially the corn, must inevitably be destroyed, unless divine aid interposed; therefore, when we gathered around the family altar for evening prayer, all unitedly asked God to protect the crops, and ere we closed we felt assured that our prayers were heard, and the next day proved that indeed they were not only heard but answered; for though the weeds alongside were frozen stiff, yet the crops were preserved. This was the degree of faith that God was pleased to give this church at its commencement. The next day I proceeded on to the Newark Branch. Conference was organized on the 12th of June, agreeable to previous appointment, choosing Jason W. Briggs to preside. A good share of the first day was occupied in discussing the subject of the priesthood. A series of resolutions, those that are found in the beginning of our first pamphlet entitled "A word of consolation to the scattered Saints" (c) were then and there

(c) "Resolved, That this conference regard the pretensions of Brigham Young, James J. Strang, James C. Brewster, and William Smith and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God, and consequently we disclaim all connection and fellowship with them.

"Resolved, That the successor of Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be of the seed of Joseph Smith, junior, in fulfillment of the law and promises of God.

"Resolved, That, as the office of First President of the Church grows out of the authority of the Presiding High Priest in the high priesthood, no person can legally lay claim to the office of First President of the Church without a previous ordination to the presidency of the high priesthood.

"Resolved, That we recognize the validity of all legal ordinations in this Church, and will fellowship all such as have thus been ordained while acting within the purview of such authority.

"Resolved, That we believe that the Church of Christ, organized on the 6th day of April A. D., 1830, exists as on that day wherever six or more Saints are organized according to the pattern of the Book of Doctrine and Covenants.

"Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Doctrine and Covenants.

"Resolved, That, in the opinion of this conference, there is no Stake to which the Saints on this continent are commanded to gather at the present time, but that the Saints on all other lands are commanded to gather to this land preparatory to the re-establishment of the Church in Zion, when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God; and it is the duty of the Saints to turn their hearts and their faces towards Zion, and supplicate the Lord for such deliverance.

"Resolved, That we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

"Resolved, That this conference believe it the duty of the Elders of this Church, (who have been legally ordained), to cry repentance and remission of sins to this generation, through obedience to the gospel, as revealed in the record

adopted. There was a very good attendance from different parts of Northern Illinois and Southern Wisconsin. Conference adjourned to meet at the Yellow Stone Branch, Wis., the sixth of the next October following.

From the close of this conference until the next, in October, nothing occurred unusual to Saints. They almost invariably enjoyed the gifts and blessings of the gospel, and were bound together in the bonds of love and peace. During the summer several were added to the church. On the sixth of October conference met pursuant to adjournment, and was organized by choosing Jason W. Briggs to preside and Samuel Blair as Clerk.

On the third day the following resolution with the annexed amendment, was unanimously adopted:

*Resolved*, That, in the opinion of this conference, the one holding the highest priesthood in the Church of God is to preside and represent the rightful heir to the presidency of the high priesthood:

AMENDMENT, *Resolved*, That the highest authority among the priesthood represents the legitimate authority in a *presiding* capacity.

The copy of the pamphlet entitled: "A Word of Consolation to the Scattered Saints" was then read, and on motion the conference ordered two thousand copies of the same to be printed. On motion conference adjourned to meet April 6th, 1853.

The resolution, with its amendment, may be considered by some as of little consequence. Yet by careful examination it will be seen that he who represents the "rightful heir" does so in a *presiding* capacity, and not as "Seer, Revelator, Translator and Prophet." While the resolution and amendment were being prepared by the Council, and before the conference knew anything concerning the matter, the Spirit said that the resolution which the Council were then preparing should remain a law until the prophet came.

As it now had become a law to the church that the one holding the highest priesthood should represent the "legal heir" in a *presiding* capacity, it became

of the Jews, the Book of Mormon, and Book of Doctrine and Covenant, and not faint in the discharge of duty."

Of this the first conference of the Reorganized Church, Elder Jason W. Briggs wrote as follows:

"At this conference, the gifts were abundantly enjoyed, and the Saints were greatly strengthened and assured of the triumph of the work of restoration to the old paths. Also, during these meetings, we were forewarned of the war between the South and the North, its sanguinary character and its extent; also, the success of the North was portrayed in all the vivid exactness of the subsequent history of the civil war."

"From this conference the Elders returned to their homes and fields of labor with a deeper sense of responsibility and a more determined purpose to hold up the standard of Christ, raised anew by the Spirit's power, which manifested from time to time that we should organize in preparation for the re-establishment of the Quorums and First Presidency of the Church, according to the pattern in the Book of Covenants. But how this was to be brought about no one presumed to know."

necessary that we should know who among us held the highest priesthood.

This was a difficult task. Some had been ordained Apostles, and some Seventies under Wm. Smith. Some had been ordained by Strang and other pretenders. One of the brethren presented himself before the Council as an Apostle, having been ordained to that office under Wm. Smith. The question arose at once, Is that ordination legal? It was discussed at length, and until all became satisfied that their own wisdom was not very valuable and concluded to dismiss the subject, hoping that by the next conference they would be better prepared to decide the matter.

The reader will recollect that the conference had ordered 2,000 copies of our pamphlet to be published. While making the arrangements for publication, several among us became satisfied that our views on polygamy had not been set forth as clearly as they ought to have been. We thought as we had come together for prayer meeting we would bring the matter before the church and ask the Lord for instruction, knowing that the voice of the Spirit is the voice of God, and that whatsoever the Spirit testifies to any individual is the law of God to him.

To be Continued.

## Correspondence.

ALLISTON, Ont., April 1st.

*Dear Herald*:—As I read of the appreciation of others who read your soul cheering columns, I too, wish to express a word not being lacking in due appreciation of your value. The *Herald* is indeed improving steadily in selection of matter and in matter itself, which to me betokens the growing in grace of the managers and of the work itself so as to furnish constant material. I am striving to keep the word before the people all the time; for since last January I have preached every night, except on Saturday, in two new places; and the result is that from the country round comes the constant cry, "Come to Reddickville, Shelborne, Honeywood, and other places where I have not been able to reach, because of the continued interest in the places where I have been. I can not begin to fill the invitations, and I am thankful that along with the good interest manifested, I have been very much blessed in preaching the word and have had lucid views given me by the guiding Spirit to a better understanding on some things. As a sample, when controverted lately by an individual as to the apostacy of the primitive church, I was given the following view: Jesus, as a man, was born of woman and lived for a time, and by persecution his living body was put to death; after three days an angel came and rolled away the rock from the door of the sepulcher and the body of Jesus rose from the dead. And as the church is called the body of Christ, that body came into existence as an exact type or ante-type of his literal body, and after being organized the body of Christ (the church) died too, like the Lord himself; and John, in Revelations 14:6, saw another angel come down from heaven and virtually rolled away the rock from the door and let the body come forth, by having the everlasting gospel to preach to them that dwell on the earth; so that

the body of Christ (the church) is again with men; and as even his own disciples doubted his being alive, yet they were convinced on seeing the sign in his hands and feet and side. So to-day many professed disciples may, if they will, see by the signs in the body having the identical organization, the same doctrine as before it died, (by apostasy) the same spirit that was in the body (church) before death is the same spirit that quickened the body and brought about the restoration (or resurrection). Another view I had some time ago on baptism when it had been questioned, and I challenged to prove that Jesus was buried in baptism. By referring to Matthew 3: 16, Mark 1: 10, "Jesus came up straightway out of the water," &c., although it does not use the words buried in baptism in the two texts referred to, yet in Rom. 6: 1-6, and in Col. 2: 12, it does say emphatically, "we are buried with him in baptism;" which we could not be if he was not buried in baptism. For it does not say we are buried in baptism because he was buried in the tomb, but because he was buried in baptism; therefore we that are baptized into Jesus Christ, *i. e.* the church, are buried with him in baptism; not in sorrow, nor afflictions, but in the same kind of baptism in which he was baptized so as occasion his coming up straightway out of the water.

I hope and pray for a peaceful and blessed convention at Conference; and my further hope is, that the time has or may have arrived when that unity of faith and better understanding on points of doctrine may have come in which the first quorums may be more fully filled. I am absent in body, but my prayers, and the desires of my spirit are with you. While absent with my wife from home since December last, some evil disposed persons took the liberty of burglarizing my house, taking everything of the best value away, leaving us almost destitute of bedding and nearly everything except the furniture and wall pictures. This is going to tell very hard against me financially, and I fear will cripple my usefulness in the field; but the good Lord has ever opened a door heretofore, and I trust him still; and console myself with the example of good old Job, who lost everything he had but hope, and life, and God. I also realize that I am better off yet in temporal possessions than our dear Lord, who had no where to lay his head. One thing that makes me bear up under it is the resignation and patience my wife manifests, for I feared she would take it very hard, as we have a nice little cottage; so I am patient. No clue as yet to the parties nor the goods. I ask an interest in your prayers, and remain your brother in bonds,

J. A. McINTOSH.

GARLAND, Ala., March 27th.

*Bro. Joseph:*—On March 9th Bro. Montague arrived at this place from Tennessee and Kentucky. We were glad to see him. He is looking a little worse from the wear of a hard winter. His health is not so good as it was when he was here eighteen months ago. I went to work at once to procure a house for him to preach in in this place. I was denied the use of the M. E. Church. I was tendered the use of a vacant store room by the kindness of Dr. Peacock, to use as long as it was vacant. Commenced meetings there on the night of the 11th. He had delivered four discourses here and four at Pleasant Hill up to the night of the 21st. On the 22d he left

for Monroe Co., Ala., in company with W. J. Booker. While here he had good congregations and splendid attention. We hope good was done. We need more preaching in this part of the mission. Plenty openings and people to hear. We pray that the Spirit of Christ may be with you in General Conference to give wisdom to direct the affairs of his church.

In bonds

G. T. CHUTE.

WAMEGO, Kan., April 20th.

*Dear Herald:*—I have just come fresh from the field of conflict, the field of Bro. W. J. Smith; famed, fresh with glory. On Thursday I hurried up my business in Kansas City. Just got to the train, and in a short time was shaking Bro. Willard's hand in Tiblo. He seemed as tickled as a boy with his first new pants with hip pockets in them. Alone to fight the prejudice of the Campbellite Church, except Bro. Cole of the Hedrickite branch to help him. I learned that he had been abused the night before, the speaker learning his road and taking his cue from that prince of blackguards, Clark Braden. I promised W. J. that if he (Ward) attempted anything of the kind, it would be lively for a little while at least. Before going to meeting the Spirit said to me, "Fear not; for I will bless my servant." So we took courage. Mr. Ward had not progressed far when "Impostor Jo" was mentioned. I guess Ward thought I was shot out of a gun, I had him stopped so quick, and ordered him to try and not use that language again, neither mention the name of Saint, Mormon, or Joseph Smith, as it was his (*the Campbellite*) church that was on trial, and no other. He turned pale, told the people that he was not going to be "scared by that fellow." Quicker than flash I was after him again, gave him to understand I was a gentleman and not a "fellow," and would compel him to be a gentleman. If he had not yet learned how, I would teach him. By this time the crowd was on our side, and from that time on whenever he would try to read anything out of any other work, the crowd would call "Bible, Bible," until I finally brought him to understand he had got hold of the wrong passenger for once. After this the debate ran smoothly until the end; but for the life of me I could not tell from what he presented what were the distinctive features of the Disciple Church.

After meeting we blessed a bottle of oil, administered to Bro. Cole, blessed his six children, and administered to his wife, took the train west, and at 1:30 retired in the Topeka Hotel; worked the road until Saturday afternoon, when I could not resist the temptation to go back to Bro. Smith. Bro. I. N. White was to be there, but I thought I must go back, so I went, and found that Mr. Ward had thought I was gone for good, and so he went at his slander again the night I was gone, and attempted it the second night, when I again brought him to time. From our argument I showed that if he had any objections to offer to what Bro. Smith presented he must show them from our own works and not from an enemy's. The Campbellites strongly objected to this, but we downed them. From this it seemed that Bro. Smith, just beat them; and all the argument that Mr. Ward could present was that because there was not the name president of the church in the New Testament, therefore W. J. Smith's church was not the Church of Christ; and be-

cause the man in the moon is not made of green cheese, therefore the church of which W. J. Smith is a member is not the Church of Christ. Bro. Smith presented the church in its order as it existed 1830 years ago, and affirmed that the church should be and was after that pattern, and defied a discrepancy to be shown by Mr. Ward. I stopped over until the debate was finished, feeling that the Lord will bless me in my business, equivalent to time lost. I could not leave Bro. Smith alone. The town is all torn up religiously. The people, especially the young men, are all on our side. As I left on the midnight train, the depot was full with young men to bid me good-bye, and gave me pressing invitations to return. We could not be treated kinder. When the meeting closed, there went up three cheers for Bro. Smith which could be heard over the hills. As long as he is humble, the interests of the church are safe in Bro. Smith's hands. Glory enough for one debate; many are investigating.

J. A. ROBINSON.

42 York Street, Cheetham,

MANCHESTER, England,

April 21st, 1886.

*Dear Herald:*—Having been invited by my father to write and express my feelings through the medium of your pages in regard to this glorious latter day work, with which I have the honor of being associated, although one of the weakest, I am striving to do the Master's will and keep his commandments. I have many trials and temptations in my everyday life; but thanks be to God, he has helped me to overcome them to a great extent, and I always feel there is some one to whom I can look up when danger is near, one who is ever willing to help me in the hour of need.

I thank my Father in heaven that he has enlisted me in the ranks of his army, also that it has pleased him to promote me to the office of a Priest, so that I can preach, teach, and expound his gospel to those who have not yet obeyed. *Dear Herald,* I ask for the prayers of your readers, that our heavenly Father will strengthen me and make me worthy of the office I hold, and that I may never bring discredit on the name of "Saint" by any actions of mine, but that I may go on striving to do His will unto the end, so that it may please him to number me amongst his host in the grand review, if not in a high position, at least as an armor bearer.

With love to all who are striving for the redemption of Zion, I humbly remain yours in the gospel of Christ,

J. DEWSNUP, JUN.

CANAAN, Indiana, April 18th.

*Bro. Joseph:*—Bro. M. R. Scott has been at this place; held three or four meetings. The opposition is stronger here than it has ever been before. When he was here before, they threatened to give him rotten eggs, but instead of giving him rotten eggs this time they gave him a key-hole full of shot. I got permission of a school house in a new place, east of here a mile or so; we held meeting one night and left an appointment for the next night, and when I went to open the door the key-hole was full of shot. It caused a division, and some went in and took the latch off and opened the door. It has thrown several in favor with us. I think that the work will boom up in the Southern Indiana District. The prospect is better at this place than it has been for some time,



We were challenged the other day by an Advent for a discussion on the organization and doctrine of the Church. We accepted the proposition and he backed out. My whole desire is that every Saint will put his shoulder to the wheel and help push this work along.

JAMES D. PORTER.

TIPTON, Iowa, May 2d.

*Dear Herald:*—In number nine, volume thirty-three, under the caption, "If I will," I find reference made to a passage from the Book of Mormon, Jacob 2: 6. "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." This passage has apparently been not only an instrument of subtle deceit in the hands of the wilful perverter of truth, but a stone of stumbling to many honest minded people outside and inside the Reorganized Church. The writer must confess to having been greatly puzzled and at a loss to find an explanation, without wresting the language out of its legitimate channels. Although I never could have seen any *sanction* in it of polygamy, for the gist of Jacob's prophetic utterances at that time were directed against this sin, which he denominates "*your groseer crimes*," "whoredoms, abominations," etc. Still it seemed obscure, ambiguous, and altogether unsatisfactory, until one day it all cleared up—unraveled as it were, (any Saint having a strong testimony of the truth of this glorious work, can realize how these things come), after this manner of interpretation. "If I will . . . raise up seed unto me, I will *command* my people." The Ancient Israel were not raised up, but fell through transgression of God's laws, the one commanding marital purity, especially. The Nephites fell also for the same causes; the Saints after Christ's time certainly fell away through lust and pride, else why the restoration? The Latter Day Saints nearly made shipwreck of faith through similar causes, and if the Reorganized Church is part of the "righteous branch" it will be because she submits to be "commanded" of Him who "wills" to raise up seed that shall be spotless and undefiled before the Father, instead of trusting in man, making flesh their arm, or as the foolish Nephites, making the example of David or Solomon an excuse for an interpretation of the scriptures that shall conform to the will of the flesh and the lusts thereof, in which case they may expect "hearken unto these things," viz, the thundering denunciation and rebuke of an offended and sin-aborring God, who will show to all nations that he is against the false shepherds of Israel" who, though they may esteem it a small thing to have drunk of the deep waters (power and knowledge of God) "must foul the residue (written word) with their (lecherous) feet."—Ezk. 34: 18.

To me this seemed lucid, and so satisfactory, that I am constrained to offer it to the Saints through your blessed columns, in hope that some weak one may be made more firm wherein they may have felt perplexed and troubled. I derive much light and strength from the articles in the *Herald*, and often while reading some truth in few, or many words, there will flash out in beautiful light, where before had been darkness impenetrable, accompanied by thrilling warmth, as waves of surging yet not consuming fire. What joy must be theirs who are gifted with open vis-

ion and the ministering of angels, when the very written words of inspiration touch us into responsive acknowledgment of their divine source!

"The Mothers' Home Column"—may heaven's choicest blessings fall to the noble souls who, in the power of Israel's God, make it an engine of godliness, light and encouragement to all the household of faith. Was glad to see Sr. Salisbury's testimony. Each number ought to contain at least two testimonies. Will Bro. Edwin Lowe please testify of the circumstances of his conversion and baptism at Maquoketa, and the connection the writer had therewith? Hoping for and believing in the consolation of Israel.

I am yours,

W. T. MAITLAND.

MILTON, Fla., April 27th.

*Brother Joseph:*—In love to the truth I am called here. I have been idle for some time. Through the love I have for the cause of the latter day work I have left my home in Alabama, and have come to this place to try and build up the Saints here, for they are badly scattered through this district, though they are willing to respond to the call of the gospel. I have been here some time, and some are coming into the church. The Saints are doing very well considering the chance they have had. Those who have the oversight of them are doing but little at the present, and this causes all to come short of what they should do. They want me to stay with them this summer, and I will stay till the last of May, then I shall go to the conference in Alabama in July, stay awhile, then return here. Since October 1885, I have been trying to build up the cause in Alabama and Florida, and will continue on.

Yours truly,

G. R. SCOGIN.

FONDA, Iowa, May 1st.

*Dear Herald:*—Your familiar countenance has once more come before me, and in the last conference reports my name does not appear coupled with the Second quorum reports; (a good reason, I did not report). I am really ashamed to say that I have preached but two public discourses since I left here for California, a year ago last February—one discourse near Lindon, Dallas county, Iowa, where sister Mary Dawson and husband had done some excellent work in the way of chimney-corner talk. Bro. Dawson is some like Apollon; his wife, Mary, has acted the part of Priscilla, and taught him the baptism of John, and he being a member of the Christian Church has been mighty in expounding the Scriptures to his brethren, insomuch that I think if his father and their family had not moved to Kansas, some one would have had the happiness of leading three of the family into the waters of baptism in June next. I think that others in the neighborhood would soon follow, out of the Christian (Disciple) Church.

I was at Coalville, Webster Co., Iowa, the first of April, preached once, and had the pleasure of leading a true sister in Christ into the waters of baptism. She has been a true believer for the last three years, and was only waiting for the consent of her husband. She was awakened through the instrumentality of Bro. James Allen and others, with the help of the Lord. And so it is, one of a town, two of a city, and three in the country, where there is no rail road. I once

heard Bro. Lambert say a rail road town is the hardest place to preach in he ever found. The Saints at Coalville are alive in the work, and believe in administering to the outside wants of humanity as proven by two presents made to my wife. It was her first visit there. With love to all,

E. C. BROWN and WIFE.

XENIA, Ills., April 19th.

*Dear Herald:*—We have been blessed with the presence and labors of Bro. I. M. Smith among us for the two weeks past. He has had great liberty of the Spirit in his preaching, and a deep interest is manifest among the people. To-day eight were born into the kingdom of our Lord, and several more almost persuaded; also seventeen children blessed. Bro. Smith left for Kinmundy to-day. The Saints here are greatly encouraged over the visit of Bro. Smith among us, and express strong desires to try to live up to the requirements of God's law in the future. We are taking steps to complete our church, which has been standing in an unfinished condition for over a year. We have been struggling along in a week way for a long time, and some have gone back from following the lowly Savior, but our hopes are brightened and the way seems clearer than before. And our desires are still to walk with him that "hath the words of eternal life." My constant prayer is that the Saints everywhere may become humble at heart, for the brother or sister that humbles themselves are bound to realize their imperfections and will try to overcome.

In the bonds of the gospel,

ARTHUR H. BURROUGHS.

NEBRASKA CITY, Neb., May 1st.

*Dear Herald:*—Since my last writing I spent two weeks at Lamoni attending the conference; and I am of the opinion that in years to come those who will abide in the faith and hold fast to the iron rod, will consider that the late conference was among the most important, and therefore one of the best ever held by the Reorganization. History and experience both unite in testifying that most all great and good events that come to the human family are evolved from much pain and suffering. The struggles of the past should teach us patience and confidence, and drive away the clouds of mistrust and evil surmising. One thing seems very clear to me, that as the church increases in numbers and spreads abroad among the people, the responsibility and trials will proportionately augment, but all these should only make stronger the men of God, ministers for Christ, more faithful and wise in their trust and mission of good unto suffering humanity; so that when they make their final report to the Eternal at the day of rewards, we should be found approved and worthy. After my return home went to the Palmyra branch to attend the quarterly conference of this district. The busy season of the year prevented a large gathering. I continued for several days, and as a seal to the work administered baptism to two substantial men who have been investigating the work for some time. Farmers are very busy, and the prospect for a good fruit crop is promising. Bro. J. M. Terry leaves us to-day. We very much regret the departure of this faithful and humble servant of Christ. May God bless him where ever his lot is cast.

In gospel bonds,

R. M. ELVIN,

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Miscellaneous.

### NORTH-EAST MISSOURI.

The above district will meet in conference at Bevier, Missouri, on June 20th, 1886, at 1:30 p. m. A good attendance and full representation are desired and *needed*. The district is weak, numerically and otherwise, and, since the sudden retreat of Crawford and Bybee, is left without a president. The missionary in charge will try to be there. Come brethren, one and all, who love the work of God, and let us see what can be done.

JOSEPH R. LAMBERT,  
*Missionary in Charge.*

### DES MOINES DISTRICT.

The above conference will convene at the Richland Creek School-house in the Sheridan Branch, Poweshiek county, on the 29th of May, 1886, at 10:30 a. m. Nearest Railway Station is Chelsea, on Chicago and North Western, which is four miles from place of meeting. Brooklyn (ten miles distant) is the nearest station on the Rock Island. Parties desiring to be met by team should address Charles Hand, at Chelsea, Iowa; or Alexander Shimmel, at Haven, Iowa. Bro. Wm. T. Bozarth is expected to be present, and possibly others from abroad.

JOSEPH R. LAMBERT,  
*Missionary in Charge.*

### EASTERN IOWA DISTRICT.

Bro. R. Etzenhouser, who was appointed to labor in the above district, has dropped out of the field for a time. His reasons for so doing seem to be good and sufficient. Let me say to the Saints of Eastern Iowa, Do not be discouraged. Every man, woman and child in the Church of Jesus Christ should be a diligent and consistent worker. We will furnish you all the help we can. I am informed that your next conference is to be held at Buffalo, on the 6th and 7th of June, 1886; and that a full attendance is required. Bro. W. T. Bozarth and J. S. Roth, one or both of them, will probably be present.

JOSEPH R. LAMBERT,  
*Missionary in charge.*

### NOTICE.

*To the Saints of Eastern Iowa:*—Since my appointment to that field an inviting door has been opened to me to enhance my temporal interests, a demand also accompanying it I felt called upon to heed. I asked of the First Presidency and Bro. Lambert privilege to retire, (temporarily), which has been granted me, by my assuming the responsibility of deciding. In retiring, I do so with freedom and clearness of mind, as also in hope of accomplishing by it the best good in the years allotted to me. I also have much regret, while clear in the decision made, because of the check that will come in progress made by activity, and disappointment that may ensue by some of your number. I knew nothing of this at conference, and hence the appointment. I hope to maintain a full interest in the work, also devote what time my pursuits will allow during the interval of my retiring, and at no distant day to return to the ranks, assisting in heralding the message of everlasting peace.

Indulging in the hope that you will believe I have acted in good faith, and for the best good, in view of a life work, I am yours for truth,

R. ETZENHOUSER.

INDEPENDENCE, Mo.

### CHURCH LIBRARY.

We thank Bro. R. M. Elvin for a present of a large volume of the "Revised Statutes of the United States, passed at the First Session of the Forty-third Congress, 1873-74."

JOHN SCOTT, *Librarian.*

### DIED.

HOUGHTON.—At her home just north of Davenport on the Harrison street road, April 15th, sister Eliza Houghton, in the 68th year of her age. She was the widow of the late Bro. James Houghton. Sister Houghton was born in Flintshire, England, January 12th, 1819. She came to America with her father—Mr. Thomas—in 1842. She united with the church in 1865 and lived a consistent member of the same until her death. The cause of death was cancerous affection of the stomach. Three sisters, two sons and a daughter survive her. During sister Houghton's long residence in Davenport she gained many friends, and a large circle of acquaintances. The funeral was from her home, and was largely attended. Elder Jerome Ruby preached the sermon. Text, Job 14: 14.

Mother, you have gone and left us,  
We, your children weep for thee;  
But death has not of hope bereft us,  
We again your face may see;  
Life eternal has been promised—  
You have gained it, so may we.  
Sister, farewell 'til the morning  
Of the resurrection day;  
For thee now we're weeping—mourning,  
Then our grief will pass away;  
Jesus Christ, the Lord—our Savior,  
Conquered death; it is the way,

J. R.

FENTON.—Sr. Anna S. Fenton, of Navuoo, Illinois, died April 17th, 1886. Sr. Fenton was born in Staffordshire, England, about the year 1811. She became identified with the church in the Spring of 1864. Sr. Fenton was a good faithful Saint to the last, and was beloved by all who knew her. Funeral sermon at the house, conducted by Elder H. C. Bronson.

ROBBINS.—In Cox Creek Township, Clayton county, Iowa, March 16th, 1886, Mrs. Relief, widow of the late Henry Robbins, aged 74 years. She was born in Lauga, Canada West, came to this country in 1835. She leaves six children to mourn her loss. She was a relative of Elder John E. Page's last wife. The parties named were at an early time united with the church through the labors of John E. Page in Canada, and remained in the faith up to the time of their death.

MADSEN.—At Omaha, Nebraska, April 1st, 1886, of lung and brain fever, Fred Albert Madsen, son of Jacob and sister Hanhor Madsen. Services at the house by W. M. Rumel, assisted by Edward Rannie.

WILLIAMS.—At her residence in Lucas, Iowa, April 18th, 1886, Mary Ann, wife of Bro. Daniel T. Williams, aged 31 years; she was born at Dudley, Worcestershire, England. She leaves a husband and two children to mourn her loss. She died in the hope of a glorious resurrection with the spirits of the just. Funeral sermon by Elder G. T. Griffiths in Saints' Chapel, April 19th, 1886.

HUNT.—At his residence, 580 Princess Avenue London, Canada, brother William Henry Hunt, aged 49 years. Bro. Hunt was a native of London, England, and came to Canada about sixteen years ago. He heard the gospel preached by Elder J. J. Cornish in London, Ontario, and was baptized by him on May 8th, 1876. The Saints of London deeply regret the loss of one whom to know was to love. He was ever ready to bear a noble testimony to the truth of the latter day work. Amongst those who will miss him when duty calls them to London, will be Bro. J. H. Lake, Joseph Luff, J. A. McIntosh, and many others. His doors were always opened wide to the servants of God who were ever welcome to share his hospitality. He lived the life of a true Saint, and he died the death of the righteous, in the sure and certain hope of a glorious resurrection. His end was peace. Funeral services conducted by Elders R. C. Evans and G. Mottashed.

WHITEHEAD.—At her residence in Lucas, Iowa, March 31st, 1886, Sr. Charlotte Whitehead, aged 29 years, 9 months, and 15 days. She leaves a husband to mourn her loss. Funeral services at Saints' Chapel April 1st, 1886.

BOICE.—At Council Bluffs, Iowa, April 4th, at six o'clock, a. m., Sr. Elizabeth, wife of Jacob Boice, aged 74 years, 9 months, 6 days. She was born in Montgomery county, New York; baptized November 11th, 1868, at Buffalo, Scott county, Iowa, by A. Gold, confirmed by A. Gold and R. Groom. Funeral services from Saints' Chapel, conducted by Elder L. Davis. She was a devoted sister to the cause of Christ and was not afraid to die.

HESS.—At Independence, Mo., April 22d, 1886, of paralysis, sister Anna M. Hess, aged 67 years. The departed one belonged to the old church, then united with the Hedrickites, and a few months ago she was baptized by Elder Warnky in the Reorganization, and died in the faith and hope of a glorious resurrection at the appearing of Jesus our Lord. Funeral sermon by Elder J. C. Foss.

LANE.—Matilda Lane was born in Wilson Co., Tennessee, April 8th, 1811; was baptized into the Church of Jesus Christ prior to 1844; died in Chase county, Nebraska, March 30th, 1886. She lived a consistent Christian, and had hope of coming forth in the first resurrection.

BROOKS.—At Farnworth, Lancashire, England, March 30th, 1884, sister Alice Brooks, aged 76 years, 5 months, and 26 days. Sister Brooks received the word of God as presented by the Reorganized Church late in life, having been baptized on November 6th, 1882. Towards the latter part of her connection with the cause she had espoused, her testimony appeared to grow brighter, and before her death she saw a light which satisfied her of the truth of the latter day work—telling two sisters present to go and be faithful to the work, and that she was right.

### THE HOUSEKEEPER.

BURNED OUT.—"The Housekeeper," Minneapolis, Minn., was burned out for the second time in six years, April 12th, and a part of its large subscription list destroyed. Several of the ladies employed barely escaping with their lives. Such of our readers as do not receive the May number promptly, should write to the publishers, giving full address, time when subscription was made, and length of time paid for. The May number will then be forwarded and the name restored to the list.



# Conference Minutes.

## DES MOINES.

The above district quarterly conference held at Rhodes, Marshall Co., Iowa, March 12th-14th, 1886, Pres. W. C. Nirk in the chair. On motion N. A. Baker was chosen Sec'y. *pro tem*. Branch Reports.—Boonsboro 66 members; including 4 Elders, 2 Priests, 3 Teachers, 2 Deacons; 1 received by letter. Edenville 80 members, 32 being scattered; 6 Elders, (2 of which are scattered), 1 Priest, 2 Teachers; received on evidence of first organization 4, removed 4. Sheridan 53 members; 1 Elder, 2 Priests, 1 Teacher, 1 Deacon, 1 received by letter. Newton 49 members; 4 Elders, 3 Priests, 3 Teachers, 2 Deacons, 1 received by vote on evidence of membership in Reorganization. DesMoines Valley 54 members; 2 Elders, 3 Priests, 1 Teacher, 1 Deacon; received by letter 5. Report of DesMoines Branch returned for correction. Elders W. C. Nirk, R. Etzenhouser, N. Stamm, J. S. Roth, John Sayer, Samuel Longbottom, and J. M. Lane reported. Priests George Shimmel, John Dumbald, John Clark, A. Freels, and J. T. Roberts reported. Teachers John Coiner, A. Shimmel, and E. Merrill reported. On recommendations from from Newton and Sheridan branches the ordination of N. A. Baker and George Shimmel to the office of Elders was ordered and administered. On motion the following officials were chosen for the ensuing quarter, W. C. Nirk president, N. A. Baker secretary. J. S. Roth Bishop's Agent and Book Agent. Preaching was had during the conference by George Shimmel, R. Etzenhouser, J. S. Roth, and N. A. Baker. On motion a vote of thanks was tendered to John Sayer for his past services as district secretary, and to A. White and brothers for the use of building in which conference was held. Bishop's Agents Report:—Total receipts, \$160.13; paid out \$105; on hand \$55.13. The auditing committee reported having found the Agent's books correct. Conference adjourned to meet in Sheridan branch, subject to call of the president. A good feeling prevailed throughout, and a more perfect unity of feeling prevailed (as we believe) between officials and members than ever before in the history of the district. An able paper, contained in his report, was read by R. Etzenhouser on the injury resulting from official in-subordination to the powers that be. The preaching was excellent, the Saints were filled with joy, and we believe were nerved anew for the conflict and will be prepared to achieve fresh victories for the truth by a holier and happier life.

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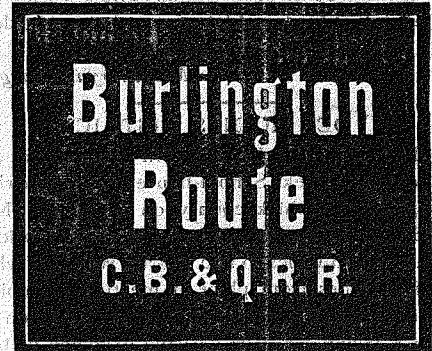
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# THE SAINTS' HERALD.

Joseph Lauff

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, May 22, 1886.

No. 20.

## THE SAINTS' HERALD:

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Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH EDITOR.  
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, May 22, 1886.

### THE DOCTRINE AND COVENANTS.

SOME who profess to believe the Bible, and others who profess to believe the Bible and Book of Mormon, say in word or in effect, that no further revelation from God is needed.

That this position is faulty and false is seen in the fact, first, that the Book of Mormon is but an "abridgement" of very extensive scriptures which God in his wisdom and love gave to supply the actual needs of Jaredite and Nephite Saints; for it is said that it does not contain "a hundredth part" of those scriptures. And, second, the Bible does not now contain all the scriptures once possessed by the Israelites, and the Christians after Christ; for there are near or quite thirty other books mentioned in it besides those now in the Bible, and still there may have been others. And, third, neither the Bible nor the Book of Mormon give full, complete, and clearly defined rules for the government of the Church and the work of the ministry. The New Testament informs us that God gave to the church apostles, prophets, seventy, evangelists, pastors, teachers, bishops, elders, deacons, helps, governments," etc., etc., but it does not define fully the powers, authorities, rights, privileges, and prerogatives pertaining to these officers. Neither does it contain anything like a well defined system of church law and church government. But it treats, mainly, in a historical way, of what was taught and did by Christ and some of his ministry, and this, too, in a brief and somewhat broken and incidental manner. From the epistles we learn something of both the doctrine and government of the church, and yet this is very meagre and unsatisfactory. For instance, Paul instructs Timothy in respect to an order of things then existing in the church,—“Let not a widow be taken into the number under three score years old, having been the wife of one man.”—1 Tim. 5:9. This is Holy Scripture; but what does it mean? Again, he

says, “They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”—1 Tim. 3: 13. But how shall we, from the Bible alone, be able to know when a deacon uses his office “well” or otherwise, when that same Bible does not inform us as to the authority, powers, duties and privileges of a deacon? And, if the deacon has nothing further than the Bible to guide him, how shall he know how to use “the office of a deacon well?”

The Bible alone does not contain anything like a clear and definite statement in respect to the authority, jurisdiction, rights, privileges, callings and powers of the various officers of the church. Neither does it give us, fully, the distinctive rank and grade of all its officers. And any one acquainted with the history of the church for the past fifteen hundred years is well aware that, a want of fulness, clearness, and definiteness on the part of the New Testament on these matters has involved the widest degree and the most bitter kind of discussion in councils, conferences, and through the pulpit and the press. And hence, from the Church of Rome through all the lesser organizations, there is wide dissimilarity in church organization and church government, to say nothing of church doctrines and ceremonies.

“God is not the author of confusion, but of peace, as in all churches of the Saints.” It is therefore but little short of blasphemy to say that God is the author, even indirectly, of such diversity, division, and disorder, as results from the manifest want of plainness, fulness, and definiteness on the part of the New Testament in the matters under consideration. “The law of the Lord is perfect.” “His word is light.” And yet the church for the past fifteen centuries or more have failed to attain anything like unity and concord from the teachings of the New Testament in respect to church law, church organization and church government. All this is an unanswerable argument in favor of the need of further revelation on these points; for the Church of God is designed to be established and builded in perfect unity, in harmony, and in love. The needed means, so far as the organization and government of the church is concerned, is found in some degree, it is true, in both the Bible and Book of Mormon; but they, as we have seen, are not sufficiently full and definite. Now this deficiency is well supplied by the Book of Doctrine and Covenants; for its provisions are specific, full, not in conflict with the New Testament or Book of Mormon, but supplementary and auxiliary to them, explanatory of, and harmonizing with them. These provisions are so definite

and comprehensive that there are no grounds for conflict or confusion in respect to church government. And we here assert, that the heresies and differences existing in the past or present with Latter Day Saints have resulted from treating lightly, or with contempt or neglect, the Book of Doctrine and Covenants. There is not, nor has there been one essential matter in church government, organization, doctrine, or general church polity, but *could* have been and *should* have been regulated and properly settled by an appeal to that book—and all this harmonizing with and rendering available and effective the teachings of both the Bible and Book of Mormon.

We repeat it, The Bible, also the Book of Mormon, lack in fulness and definiteness with respect to church law, church organization, and church government; and that these important needs are supplied by the further revelations in the Doctrine and Covenants.

Men of high rank in scholarship and intellectual ability pronounce the system of organization and church government of the Latter Day Saints a marvel of wisdom, effectiveness, and perfection. It is capable of enduring the most searching criticism, whether from a moral, social, political, scientific or religious standpoint.

When the Doctrine and Covenants is compared with the New Testament, we find it contains all the excellencies found therein, and then goes further and supplies those needs suggested by the New Testament, fills up and rounds out into perfect symmetry and fulness all the parts and details that go to make up the “one body” of Christ—the Church. With it, church building is made plain and concordant. Without it, there is a manifest lack of essential means to both build and rightly govern the Church of Christ.

WHEN a minister or member of the Church seeks to belittle a fellow minister or member, or in any way speak evil of them, they should be stopped on the spot and be told to go to the party they thus secretly slander and say what they have to say, directly to them. No higher, clearer evidence is needed of a person's spiritual blindness and moral poverty than their attempts to slur, bemean, and defame the absent. It is cowardly, dastardly and devilish. And when a minister will stoop to the low level of an intermeddler with other people's affairs, or with other officers' labors and duties, and play the part of a sneaking defamer, he should be resisted, avoided, and reported to his superiors.

There are some people who are never so happy as when they are prying into and



finding fault with other people's affairs. Their swinish propensities impel them to thrust their noses into affairs which do not pertain to them, and to criticise the efforts of those whose position in life and whose duties also are distinct and different from their own. It is a great virtue for persons to mind their own business, attend to their own duties, keep their gossip and their scandal within their own lips, and learn that, if they can not speak well of absent ones to not play the assassin and stab them in the dark.

We have heard of a good sister who, when a certain officer in the Church was speaking slightly of an absent fellow-officer, rebuked him to his face and bade him never be guilty again of such a gross insult to her, and such a breach of Christian conduct toward others. And, we are grieved to have it to say that this is not the only case which has come to our attention.

Any minister who will engage in unfriendly criticism upon any other minister's work, manner's and methods, secretly, or in the absence of said minister, is guilty of base and shameful conduct. And any minister or member who will intermeddle, and criticise with the view and in a way to damage the work and reputation of an officer of the Church, or any person, is unworthy the confidence and support of the Church, or any one else. Paul said, "Beware of dogs; beware of evil workers," and this admonition applies well to those who in these times act the part of dogs, sneaking and smelling around, watching for an opportunity to either steal or defile the good reputation of others, or trespass upon the rights of their fellows. Dogs of this kind should be chained and muzzled; and if that does not reform them, then they should be put "where they will do the most good."

"O, mischief! thou art swift  
To enter in the thoughts of desperate men."

And, be it remembered,

"He that may hinder mischief,  
And yet permits it, is an accessory."

#### EDITORIAL ITEMS.

Pres. Joseph Smith left here the 3d inst. for Council Bluffs, Crescent City and Hazel Dell, Iowa. By letter from him dated the 11th inst., at Council Bluffs, we learn that he has preached at Omaha and Council Bluffs, and that he had appointments ahead for a number of days, and one for a temperance lecture at Crescent City and another at Hazel Dell. He is not expected home till the 18th inst. He reports encouragingly.

We were made sad by a telegram from Bro. Daniel Hougas, of Henderson, Iowa, announcing the death of his son Almon. A noble, promising young man has fallen in the springtime of life, his surroundings happy and his future full of promise. We await particulars.

In another column will be found a "Proclamation" of the Governor of Iowa. We most cheerfully give it place in the HERALD, and confidently hope it may greatly aid in destroying the abomination of intemperance in Iowa. We anxiously and hopefully look for the time when a fitting requiem shall be sung at the grave of

"King Alcohol," and when the whole earth shall be at rest from his woeful ravages.

The Secretary, A. S. Cochran, wishes to say that, owing to continued sickness in his family there are some items of business he has not been able to attend to as promptly as would have been done under other circumstances. But he will reach them as soon as possible.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Thy nature, which, through fire and flood,  
To place or gain finds out its way,  
Hath power to seek the highest good,  
And duty's holiest call obey."

"I HAVE FINISHED THE WORK WHICH THOU  
GAVEST ME TO DO."

THE nineteenth century is drawing near to its close. A little more than fourteen years remain to close the record of one of the most remarkable periods of time this world has ever counted by days and years. Were we to undertake to enumerate a tithe of that which has been wrought out by the ever busy, active brain of man, for the simplifying and perfecting of works of art and usefulness, the very hopelessness of the task would impel us to silence. The world has become an arena of strife, and he who demands any portion of its emoluments must be skilled and trained. Not only this, but he must bring to the contest all the powers of his will and a purpose as unwavering as the fixed stars of heaven. There is no place for the weak or halting—while they pause for breath they are passed in the race by eager hundreds with their eyes fixed steadily on the goal. It would sometimes seem that poor human nature would never have, inherent in it, enough courage to start out in the race. Not so, however, as the poet has so aptly said:

"Thy nature, which, through fire and flood,  
To place or gain finds out its way."

"Place or gain!" What place or gain, we ask? Is man alone in this race, this struggle? No, truly, there is not a day but adds to the list of such enterprises as find women side by side in close competition with man. But, sisters, this is not the work which occupies our thoughts tonight. With what a sense of relief and gratitude we turn from even a brief contemplation of this sea of turmoil, this "maddening crowd," to the consideration of another and a better work.

"I have finished the work which thou gavest me to do." Can we, do we realize that this completed work of the Son of God, was undertaken and finished in order that we might be enabled to finish ours? "These are in the world." Ah! when the body is weary, when cares possess and afflictions come, then we realize that we are in the world, and we cry out with the smart and pain of its disappointing, with the deceitfulness of the promises it never fulfils. Then we question, Shall we be able to stand, to endure unto the end, to finish our work?

"Keep through thine own name those whom thou hast given me." Oh! the depth of tenderness conveyed in these words. The love reaching beyond the cruel agony of the cross—beyond the glories of the resurrection down through the stream of time, until we raise our eyes to his, we

bend our listening ears until we hear him say, "Be of good cheer, I have overcome the world." "Be of good cheer," the Spirit is whispering us. From the beginning even to the end, it was all before him. He knew the cares of the world—the cares to which all flesh is heir.

He was made like unto his brethren; "that he might be a merciful and faithful high priest in things pertaining to God. \* \* \* For in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

Horace Mann says, "Do nothing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good when doing something for others."

"I have meat to eat that ye know not of. \* \* \* My meat is to do the will of Him who sent me, and to finish his work." How sublime the lesson here conveyed, and yet so simple in its sublimity that it may be understood by a child. So engrossed was all his being in the performance of his Father's will that he forgot the demands of the natural man, and rejoiced only in the good he was conferring upon others. Oh! for the Spirit of the Master to rest upon our spirits. To awake us from our long sleep of selfishness, and help us to see ourselves, in the light of truth. Sisters of this Elder Brother, are we striving to be like him. Are we praying (and laboring while we pray) to be baptized anew into his life and labors of love, or are we by "doing nothing for others, undoing ourselves?" "Say not ye there are yet four months, then cometh the harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

"Lift up your eyes, and look on the fields." Let us cease to plead so earnestly for self, cease to look with so much of tender concern upon our grievances and cares, and with God as our helper, let us fix our eyes upon the "fields already white," and strive earnestly to do all in our power for the good of others. The good we can accomplish may be small. The field itself is vast and the tares planted by sin are many. Who is equal to bearing the heat and burden of the day? Will they who can not labor with their eyes fixed steadily upon the "prize of the high calling of God in Christ Jesus," wear the victor's crown? "Lift up your eyes." The approval of man is pleasant, but is a dangerous thing when the servant of God turns to man for his or her reward. It is Christ we are striving to serve, and if we value the salvation we are seeking, we must never lose sight of this fact. If we ever wear the crown it will be because through his Spirit strengthening us we kept steadily on towards the prize. If we are laboring for the approval of our fellow workers and faint by the way when it is withheld, what then? We suffer loss, and if we do not lift up our eyes and fix our hearts upon a higher aim, we shall never know happiness here nor in the hereafter.

Let us read oft and meditate much upon the words of Paul. In writing to Timothy he says: "I have fought a good fight, I have finished my course, I have kept the faith." To the Corinthian brethren he enumerates some of the trials through which he had passed: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suf-

ferred shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Can we for a moment imagine that Paul could have endured all this, if praise of men and their approval had been the goal he sought, or the manna which he looked to daily to renew his vital forces? Mark now the triumphal end of these buffetings and trials through all of which he had fought his way, and while fighting had "kept the faith." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Will any who are not Christ's friends, love his appearing? Let each one pause and answer this question before they read another line; for he will surely appear, and if only his friends will love his appearing, then it will be his friends and only his friends to whom shall be given this "crown of righteousness." "Ye are my friends if ye do whatsoever I command you."

Our work is not finished. We can not say with Paul, "I am now ready to be offered, and the time of my departure is at hand." Glorious old veteran! How his soul still yearned over the workers he was leaving behind. Even the glory upon which he knew he was soon to enter, and for which he had contended so long and faithfully, could not prevent his earnestly desiring that they too should complete their work. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Are we doing our work? Are we walking bravely out of ourselves, seeking to do the good which comes to the hand of every one to do, or are we undoing ourselves, by doing nothing for others.

We are in receipt of letter from Sister Sarah Hawley and clippings from Sister Lockhart. Sisters, "be not weary in well doing."

LAMONT, IOWA, May 14th, 1886.

#### BRIEF THOUGHTS.—THE SEA OF LIFE.

LIFE is a sea; and every soul that is born is a frail bark which has to push its way to the port of rest and peace. When we launch a ship, we know not whether it will reach its port or not, and so with the soul. It may not reach its home; it may go down at sea; it may strike on the rock; or the foe may seize it and make it his prize. It is a fine sight to see the launch of a good ship. They cut the ropes and move the blocks, and off she glides with an air of grace down the slides, and dips her bows deep; then rights and floats like a swan on the wave. And, is it not a lovely sight to gaze at a dear babe hushed to rest on its mother's bosom? Watch the mild peace and sweet calm of its brow, and then think that a soul is enshrined within that tender form which must live when thrones are cast down, and crowns are no more; is it not comforting to think that dear babe knows none of the pains and toils of a world which groans night and day with the sins of men? No throb of pain, no pang of woe is felt. The eye knows no flash of pride, the cheek no blush of shame. But, go your way and

when years have past, come back and seek that child. It may be dead; the jaws of the cold grave may have shut it in, and its bones may be now all that is left of its form of sweet grace and its pure charms; but if it lives, what a change! As you gaze once more on the face, how sad the sight; care has dug deep lines on his brow and vice has written its name there. He is a thorn in that fond breast on which he hung when a child; and the heart that yearns for him now as warmly as at first, feels that it would have been well if he had not been born, or if the day of his birth had been the day of his death. Oh, what a curse is sin when it makes a child a plague to sting the heart that loves it most. May we all, as mothers who have children given into our care, ever seek by God's aid to rear them up as plants of righteousness, that we may yet see them trees of God's own planting, by helping them to walk in the footsteps God has marked out for them, by our good precept and example, that they may be a blessing to us while in this life, and stars that will shine bright in the crown of life.

E. ELLIOTT.

EAST DES MOINES, Iowa, April 3d.

*Dear Sister "Frances":*—I come, wishing to add my mite to the "Mothers' Home Column." You invite all. I have long wished the Sisters could have a space in the *Herald*, to exchange thoughts, desires and hopes. I do not expect to advance any very wise idea to you who have much more wisdom than I have. I come hoping to learn lessons of wisdom. I feel the need of more wisdom, knowledge and understanding. I do so hunger and thirst after righteousness. I feel my need of more holiness, more patience to teach my children the right way. Pray for me that I by my example and precept may be a light to the world; that no one can see cause to stumble over my imperfections. I am very thankful that Sister Lloyd expressed the wish that was so desirable to us all. May God bless our editor with much wisdom; and each writer be filled with the Spirit of God to edify and build up the work. I have many times thought to write for the "Mothers' Home Column," but I hesitated, not knowing how to send it to you; the answer came in the last *Herald*: you said, "Don't hesitate to direct your letter simply, 'Frances' Lamoni, Decatur Co. Iowa." When I read that the Spirit said; "Now you can send your letter." I have been edified by reading the various letters from the sisters. I am trusting and hoping for brighter days to come, when we as the chosen ones of the Lord may all be united as one; and the honest in heart throughout the land be gathered in, before it is too late.

Mothers, and Sisters, each and all;  
May we improve our talent if small;  
Asking our Father, in earnest prayer,  
Of his Holy Spirit to give us a share;  
Fill us with patience, and holy zeal,  
For the fallen, cause our hearts to feel.  
May our example and precept be,  
Pure and holy, for all to see.

Your Sister,

LUCY B. MERRILL.

#### HELPFUL SUGGESTIONS.

WE think it very essential for every housekeeper to keep an account of articles purchased for household expenditures, if her companion does not. And even if he does, she will be wise to keep her own accounts. One can better realize the cost of living, and by comparing it with the

income, know if the bills can be met at the close of the year. Some wives by a slack, expensive way of living, keep their husbands involved in debt, which must be very unpleasant as well as a great disadvantage; but no more so than if the leak was on the other side of the house. Saints should try and live within their means, even if it must be by the most rigid economy. "Owe no man anything, but to love one another," is as good a motto as can be placed on the wall. A model housekeeper will have "a place for everything, and everything in its place;" but we are sorry to say that many have the things and the places, but never know where either are. Order is heaven's first law," and without it there would be no heaven, so without it no house can be a home—merely a place to stay. We know by observation that there is more happiness in a little cot where order reigns than in a mansion where all is disorder. We have also seen housekeepers who were so rigid and exacting in their order that no one could be at ease in their presence. That was the other extreme. We prefer the mean, and think the stronger sex do, invariably.

Meals should be at regular periods, properly and tastily prepared, to make them profitable and enjoyable. That is one great object that man labors for, and he should not be disappointed by her with whom he places the effects of his labors. The truehearted are made happy by faithfully discharging their duty, and especially in their own household. Every home should have its time for amusement, recreation, etc.; all work and no play makes Jack and Jen dull folks. Regular hours for sleep should be observed, and right preparation should be made that is healthful—of which we will speak in some future time. If the foregoing suggestions are observed, money will be saved, happiness promoted and life lengthened. Try it.

ALMIRA.

## Correspondence.

EAST LAKE, Mich., May 10th.

*Bro. Joseph Smith:*—It seems to me that a little more ought to be said to the Saints about the Voice of Warning I have to loan, as I think the matter is not fully understood by them. I desire to have every Branch of the Church in the United States and Canada, select one or more of their number to write to me for the books and loan them out to any one that would read and return them. I will also send books to any of the ministry who desire to use them in their work, and I will pay the postage on the books. Hoping to hear from every Branch or Elder who may desire the books to loan, I remain as ever,

Your brother in Christ,

J. H. PETERS.

MANCHESTER, England, April, 1886.

*Dear Herald:*—Our district conference has been a great success, and the Saints of the Manchester District have had a foretaste of that time when the "feast of fat things" shall have been prepared for the righteous. On the 24th of the present month (April) the Elders met together in conference at Manchester, for the purpose of transacting the business of the church in this part of the vineyard, and succeeded I believe in doing it according to the will of the Lord, therefore for the best interests of his work. Peace and harmony prevailed throughout the whole session,

brought about by the spirit of conciliation displayed by the brethren one towards the other.

Three young brethren, (members) Mathar, Tower, and Owen, were called to the Aaronic priesthood, and ordained at the services of the following day. These young men are, I believe, both called and qualified of God for the office of Priest, to which they have each been ordained, and if faithful will yet become mighty men, and of renown in Israel.

Sunday the 25th at 10:30 a. m., the Saints of the district—representing each branch—met together in the Saints' Chapel for prayer meeting, and such a prayer meeting we had; the blessing of the Lord did indeed attend us, causing our hearts to burn towards each other in the love of the gospel of our blessed Master, and we did not forget that we were met together upon the day set apart as the anniversary of his resurrection, when he triumphed over death and hell, thus becoming "the first fruits" of the resurrection from the dead. And we realized in this our spiritual feast that Christ had "risen indeed."

At 2 p. m. we again met together for fellowship, and to partake of the sacrament of the Lord's supper. After the opening services two noble sisters (Tower and Pickering), who had been baptized upon the previous Friday, were confirmed by Elders Ramsey, and Armstrong, Sen., and I need only say that in attending to this part of the duty of the Eldership, the Spirit and power of their office and calling rested upon them. Throughout the whole of the service the Spirit and blessings of God were manifested in abundance, to the confirming of the Saints, and the strengthening of the ministry.

At six o'clock in the evening we were again prepared for further droppings from the sanctuary, and after the usual preliminary services, Elder Joseph Ramsey addressed us for about three quarters of an hour, taking as a basis the 1st chapter of the 1st epistle of St. Paul to the Corinthian church, from which, with further illustrations, he showed the necessity of a living, acting faith, born of obedience to the gospel of the Lord Jesus Christ, and demonstrated from the "law and the testimony" that only such a faith could save saint or sinner in the kingdom of God. This he beautifully illustrated from the experiences of the children of Israel under Moses, six hundred thousand of whom were led forth into the wilderness after they had been baptized in the cloud and in the sea, who through their unbelief and disobedience were not (save Caleb and Joshua) permitted to enter into the promised land, and thus to-day are men righteously excluded from the promised rest, not because they have not known, but because having known, they have willfully neglected and disobeyed the message sent of God for their salvation. The sermon was a powerful one, and was listened to by a full audience, with wrapt interest from opening to close, after which, as a fit accompaniment, the congregation sang the 1084 hymn from the Saints' Harp, "The Spirit of God like a fire is burning." And, dear *Herald*, the singing and playing were such that it would seem impossible to hear anything better. One good brother said it rang out as though "propelled by machinery," while a faithful sister exclaimed, "It has just transplanted me back again thirty years, to the time when the same grand old hymn was sung in Sheffield Conference," by men and women endowed by the

active, moving power of the gospel of the latter days.

Elder Henry Greenwood then delivered a short address upon the beauty and harmony of the gospel of Christ, as now taught by the Reorganized Church of Jesus Christ of Latter Day Saints; and also as commanded to the ancient churches of the Corinthians, Romans, Ephesians, and others by the then Apostles and followers of the Lord Jesus.

The services of the day were then brought to a close by singing the 904th hymn in the Saints' Harp—"A few more years shall roll." Benediction by Elder Robert Baty.

Thus ended the best, and most influential conference, both as regards numbers and spiritual power present, that has yet been held in the Manchester district, a conference in which harmony prevailed, strength given to all and we believe an impetus given to the work that will make it felt throughout the whole of the branches in the district.

The authorities of the church, both general mission and district, were each sustained in their several callings, and we parted from each other breathing a fervent prayer of devout thankfulness to God for the confirming power of his gospel vouchsafed to us.

Yours in the gospel of Christ,

JOSEPH DEWSNUP,

*President of the Manchester District.*

CLINTON, Mo., May 12th.

*Bro. W. W. Blair:*—I got home on the 4th inst. After leaving Lamoni, went to Spickardville, where I commenced meetings in the Christian Church on Friday night, April 23d, and continued every night and over two Sabbaths. The interest was grand to the very last. In the meantime Bro. A. held three meetings at the Farview school-house, in Bro. Morrison's neighborhood. He had but few out—time too short for circulating appointment. Our visit would have been a pleasant one in every way had it not been for Sr. McVay, who felt much indisposed during the last few days of our stay. This life might be too much of a heaven, and our disposition to "stay always" might make us covetous, especially for "local Zions," were it not for some of these clouds of disappointments. We are glad to say that in many things our hearts were made glad, and we trust and hope all will think well of our motives to cheer and comfort Zion's children, though we do not all see "eye to eye."

After arriving at Spickardville we were not long in observing that there were a number who desired a fight more than to embrace truth. We tried to be wise and cautious, preached in an affirmative way, but it brought the fire from opposing elements, and the consequences are we have a six days' debate on hand, which is to commence on the 9th day of August. I live near two hundred miles from the place of battle, and thought it impracticable, under existing circumstances, to meet the issue myself, and so have arranged with our opponent to introduce any man the Church feels to support.

The propositions are: 1st.—Is the Reorganized Church of Jesus Christ of Latter Day Saints of which I (I. N. White) am a member, in harmony with the New Testament scripture in doctrine and church organization?

2d.—Is the Church of Christ, of which I (J.

Padget) am a member, in harmony with the New Testament scripture in doctrine and church organization?

King James' translation of the Bible and standard church histories shall be the standards of evidence. All other evidence to be received upon its merit, subject to the rules governing such testimony before our civil courts.

The Christian minister (J. Padget) was out to hear us five times, and busied himself in writing up each sermon. The following questions were laid on the stand, and an answer requested, viz.: "Do you believe your organization to be 'The Church?' If so, Is it the Kingdom of God? Is it necessary to be in the Kingdom of God in order to be saved?" (No name signed.)

We thought this foreshadowed a discussion. Bro. A. answered:—1st, Yes. 2d, The church is called the Kingdom of God, net, household, sheepfold, &c. 3d, Yes; but many people get into the visible part of the church through baptism, and are not recognized by God, because they fail to enter the invisible part, and are as the foolish virgins without oil in their lamps; or like the net cast into the water, which gathers both good and the bad—the good are those that are born of water and the Spirit, as it is written: "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, except he has the Spirit of God. But the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Hence man can't get religion, no more than you can character. It is a practical work, bringing man to perfection by using the means that God has ordained for the "perfecting of the Saints."—Eph., 4th chapter.

God had promised a "new covenant," which was to be introduced when the seed should come to whom the promise was made. Christ was that seed, and he introduced a "new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." "For this is the covenant that I will make with the house of Israel. . . . I will put my laws into their mind, and write them in their heart, . . . for all shall know me, from the least to the greatest." The ministry under the old covenant went into the holy of holies, and thus the people knew God as revealed through these priests. But under this "new covenant" all would have a privilege to know him if they would accept of the terms. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And as long as we live under this covenant we will not be saved by works of righteousness which we have done, (under the old covenant), but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. And thus God makes his ministry "able ministers of the new Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life"—confirming the testimony of Christ in them—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

The answer was argumentative. The Christian brethren were kind in giving us the use of their house. The brethren in charge of that field would do well to early supply its wants. Patience and careful labor will bring happy fruits.

There are kind and noble Saints there, who have had their trials. The devil will try to do his work as at other times, and the Saints will do well to remember that charity is a gift most desirable. I commence meetings in Cedar county on the 15th, and return to attend conference at Independence, June 12th. In bonds,

I. N. WHITE.

63 Pigot St., Greenheys,  
MANCHESTER, Eng.,  
April 21st, 1886.

*Dear Herald*.—If I may be allowed to encroach on your valuable space a little I shall deem myself deeply obliged, and thank you very much for the privilege accorded. I have one great object in making this request, viz., the encouragement and upbuilding of my brethren and sisters, and at the same time of attributing all honor and glory to God for his great and manifold mercies to me and mine. After no small amount of inducement and sound argument, I was prevailed upon nearly two years ago to become a member of the Reorganized Church. I had often listened attentively to the doctrines taught by it, and not only that, but I had in no small degree seen the practical application of the same amongst the brethren and sisters, whom I closely watched, and found (much to my satisfaction) in common love and fellowship, fervently and devoutly striving to serve the Lord.

"This, more than all else, seemed to bind me to them, and gave me the appetite to be amongst them; and after attending the meetings with my wife and little one for a short time, we were both constrained to follow Christ as directed by him, and advanced our names for baptism. We both bless God that we took that step, knowing that God's blessing has rested upon us ever since. We are both convinced that the work is true; for only recently that has been most vividly and clearly depicted by dreams. The Sunday services, the testimony meetings, the *Herald*, and the association of the brethren and sisters, are among the strongest fascinations we allow ourselves to be attracted by and engaged in, and I trust this may continue so until our lives end. We love all our brethren and sisters, and I know we are beloved by them. This one evidence of loving reciprocity itself proves that we are the people of God. Life, which previously was to us intolerably miserable, is now lit up with the everlasting radiance of the gospel which disperses all the black clouds of sorrow and trouble, and opens out to us the everlasting glories which lie beyond, which we see and know are worth contending for. Language will not adequately describe the comfort and hope which this gospel brings to those who will embrace it. O, that more may see it!

Our greatest concern and desire is, that we may not be unfaithful, but may endure to the end; and for this purpose we pray continually that we and the whole household of faith may ever be kept close to God, daily and hourly striving to serve him aright, accomplishing everything to his honor and glory, whether spiritual or temporal, so that at the last we may enjoy that everlasting joy and felicity which is the future inheritance of the true Saints of God,

Everything in our Manchester District here bespeaks progress and prosperity. I am sure I can truly endorse the report that our beloved president, Elder J. Dewsnup, made to you, in

which he showed you how everything is most encouraging.

Next Sunday we hold our Annual Conference, and we are hoping to have a most blessed and happy time. Three of the brethren, including myself, are nominated to be ordained as Priests. As I have requested my brethren here, so do I request all the Saints to pray that our Heavenly will look graciously upon us, and so endow us with the light of his Holy Spirit that we may be enabled to discharge the duties of the offices we are about to undertake, in such a manner as will convince multitudes of honest hearts, and rebound to the honor and glory of Him whose we are, and whom we are resolved to serve. Pray for us, as St. Paul asked the Ephesians to pray for him. Ephesians 6:19, 20.

Two sisters (that will be) are to be baptized tomorrow evening, and will (D. V.) be confirmed on Sunday at the conference. May God bless them both, as I am confident He will. You will see by this that we have every reason to look forward for a happy day. In fact, our Easter-Sunday presents every prospect of being—I was going to say—beyond all conjectures most happy. I trust I have not trespassed too long on your valuable time and space, but I know and feel my attempts will not be fruitless in cheering the hearts of my brethren and sisters.

May God continue His blessings upon us, and the whole household of faith, is the earnest prayer of your humble brother and servant in Christ.

SAMUEL FREDERICK MATHER.

## Official.

### GENERAL CONFERENCE MINUTES.

APRIL 6TH TO 17TH, 1886.

Continued.

#### MINISTRY REPORTS.

Elder *M. H. Forscutt*, of the High Priests, present, reports:

Since receiving a renewal of my appointment by General Conference of 1885, I have labored as continuously and as earnestly as health and circumstances would permit, and submit this as the abbreviated report of my labors. By the seeming decree of Providence I was prevented from entering upon my duties proper, according to appointment, through sickness in my own person, from which I am not even yet fully recovered. My appointment was to the field in charge of Elder Wm. H. Kelley. I informed him and the First Presidency of my inability to at once enter upon the duties of that appointment, and with his concurrence, I was by them kindly permitted to labor in the regions round about my home. When able, and indeed before yet fully able, I left my home mission and went eastward, contributing my feeble mite at the Reunions held at Wheeler's Grove and Montrose, Iowa, speaking also at other places *en route*, and, by appointment and in one sense permission of Elder J. R. Lambert, president of that mission, in St. Louis and vicinity.

Reaching my field of labor, and in answer to very urgent requests, I confined my labors to Pittsburgh and vicinity. I am not able to state that I always felt the Spirit, or that the power thereof was always attendant on my ministrations, or ministrations. Yet for a period of a few weeks during this conference year, I am

thankful to be able to say, the Lord was pleased to manifest himself to me in so direct a manner, and with such marked power as to justify my highest hopes of the distant past, when with the glowings of an ardent temperament, and the zeal of youthfulness, I anticipated what in later years hope deferred had caused me to despair of ever attaining to. For, to the glory of God, I meekly state it, never in my ministerial work had the Lord so signally owned me, never had he drawn so preciously near to me and with his divine Spirit en clothed me with such power, as during my mission in the east. I needed it too, or circumstances, reflections, obstacles and trials would otherwise have been greater than I could have borne.

Since I went east I have done but a tithe of what I wished to do, and have been made to experience my weakness, my incompetency for so grand a work as priesthood-bearing seemed to demand of me. Yet God has been pleased through my poor efforts to rescue from sin and error a few precious souls, some forty-eight having been buried with Christ in baptism by me since first I received my appointment there, and quite a number have been baptized by others whose hearts God mercifully reached through my humble testimony. So they have testified.

I do not apologize for giving distances of travels; but as a reason for expenditure of Church and private funds, as the sums set opposite the names of ministers often leads to comment, I have thought that missions involving excessive travels should be as distinctly recognized in reference to the means necessarily expended in reaching them, as are the sums so expended often complained of as being large in comparison with those expended by others whose appointments involve little or no traveling expenses. During this conference year, I have traveled 4,426 miles, have attended ministerially 340 services, have married four couple, preached four funeral sermons, baptized 19, confirmed 23, administered in the precious healing ordinances 102 times, and blessed 11 children. I therefore feel thankful, for every ordinance administered in the name of Jesus and in the Spirit, contains within itself one of the elements of union with the Lord. I am willing to labor on the other side the ocean, or on this side; to join the army gone before, or humbly, and though it must be weakly, work for, or fight with the army of the Lord here, as he wills. I am conscious of my own unworthiness, and feel often unfitted, unqualified for so grand a work as is His; yet if He wills it, and you so appoint, I will do the best one so weak as I can. I am on the altar, if He will; or in the field, if He so direct. I only ask His divine guidance, and your confidence.

Elder *R. M. Elvin*, President of the First Quorum of Elders, present, reports:

In presenting this the annual report of my stewardship, as a servant of Christ, and a representative of his church, I desire to state that my heavenly Father has been very kind in the bestowal of the Holy Spirit while I have taught the people the principles of the gospel as restored by angelic visitations to the "choice seer." And more especially do I wish to confess the power of God in freeing me from pain and sickness, thereby permitting me to fill appointments that otherwise would have been a disappointment to the people, and more so to me. I will praise God



for all his blessings, and will seek for faith, that I may abide, and be worthy to stand with the true ministers of Christ when he comes to accept and crown all who have been faithful. Have preached the word agreeable to my appointment, and by mutual understanding with the missionary in charge, and for what I considered to be prudential reasons, I devoted nearly my whole time south of the Platte River. At the request of my district I took the active oversight of a camp-meeting, which lasted for a week and gave general satisfaction, both to the Saints and the people. Brn. Caffall, Derry, and Forscutt severally spoke the word of the Lord with divine power. The meeting was a success, spiritually, socially, and financially. At the urgent request of Bro. D. Bowen and several outsiders, held a grove-meeting in Seward county; the attendance was good, and quite a spirit of enquiry was manifested. Brn. Caffall and Forscutt were present, and their sermons were timely and instructive. Those in attendance met the expense of the meeting. I wish to make special mention of some of the many kindnesses, that have been extended to me as a minister of the Church of Christ. George E. Dye, pastor of the Baptist Church of Wilber, has been very kind in permitting us the use of his church, and in speaking words of cheer and truth in the behalf of our work. The Christians of both Greenwood and Elmwood kindly let us have their house of worship in which to speak the word of the Lord. Held a funeral service in the M. E. Church of Avoca, Nebraska. We are indebted to "Harker Post, No. 51, G. A. R.," for the use of their large tent, in which we held a number of meetings. One school-house was closed by vote against us, and that by those who had never heard a sermon preached. I therefore feel to excuse them. In all places where I have preached there are urgent calls for my return, and new calls are made from a number of places. Outside of my appointed field, with the consent of those in charge, I spoke once at Independence, Missouri, and in Iowa at Armour Hall, Wheeler's Grove camp-meeting, and at Shenandoah. Have worked in season and out of season, in both heat and cold, sunshine and storm, and have never let an opportunity pass to advance the cause of truth, have contended earnestly for the right, and whenever it became necessary for me to yield, I did so, seeking to occupy the vantage ground for the cause, believing that when no principle of truth is compromised, it is our duty to make friends with all men, provided the truth is advanced and we are not censurable. Have been blest in administering baptism to thirty-seven persons, the most of whom were married people, confirmed a few, blessed some children, and administered to the sick a number of times, and to some who were not members of the church, and God was not unmindful of the prayers offered in behalf of the afflicted. I have spoken words of comfort, consolation and cheer, as also words of admonition and reproof, in all of which I have faithfully sought the guidance of the Holy Spirit. I have studied and tried to practice financial economy. God has blest me with a help-meet that is willing to sacrifice for the spread of the gospel. I feel that my first duty is to my family, after which my whole desire is to be found useful in bringing souls to Christ. Like one of old I can say, "Woe is me, if I preach not the gospel." My pen has not been idle during the past year.

I am still willing to devote myself in the ministry, for establishing the good name of Zion. May unity, peace, and the light of God's Spirit be with this Conference.

Elder *J. N. White*, President of the Second Quorum of Elders, present, reports:

Since my appointment to the "Western Missouri Mission" I have moved my family to Clinton, Henry county, Missouri, where I arranged my affairs for the work, and took my field of labor in November. Since that time I have labored in Henry, St. Clair, Cedar, Johnson and Jackson counties. I have been acting as President of the Independence, (Mo.) District since the last district conference held there. This field is fast opening, calls are numerous, and our cause is arresting the attention of good, thinking people. There has been but few baptisms under my special care, yet I think there is an early harvest ahead. I am ready to continue my work should it be thought wisdom by this body.

Elder *R. Etzenhouser*, President of the Fifth Quorum of Elders, present, reports:

After the last General Conference I was detained some weeks. Doing labor by the way, reached my field early in June, since which time I have been busily engaged. My labor being mostly in Des Moines and Eastern Iowa districts. The former is in fair condition, but needs care and help other than its own force. The Eastern Iowa is on the decline, and its surviving is dependent upon what help it gets from this body. Under special direction of Bro. Lambert, and by appointment of district conference, together with brethren D. S. Holmes and J. S. Roth, a matter of serious harm and long standing was tried by us as a court and settled we think; which in its time had damaged the work much in Davenport, and all but destroyed it at Clinton, as also the entire district, more or less. In this peculiar and unpleasant task, I had unqualified peace of mind.

I attended the Park Bluff and Galland's Grove Reunions, furnished reports of the first to Burlington and Keokuk papers; and of the latter to Des Moines and Council Bluffs papers. At the request of Bro. McDowell, and with the consent of Brn. Lambert and Blair, assisted Bro. McDowell a week at Council Bluffs. Have labored at many points, old and new; baptized 7, ordained one Elder, have been richly blessed in much of my work. Late in the year there seemed to be a necessity for me to quit the field; but, as I tried to so arrange, a complete reversal took place. I am ready for work if the body see fit to so order. The twenty-six counties of the Des Moines District still affords ample room for me; and I am provided so that there I can travel for one half as much as in any other place. I hope to be placed where the work can be best served.

Elder *J. F. Burton* writes from Queensferry, Australia:

Since my last report I have labored in the colonies of New South Wales and Victoria, the greatest distance between places visited being about 800 miles. All the branches organized by my predecessors in the mission have been revived, and are now in fair working order, except the Bungwall branch, the members of which have removed to Nambucca, and now form that branch and the Sydney branch. There has been one new branch organized—the Hastings Branch.

I have held over 200 services, (some of them being prayer and testimony meetings, the others preaching), either on the streets, in private houses or public halls, as circumstances would permit. There have been 32 persons baptized, some by the Elders here, and nineteen by myself. I have also ordained 4 Priests, 1 Teacher, and attended to the ordinances of confirmation, blessing children and administering to the sick. I also held a discussion two evenings with a Christadelphian. The present outlook is favorable for a steady increase slowly to the church, only limited by the labor to be done by "the reapers of life's harvest," and may be much aided by the pious Christ-like life of the Saints. It is gratifying to me to be able to report to you that God has confirmed his word spoken, by the tokens following the believer here as well as elsewhere, and that I have been blest with the Divine Spirit in all my ministerial duties more than ever before. Praying that God will bless you with the Spirit of wisdom and revelation in reference to the things of the kingdom, and being still at your disposal, I am your fellow laborer and brother in Christ.

Elder *F. M. Sheehy*, present, reports:

Since my appointment by you at last General Conference to the Eastern Mission, I have labored constantly in the field, attending to such duties as fall to the lot of a missionary. I have opened up new points in Maine, at Epping, Blue Hill, Sargentsville, Tenant's Harbor, Martinsville, Clark's Island, Hart's Neck, New Harbor and Lisbon Falls. Have also preached at Jonesport, Indian River, Jonesboro, Look's Point, Addison, Green's Landing, Brooksville, Bray's Mountain. As a rule have been blessed with the Holy Spirit, and in an especial manner in the presentation of the word in preaching. Have labored some in different parts of the Massachusetts District. The prospects for the work in Maine are encouraging. A disposition on the part of the Saints of more spiritual devotion and zeal is quite clearly manifest. At Green's Landing they are building a new chapel. I wish to call your attention to the fact that we need more laborers in the east. The opportunities for new openings are very abundant, the people are anxious to hear. Prejudice consequent upon a misunderstanding of the difference between us and the Utah abominations is fast receding. The public are becoming informed relative to these features, so that it hardly requires an explanation from us. The public press in many instances are kindly disposed towards us. Now seems to be the opportune time for the church to work in the east with a large missionary force, and we are anxiously looking towards you for help in this direction. The labors of Bro. W. H. Kelley were appreciated, and his return is earnestly requested by the people of Maine.

Elder *F. C. Warnky*, present, reports:

My labors the past year have been as per appointment in Missouri and in Wyandotte County, Kansas, with little exception. The greater part of my labors have been in the Independence District, over which I presided most of the time. I rejoice in the onward march of the church, the redemption of Zion—the people by righteousness and the land by purchase. In my effort scattering the bread of life broad cast, I have been greatly blessed, and my soul made to rejoice in the glorious truths of the message that we hear, when we see God confirming our ef-

forts with signs following. I have let no opportunity pass by, but have labored as best I could, as my circumstances would permit. Have preached thirty-nine times, assisted Bro. W. J. Smith in one discussion, baptized ten, blessed several children, solemnized one marriage, and administered to many that were sick. I desire to labor until the victory is won, and the crown obtained.

Elder *Henry Kemp*, present, reports:

Having been appointed by your honorable body convened at Independence, Mo., on the 6th of April, 1885 to labor in Southwestern Iowa, I labored to the best of my ability in the field assigned me. My labors have been chiefly in the Fremont District. I have devoted my entire time for the year; have sought to build up and strengthen the Saints; have discharged the duties of district president as best I could; have administered to the sick and the afflicted, and on some occasions with marked results; have also blessed children, and solemnized marriages. I can truly say I have been greatly blessed in preaching the word, had good congregations in almost every place, and the best of attention paid by those not of our faith. Quite a number have moved west from the district in search of new homes, and some have passed away to await "the resurrection of the just." We have not added many to our numbers, but the Saints generally feel well. I have only baptized one, but many are believing, and I think ere long will obey. We sow the seed, and another may water, but it is God that gives the increase. I am still desirous to do what I can for the work of our God, and desire to do the will of the Master in all things. I love the work, and shall pray and labor for its interest to the best of my ability, and hope with you to stand the test and endure while life shall last.

Elder *Hiram Rathbun*, present, reports:

Having received an appointment (as self-supporting) from the General Conference to labor under Bro. W. H. Kelley in Michigan and Northern Indiana, I have, under the circumstances, endeavored to labor to the best of my ability. It has been a great comfort to me, after a providential absence for many years, to find myself again at home with those of like precious faith, and in unity together labor for the successful triumph of the Master's work, whose great mission into the world was "That He might destroy the works of the devil," and to prepare a people for his coming.

During the past year my labors have mostly been in juxtaposition with others, and perhaps I received much more good than I was able to communicate to others. For nearly the last two months I have been alone, only that I have felt that God was with me. In this time I have blessed five children, administered to eight sick persons with satisfactory results, have baptized and confirmed ten, organized a branch at Webberville with seventeen members, received Elder Thomas Horton, of Williamston, upon his original baptism and ordination, who was elected president of the branch at Webberville. We also organized another branch at Dimondale with twelve members, and at that place ordained George McClintock to the office of a Priest, and he was elected president of the branch, and Bro. Franklin Spafford clerk. We would further say that we have a branch at Lansing of ten members. This branch was organized on Christmas last by

Bro. E. C. Briggs, whose excellent labors were very much appreciated by the Saints. Bro. Kelleys, Scott and Deuel have each labored at these places, and will never be forgotten by the Saints. In behalf of the Saints in these places we say, God bless them all. The Saints in these branches are in good spirits, hopeful and cheerful. The outlook is indeed quite auspicious. In God we hope and trust. Amen.

Elder *H. L. Holt*, present, reports:

Have labored as appointed, in Northern Iowa, Dakota, and Minnesota. Have held meetings in thirty-two places, sixteen of them new ones; baptized twelve, and organized one branch. I consider the work in Minnesota in a good condition. The Saints, with few exceptions, are favorably disposed to the financial law. I think it highly important that an Elder be sent there.

Elder *A. H. Parsons*, present, reports:

My labors the past year have been in the Northwest Kansas District, have presided over the same the last year. Have baptized ten, blessed a number of children, administered to the sick, and most every time the Lord bestowed instant relief; solemnized one marriage ceremony; preached one funeral, have opened several new places with good results, and have been blessed in presenting the truth and meeting opposition. My faith grows stronger and firmer as I grow older in years.

Elder *Peter Anderson* writes from Salt Lake City, Utah:

I labored in Western Iowa and Eastern Nebraska till in the latter part of July, when according to call from the First Presidency, I went to Utah to labor in the Rocky Mountain Mission. Since my arrival here I have visited and labored in five counties, and in fourteen different settlements, at the same time attending to the editorial work of *Sandhedens Banner*. Have delivered about one hundred discourses, baptized six and performed such other duties as pertain to my calling.

With few exceptions my labor has been among the Scandinavians. It is claimed that there are about 40,000 of those people in this Territory, so you may know that the field is large enough for one man at least. If your honorable body should deem it wisdom to appoint any Scandinavian Elders, I hope you will send them to this mission. Some have united with us, and more are with us in faith. Many read the Danish paper with great interest, and while their big, as well as small guns and Cannons flee from justice, we propose presenting this glorious latter day work to this people in its true light. It is sufficient for me to say that I believe a solid foundation has been laid, and it is now our duty to wisely build thereon. To this end I am your fellow laborer.

Elder *M. H. Bond*, present, reports:

I have been laboring in the Eastern Mission, as per appointment. I have been blessed in my endeavors to preach the gospel of Christ; and the result of my experience has been to settle and ground me in the faith which we as an organization are called to represent. There is no relationship between the demands of the work in the east and the present supply of laborers. The calls are many, and the opportunities for an intelligent presentation of our faith never so numerous as now. At present, as you are aware, I am the only laborer continuously in the field. I

understand that the hands of the district president are partly loosed, and that more preaching may be expected of him in the future. He is a man of faith and works—an able gospel exponent, and has the confidence of the Saints of the district. Local laborers are doing what they can in many places for the success of the work, and there are signs of encouragement in and out of the church. One of the most serious causes of hindrance in some places, in my opinion, is the lack of enforcement of the law of the church against persistent and long continued offenders. I have endeavored to work in the interests of the church, with a view of securing a permanent and reliable constituency rather than that of adding names to the church record.

There are many noble and God-fearing people in that country, whose love of truth seems paramount to selfish interests. God is blessing such in many and wonderful ways. Our faith in God is strong, and in the ultimate triumph of the Redeemer's kingdom; and the fact that the Master has so faithfully redeemed all the promises made to us that relate to the present—encourages us to press forward toward the prize that lies at the end of the race.

Elder *F. P. Scarcliff* writes from Lamberta, Baldwin county, Alabama:

For the past six months I have been laboring under the appointment of Elder Geo. Montague, president of the South-Eastern Mission, and have been for the most part self-sustaining. I love the work and desire to devote myself to the service of God and his truth. I have labored mostly in the Mobile District, making only a short visit to the Florida District. No local preaching is being done in the latter district, no meetings of any kind so far as I could learn have been held since Bro. Montague was there about a year ago, excepting some services held in a few of the branches by Elder G. R. Scoggin of the Alabama District, last winter. He returned to the district again about March 1st at the request of brethren there, and with the intention of preaching in that district for a while. I went to Santa Rosa in March to attend conference. No business was transacted. There are upwards of two hundred members in this district, but they are almost entirely without faithful, living shepherds. I have warm feeling for the Saints in that district; many acts of kindness have they shown me in the past. For five years I visited them from time to time, I was with them in fasting and prayer, and in pain and with tears I tried to serve them.

While there is room for great improvement in the Mobile District, it is not in so bad a condition as the Florida District. Some local preaching is being done. There are many calls for preaching, and some promising openings have been made. I desire to labor in this mission, and will devote all or part of my time as circumstances may permit. During the past year I have carried a pack on my back, tracts in pockets, and gospel love in my heart, selling goods to pay my expenses, care for my family, and pay off indebtedness contracted whilst engaged in the service of the church. I have taken my pack off my back, conducted baptismal services, and had the sure witness from above that my labor was accepted of God. Have administered to the sick with good results. My crosses and trials have been severe, but I feel cheerful, determined to battle on for the right, feeling satisfied that I must

work out my salvation with the gospel armor on. I am still in an embarrassed condition financially, and have given a statement of my affairs in my report to the Bishopric and Twelve.

Priest *A. J. Moore*, present, reports:

I have labored to the best of my ability in the field assigned me, spent three months in Nodaway District, the most of the time assisting experienced Elders. The Saints there desire this conference to send an Elder to help them, but as there are so many calls, and believing the president of this mission has done all he could, and no doubt will, if possible send an Elder, I do not think it necessary to urge the request. Have assisted others in the Decatur District, and baptized six. I would prefer assisting in the branch or district this year, so I can have access to the church library, but should I be assigned a field of labor, I do not think I will murmur.

Elder *Charles Herzing*, writes from Severance, Kansas:

When I asked an appointment of last conference, I had no doubt but I should be able to fill the same, that is, to devote most of my time to the ministry; but it is with much regret that I report to you not having been able to do so. Being sorely disappointed in some of my expectations and some of my seemingly well laid plans, I consequently had to remain at home. It caused me a good deal of uneasiness and fretting, but we can not overcome impossibilities, and we are all more or less controlled by circumstances. I can assure you that my heart is in this work, for I know it is of God; and to take an active part in the same is the uppermost thought of my heart. It is only a question of a little more time with me, and till then, with the help of the Lord, I will study and learn and prepare myself for the work which I know is the Lord's will for me to do.

Elder *Clarence St. Clair*, writes from Independence, Missouri:

Since last December I have been laboring incessantly, having preached seventy-eight times, baptized twelve, and ministered to some few sick with good results following. My desires are to be faithful in the work of the latter days, and to be in unity with all the church authorities, believing as I do that unless we are one we shall fail in accomplishing the work demanded of us by our calling in Christ, if we have one head we must also have one body, and that each member must be in unison with each other, or we will be found guilty of warring with each other, and thereby destroy ourselves and the work. As for myself, I shall ever hold myself in readiness to do the Master's will at all times.

Elder *L. R. Devore*, writes from Vale's Mills, Ohio:

Since December, 1885, have labored at Downardville, Jackson county, Creola, Mt. Zion, Eagle Furnace, and Vale's Mills in Vinton county, and at the "school lot" in Meigs. Have delivered fifty-eight discourses, baptized eleven, blessed twenty-five children, had excellent liberty in declaring the "word," for which I humbly thank Him who is the author of this grand work. I have tried to "make friends to the cause," being admonished by Bro. W. H. Kelley so to do. I have endeavored to build wisely, and trust the work may stand. We ask to be remembered by your honorable body as a district, (South Eastern Ohio and West Virginia). Bro. W. H. Kelley is

somewhat acquainted with our wants, and to him we shall look for a consideration by the body assembled. The district does not feel able to send a delegate at this time. My desire is to be present with you during the session, but with me it is a financial impossibility. Temporal circumstances will ere long admonish me to return home, but my heart is in the work, and for its ultimate triumph I shall pray.

Elder *James Moler* writes from Jackson County, Ohio:

Having been chosen to travel and preach in this district the past winter, I have been actively engaged in preaching and traveling seventy one days, besides doing labor in the branch and vicinity, have preached in all sixty-five times, baptized nineteen, administered to many sick folk, blessed some children, have opened up the work in four new places: one in Ohio and three in West Virginia. It seems necessary that those in West Virginia be looked after. There have been a few gathered in at two of the places, and I think that in Summers County there can be a branch established near the county seat, as soon as it can be visited by one who is wise, and able to represent the church in all of its doctrines; but none need not go unless they are competent to defend the truth. I spent the means that was furnished me by the Bishop, in traveling to spread the truth; have given my time, except a little aid from the Saints, (for which I am thankful). I desire to do all that I can in this great work, and to go forth in to new fields as much as I can. If I can get means to bear expenses of travel, (which are not very great, as I travel a great deal on foot), I could go and labor in the Master's vineyard each winter.

Elder *Albert Haws*, writes from Sweet Home, Oregon:

Agreeable to appointment of the General Conference and arrangements made with the First Presidency, I started for Oregon on the 23d day of January, 1886, on board the steamer Oregon, just after the worst storm that ever was known on this coast; the waves were running mountains high, and all broken up, or what is called a "chopped sea," dashing against the steamer with terrible force, and it was but a short time before nearly all on board were in their births paying tribute to Neptune, and with the rest I began to feel very much affected. But putting my trust in God, whom I try to serve, I went to my room, laid down in my berth, (for I could not stand up nor kneel without something to hold to), and prayed to my Father to remove the sickness, and it was done, and I enjoyed the balance of the voyage with the exception of having to sleep standing on my head half of the time. I arrived in Portland on the 25th and found friends in waiting for me; rested a day or two, then commenced hunting for some Saints who live in Portland; secured a hall, preached three times with good liberty, fair attendance and good attention; but on account of the great revival meetings and the excitement over the Chinese, etc., I concluded to wait until circumstances were more favorable. I visited several families, and distributed quite a number of tracts; made some friends and removed some prejudice. Visited Milwaukee, stayed several days, gave out tracts, and talked with the people, but failed to get a place to speak in. On the 26th of February, took train for Brawfordsville, Linn county, and on Sunday I

preached in a school-house, had a fine turn out, good attention, and an invitation to come again. On the second of March, Bro. Alney brought me up here, and I commenced preaching on Friday evening to a full house, and have preached eight times; five at Sweet Home, and three at the Moss School-house, the people coming for miles through the mud, rain, and dark nights, paying the best of attention, many enviting me to their houses. Several new places were opened to preach in, and those who have been very much prejudiced in the past have attended meetings. I have been blessed with the best liberty I ever had in presenting the word, and the few brethren here feel quite encouraged, and think "the set time to favor Zion has come." I have not been able to get the Saints together yet, but expect to on Sunday next. They are scattered some distance apart, and hold meetings once a month. It has been raining very hard, and we could not fill our appointment last night; have two appointments out now, and I can say that the out-look is very favorable for the future. I am willing to do all I can, and to remain in this field if the conference so orders.

Elder *Thomas Dailey* writes from Brighton, California:

I have labored in the Northern District of California during this last year, have baptized nineteen, and have been greatly blessed in preaching the word and administering to the sick. I was elected last fall at our semi-annual conference, held at San Francisco, to preside over the district. I served faithfully, giving good satisfaction as far as I can learn, and was re-elected at our last conference held at Stockton, March 19th, 1886. It is my intention to labor in the district, God being my helper.

Elder *John McKenzie*, writes from Jefferson City, Missouri:

My faith was never so strong, nor my view so clear of what has to be done to fit ourselves to enter into that rest which is appointed for the people of God. When I look over the field of labor, we have made great progress the last year. O, may God send his Spirit upon the Elders and officers of the church, that there may be unity and harmony in their councils, that they may realize his presence in their midst to comfort and sustain them in the work to be done for the salvation of men. And I trust the salt land will not be forgotten in this their time of trouble. They have sinned heavily against light and knowledge, but God is merciful, and many will come back to their first love. I am in good health and ready to do what I can for the work.

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**Communications.**

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

**HISTORY OF THE REORGANIZATION OF THE CHURCH.**

BY ZENAS H. GURLEY, SEN.,

Dated at Blanchardville, La Fayette County, Wisconsin, October 23d, 1859.

[Continued from last Herald.]

ACCORDINGLY the subject was presented as follows:—1st. Is polygamy of God? 2d. Is any addition necessary to the pamphlet before its publication?

Before opening the meeting, we made the church acquainted with our design, and while singing the opening hymn the Holy Spirit was sensibly felt. Several sung in tongues, and while engaged in prayer the veil was at least partly rent, and the manifestation of the Spirit was such as was seldom witnessed by mortals on earth. I have been a member of the church some twenty-three years, and in the course of my ministry have witnessed the manifestation of the Spirit in many of the branches, but never had witnessed what I did that evening. God was truly with us, and many felt to say with the poet, "Angels now are hovering o'er us." This was on the eve of the 9th of January, 1853, ever memorable with the Saints of God. About half an hour afterwards we received through the Spirit the following, as nearly as we could write it:

"Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans, and the men or set of men who practice it. I judge them not, I judge not those who practice it. Their works shall judge them at the last day. Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the devil will seek to establish it and roll it forth to deceive. (d)

"They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God. I have giv-

(d) This prophecy is significant from the fact it was delivered only four months and ten days after the polygamy revelation was first publicly proclaimed. And it is highly probable that none at this conference knew of that fact, for the reason that the news could not have reached the public prints, for this was before telegraph or railway lines had reached Utah, and it took a long time to transmit news to the States, especially in the fall and winter.

en my law: I shrink not from my word. My law is given in the Book of Doctrine and Covenants, but they have disregarded my law and trampled upon it, and counted it a light thing, and obeyed it not; but my word is the same yesterday as to-day, and forever. (e)

"As you have desired to know of me concerning the pamphlet, it is written in part, but not in plainness. It requires three more pages to be written, for it shall go forth in great plainness, combatting this doctrine, and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord."

This accounts for the last three pages in our first pamphlet, and we most earnestly commend that article to the careful reading of all that have ever known the latter day work, and pray God our Heavenly Father, in the name of Jesus Christ His Son, to break every band that binds them, that they may be enabled to turn to the law from which they have strayed. Shortly after this communication was given, it was intimated by the Spirit that we must organize. This was strange teaching to me. I replied, It is impossible for us to organize farther than we have. I knew that we could not create a priesthood. I conversed with several of the brethren on the subject, and we set it down as a mistake.

It was now March. Our April Conference was near at hand, and we were unable to decide on the validity of the ordinations of our brethren, who were present at the Fall Conference, and as we all felt satisfied with the answer of our inquiry concerning polygamy, we thought the most proper course for us was to make this also a subject of prayer. Accordingly we presented a question something like this: "were those ordained apostles by Wm. Smith, recognized of God?"

The manifestation of the Spirit was fully equal to any on former occasions, and perhaps it is well to say that this was the first time that *the angels of God were seen present in our meetings*. I did not see them, but before they were seen, the Spirit declared through me that they were near, and immediately after several were transfixed as it were, by the power of God, as were many in the days of King Benjamin.

Some little time elapsed, nearly an hour I judge, before we received an answer to our inquiry. We were then told that those ordinations were not acceptable,—were not of God, and near the close of the communication we were told expressly to organize ourselves, "for ere long, saith the

(e) Here, for the third time at least, the Spirit of God approves and enjoins the authority of the Book of Doctrine and Covenants in the instruction and government of the church. And here the Spirit also rebukes the sin of those who had "disregarded" God's "law" written therein and had "trampled upon it, and counted it a light thing, [as foreshown, March 8th, 1833, Doc. and Cov. 87:2], and obeyed it not." The church should now profit by the divine admonitions, and thus avoid falling under similar condemnation for similar unbelief.

Lord, I will require the Prophet at your hand." Such was the manifestation of the power of God, that not a doubt was left on our minds concerning the source from which the commandment came. We all knew it was from God, but how to organize was the question. We knew we could not create priesthood, we had two High Priests, and one Seignior President of the Seventies, but how could these men organize the church? It was impossible, utterly impossible. We counselled upon it and concluded that possibly under the present circumstances it might be right for High Priests to ordain High Priests and for the Seignior President of Seventies to ordain Seventies, but when done what would it accomplish?—nothing—just nothing. We were in trouble—deep trouble—to refuse to organize was disobedience—to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.

We sought the Lord, and in answer were told to appoint a day and come together fasting and praying, and the Lord would show us how to organize. We therefore appointed the day, dismissed the meeting and went home rejoicing.

Immediately after our meeting we discovered that the "prince of darkness" was fully bent on preventing us from receiving the communication. We came together on the day appointed, and found that some had not fasted as commanded, and as several were present who did not belong to the church, it was thought best to omit our prayer meeting till evening, and spend the day in preaching. Before evening the way was made clear, and at night all came together in good faith, rejoicing that we had the opportunity of seeking for the information we needed, viz: how to organize the church.

We then presented the following question:

1st. Will the Lord please to tell us how to organize, that what we do may be acceptable unto Him, and who among us will He acknowledge as the representative of the "legal heir" to the Presidency of church?

There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed. After the meeting had continued about one hour, a man belonging to the Brighamites, about half drunk, came in and took a seat among us. Shortly after this a brother (f) came to me and asked if I had received any answer to our question. I said "No." He said, "I have." At my request he sat down and wrote it. It read as follows:

"Verily thus saith the Lord, as I said unto my servant Moses, 'see thou do all things according to the pattern,' so I say unto you. Behold the pattern is before you. It is my will that you respect authority in my church, therefore let the greatest among you preside at your con-

(f) This "brother" was H. H. Deam. He had been ordained a High Priest under the hands of Pres. Hyrum Smith, and therefore held the highest priesthood authority of any present on that occasion.



ference. Let three men be appointed by the conference to select (g) seven men from among you, who shall compose the majority of the Twelve, for it is my will that that quorum should not be filled up at present. Let the president of the conference, assisted by two others, ordain them. The senior of them shall stand as the representative. Let them select twelve men from among you, and ordain them to compose my high Council. Behold ye understand the order of the Bishoprick, the Seventies, the Elders, the Priests, Teachers and Deacons. Therefore organize according to the pattern, [In Doc. & Cov.—Ed.], behold I will be with you unto the end, even so. Amen.”

We did not think it advisable to bring this communication before the church at that time to get the testimony of the Spirit concerning it, for, as I said, one was with us of the Salt Lake order. So we concluded to wait until the Saints were alone. This was on the 20th of March, 1853. I folded it up and put it in my pocket, resolving that we would have the testimony of the Spirit through the entire church before I would receive it, and I furthermore resolved that if the revelation was ever brought to the knowledge of the church, it should be done by the power of God, and not of man.

The 6th of April finally came, and nearly all the church came together. On the 5th, as we had been commanded to organize, we thought it advisable to seek for instructions. We accordingly called a prayer meeting, and as we did not get the desired instruction, we continued it on the sixth. We were then told to organize by what was *written*. We supposed this referred to the books, of course. Our next step was to organize the conference. This was now a difficult matter. As I have said, it had become a law to us that the one holding the highest priesthood should preside. There were present two High Priests, and one senior President of the Seventies. The question now arose, whose priesthood is the highest? The subject was discussed at length, and what was strange to us all, a good deal of ill feeling was manifested.

I have often thought of it. It seemed as though each one thought that the salvation of the church depended on the decision being made according to their respective views; so we argued—so we debated, till the close of the second day, when we began to think the work was lost. And I would to God that all Latter Day Saints could know the situation of the church at this time—our feelings—our deep dis-

(g) This was after “the pattern” given in selecting the Twelve, February 14th, 1835: “President Joseph Smith, jun., said that the first business of the meeting was for the three witnesses of the Book of Mormon to pray, each one, and then proceed to choose twelve men from the church, as Apostles, to go to all nations, kindreds, tongues, and people. The three witnesses, namely, Oliver Cowdery, David Whitmer and Martin Harris, united in prayer. These three witnesses were then blessed by the laying on of the hands of the Presidency. The witnesses then, according to a former commandment proceeded to make choice of the Twelve.” See also Doctrine and Covenants 16:6.

tress—our great anxiety. I considered all was lost—lost—lost. We could not organize. O, the bitterness of that moment! We could not see “eye to eye.” God had commanded us to do what we absolutely could not do. To my mind, and to the mind of others, our effort was a failure. Kind reader, when your eye falls upon these lines, know that at that time the one who is now penning this, asked God to remove him from the earth. Men who hitherto had been united—had seen “eye to eye”—had labored together as one man for the cause of truth, were now opposed to each other, and after a discussion of two days learned to their mortification and sorrow that they, to all human appearances, were forever separate. The Spirit the night before had told a few in a prayer meeting that “To-morrow they shall see eye to eye.” But the day closed and we were farther apart than on the former evening. Our attempts were a failure. I repeat, O, the bitterness of that moment, never, never shall I forget it. Although since that time darkness, like Egyptian night has at times seemed to shut out all light and exclude all hope, yet the recollection of that event has enabled me to rest satisfied that He who delivered us then still holds the reins in His own hands, and will bring His work to a glorious consummation, in his own way, and in his own time. The conference adjourned for prayer meeting in the evening. We accordingly came together at early candle light, and commenced the meeting as is usual on such occasions. For a short time it seemed as though the “prince of darkness” triumphed. After a little, one of the brethren arose and rebuked the Devil. Shortly after some sprang to their feet saying, “Angels, angels, brethren, are near us”—and in a moment our darkness was turned into light. The transition was instantaneous. The glory of God, such as I never witnessed before, was manifest. The Spirit seemed to rest upon all in the house. Three were in vision, the Spirit testifying through others at the same time that the *Recording Angel was present*. And as we afterwards learned, two of the three who were in vision saw the Roll, while the third saw the Angel and the Roll.

Just before this manifestation the brother through whom the revelation had come on the 20th of March, directing us how to organize, arose to his feet and said, “Brethren, some kind of a spirit tells me that I have the commandment written that we need.” He then said, “I will read it, and I wish the church to pray that we may know whether it is from God or not.” He then took out and read the revelation which was given us on the 20th of March, remarking that he was not positive that the “senior” should preside. It was then submitted to the church. I was not aware until then that any one but myself had this revelation.

In reply to the inquiry as to whether the revelation was of God, the Spirit through a number answered that it was. We were then told that the Lord had withheld his Spirit from his Elders to show them that they had not sufficient wisdom in and of themselves to organize. He said, “If I had shown you at first, all would apostatize, as it is many of you will apostatize, but some will remain, and they shall be a means in my hands of bringing back others.”

We were then commanded to organize according to the revelation given the 20th of March, with the assurance that the Lord would be with us to the end. The congregation that evening was large. The school-house was filled literally full of Saints, and I believe that every one was satisfied that the revelation was from God, and that the angel that keeps the record of the Lord’s work in every dispensation was in our midst.

The next morning the conference met and proceeded to organize as instructed. Jason W. Briggs was chosen to preside.

On motion Ethan Griffith, Wm. Cline and Cyrus Newkirk were appointed a committee to select seven men to be ordained into the Quorum of Apostles. On motion Bro. Samuel Blair was sustained in the office of general Church Recorder. On motion Jason W. Briggs was chosen Church Historian. The committee of three to select seven to be ordained Apostles chose the following named persons, viz: Zenos H. Gurley, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White, Reuben Newkirk, who were accordingly ordained.

On motion a stake of Zion was established in the town of Argyle, Lafayette county, Wisconsin.

On motion Wm. Cline was chosen and ordained president of the stake. On motion Brn. Cyrus Newkirk and Isaac Butterfield were chosen and ordained his counsellors.

On motion the following persons were ordained into the Quorum of the Seventies, viz: David Newkirk, Wm. Cline, Jun., Wm. Newkirk, Ira Guilford, George Godfrey, Wm. Smith, Wm. Hartshorn, Wm. White, Benj. R. Tatem, Ethan Griffith, Samuel Blair, George W. Harlow, Horace W. Ovitt, Edwin Wildermuth, Major Godfrey, Wm. Griffith, John Butterfield and Wm. Harlow.

Conference adjourned to meet at Zarahemla, Wisconsin, on the 6th of October, 1853.

The next evening after the close of this conference, we had a joyful time. The Lord told us the acts of this conference were recorded in heaven, and to the seven Apostles he said:

“I give unto you the care of my flock on earth, take the oversight of them as you shall give an account unto me in the day of judgment.”

I will here add a word for the benefit of others. When the commandment to organize first came we thought it impossible for us to obey, not having authority to ordain Apostles, etc.; but we learned what every Latter Day Saint must learn,

that a command from God is authority to do all that he requires, be it more or less. (h).

This part of the history will be accompanied with some instruction to the church from Bro. Newkirk and myself, in relation to our present duties in preparing the way for the coming of the Prophet.

(h) This transaction was similar to that of the calling and ordination of Joseph and Oliver to the Melchisedek priesthood at the first, of which Joseph the Seer wrote as follows:—"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, namely, that provided we continued faithful, we should also have the Melchisedek priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of *humble prayer*, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction did we realize the truth of the Savior's promise: 'Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when *the word of the Lord* came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, *commanded* to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we *must have their sanction* to our thus proceeding to ordain each other, and have them *decide by vote* whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord." \* \* \* "Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had an opportunity; and also made known to our brethren that we had received *commandment to organize the church*: and accordingly we met together for that purpose, at the house of the above mentioned Mr. P. Whitmer, being six in number, on Tuesday, the sixth day of April, A. D. one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, *according to previous commandment*, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these *they consented by an unanimous vote*. I then laid my hands upon Oliver Cowdery and ordained him an Elder of the Church of Jesus Christ of Latter Day Saints: after which he ordained me also to the office of an Elder of said church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following commandment." [April 6th, 1830, Doc. and Cov.]—*Millennial Star Supplement, vol. 14, p. 20, 26.*

In both of these cases, persons by direct command of God ordained others to offices in the priesthood which themselves did not hold. Their sole authority for doing this was the special com-

mand of God directing it. When the priesthood and all its offices were established and the church organized, there was no need of such procedure; for a law was provided which governs the calling and ordination of all the ministry. But when there was no legal organization of the priesthood and church having authority under the law, in a regular way, to set apart and ordain said officers, then the extraordinary methods commanded by the Spirit of God was the proper alternative.

At the time of which father Gurley writes, the church was in a "rejected," scattered and disorganized state, having departed very largely from the written law and order and doctrine given of God to govern it. And now when these Saints had sought unto God, covenanting that they would take the sacred books of the church and the Holy Spirit for their guide, the work of building up the church necessarily began, and the work of reorganizing as necessarily began to follow, and in the absence of the visible head, the regular President over the whole church, it was proper and right for God to reveal his will through the highest authority then present, [H. H. Deam, a High Priest], as stated by father Gurley.

#### SERMON BY ELDER JOHN T. DAVIES,

OF PITTSBURG, KANSAS.

In the Saints' Chapel, Lamoni, Iowa,  
April 4th, 1886.

[Reported for the Herald and prepared by the Editor.]

"WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son."

Brothers and Sisters: Although the congregation is to a certain degree, I suppose, a mixed congregation, not all probably who would come in strictly under the head of brothers and sisters. But when we come back to the beginning we find that we are of but one family. We all have one original pair of parents, and we find ourselves all derived from the same family. Under that consideration I think the term brothers and sisters is proper. Since our first parents, there has been quite a change going on among the human family, dividing and subdividing into families, tribes and nations. We are divided religiously and politically. The world is in a divided state, and we have got to take the world as we find it. I would not venture to say that any individual in particular is accountable for the divided state of the world. It did not come to what it is to-day in an age, or in two or three ages; but it has taken all the ages of the past to form the present character of the world. We are not individually responsible for the present character of the world. We are not individually responsible for the condition of the world, but we are responsible for one thing, and that is the part that we take in human destiny; and this part we wish to consider this morning, under the head of the doctrine of Christ. I could find you I suppose, a score of passages alluding to the doctrine of Christ, and the opinions of men in different ages concerning this doctrine; but I do not think I will take that course. I will try and have a little mutual conversation with you about what relates to you and me, and about the salvation that we are aiming at.

I am glad to see so many faces of the old veterans who have assembled themselves here; and there are also many faces that are not familiar to me. But as we said before, we presume, and we think

with good reason, that we are all of one family—all of the same family. I address you this morning, not from choice, but the church has a claim upon me; and further, I have a claim upon my God. This is in the very nature of the covenant that I made with God. I was not there when you made this covenant, you were not along when I made my covenant with God; but in that covenant there is a good deal of responsibility assumed upon our part, that is, if your covenant is something similar to mine. When a man says, "I am determined to work out my salvation," he assumes a great deal; and that is the principal reason why I am found engaged in addressing you; for when I assumed to work out my own individual salvation, and do it acceptably, I engaged that I would put forth all my endeavors to assist in the salvation of all others. Is that the case with you, brethren and sisters? Verily, then, it makes us co-workers in the same great cause for the salvation of the race. There is a principle that leads us to press on and leave everybody else behind. There is a principle in the world, if it is worthy of the name, (but I do not think it is worthy of the name), I put my hands on the person next to me and try to lift myself up. But all do not get up that try that way. It is too much like the negro and the basket—getting in and taking hold of the handles to lift himself up! But it would not go up. This principle I speak of amounts to the same thing. If we are really living up to our covenants we will love and try to lift up one another, and not pull one another down. Now the question is this: Do we do this under all circumstances? If we do it, we must not be selfish. Now I wish to try this according to the text from the epistle of John, which I have read. That Christ hath a doctrine our text proves. This was for some purpose. A doctrine is a composition, like unto a nation. A nation is composed of families, and families are composed of individuals. So in regard to doctrine. I claim one privilege, and always have, and I suppose always will, that when I present the gospel of Jesus Christ, I present it as I find it originally delivered to the human family, and for these reasons: there was just sufficient delivered at that time, nothing wanting, and nothing to spare; just sufficient to save the human family; and for that reason, and being human, I claim that we need just the same amount and none less; and we claim the privilege to introduce the gospel of Jesus Christ, the original plan as it was delivered to the ancient saints.

Now to proceed with this matter. Of course we will have to treat with the second element to a certain extent, but not with the intention of injuring anybody nor marring the feelings of any. I for one have feelings, and my feelings are very delicate. Perhaps you know that. Everybody else has feelings just as delicate as yours. Well; for this reason it devolves upon all of us to be very careful in this respect, that we deal justly with one another. Now in regard to the motive of the doctrine of Christ. There is or ought to

be a motive in all things, and the principal motive in the doctrine of Christ is life; and that life is of such a nature that it will always continue—that is the motive. In order to substantiate this I will refer you to the language of Christ in his prayer to his Father as recorded in the seventeenth chapter of John and third verse, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." That is the final motive. And to arrive at that end we have to make preparation, we have got to have true religion. This question of religion is now a great thing in the world. But I say in regard to that matter, that religion is not a kind of attachment that you can pin it on to anybody; it is rather the other way. Now I do not suppose that I could more properly illustrate this matter, than by bringing up the character of man. I think religion is pretty much the same as the character of an individual. We can not send east to New York or over to Europe and get a good religion or character manufactured there, and pin it on as an attachment to the individual; I do not think we can. Character is of a different nature altogether; it is home-made; it is made right at home. I will tell you another thing. Your neighbor, (it makes no difference whether he is your friend or your enemy), can not under any circumstances form a character for you or me, and just put it on and tell us we have got to wear that. Character, as you are aware, has got to be made at home, and we should not be ashamed of it.

Well, brothers and sisters, you are all fond of good character; and if you have not a good one, it is your own fault and nobody else's. You are supposed to set a true value upon all men. Now I estimate myself, and it will probably be high; but the question is really whether my estimation is true or not. This is the point for all; whether we have our real value or merely our *supposed* value. Whether we suppose that we are all more valuable than we really are or not, is a question for us to decide. There is no benefit from the supposed value; but there is actual benefit from the *real* value. Now in regard to the matter of religion, I look at it just in this way; we ought to have religion, and the more we have of it the better, provided that religion is of the right quality. Now if we had a mind to take the time we could prove from the Scriptures that there is danger in the world. Danger of what? Danger of deception. In a conversation away back yonder some eighteen hundred years ago or a little over, on the mount between Christ and his disciples, they asked him among different questions, "Tell us what signs there shall be of thy coming, and of the end of the world." Now mark you, these two events are to occur after certain signs. "What signs shall there be of thy coming, and of the end of the world." Of course, the Savior naturally would look over the future, and the first impression that he had was to tell them, "Take heed that no man deceive you" Well, there is nothing in that, says one, we are on the lookout for you Latter

Day Saints; we are kind of suspicious of you, we think that you are capable of deceiving. Well; is this the case with all men? Some take for granted all that is said, that it is true. But we ought not to do it. No man can do that safely in anything. We ought to take heed that no man deceive us. It makes no difference who the man, or who are the men. Now in regard to the matter of religion, I look at it this way: If it is of the right quality, the more we have of it the better off we are; and if it is not the right quality, the more of it we have the poorer we are. It is just like poor land, the less you have the better off you are; you save a great amount of taxes. But now there is a question, whether our strivings are always wise, and whether they will end beneficially; and this we all should consider. But says one, "I have something in my mind just now." What is it? "I can think, and I am just as right as anybody else around me." That is not the point that you should consider. "What is it then?" You should consider whether you are right or wrong. "Well, if I am wrong, that man there is also wrong." That does not make your account straight. The question for you to determine is, whether you are right yourself. There is a great deal more in this subject under our consideration this morning than I can convey. As we have noticed, religion becomes rather a part of the individual, than an attachment to the individual. We will look at it again in this way. If you will turn to the eighth of Luke you will find there a parable of a sower going forth to sow, and in the eleventh verse the Savior says the seed is the word of God. Now that is the starting point, and the ending point of this parable is the eternal life. Now between the seed point, and the life point, there is considerable of a struggle; considerable of a fight to be fought, and if we are right in that, we have got to look to what we are doing; and to what we should do.

"In regard to this matter of life," says one, "we have life." Yes, but what does it amount to? The title to your land is of longer duration than your life. We all concede that that is true, and the question comes up with some men, Will the cradle begin and the grave end all? That is the question with some. Others are doing what conscience dictates, and they think if they do that, the matter will come out all right, and that they will inherit eternal life. Now if you can do it that way I have no objections—no objections at all. I am perfectly willing for you to go right into heaven in any kind of a way that you can go; but here let me declare that I am a preacher of the rule, and not of the exception to the rule. If you have any exceptions that will do, I have no fault to find. If I have adhered to the rule and have invited you to act in accordance with the rule, I do not see that you can find any fault with me.

Now then in regard to the matter under consideration, the doctrine of Christ. The doctrine of Christ is a composition having shape, and the principles are compounds of truth; and in this age of controversy

we have to resolve the composition into its principles, and the principles into their separate truths, and thereby be benefited. Now in regard to the matter of truth, and then with regard to the principles of the doctrine of Christ. I do not know whether you want much scripture or not upon these matters; but I could give you some. In the sixth of Hebrews we have six principles, namely: faith, repentance, baptism, laying on of hands, resurrection of the dead and eternal judgment. Is that all? No; I do not suppose it is. "Now," says one, "you have a beginning to the thing, I would like to bring in my principles." Perhaps you are not the standard of proof in the discussion. It is very good to have a standard of proof you know, and in all religious matters ministers claim this standard to be the Scriptures—the Bible. But there are those who will not acknowledge this as a proper standard; then we have to do something else. "We have another rule for them," says one. What is that rule? "Not to talk to them at all." Where did that rule originate, and where will it lead you? My duty as a minister of the gospel of Jesus Christ says that I have got to deal with all men according to the amount of reason that is given to them, or that God has endowed them and me with. We learn from the word of the Lord the importance of truth. Christ says, "Sanctify them through thy truth, thy word is truth." Here we have the importance of truth before us. The word of God is truth, and it is the means of sanctification. Now you have some people, (or have the word of some people, I suppose), who claim they are sanctified in this life. I am glad of it, in this case. But I venture here to take a position, and that is, if there is anybody that is sanctified at all, he is sanctified by truth, and in no other way. I believe that if sanctification is not reached by that means, there is no other way to get at it. I wonder if it would be out of the way to illustrate our understanding of truth. Telling truth is simply telling things as they are; and that ends the matter. The reverse of that is telling things as they are not. Truth may be uttered by inspiration; and that is very necessary to keep it pure and apart, or from being mixed up with error. But the school boys can tell splendid truths. Watch them play marbles outside the school house. They will get into an argument. They will say, "Now, their is five." "No," says the other one, "I dispute it; I demand proof of that." "There are two there." Admit it. "And three there." Admit it. "And two and three make five." Never was there a better truth.

Now in regard to truth's surroundings. At home we have a family of six, and when that is told you, mark now, there can not be any more told about that affair and it be the truth. If anybody goes to work guessing at it, he will be liable to error. We will illustrate that matter in this way: You know that we have rules of weight and measurement, and it is supposed that we understand them. When we go to the store to get anything by measurement, the measure is put to it, and

we understand the terms upon which we get the article. And one thing about these scales is, that they tell the same story, for the reason that they tell the truth. Now we will take one more view of it in this way: This room is just so long and just so wide; and we will suppose that I do not know how much the room does measure, and that I go to guessing at it. Well, I do not know, for it is a matter for proof; I am not in the proper condition to decide that matter, until I put the rule to it, and it comes to trial. When that is done correctly there is no more guessing about this affair; it is the truth, and it is the only account of that matter that can be the truth. I suppose you can see that point without my going any further.

Another wonderful thing about truth is this: It is susceptible of demonstration. You can demonstrate it as such. When you bring error to the test you can not demonstrate it as truth. Here I will relate you an argument, and be very brief with it, that I had with an infidel neighbor of mine. Says he to me, "You believe there is a God." Yes, sir, I believe there is a God. "Now, I do not believe a bit of it." You believe there is no God? "Yes; I believe there is no God." Very well; I will ask you one question, my friend: Are all truths susceptible of demonstration, if their conditions are honored? "Oh certainly, certainly, they are all susceptible of demonstration." You say there is no God. I will ask you for the condition, now that you suppose this to be true; (you know they claim to be very fair in argument, and they are always willing to accept the truth if they can find it, and can get any proof of it); now my friend I will ask you for the conditions, the evidence, that I may know there is no God." "But," says he, "I can not do that." If you can not do that, that of itself is a demonstration that your assertion is not true; for the very law that governs truth is capable of demonstrating it to the individual who will follow and honor the conditions of that truth. Will you accept it? "I can not honor whom I do not know."

Now I will leave that line of my argument, and go forward with the doctrine of Christ. We find the doctrine of Christ comes to us in principles, and these principles are composed of certain truths, and these certain truths are capable of demonstration when the conditions are properly honored. Now this is safe ground for an individual to get religion upon. We do not place before the people anything to excite the mind and the feelings; but truth is like a mathematical problem; every factor should be sought; and we then could make correct deductions. The school child knows that in any mathematical problem, if one of the figures are misplaced, the whole sum will be wrong. The child knows that there is something wrong somewhere, but the thing is to know where the wrong is. But wherever it is, it must be found out, and the error righted, then the result will be right and satisfactory.

Now we are seeking the result of the principles of the doctrine of Christ; this

is the main object in our discourse. To get at this properly we will bring up one of the things that commonly occur, and that is this: You know well enough that I am connected with such and such a denomination. Yes. You know that my neighbor is connected with it. You are with that peculiar people. Yes that is all fact. Now I believe in regard to this, that our forefathers were very pious and did well, and that some of them were great reformers; they lived and died by their religions, and built up a character according to the greatest light that they had. Some say after all this, after they have lived and died by such religion, would it not be bringing reproach upon them and the means of light which they had for me to change around and adopt something else? Is that a true position? If it is, it will destroy all the school books and religious systems that we have had. At one time our forefathers believed that this earth was a flat plain, and that the sun set, or went down underneath, and rose up on the other side. This was believed for many generations. But to-day we do not believe a word of it. That error was in our forefathers' time. And when Galileo first discovered the truth, (he did not make the truth, he simply discovered it), that the sun was a center of a system of planets, and did not revolve around the earth, the church told him he had better not say that, he must not teach such heresy, he had better retract that. Galileo said that if he did retract, the sun would go down for all that. He had discovered a truth, and it would remain just the same truth if he would deny it. So it is in regard to all the truths connected with man. Our belief and our unbelief does not affect the matter at all. Divine truth remains all the same; we are capable of discovering some of it, and others are capable of discovering other truths.

Now, then, we will come nearer to the point. In regard to one of the principles of the doctrine of Christ, I will give you some of my thoughts, and hope you may be benefited. I never heard a man speak yet but what I could gather something of benefit to me. In regard to the first principle set forth in the Christian religion, the principle of faith, we read that if a man comes of God "he must believe that He is,"—and that ends the matter? No;—"And that he is a rewarder of them that diligently seek him." "I thought," says one, "that it said he may; I thought that *must* was not connected with religion; I thought that human agency was respected." So it is.

In this matter it must be, it is in the imperative mode. Now I will illustrate that matter of *must*. Some years ago Bro. Mark and myself were appointed to go to England and Wales on a mission. Of course, if we calculated to fulfill that mission, mark you, we *must* cross the Atlantic ocean; but if we did not want to fulfill that English mission, the *must* could be taken out. If you want to gain life—life eternal—you *must* in the first place, believe that there is a God, and in the next

place you *must* believe that God is a rewarder of those who diligently seek him; these are two things that *must* be done provided you want to go to that good place; but if you do not want to go there, and are satisfied with some other place, that word, *must* may be taken out of there. There is another thought that I wish to present. Of course, it is necessary to examine the nature of the faith that was once delivered to the Saints, but I have not time to do so now, you know all about it, or nearly so. There is one thing that I want you to notice, and it is this: The faith that was once delivered—it was no doubt free; it was a gift to the human family. But it has not always remained with the human family. In the next place we are told that "faith comes by hearing." Well, that is corroborative of the statement that it is not always with the human family. It comes; is delivered; it did not always dwell here with the human family. It comes, and it is delivered. We read that "faith is the gift of God." "Well," says one, "that ends the matter; that just satisfies me exactly." Satisfies you in what? "I can sit at home until I have that gift of God; for it is the gift of God." One trouble in regard to this scripture in the minds of many is this: One party will say, "well now, God predetermined, and predestinated, all things, how they should happen, and they come out according to that predetermination. Others will say, "No, no,—on conditions. Now the trouble comes in here; The one that will believe predestination will deny the other truth; and the one who will accept of conditional salvation will reject predestination. But the true manner to proceed on is this; we should be able to work out perfect harmony between the two, for one is just as true as the other, and we should bring out their perfect harmony. So it is with regard to this matter of faith. Faith is the gift of God, and without faith we can not please God. Now the question there is to work out perfect harmony in these truths, and in order to do this I will probably have to tell something about a preacher, and being a preacher myself, I will have some right to talk about preachers, and to examine them. And for fear somebody else might get hurt, I will examine myself—of course you can not find any fault with that.

Now then, in regard to the matter of faith, I will ask one question: Can they believe in God and not believe in the word of God? There is another point here, "How can they hear without a preacher?" In this connection it will be necessary to offer a remark or two in regard to the true and proper position of a preacher. In the first place we will refer you to the commission of Mark 16, "Go ye therefore, and preach the gospel to every creature; he that believeth and is baptized shall be saved;" In the first place we here have two parties. The first party, Jesus Christ, and he is the commissioner; and the second parties, mark you, were the apostles. A preacher to be a proper preacher, mark you, is always a second party in the affair,



and there are certain qualifications that are necessary for all parties. Now the first party sends the second party to a third party, "every creature." Now, there are certain conditions that entitle a man to a position in one or either of these parties. If you have to be a third party, you must be a big old sinner—that is what qualifies you to be a third party—I speak of myself too. If we are to be a second party, we must be sent of the first party ordered and sent of the first party. And we must, like the sower, have the seed; God furnishes the seed—that is the ideas. "Faith comes by hearing, and hearing by the word of God;"—the seed is the word of God. Now the point here is this. The seed contains the germ of life, like all other seeds. I will leave that just now; I want to continue with that preacher affair.

Now the first party, of course, is God, and he has certain qualifications, and upon Christ was laid certain qualifications. "The truth I teach," says he, "is not mine." Whose is it? His that sent me." Who is that? "God, my Father." But after the resurrection from the dead, he says, "All the power that my Father used to hold when I was a missionary in the field—all power in heaven and in earth—is given unto me, "Go ye, therefore, and teach all nations." Now here are the qualifications of the sender. You can not be the sender unless you have the qualifications; and the qualifications are "all power in earth and in heaven." Well now, but suppose a man goes to college, or supposing I go to college; I go there and shut myself up in a room, in a study, and I get a wagon load of books around me, and I make up lots of sermons, and after a while I start out to the world. Now I do not think that would be a God-sent affair. I do not see where the first party is sending me at all. I am not satisfied that he was one of the faculty in the college. He did not write your books, and that fact comes right home in the case of every preacher. If I had gone out in that way, I would not be any better than anybody else. Now in regard to the preacher, we see that God commends the preacher in this way: "I called you and ordained you," the same as my Father did with me when he held the power that I now hold; I do just the same as he did; I called you and ordained you, and I give you the seed, the word of God, the message. So Paul under these circumstances said, "Woe unto me if I preach not the gospel." Paul, suppose you do not get your pay? "Pay or no pay, Woe unto me if I preach not the gospel." That is the experience of preachers that have been sent by the first party. We grumble a great deal sometimes, but this is the true theory in the matter. The seed has to be sown, and you or that man over there, or whoever has the seed, is called upon to scatter that broadcast, for the reason that it has the germ of life in it, and life—eternal life—is to grow out of that germ. No wonder that Paul said, "Woe unto me if I preach not the gospel." Now this is one of the reasons that I am engaged in preaching the gospel.

In regard to this matter I will refer you again to this preacher affair; we are not quite done with that yet. God calls the preacher, "the seed is the word," and the word is broken to them in this life—or preached to them. I do not know of any better presentation of the gospel of Jesus Christ than is found in the following language of Paul: "Our gospel came not unto you in word only." It was not "in word only;" then it must have been "in word," but "not in word only." It must have been in word—in the words of life. The presentation of the fact must be "in word," and that word must be "the word of God," in order that there may be life in it, and that which germinates and is productive of faith; and faith is productive of power. And this is the truth as demonstrated to every individual. This is the way, I apprehend, that salvation and true religion came to the human family.

Now in regard to the matter of faith when it is produced by the presentation of the word of God. I have no time to go into particulars about this. I will now present faith, real or supposed. Of course if we have any faith at all, we are all very apt to think it is very good. But now we understand there are proofs by which to look upon this matter and test it. We will take the matter of faith, its being produced. The question arises here, Was it produced by the word of God, or by the word of man? Here is a question. Can the word of man produce true faith? Can a theory that is not really true, give consolation? I think it can. We will suppose a case. Just before Christmas a couple of men met a friend, and the friend knew they were poor men, and he says, "Here, gentlemen, I will give you twenty dollars—each of you ten." As it happened, one of the ten was a counterfeit; but the man did not know it. It was a deception, and he did not know it. Now he went home; and the other that got the genuine bill he too went home. They now were going to have some good things for the coming Christmas. The one that had the genuine bill made calculations over the matter, and had a good deal of consolation over it; but he did not have any more than the other did who had the counterfeit. The other made his calculations, and had as much consolation as the one with the genuine bill. But when the matter came to the test, when the goods were bought and the bills were put into the storekeeper's hands, he took them to the detector, and the detector showed that this bill was a counterfeit. "But," says the man, "it can not be; I could not possibly have realized the amount of consolation out of that bill that I have if it had been a counterfeit." "Well, for all that," the merchant says, "consolation or no consolation, that is not a genuine bill."

Now again we follow the principle, in that case there is nothing asked of one man but what is asked of another. Of course it is all useless for us to attempt to do the sending. It is not a matter between man and man; but it is a matter between man and God. We go back to the illustration in regard to the effect of a deceptive affair

and find God has, under certain circumstances, a certain care of souls. The disciples that Paul met at Ephesus were not properly instructed, nor properly baptized, yet they had a certain degree and kind of consolation. Paul detected this matter, and stated that it was not genuine; and after, when they "obeyed the word of the Lord," they obtained the real consolation that was found in the truth.

Now in regard to the possession of faith, if you have faith, or if I have faith, it must (according to the epistle of James), be in one of two conditions; it must be either alive or dead. You can not find a man in neither condition, can you? No, sir; he is either a live man or a dead man. That is the way with faith. If there is faith in the world, it must be in either one or the other of these conditions; it must be either alive or dead. Now what would be your condition in the case of your own faith? "Well, sir, I think yours is dead; but mine is alive." That is the natural conclusion of the human family. We will try this matter, and see how it will stand the test. In regard to the nature of faith, we have what the apostle James says; that "faith without works is dead." Now that is what we are to go by. "Faith without works is dead," just the same as the body is dead without the Spirit. Now have you had any experience in regard to bodies without the spirit? "Yes." What do they look like? "Very pale." What can they do? "They can not do anything at all." What is the reason? "They are dead." What do you mean by that? "They can not talk, can not see, can not walk, can not do anything, the only remedy we have is to just dig a grave and put them in there. That is the way they do with dead bodies. Faith without works is dead, as the body without the spirit is dead." Well, sir, if this is the case now with your faith and mine, we must come up to this standard, we must prove ourselves and see to it in this case that we come up to the standard set up by the Apostle James. Many a time it is like the case of a peddler going around with his bundle. He has some gilt articles that look very fine. If they were the genuine kind there would be no danger of rubbing them. Another has the genuine; "See, sir, no danger of rubbing these." But when the one who has the gilt articles presents them, and they begin to rub them, and put them to the test, "Hands off please!" You commence like that to try the faith of some, "Hands off please." But this is not the genuine; this kind of faith will not benefit the individual in this life, nor in the life to come. Faith is intended to benefit the human family in this life and also in the life that is to come, and finally to result in life eternal. And this "life eternal" is guaranteed to man by actual demonstration in this world. Well, if you are faithful now, if your faith is genuine, what are its works? Will they take us to Sunday School? Does not the man without faith go to? Now where are your works of faith that a corrupt man, a sinner can not do? This I want you to understand, that works of faith are

something that a corrupt man, a sinner, can not do. There are two classes of blessings that come to the human family; one class conditioned on faith, and the other class unconditional to the whole human family. You pass a good field of wheat somewhere; it is fine and a good crop; you hunt up the owner of the field, and you say he must be a righteous man because he has such a good field of wheat. But wait; there is just the same in the next field; God "rains on the just and the unjust alike. This class of blessings is for the whole human family; they are all heirs to them without conditions. But the class of blessings that are of faith, they are conditional; and the man that has no faith is not entitled to them, and can not do the works of faith. Now "faith without works is dead;" it is dead! Well, sir, what kind of faith is yours? "Well it can go to preaching meeting." The sinner goes too. "Well, but I have so much faith that I can pray." The sinner can do that, too. Take the case put by Jesus Christ. Two went into the temple, and the one had great faith, and he made a great big prayer, and the other sinner was discouraged, and says, "O, Lord, have mercy upon me a sinner;" and Christ came to this conclusion, that he went out of the temple more justified than the other. So now, praying is not proof of faith; it is a work of man. "Well I can give liberally; I am a man that helps the poor; that is surely a work of faith." This is a work of man also; the sinner can do that; it is done every day. I refer you for a description of works of faith to the eleventh of Hebrews; there you will find it. If you will go back with me a little while, it won't take us long, I will find a stopping place pretty soon. We will go back to Egypt, and there you find Moses; the children of God are in bondage, and this man urges them to get out of Egypt, and get out of bondage; and they did get out of that, and they traveled to the borders of the Red Sea. What was that? That was a work of man; and as proof of it, the next day or two the Egyptian army did the same thing. Now they were in a bad state; they found that the sea was ahead of them, and the armies of Egypt behind them; and they turned around to Moses, and asked, What shall we do? "Stand still; you can not do any more. You have done all that sinners can do." What? do they then stand still! You see the Scriptures say they were brought by works of faith through that sea; that was a work of faith. If you do just what is required of you, says Christ, you can do something; and unless you do that much, you can not do a thing. Now then we do not expect any one merely commencing in the matter of obeying Jesus, or following Jesus in the way of life, to have any great degree of that faith; but I tell you that any man that makes a claim to it is expected to have something. If I find the field entirely barren and destitute of any growth at all, there is something wrong. I want to find something; for wherever there is *true faith*, it is productive of some of the works of true faith; and there is a demonstration

of the power of God to some extent, and in some way.

Now then, my friends, regarding these matters, they are worthy of our consideration—of our serious consideration; we can not consider them too well, and apply them too much to ourselves. Some will make this claim: "We can go to Jesus." Aye, so you can; I have no objection; but can you go and have the demonstration of the power of God? How is that? What will that theory benefit you in this life, or in that which is to come, if it is not exact truth? We will ask a question or two: When you kneel from the effects of faith, in your secret chamber, you petition that God whom you made a covenant with. Does that God send his Spirit into your heart to bear testimony with your spirit that you are a child of God? That is a question for you to answer, and for me to answer, also. "Well," says one, "my spirit testifies that I am a child of God." Perhaps there is where the mistake is made. It takes more than one spirit to do that testifying business; the Spirit of God testifies *with* our spirits, that we are his children. When the sick apply for the ordinance of the laying on of hands, how does your faith work there? Has it got any works at all? Can it heal the sick? "No; my faith does not pretend to heal the sick." Is there anything that your faith can do but what a sinner can do as well as you can? That is the question. I want the difference between the godly man, the religious man, the man that claims to be a child of God—I want the difference between him and the ungodly man; this is the point that we want to arrive at. This is the point that we are battling with the human family about, and the human family are faithless; and for that reason we are regarded as enemies, while in fact we are their friends, and their best friends. I think I have got to a stopping place, and I will avail myself of it. May God bless you all.

## Miscellaneous.

### NOTICE.

This is to certify that Bro. Geo. W. Shute has been appointed Bishop's Agent for the North-West Kansas District, in place of Bro. Mahlon Smith, resigned.

G. A. BLAKESLEE, *Bishop*.

### BRANCH NOTICE.

Notice to the Little Sioux Branch. There will be a business meeting at the church in Little Sioux, Iowa, Saturday, May 29th, at two o'clock p. m., at which time there will be a president elected and such other business done as may come before it. Also those who have moved away and are permanently located, please apply for letters at once.

J. L. GUNSOLLY, *in charge*.

### CONFERENCE NOTICES.

The conference of the Nova Scotia District will convene at South Rawdon, Saturday, June 19th, 1886, at ten o'clock. We ask the Saints in the district to meet with us, hoping the Spirit of the Master may be there, and we be blessed. We

hope the Eastern Mission will not forget us, and that some Elder will come and meet with us and do preaching. Strangers coming from a distance by railroad will come to Elerhouse Station.

JOHN C. BURGESS, *Dist. Pres.*

There will be a conference of the Massachusetts District held in Fall River, Massachusetts, at the Saints' Chapel, Clafin street, on Saturday, June 5th, 1886, at half-past two o'clock in the afternoon. Bro. E. C. Briggs, of the Twelve, is expected to be present.

JOHN SMITH, *Dist. Pres.*

A conference of the Kent and Elgin District will be held in the Zone Branch, June 12th, 1886, at ten o'clock in the forenoon. Presidents and clerks of branches please take notice, and report the standing of your several branches. It is hoped Bishop Blakeslee will be there.

RICHARD COBURN, *Dist. Sec.*

### MARRIED.

BEST—SMART.—At the residence of Elder W. Vickery, near Plano, Illinois, May 4th, 1886, Mr. William A. Best, of Earlville, Illinois, and sister Charity Ann Smart, of Zone, Ontario,—Elder W. Vickery officiating. In the evening a reception was given to the newly married couple at the residence of Bro. John Keil, in Plano. Quite a number of presents, such as hanging lamp, silver caster, cake dishes, etc., (not forgetting the broom) were presented to them in an appropriate speech by Hector Bacon, Esq., of Plano, concluding with, "May your lives be long, your life's journey pleasant, your end peace, and your heaven glorious."

SHIELDS—WARD.—At Council Bluffs, Iowa, by Elder James Caffall, April 27th, 1886, Mr. Francis M. Shields to Sr. Nancy C. Ward.

May these two hearts never divide,  
As over life's tempestuous sea they glide,  
And as each day succeeds a night,  
May no day come to bring a blight.  
In happiness they may contemplate,  
And for joys beyond may they watch and wait.

### DIED.

BARTHOLOMEW.—At Coldwater, Michigan, on March 11th, 1886, in the seventy-third year of her age, Sr. Lucy C. Bartholomew. She was born in Chautauqua county, New York, where on the 6th day of November, 1830, she was married to Carlton B. Williams. Prior to the death of Mr. Williams two children were born to them: a son, Cordello O. Williams, now living at Teft, Jasper county, Indiana, and a daughter, sister Ann E. Corless, wife of Bro. Bradford Corless, who for a number of years has presided over the church at Coldwater, Michigan. Sr. Bartholomew united with the church February 26th, 1864, under the ministrations of Elder Oliver Bailey, and from that time remained firm in the faith of gospel's promise. On June 4th, 1879, she was married to Isaac Bartholomew, who now survives her. The funeral was largely attended by those who knew the deceased. Elder E. L. Kelley conducting the services.

DESONIA.—Elnora Bell, infant daughter of Mr. and Mrs. Augustus and Mary Desonia, aged 8 months and 4 days. This was a sweet little child, and was taken home on Sunday evening at eight o'clock, March 21st, 1886. Its parents were greatly bereaved, but may so live as to have great joy with "baby" yet. Funeral discourse by Bro. E. L. Kelley, in the Methodist Church, Galien, Michigan.

PROCLAMATION.

STATE OF IOWA—EXECUTIVE DEPARTMENT.  
*To Whom These Presents May Come,—Greeting:*  
 Now, therefore, I, William Larrabee, Governor of the State of Iowa, relying with confidence upon the loyalty and true Christian spirit of our people to sustain all measures adopted for the general welfare, do, under the pains and penalties of the law, warn all persons engaged in the illegal sale of intoxicating liquors to desist from such unlawful practice, and I do hereby give notice that wilful violators will hereafter have no claim on executive clemency. And I call most earnestly upon all the good people of the State to aid, to the best of their ability, in the enforcement of the law.

Especially do I call upon all temperance societies, and other bodies organized for kindred purposes, to realize the necessity for new energy in their labors.

Let the priests, ministers, teachers and the press use their best efforts to enlist the moral forces of the State in this cause. Let the judges, attorneys and other officers of the courts be painstaking and persistent in enforcing the law, both in letter and in spirit. Let the sheriffs and peace officers be fearless and vigilant, and let the mayors and all other municipal officers awaken to new zeal in their efforts to secure its observance.

I exhort all citizens to lay aside all partisan differences, and by united and determined efforts banish the dram-shop from Iowa.

WILLIAM LARRABEE.

Conference Minutes.

MASSACHUSETTS.

The conference of the above district convened at Dennisport, Massachusetts, January 30th, 1886. John Smith president and Thomas Whiting and F. A. Potter clerks. Elders M. H. Bond, John Gilbert, N. C. Eldredge, G. Linnell, N. Eldredge, W. Bearse, H. H. Thompson, F. A. Potter, Thos. Whiting, John Smith, and T. F. Eldredge reported in person; C. E. Brown, J. Potts, C. A. Coombs, R. Farnsworth, G. S. Yerrington, E. W. Webster, N. R. Nickerson, F. M. Sheehy by letter; Priests James Halstead, J. Long, A. O. Tripp, J. Pearce in person, and U. W. Green by letter; Teachers William Leland, D. Doane, N. F. Joy in person, and W. H. Moore by letter; Deacons Daniel Joy, and G. Ames in person. A. B. Pearce by letter. Brn. N. C. Eldredge, M. H. Bond, were appointed committee on branch reports, and Wellington Bearse and James Halstead auditing committee. Branch reports: Plainville 60; New Bedford 31; North Plymouth 26; Boston 82; Brockton 26; Providence 181; Fall River 124, Dennisport 48, Little Compton 27. Preaching at six o'clock Saturday evening. Committee on revising the rules of order reported that they did not deem it advisable to revise the rules, as the Book of Rules is the standard of the church, and they would recommend the district to do away with these rules and adopt the Book of Rules instead. Resolved, That the report of the committee be accepted, and its recommendation adopted. Moved to amend by striking out all after the word accepted. Carried. The motion as amended was adopted. F. A. Potter and M.

H. Bond were appointed a committee to revise the rules of order of business and report at the next conference. C. A. Coombs and H. H. Thompson were sustained in their respective missions. F. M. Sheehy, M. H. Bond, John Smith, U. W. Green, and J. Halstead, were appointed delegates to the General Conference, and were instructed to vote for the next Conference to be held at Kirtland, Ohio. Preaching on the Sabbath by Elders J. Gilbert, M. H. Bond and F. A. Potter. Committee on Branch reports found all the Branch reports correct. Auditing committee reported having examined all the books and papers of the Bishop's Agent and District treasurer, and found them correct. The next conference was ordered to be held at Fall River, June 5th, 1886, at 2:30, p. m. The President and clerk of the district were by vote sustained.

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# THE SAINTS' HERALD.

July 1886

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

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

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Lamoni, Iowa, May 29, 1886.

No. 21.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.50 per year.

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

Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 29, 1886.

The following telegram from Washington, D. C., in respect to what lawyer Richards (son of a Utah apostle) said of late before the Judiciary Committee of the House, will be read with interest.

"He denied that the Book of Mormon was their guide, stating that the King James version was their Bible; he denied the Mountain Meadow Massacre and told the same old, old story of persecution for conscience' sake."

We are heartily glad the Utah leaders now confess publicly that the Book of Mormon is not "their guide," and that King James' version of the Bible is. The Reorganization has known, and persistently urged the fact from the first, that the Brighamites had practically cast aside the Book of Mormon—professing to believe it, while in their works they deny it, violating its plainest precepts. We hope these admissions may become matters of record in our National Archives for future reference. May we not expect to hear next that the Utah leaders deny that the Doctrine and Covenants is their guide? They have equal reason to do so, for they violate its teachings the same as they do those of the Book of Mormon.

THE Woman's Christian Temperance Union are circulating blank petitions and obtaining signatures asking the International committee of the Evangelical Alliance, that one entire day of the week of prayer be devoted to prayer for the abolishment of the liquor traffic. Should any of these petitions reach our people, let those who wish sign them and send them to Mrs. Ellen M. Watson, Superintendent, No. 508, Smithfield Street, Pittsburgh, Pa. She will see that they are collated with others and filed with the International committee.

We would suppose that so important a measure as the devotion of one entire day of the week of prayer to the praying for the object named might have occurred to

the Evangelical Alliance before this. Public opinion is advancing, however, and prayers and petitions must finally crystallize into laws and the enforcement of them.

### EDITORIAL ITEMS.

THE senior Editor visited Council Bluffs, Omaha and Crescent City, from the 4th of May to the 18th, preaching at Omaha once, at Council Bluffs three times, at Crescent City four times, with a lecture on temperance thrown in for good measure, and once at what is called Hazel Dell Church, a building owned by the M. E. Church. We were permitted the use of the latter place through the solicitation of a temperance worker by the name of O. H. Barrett, assisted by Bro. John Evans. At all these meetings we had a large attendance and most excellent liberty in the gospel.

We have many dreams sent us for publication in the HERALD, some of which are very striking and seemingly significant; others are not. We can not undertake to publish these—any of them—except to a very limited degree, for what are good and sufficient reasons to us. If one has the right to have his dream published, all others have an equal right to have theirs, and then when all get their *rights* in this direction, the HERALD readers would have dreams and dreams and dreams, *ad nauseam*. Please patiently permit us to judge as to which, if any of the dreams sent us we shall publish. We believe in inspirational dreams and night visions, and believe that persons receiving them should seek unto God for their meaning. Deal very carefully with them. Don't jump to conclusions as to their meaning. Deal wisely and carefully in the matter; and above all, trust in God's revealed word—"what is the chaff to the wheat?"

Elder C. St. Clair writes from Holden, Mo., the 17th inst., saying he has been called by District President, I. N. White, to labor with Bro. A. White at Holden. He expects to "continue the fight, and to be subject to the powers that be, and so battle on for the victory in Christ."

Phillip Housman, of Fremont, Indiana, says:—"The HERALD is a welcome visitor, and we could in no way do without it." Mrs. E. Culp of Hayward's Cal., says of it:—"I feel as though I could not do without it, for it is food to my ever hungry soul."

Sister Sarah A. Rose, of Graysville, O., thinks the church publications "are getting better all the time."

The Saints at Sheridan, Ills., will please take notice that Sr. Jemima M. Califf will spend some time in their vicinity with relatives. We bespeak for her the cordial fellowship of all.

Brother A. H. Parsons writes of late that he has been preaching with good liberty and fair prospects at a place where he formerly resided, and thinks "the ice is broken," and hopes the opening will prove effectual.

A person signing himself "E. B.," writing from Swan Creek, Mich., says:—"I can not get along without the HERALD, When I can not pay for it, I will beg for it. All the hope I have in this world or the next, is in the gospel of our Lord Jesus Christ. I, like Abraham my father, am a pilgrim and a stranger in the earth."

Bro. F. R. Tubb wrote from 75 Lefevre Road, North Bow, London, England, May 7th, that he was preparing for the HERALD, an article on volcanoes which he would send in due time. If the article is as good as the one on comets, we heartily commend it to the HERALD readers. There are a few who think that such articles are not suitable for the HERALD, but we deem it highly proper that our younger people should read up in all the departments of learning open to their investigation.

We learn by card from old Bro. Joseph Younger that he is located at Green Ridge, Manitoba.

Bro. Joseph Luff writes from his home, Independence, Mo., the 9th inst., that in bodily health he is improving rapidly, but that any considerable mental effort prostrates him some for a time. He feels confident the Lord will open his way and bless him.

By letter received from Bro. Robert Evers, Lilly Dale, Ind., we learn that his heart is full of love toward the work of God.

Bro. I. M. Lane, of Boonsboro, Iowa, urges a more perfect compliance with the law of the Lord as the best means to prevent strife and contention, and to promote unity, peace and brotherly love; thinks none can be justified in excusing themselves on the grounds of adverse circumstances and unhappy surroundings, and holds that those who transgress the law of the Lord should confess and forsake such sin. He thinks also that all the contentions among Saints arise from neglect of duty, and because those with a beam in their own eye are too busy striving to show the mote in the eye of another. He recommends charity—pure charity—as the best and happiest remedy for this latter evil, and avows his intention to profit in these things for the future, knowing the work is of the Lord.

Bro. F. C. Warnky writes us under date of May 6th, that the name of Bro. George Wilson was dropped from his quorum through mistake; and that it should have read "Thomas France" instead.



Bro. F. M. Fuller writes the 11th inst. Phoenix, Yazoo County, Miss, and is anxious some faithful Elder will call and labor in that region. He says:—"I have begged for an Elder to come here, and have offered some money, but none has come. There are some persons here who desire to hear the doctrine."

Bro. J. R. Lambert says that "In the Epistle of the Twelve in HERALD for May 15th, inst., page 299, middle column, where reference is made to a former epistle of the quorum, it should read," May 17th, 1873, instead of 1883.

"The *Vindicator* has suspended publication for the present, but we hope it may soon awake from its rest, rise up and go forth like a young giant refreshed with the new wine of God's Spirit.

The Book of Mormon foretells the "secret combinations to get power and gain" which are now so common and so violent in all, or nearly all Gentile nations. Please read 2 Nephi 7:2; 11:14; 15:16; Alma 17:10; Mormon 4:3,4; Ether 3:13. The Saints should shun everything of the kind and be wise.

Bro. L. C. Donaldson, of Riverton, Iowa, says, "I can't do without the HERALD; I would as soon do without my meals. It is the best paper in the world." We are almost daily receiving similar kind words of appreciation, encouragement and approval, and we shall endeavor by patient effort to so edit the HERALD as to make it (1) truthful, (2) instructive, and (3) entertaining. To effect this we ask the hearty co-operation of all the Saints and friends; first, to secure for it suitable matter; and, second, to furnish it abundant support in the way of prompt paying subscribers. Please let none lose sight of the fact that all are expected to pay in advance, yet arrangements may be made with those who may desire time to pay. Get us more subscribers, and as soon as practicable the price for it will be reduced.

Bro. C. H. Porter, of Wilber, Nebraska, says: "I consider the *Saints' Advocate* a great help as a defender of the truth, and I sincerely hope it will receive the hearty support its merits deserve."

Elder A. Haws, writing from Sweet Home, Oregon, the 5th inst., says those attending their conference, coming by railroad, should stop at Halcy, instead of Haley.

F. N. Lang, Seedsman, of Baraboo, Wis., sends us a packet of seeds, and from the credentials accompanying, we conclude he is reliable, and that those desiring anything in his line will find him well stocked, and a fair dealer.

Sister E. Lowrie, of Decoto, Cal., writes that she received the administration for the sick under the hands of Bros. A. H., and "father" Smith, and that the Lord has blessed her with much improved health. She speaks in high terms of the "Mothers Home Column."

Bro. R. R. Gaither feels assured the Lord has answered his prayers for the sick of late, and feels strong in the faith as delivered to the Saints in these days.

Bro. P. Pelton of Persia, Iowa, says, "I was baptized two years ago the first day

of last February, and have tried to live as becomes a Saint; and the future will reveal how well I have succeeded. One thing I know, if I miss entering the gate into the heavenly city, no one will be to blame but myself, for the gospel as taught by the Latter Day Saints is true. I speak from knowledge I have received through the Holy Ghost."

MR. L. L. RICE is dead. For forty-four years he had the original "Manuscript Story" ["Manuscript Found"] of Solomon Spaulding in his possession without having examined it or in any way knowing what it was. It seems a wise dispensation of an overruling Providence that he should be made, unwittingly, the custodian of that document which has been made a means by cunning and unscrupulous men with which to oppose the Book of Mormon; but which now becomes effectual in unmasking the villainy of those men and in covering their reputation with richly merited shame and confusion.

Mr. Rice acted honestly and wisely in this matter, and we trust that his noble spirit, returning to God who gave it, now rests in the Divine favor with the great and the good. The following clippings we take from the "Daily Honolulu (Sandwich Islands) Press," of April 15th, 1886.

"The death of the venerable L. L. Rice recalls his connection with the celebrated (?) Spaulding's "Manuscript Found." The Mormon Church or more properly the "Church of Jesus Christ of Latter Day Saints," was founded by Joseph Smith. Smith, it is claimed, discovered some metallic plates buried at Mount Cumorah, on which were engraved the Book of Mormon, purporting to be a history of the lost ten tribes of Israel, and tracing their wanderings to America. From this account it appears that the American Indian traces his ancestry to Moses, Abraham and Isaac. The Book of Mormon has nothing whatever to do with the faith or creed of the Mormon Church, which derives its inspiration from a work called "Doctrine and Covenants" and subsequent revelations to Brigham Young and others. The Book of Mormon was merely a "starter." An effort was made to prove that the Book of Mormon was either a copy of Spaulding's "Manuscript Found," or was suggested by it. The "Manuscript Found," by a variety of circumstances, came into the possession of Mr. Rice, who subsequently deposited it with President Fairchild of Oberlin College. A copy was furnished to the Josephites an offshoot of the church, and by them published in Iowa. The discovery and publication of the manuscript, has demonstrated beyond a doubt that it never inspired or suggested the publication of the Book of Mormon."

#### L. L. RICE.

"He was born in Otsego county, New York, in 1801. As a young man he went to New York City where he learned the printing business early in this century. While living there he was led to take the total abstinence pledge, and enrolled himself upon that platform, and has done much for the cause of temperance during a long life the most of which found him identified with the newspapers of Ohio. He went to that state before 1830, and for fifty years was one of her lead-

ing citizens. About 1830 he began the publication of an anti-Masonic paper. A few years later he removed to Cleveland where for many years he was the editor and publisher of a paper which was the predecessor of the Cleveland *Leader* and was dedicated to the agitation of anti-slavery principles.

"In 1848 he went to Columbus, the capital of the state, and began the publication of a paper in that city.

"For more than twenty-five years he was identified with the public life of Columbus, at first as an editor, then as State Printer, and in other positions.

"He was well known and greatly beloved. He had for his friends and associates such men as Garrison, Giddings, Jas. G. Birney, Salmon P. Chase, and men of that stamp.

"Father Rice, as he was affectionately called during his residence in Columbus, was a man of strong intellectual power, and was thoroughly consecrated to the highest purposes of life. He was permitted to see the triumph of some of the principles he so vigorously and ardently espoused, and to see the banners of other principles rapidly advancing to victory.

"In 1875 he removed to Oberlin, where he resided till 1879, when he came to Honolulu, making his home here with his daughter, Mrs. J. M. Whitney. During the summer of 1884 Rev. W. H. Rice of New York, his only son, visited him here, making, as each felt at the time, a final visit. Father Rice kept his intellectual vigor up to the very last. His very presence, during the years of his stay here, has been felt to be a benediction. Yesterday morning he rose as usual and was about the house and grounds until a few moments after ten. He then went to his room and lay down on his bed for a little rest, before dressing to go out to the lunch at Bethel Church, as he was planning to do. At this time Dr. Gray dropped in for a friendly call, and sat chatting with him some minutes. The Doctor remarked that father Rice carried on his conversation with all of his usual animation.

"About 10:30 o'clock he observed that he must get ready to go down town, but at the suggestion of the Doctor, that there was an abundance of time, he remained quiet. Suddenly and without warning he fell back upon the pillow, gave a single, slight clutch at the region of his heart, and lay still in death. Not a word or cry of pain; "he was not, for God took him." We shall miss the noble form, and the saintly face; but every life that touched his, is the richer and fuller for it.

"W. C. MERRITT."

#### QUESTIONS AND ANSWERS.

Qes.—Does the co-operation reflected in Rev. 22:17, with the Spirit and the bride presuppose that the Spirit will lead, or dictate persons to do what the bride (church) has not authorized, or forbidden?

Ans.—No.

Q.—Did Christ's denunciations against the girl evidence of non-charity?

A.—No. Neither did his telling her to go her "way and sin no more," give evidence that he sanctioned her sin, or warrant any one believing that he excused her sin.

Q.—When law makes the work which begins and culminates in the expulsion of

a member, can justification follow a halt under the pretext of charity?

A.—Yes, if circumstances warrant.

Q.—For as much as Christ has said that he that repenteth not shall be cast out, is it proper to say the be cast out is cruel?

A.—If we understand this question, we say No, but we think the writer has not stated the question fully.

Q.—Why was the camp meeting held at Galland's Grove, October, 1885, published as the Annual Reunion of the Reorganized Church of Jesus Christ of Latter Day Saints?

A.—Because it was composed of members of said Reorganized Church.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The dear Christ dwells not afar,  
The king of some remoter star,  
But here amidst the poor and blind,  
The bound and suffering of our kind,  
In works we do, in prayers we pray,  
Life of our life, he lives to-day."

"OPEN HIS EYES THAT HE MAY SEE."

Night, dewy night, her mantle of repose,  
Folded above Judea's plains and hill,  
And wandering zephyrs from their sunny homes,  
Whispered their tales of love to sparkling rills.  
Above the sleeping city hung the moon,  
By silvery stars attended on her way;  
Now through a rift revealed and now the clouds  
Again obscure the brightness of her way.

Night, peaceful night, still holds her gentle sway,  
And every sound of life has sunk to rest.

The slumbering city, cradled mid the hills,  
Lies as an infant at its mother's breast.  
There is a stillness such as holds the air  
When storms are naar to break, and thunders crash—  
An unheard moaning, such as spirits feel,  
E'er sorrows come like the swift lightning's flash.

Still wanes the night, and still the prophet sleeps;  
No sentry guards his unbarred door from harm;  
To ward the sleeping city none are there  
To sound through the still night a wide alarm;  
But hark! a sound breaks on the brooding air,  
As of approaching danger—nearer still;  
While in the East the crimson light of morn  
Shades into purple on the ditant hill.

And now, ten thousand echoes swiftly start,  
Winding through vallies, breaking on the gloom,  
Thrown back from mountain crags—in distance lost,  
Searching the depths of many a lonely tomb;  
Echoes of chariots, and a mighty host  
Of horsemen, armed and panoplied for war;  
The city with swift tread they compass round,  
And see the morning's light streams near and far.

Yet, still the prophet sleeps, unwarned of harm,  
Dreaming perhaps of Israel's conquered foes;  
No vision of the wrathful host, so near,  
Breaks on the stillness of his night's repose.  
But see, with breathless haste, and lips apart,  
With cheeks all flushing like the morning's glow,  
Paling anon, a youth before him stands,  
Crying, Awake! behold, the foe, the foe!

See, master, they have compassed us around  
With horsemen swift, and chariots of war;  
There is no place of refuge, they have spread  
Their vaunting hosts around us near and far.

Also, there is no hope,—they compass us.

Master, what shall we do,—where shall we flee?  
The proud Assyrian—thou hast wrought them harm!  
They'll show no mercy, master, unto thee.

Calmly the prophet heard, as calmly spoke:

"Fear not, for they that *be with us* are more  
Than all which be against us," even all  
Which forth from proud Assyria can pour.  
Look not so strangely, an unnumbered host  
They camp about us. "Lord, open, I pray,  
The eyes of this young man," that he may see  
The marshalled hosts of Israel's God to-day.

He looked, and lo! then flashed upon his sight

Covering the mountain's side, the prophet round,  
Horses and gleaming chariots of fire,  
Whose presence gave to mortal ear no sound.  
Warriors with drawn and fiery waving swords,  
Swift moving rauks, with light and glory crowned;  
Host of the living God of Sabaoth,  
Guardians of those who guard the holy ground.

It is enough—put back again the veil

The cloud of living witnesses obscure.

Faith is the guiding star of all who shall

In God's pure love unto the end endure.

By faith, not sight, the victory must be worn,

Faith in his mighty arm who never sleeps,  
The General of the unnumbered hosts  
Who watch and ward about his people keeps.

Put back the veil—Faith is the guiding star,  
But when the storm-cloud gathers in its might,  
Veiling in its chill mist faith's guiding ray,

Obscuring every gleam of heaven's pure light,  
Then God will hear this prayer, "Open his eyes,"

The glory of His face He will reveal;  
So shall we know that our Redeemer lives,  
And for the tried and tempted still can feel.

We wish to ask the faith and prayers of every reader of this "column" in behalf of a young man, son of Bro. William Franklin, who has been afflicted for many years. He says: "My apology for this request is, *my faith leads me in this direction*. I feel sure the mothers in Zion will sympathize with me." Let each one of us remember this request, as if it was our own brother who was afflicted. "Bear ye one another's burdens, and so fulfill the perfect law."

Brother Joseph has mentioned the names of many sisters abundantly qualified by nature and training to assist in carrying on this work, and "still they come not." The less is mutual; we miss their aid, and they fail of the good they might do. We still hope to hear from them. We want an army of trained workers in our church. Who will volunteer for service? Let those who are working, no matter in what part of the field, or what duty discharging, just turn to the sixth chapter of second Kings, and renew their strength by reading it. We are serving the same God as the prophet of old, and "The Lord thy God walketh in the midst of thy camp to deliver thee; . . . therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee." Don't fail to read it.

WE are in receipt of letter from "a sister," and article from Lucy Lloyd.

LAMONI, IOWA, May 22d, 1886.

### THE UNUSED UMBRELLA.

A YOUTH was lately leaving his aunt's house after a visit, when finding it beginning to rain, he caught up an umbrella that was snugly placed

in a corner, and was proceeding to open it, when the old lady, who for the first time observed his movement, sprang towards him, exclaiming, "No, no; that you never shall! I've had that umbrella twenty-three years, and it has never been wet yet; and I'm sure it shan't be wetted now."

Some folks' religion is of the same quality. It is none the worse for wear. It is a respectable article, to be looked at, but it must not be dampened in the showers of daily life. It stands in a corner, to be used in case of serious illness or death, but it is not meant for common occasions.

We are suspicious that the twenty-three years' old gingham was gone at the seams, and if it had been unfurled it would have leaked like a sieve. At any rate, we are sure that this is the case with the hoarded up religion which has answered no useful turn in a man's life.

C. H. Spurgeon.

Dear Sisters of the "Home Column," our Editress of course not excepted:—I hesitate at entering your department, fearing I shall betray my ignorance, therefore just allow me to stand upon your threshold and speak what I have to say. Accept of my thanks for your advice, and instructions already received through our columns, and I bid you God speed. I have often wondered why we could not have a column or two devoted to the sisters, wives and mothers, for their special benefit, enabling them to impart each to each, the light and knowledge God has blessed them with, whether it be little or much? I feel that God has had a hand in bringing about this important work. Knowing my own incompetency to aid in anything of the kind, and feeling a delicacy in asking others to do what I was not able to do myself, I forbore to speak; but I do rejoice that its birth-day has come; and how well we shall watch, wait and aid in its development, depends on each one of us. Surely our united efforts will make it a success. I used to think the *Herald* was all that could be desired, but since the "Home Column" has been opened to our view, I am astonished to know how we ever got along without it. It adds new impetus to the already well governed machinery. So Eleanor compares herself to a rush light, which I consider is far superior to my little night light, such as are used in England in the sick chamber, and are just sufficient to enable one to discern that all is not total darkness, nevertheless, the night light, the rush light, and so on up to the electric light, all have a mission to perform. Let our lights dear sisters, (no matter how dim they may at first appear), be fed by the oil of our constant efforts, patience and perseverance, with a prayerful heart to God for his assistance in this noble work. I beg leave to differ somewhat (with all due respect however) from Sr. Sarah, in regard to keeping our children from the society of our neighbors and friends because they are not of our faith; (but we trust, with our Editor, that we are mistaken when we so construe her meaning). Are we not all one flesh and blood? Do we not emanate from the one Father? Have we not all souls to be saved? Is it from any good management of mine that I am not black instead of white? I know of one child that went to a Sunday School, not of our faith, and the minister came around asking all the children questions; at length he came to her, not knowing that she was not one of his flock, and asked her a

few questions, which she answered, with all the dignity of the minister himself. To his astonishment she in turn asked him questions that he could not answer. He was confounded. Herein is where our light is seen to shine, in teaching our children at home, that which is necessary for them to know, the right from the wrong; then when they are thrown in contact with the world, their light will shine. We can not let our light shine when we seclude ourselves entirely from the world. It is hiding it under a bushel. Truly it is written, keep yourselves unspotted from she world—that is, the sins and follies thereof. This calls forth from us as parents, our very best judgment and wisdom, and a prayerful heart for the Holy Spirit to help us discern, who our children shall, or shall not associate with, and select for them their companions. How well I remember in my younger days the many good lessons I have learned, and the good examples I have been led to imitate, from those not of our faith, and I profit by them to this day. As all good cometh from God, I trust we shall all be able to learn to select the good from the evil, and learn to teach our children to do likewise.

There was a demand some time ago from Sr. Lucy for recipes for light bread, &c.,—having seen none as yet, I begin to think that our sisters haven't got any, and if not, it is time they had, for the benefit of their health; so I will give mine. I do not know, of course, if any one can excel this recipe; but there is one thing I do know, that is, a prominent good brother, living not more than seven hundred miles from us, often in travels, and communications to us, expresses a wish for a slice of our good light bread. In the first place I must give the recipe for yeast: Peel and boil potatoes enough to fill a medium-sized kettle; boil rather longer than for eating, as they mash better and finer. Cover them with plenty of water, so there will be plenty of liquid. While boiling put a large handful of hops in a tin vessel with water to boil, (some put their hops in a salt sack, and boil them in with the potatoes, but this has a tendency to turn it dark colored, if boiled in an iron kettle, and makes the yeast look black. I prefer a tin or porcelain vessel for hops). When potatoes are thoroughly done, and your hops, of course, drain, and save the liquid. Now add one cup of sugar, not quite a cup of salt (very little difference) to your potatoes, and mash to a cream; strain in your hop liquid; add the potato water; stir well together; put in a tin pan or bucket to cool. When reduced to the right temperature, which is milk warm, add a pint of good yeast to start it, most any kind will do to begin with if it is light, but always remember to keep a pint of the same yeast that you have made, over for your next making. This quantity when made, will last two weeks for a family of ten or twelve. Of course every cook must be her own judge as to the quantity of ingredients required according to the number in family. This yeast never sours when kept in a cool place. I have not had a bit of sour bread for six or seven years.

#### RECIPE FOR BREAD.

Deal out the required quantity of flour; take a good tablespoonful of shortening; put into the hot water you make your bread with, to dissolve the shortening; (I use the water saved from my last boiling of potatoes when I am going to make bread; I think it keeps more moist); cool off the water to the right heat, which is lukewarm; pour

into your pan of flour; add one and a half pints of yeast, (a little more or less according to the size of family you are baking for); mix well, then knead; set to raise. It can be made night or morning, as it does not sour. When light make out into your pans; set it to rise again, then bake. I always think the more the bread is kneaded the better it is. Try it, sisters; then report. If any of our good sisters can excel these recipes, so much the better for the bread and consumers. Well, I presume I have kept the doors open long enough, and there may be danger of your getting sick, so will close and take my departure, with my earnest desire, good wishes, and prayers, for your success.

Come my welcome sisters, come  
To the help of Zion's home;  
Dig your talent from its grave  
If you wish your soul to save,  
Rub and rub, you'll be surprized  
When the lustre greets your eyes.  
God will help you, He'll inspire  
Hearts, and thoughts with holy fire;  
Heavenborn inspiration bring  
To the lips and to the pen;  
Wield it then for good to me  
While I wield the same for thee.  
Do not wait for more to come  
Lest angels shout the harvest home.  
Ever true to Zion's welfare,

AUNT PATIENCE.

DEFIANCE, IOWA, April 25th.

*Sister Frances*.—As your "Column" is open for the mothers and sisters of Zion to cheer and encourage each other as we journey along; also for the aged mothers to offer advice and instruction to those just beginning the journey their feet have trod, in weakness and feebleness it may be, but ever with reliance upon the help of God; therefore I wish to give them an aged mother's advice, and to leave with you a testimony of what I know in regard to the work of God in the last days. The 3d of next June, if I live so long, I will be 86 years old. I was baptized in the year 1835, and went through much of the trouble in Missouri. I can assure you, dear sisters, there is great responsibility resting upon you in training and teaching your children and using every inducement to lead them to walk according to the light and truth as it is in Christ. History tells us that some of the first elders of the church were severely rebuked by the Lord for failing to do this, and came under condemnation before him. Now if they came under condemnation for neglect of this duty, how shall you escape if you follow their example in this? I am a living witness that many sons and daughters of prominent elders have gone astray beyond the hope of reclaiming, caused undoubtedly, by the failure of their parents to discharge their duty. Therefore I feel the need of raising a warning voice, lest the enemy of all righteousness lead you to esteem lightly this first and most sacred duty of every man and woman who has assumed the responsibility of raising a family.

I have raised a large family and am thankful to God that all of them who have died, have died in the faith of the gospel of the Son of God, and the assurance of a glorious resurrection; and my prayer is that those still living may fight the good fight of faith, and hold out faithful to the end. This I feel is not for me to know. I have seen many fall by the way side, and Jesus admonishes the sanctified: "Take heed lest ye fall." Paul speaks also of the danger of some not en-

tering upon the rest which remains for the people of God, because of "an evil heart of unbelief," therefore my warning to you is that you study God's word. Treasure it up in your hearts, praying for his holy Spirit to enlighten your minds and guide you into all truth. If you do this, relying upon God, you will be able to defend the faith of the church, and like the house built upon a rock, stand, though amid the storm thousands around you are swept away in wreck and ruin. Dig, "I say unto you, dig deep and built your house upon the Rock of Ages." Plant your feet firm upon the foundation where the apostles and prophets will keep you company, and the Stone rejected by the builders is the head of the corner. Many have stepped off this foundation, but this need not try your faith. Ever since the days of Adam this has been the case, and if you are ever able to stand, you must hide the word in your heart—make it the "man of your counsel," and then putting your trust in God, no man or woman can lead you astray, not even a prophet.

And now because my age prevents me from attending Conference, I wish to bear my testimony through the "Home Column." I know the foundation upon which I stand will endure forever and as long as I "abide in the vine" I am in favor with God and have no fears of the hereafter. The duty of a Saint is very plainly marked out, and if we discharge our own duty, it is all God requires of us. I want to tell the church, I am not built upon false doctrine, let it be presented by whom it may, but my foundation is truth, let it come through whom it may. We can not be the church of God unless we put our trust in God, for it is written, "Cursed is he that trusteth in man," but God never yet accomplished a work in the world without human agents. I am thankful God has placed a prophet as the earthly head of his church, that further revelations may come to us through him; but while thankful for this, I am not built upon him, for though a prophet of God he is only a man, and at best can only stand upon the same foundation laid for me, and that is truth. In the days long past I thought because a man was a prophet he could do no wrong. There is but one who ever lived upon the earth without sinning, and because he was perfect we are to follow him. When I grew older and wiser I learned from the word of God that many men after God had chosen them and ordained them to be prophets to his people, turned away from the Lord and sinned grievously in his sight. They were men, and when the people blindly followed their teachings without seeking to know if it corresponded with the "law and the testimony" already given, they suffered for it.

In looking back over my past life I can see that many Saints in my day have trusted in an "arm of flesh." Let me say to you, This will not do. I saw this spirit manifested in Nauvoo, and heard Joseph the Seer warn the people in regard to this. He told them that he saw the time of their trusting in man was fast approaching. He told them he could lead them to hell and then added: "I want the Saints to know they must stand upon the gospel of Christ, and follow me no farther than I follow Christ." This language sounds abrupt, but because they heeded not the warning in time, and continued to trust in man, did they not after his death fulfill the words of Isaiah: "A wonderful and horrible thing is committed in the land: The prophets prophecy

falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

I myself did not profit by the counsel given to the extent I should have done, but by giving heed to bad counsel have brought upon myself much trouble. This is all in the past, and by the help of the Lord I hope to gain the prize. I know our good works will speak in our favor, but our bad works will be burned; not being profitable. Therefore, dear sisters, let us make a record that will stand fire.

Your sister in Christ,  
SARAH HAWLEY.

## Correspondence.

KIRTLAND, Ohio, May 19th.

Bro. W. W. Blair:—Yours with letter inclosed was duly received. Bro. G. T. Griffiths started for New Philadelphia yesterday. Bro. M. H. Bond goes east to-day. He gave a very able presentation of the word here last Sunday, rather surprising his old friends and associates at his growth as a minister. With diligence, faith and humility, all things are possible with the minister when sustained by the Divine hand. Two meetings were held in the village here last Sunday and one nine miles away in the country, with good audiences in attendance. I am booked for Conneautville, Pa., for next Sunday. The weather is fine and all goes well here.

On last Thursday evening, the 13th inst., at a meeting called for that purpose, a branch organization was effected here, Bro. E. L. Kelley being chosen president, Bro. John Gillespie deacon and sister Hattie Griffiths secretary. A good spirit prevailed and we are encouraged in the thought that we are moving in the right way.

W. H. KELLEY.

CORNING, Iowa, April 30th.

Beloved Editors of the Herald:—I am now far advanced in my ninety-second year, and of course have failed greatly in body and mind; yet I feel as deeply interested in this glorious work as ever, and wish to say something to the Saints to stimulate them to action in this the best of causes. My text is found in Doc. and Cov. 6:2. The Saints are set to be a light unto the world, and to be saviors of men. Beloved Saints, is there any calling to any earthly thing that can compare with this in magnitude? You answer, No. Then it is the greatest of all callings. Did God call us to do a work that he would not qualify us to perform if we keep his commandments? If we keep his commandments we shall be qualified to perform every duty he requires at our hands. I call your attention to the 15th chapter of John's gospel, commencing with the fourth verse. "Abide in me, and I in you; as the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

Precious Saints, do you want to know how you can abide in Christ? See verse 10: "If you keep my commandments, you shall abide in my love, even as I have kept my Father's commandments and abide in his love." Jesus possessed the power, because he kept the commandments; and the same cause in us will produce the same effect, if we walk with God by strictly adhering to every word he has given us as a rule to live by. So long as we live we shall enjoy His Spirit.

And if the Spirit of Christ dwell in us, we will not be barren nor unfruitful, but will bring forth much fruit. Jesus says, "Herein is my Father glorified, that ye bear (not little but) much fruit." Beloved Saints, God has intrusted us with the salvation of man, and all that will be saved in the celestial kingdom must be saved by the labors and sacrifices of the Saints. The harvest is great, and the laborers few. There never was a time that called for diligence and exertion more than now. The reward for our labors is at hand. We are "the eleventh hour" laborers, and must be first paid. The reward is great and sure. Put your all into this work. It will pay you the best interest; and shortly you will receive the principal with the interest, and eternal life besides. It is the fiftieth year with me since I began to preach this gospel of the kingdom, and if I had a thousand lives I would devote them all to this work. The Saints are called to be "saviors of men." How wonderful the calling! There has been some men on earth who have devoted their lives to the relief of suffering humanity, whose names are embalmed in the hearts of the good, such as a Washington, Howard, Raikes and Wilberforce; but Christ outshines them all as far as the sun does the dimmest star. All Saints who live in Him are a part of Him, and are His representatives on the earth. And as Christ is the greatest blessing by far that could come to man, so are his Saints sent from God to be a blessing to the world. Therefore see to it that you fill the measure of your creation.

Yours in Christ,

JOHN LANDERS.

FORT WARREN, Mass., April 2d.

Dear readers of that much loved paper, the *Saints' Herald*.—

Permit your unworthy brother to add a testimony to truth, for I know this is the true work of God. In it I have nothing to regret or fear. I am forty-one years of age, and have passed through many trials and hardships thus far, and do not feel that they are all ended yet. But with the light and knowledge given me through the gospel, and with the feelings I have concerning the blessed promises made therein, I feel not to complain or find fault, but fight on until the battle is won.

I am at present writing a soldier in the service of the United States, and perhaps the only Latter Day Saint in the service as an enlisted man. I served during the war, from 1862 until the close, as a private in the 134th New York Volunteers; and again in Battery I, First United States Artillery from 1874 until 1879, enlisting again in the 4th United States Artillery, March, 1883. I have many trials here, but none but what I can endure by trusting in God's strength, which I try to do. I embraced the gospel some five years ago through the wishes and implorings of my departed companion, although not baptized herself, but being a true believer of the work. I have received many blessings and encouragements, unworthy as I have been. I have listened to many blessed truths expounded by our worthy ministers, but none more earnestly than those of our worthy brother, E. N. Webster, president of the Boston Branch, in which I am a member. Should any of our Elders pass through New York State they will find many honest hearts awaiting them along the line of the New York Central, through the valleys of the Mohawk, among them Mrs.

Chas. Davidson, No. 519 Clinton Ave., Albany, N. Y., also my sisters—Mrs. Wm. VanDermore, Union Street, Schenectady, N. Y., and at West Glenville, Schenectady county, Mrs. Albert Weaver, and Mr. Garret Bradt and Abraham Bradt, my brothers. I wish to be kindly remembered in the prayers of all God's children that I may be kept and guided into all truth by God's Spirit, that I may be able to set a good example before my comrades here, and also before my brothers and sisters in the church. This is the prayer of your brother in the one hope and faith.

JOHN H. BRADT.

PAPEETE, Tahiti, March 8th.

Brethren Joseph and William.—We reached home last Saturday afternoon. We came on the schooner *Gironde*, captain Wells, a Monmouthshire, Englishman. It is a large, comfortable vessel, but a slow sailer with a light wind. It takes about a half gale to put her through at her best. Several Elders with their wives came along, in order to go to Tubuai to attend the April conference. We had to pay five dollars apiece for fare, that is, Helen and I; the natives had to pay three dollars for the men and two dollars for the women. We had cabin fare, while they slept on deck, and in the hold if it rained. We preferred to sleep on the quarter deck, but the rain drove us below every night. There are several vessels here which carry us free: the *Punau*, captain Mapuhi; the *Poe*, captain Wohler; the *Teva*, captain Trichett. On the *Anaa*, the *Gironde*, and the *Ina*, we have had to pay. There are others that we have not been on as yet, and can not tell what would be our experience in that matter. Captain Mapuhi has carried our brethren and sisters from place to place for a number of years free. And the effect of his liberality is seen in the fact, that he always returns to Papeete with a full, and frequently an overflowing cargo. He finds that it pays. I can not complain of the captains of the vessels, for they have to observe the rules of the firm or company who own the vessels. Mapuhi owns his vessel, and of course is his own boss.

We left Avatoru, Island of Rairoa, on Wednesday morning about nine o'clock, and on Thursday morning we reached Maatea, south-west of Rairoa, some sixty miles. We ought to have reached there by eight o'clock on Wednesday night, but the wind was very light. We could have made Maatea in the *Punau*, or *Poe*, or *Papeete*, by nine o'clock at night with the little wind we had. We did not go on shore at Maatea, as the captain said he would not stay two minutes if there was no kopera or bufa; but he stayed over an hour, and got no kopera. I was vexed at this, for I wanted to see the brethren at Maatea, particularly the president, Wairaroa, who was quite sick. As it was they did not forget our necessities, and sent us six dollars by the hand of Tehau, an Elder from Rairoa, and president of the district of Rairoa and Tikahau. They also sent us some oranges (but they were not ripe yet) and some limes. The six dollars came in good season to help pay our fare.

Maatea is unfortunate in not having any harbor, and vessels have to lay "off and on," and can not come to an anchor. The water is fully sixty to eighty fathoms deep close up to the reef. There is a place on the opposite side of the Island to where the settlement is, where a vessel could anchor, and be quite safe, if there was no wind blowing on shore; but the mosquitoes are so ex-



ceedingly numerous there that the people can not live there; and on the side where they are located the wind blows on shore. And while it is better on account of mosquitoes, it is worse for vessels. They would be visited more frequently if they had a harbor; but it may be a blessed thing for the inhabitants that the traders do not go there more frequently than they do, for they carry rum, gin, absinthe, wine and brandy, and sell it by the bottle, demijohn and case; and, as they say, they make more money in selling the accursed stuff than they do at anything else, or more than they do in all other branches of their business, they do all that they can to sell as much of the liquid damnation as possible. They will sell it to the natives when they are already half crazed or more with the infernal poison; and then if the poor fellows do any damage, the same men are ready to bring them to punishment; while they who cause the natives to behave like demons and insane people, rejoice over the jingle of the dollars that they have in their pockets, gotten from the natives in exchange for what they make five hundred per cent. upon.

If there is no hell there ought to be one created purposely for rum-makers and rum-sellers. I would no more fellowship a rum-seller in the church than I would a libertine, a horse thief, or highway robber. If a drunkard can not enter the kingdom of heaven, can a rum-seller have any chance for a part therein? Nay; there is no room in the kingdom of Christ for such enemies of God and their fellow-men. The devil will claim his own, and rejoice in the work of his hands.

If any Elder is dubious on the prohibition question, send him out here for six months, and if he don't favor by that time the most absolute prohibition, I will miss my guess. He will feel like calling upon God to blot the whole race of rum-sellers out of existence. The introduction of missionary work opened the way for the establishment of traffic of various kinds, and prominently the sale of rum. And while some have turned from the worship of idols to that of the true God, yet many of them have since become the worshippers of Bacchus, and are ready to sell their souls for a case of gin. They have become civilized, and have learned the multitudinous deviltries found among so called civilized people. The question with me is, whether the so-called civilization is not more of a curse than a benefit.

I believe that if the heathen nations were left alone till the Millenium arrives, when the devil will be bound and his agents left without employment in the meantime, or while their head or lord and master is in prison, it might be better. Then, neither a bogus Christianity will be preached, nor rum-sellers be allowed to follow their pernicious practice. And then they can hear, believe and obey the pure gospel of Christ without the interference of Satan or his emissaries. But as the way has been opened for the heathen to hear a little gospel truth, and much error, it seemed necessary to show them the way of the Lord more perfectly, so that they might receive the fulness of salvation. That is, if they are to hear anything at all about Christianity, they should hear the whole truth. But if all other religions called Christian would keep away, I would be in favor of the heathen remaining such till the coming of Christ; for I believe that they would all be saved then; while as it is now,

there will scarcely be one-tenth who will be saved. They learn enough truth, and understand sufficient of the law of right and wrong to make them responsible before God; and as the opportunities to sin and the inducements to do it, are increased a hundred-fold, and lacking the moral force or strength of character which the white race as a general rule possess, they are found more criminal in the sight of God, ten times over, than they were when heathen. Those that receive the gospel in its fullness will hardly stand firm and faithful to the end. I do not believe that more than one in ten will maintain a moral foothold till the end; or, in other words, such are the number and kinds and the strength of their temptations surrounding the people of these islands, incident to the advent of white people with their covetous and avaricious spirit, that nine-tenths of the natives will fall into sin's delusive ways and fail to keep the laws of God, which are essential to their salvation.

In a few short years, when the older people die off, our Church and the Protestant faiths will cease to exist here, because the generation now growing up will not keep the principles of morality inculcated by them and us; nor will they submit to the restraint put upon their appetites and passions by these respective bodies. And as a much looser rein is given them in this direction by the Church of Rome in these parts, that organization will absorb them all. There is but one remedy that can be applied which can save the Church and the rising generation, and that is a change of location to where their surroundings will be different. I do not paint the picture in colors half so vivid as I might. It is not wise for me to particularize or illustrate my meaning by examples I might give of the influences at work here to demoralize and destroy the spiritual and physical nature of the people. There are a few here who can understand and talk enough English so as to get along in business matters. If such could be invited by some farmers in Southern California to come and locate there, and form a nucleus for the gathering of a number of those who are anxious to better their condition and save their children from moral and physical ruin—I say, if there could be a nucleus thus started it would be a wise, beneficent and righteous movement. It would be obeying the golden rule. The benefiting of the Saints temporally and physically, as well as spiritually, is abundantly manifested to be the design of our faith, and sustains our claim for the superlative glory of the latter day work. If not so, why did God give the revelations on gathering, on tithing, and the Word of Wisdom? The gospel here can only serve the interests of the spiritual man. It could do more if counter influences were not so many and so powerful. Enough on this point just now.

We reached our home, as I said, last Saturday, to feel grieved and even shocked to hear of the death a week before of sister Pipi (pee-pee), wife of Bro. Leipo. This brother and sister were the ones that Bro. Rodger wrote about, who followed them to the vessel and showed so much affection for them, and in whose house they lived the few days they were here. She was a good woman, and the leader of the sisters' meetings.

I learn that the French have been negotiating with the British authorities for the exchange of Raiatea, Borabora, Huahine, and some smaller islands, some seventy-five or one hundred miles

west of here, in exchange for some possessions belonging to the British elsewhere. The missionaries (Wesleyan) will do their utmost to prevent this, and may incite the kings and people to resist the attempts of the French to hoist that flag on the Islands; for they know that if it is done it will open the way for the Catholics to get foothold there, and our Church also, and that means the loss of members and many hundreds of dollars. It will be madness to attempt to prevent the French taking possession, for it would take but a few minutes for their warships to blow their villages to pieces and kill hundreds of men, women and children. And even if they flee to the mountains, and fight there, it will only be a question of time before they will be forced to submit. It is not as if they would be forced to give up their religion or be banished; for they would have full liberty to exercise their faith and to keep up their worship; but to give up their power over the native kings and chiefs, and to lose many of their members and much revenue collected in various ways, is a bitter dose for them to swallow, and they may be foolish enough to encourage the natives to fight. I have no doubt that the Catholic Church is working the wires in this matter; but it will be better for us, for as it is we can get no chance to preach there; or at least can not baptize any. But with the change of rulers will come a change of laws, and prohibition of rum-selling and drinking and gambling and Sabbath-breaking and nightly carousals will be abolished, and these evils will be allowed as they are elsewhere, where the French flag floats. Liberty to preach the gospel is followed here by license to practice sin. Of course murder, arson, and such like crimes are punished here as elsewhere. This matter will shortly be decided, and if without war, I will send some missionaries at the earliest opportunity. We expect to go to Tubuai (some 330 miles south) in a week or two, and may be gone a month or more. If any one is sent here, I hope they will leave San Francisco on the 1st of June.

Your brother in Christ,  
T. W. SMITH.

DELHAVEN, NOVA SCOTIA, May 9th.

*Brother Blair:*—I have often thought of writing to you since I joined the church, which was over two years ago under the preaching of Bro. J. F. Burton. I am young in the faith of the church, yet I am thankful that at this late period of life the light came to this country, that I was enabled to see it and also to embrace it, and I trust, by the help of God's Spirit to continue steadfast to the end.

The Saints in this part of the vineyard seem to be steadfast in the faith, and, as opportunity offers, they let their light shine. In looking over the *Herald* I was glad to see Nova Scotia was not forgotten in conference. Any of the Elders coming this way will find a welcome home at our house, and with any of the Saints in Nova Scotia. I have been trying to do some fireside preaching this winter. Some would like to hear an Elder. The *Herald* is our only preacher at present. We get it regular and it always comes with good news. We could not well get along without it. Our prayer is that God may bless his own church, with all its officers and members.

Your brother in the faith,  
ROBERT NEWCOMB.

BURCHARD, Neb., March 29th.

*Dear Herald:*—I hope a few lines from this part of the Lord's vineyard will not be out of place. I came here one year ago last August. There has been no preaching here by the Latter Day Saints for nearly one year. The people would not give me a chance to preach in their school house. Prejudice ran high, they classing us with the Salt Lake Mormons. After telling them the difference they finally consented to let me preach. I have done so, and have baptized two—a man and wife. The man is well posted in Scripture. More are believing. I think there are a good many honest hearted people in these parts, and I calculate to do what I can in the way of preaching. I was called upon to administer to a child that the doctors had given up. The child is now getting well. The child's parents don't belong to the church. I think the signs of the times betoken that the coming of Christ is close at hand. God's arm is being made bare in the eyes of all nations, in sending all manner of plagues upon them, and their hearts begin to fear, looking after those things which are coming on the earth. I calculate to preach in other places next summer.

Yours in gospel bonds,  
CHANCY LOOMIS.

MIDLAND CITY, Mich., April 12th.

*Editors Herald:*—Please inform me where Elder J. J. Cornish is. As I am seeking for the kingdom of God, I wish to find him or some one who has the right to administer the ordinances of the church. We have five other churches here, and about three-fourths of our town don't belong to any of them. I think great good might be done here if we could have the gospel preached to this people. Mr. J. H. Peters has sowed seed here that is going to grow if it is taken care of in time. I am your friend, hunting for the church of God,  
S. T. VASHELL.

KEWANEE, Ill., April 12th.

*Dear Bro. Joseph:*—Inasmuch as I desire—God willing—to return to the home of my forefathers and the dear old spot that gave me birth; yea, in this the chiefest of all the dispensations of God's mercies to man excepting the one when our dear Redeemer appeared, and so nobly fulfilled his mission of atonement for sins. I desire, if your superior wisdom should think it prudent, to insert this letter in the *Herald*; not with the intent of making some great promise of what I may, or may not do in the cause we all so dearly love, but to inform my brethren across the raging deep of my intentions in visiting them again and uniting my testimony with theirs;—evidencing somewhat more the truths of the eleventh hour message, that first through angels came to our now martyred and beloved prophet Joseph, and is still confirmed by the divine operations of God's Holy Spirit with "signs following believers." It is already known to some in our Reorganized church ranks, that I took a mission there before in the summer of 1866 and returned in 1867; having toiled in my simple way for one year, with a true and devoted love for Zion's welfare; not boasting, for I have nothing to boast of in puny self anyhow; but I have and do and will, not only saint like boast, but rejoice in the mercies of Christ our divine Master, who is as ever feeling with undying sympathy after rebellious man, and especially

after poor Israel in the barren and salt land, that have so unmercifully been duped by these aspiring leaders; but thank God their day is near to an exit, when the meek among them will rejoice again with us in the liberties of the gospel. While they, their leaders, will be called upon, not only to stand in his august presence, but to answer to their lording it over God's heritage. I am thinking oftentimes, that their punishment will be almost unbearable; while after a little deeper insight in myself, I say, Thou alone, O God, knowest; let thy will and thine only be done.

No one with the true spirit of the gospel can in any way take the slightest of pleasure in the suffering of his fellows, deservingly or not; but when mercy has played her part, stern justice must rule. To my brethren in Wales I desire to say that if providence favors me I shall start back some time in June next, and would like dearly that my beloved brother, Thomas E. Jenkins, will once more break the spell of silence that has so long existed between us, and "write me"; that by knowing of things bearing upon them, in the gospel working, I may be enabled to proceed wisely in my loving intentions; for God only knows the heart, and will in the ultimate bring all things to a full completion of his righteous designs. What, I say, can then be more cheering than this to the soul of Zion's true-hearted toiler.

On Cambria's pleasing soil,  
Across the raging sea,  
Again I'll cheerful toil  
My fellow man to free  
From sin—old Satan's band,  
Whose final end is woe.  
Back to my father-land,  
Dear Savior, let me go,  
To chant the saving lay  
As oft I've done before,  
The old marked gospel way  
The angel did restore,  
In this the latter day  
With all its saving power.

JOHN D. JONES.

University P. O., LOS ANGELES,  
California, April 17th.

*Bro. W. W. Blair:*—I have been to San Bernardino for some time. I have written an article on our faith expressly for the Mexicans and Spanish, as there are some who are getting somewhat skeptical on Catholicism, and I will have it translated into Spanish. If you can publish it in pamphlet or tract form, let me know, and I will send it up. I baptized six lately, three of whom are Lamanites. I think it only needs an effort in that direction and many more would come in. The way I am situated I can not do much any where. I am much needed at Los Angeles, but I have to be on the go to make a living. Hope you may have a good time at Conference.  
J. R. BADHAM.

GRAYSVILLE, Ohio, May 12th.

*Dear Herald:*—What cheer you herald forth to your readers, especially to those who are standing alone, contending for the true faith of the gospel? When I read Bro. W. H. Kelley's report, O what a thrill of joy I felt to hear him say Ohio needed more help than any other place. I have long known it and have been shown a great work was to be done in Ohio. There has been much good seed sown in these parts, in the past eleven years, and I am persuaded it did not all fall on stony ground. When Bro. G. T. Griffiths was

here, near two years ago, he said he was sent here by the Lord. He had good liberty, preached during the month of September, had good congregations and interest to the last. He baptized some and others were near. Since he left we find Satan's influence was hard at work at the time, and hindered our being organized to hold meetings. When Satan works so hard, it is a sure sign he is fearful, and that God has a work in close proximity. Yet sure it is the work of the Lord will be accomplished, even if he chooses instruments again and again. This branch has been sadly neglected of late years, and if the members are at fault, let the officers in charge hold them to account. While I listened to a very good sermon last Sabbath at the M. E. Church, I felt so sad to think the true and beautiful banner of Christ, that once floated at full mast here, is trailing to the ground. While I love it truly, I am weak, with no power to hoist it. May the Lord send one able to unfurl it at full mast to float forever. Your sister,  
SARAH A. ROSE.

FONTANELLE, Iowa, April 5th.

*Bro. Joseph Smith:*—I see among the learned, great efforts are yet made against the Book of Mormon; yet I indulge the belief that there is not a man learned, or unlearned, in one of the nations of earth that can tell why or when Ephraim's blessing was to be greater or better than Manasseh's without the Book of Mormon. You can see what He says shall come to pass in our own land. If we reject the Book of Mormon, Christ, and his gospel, he will permit the Remnant of Jacob to go through our land, or country. Your fine horses and fine carriages, fine houses; your idols of gold and silver and some other grand things—to be plain—all devilism, witchcraft, I guess, also, protestantism will go overboard with it also, and God and Christ the Lord, will reign over all who have not been ashamed to confess him while here on earth, as he requires us to do, will find a home forever and ever. Amen, amen,  
BRIGGS ALDEN.

April 11th, 1886.

I must write a few lines concerning sister N. A. Christy's letter in *Herald* no. 15, about the second coming of the Lord. We read in Isaiah, "For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy." I can not see that this is a part, nor is it on record. The Lord said to his servant, "Behold me, look upon me; I will send you unto a nation that is not called after my name, for I spread out my hands all the day to a people who walketh not in my ways, and their works are evil and not good, and they walk after their own thoughts; which say, Stand by thyself, come not near me, for I am holier than thou." Further, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants dwell there. We read further, "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed. And again we read in Isaiah, "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shall be called by a new name which the mouth of the Lord shall

name." And again, "For as a young man marieth a virgin, so shall thy God marry thee; and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Further, "Behold, the Lord had proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them The holy people, the redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken." And again; "And he shall suddenly come to his temple. Now I will ask, Has he come yet with his kingdom, that which he is to give to his Saints to possess forever and ever? Has he come yet to give the kingdom to his Saints? I, for one, believe that before many years we shall see his second coming. I believe that these are the very last days. I may well say that I believe in the Latter Day church; but what will it help me if I don't do anything? As faith without works is dead, what joy can I have when I am dead already? Thanks be to God for the blessings he bestowed upon me, and for what I do know; yea, thanks and glory and honor be to him forever and ever.

ARGUS.

BROWN CITY, Mich., May 16th.

*Dear Herald:*—I am laboring the best I can under my circumstances. Am preaching every Sunday, and sometimes of nights during the week, in Lapeer and Sanilac counties. I have baptized a number, blessed a number of children, and administered to a good many sick, since our last fall conference. The Lord has blessed me much in my labors. I held one debate with an Adventist on the Sabbath question, with good results. I am a member of the Maple Valley Branch, and the branch I consider is in good working order. We number some sixty, including four Elders, two Priests, one Teacher. Elder John Most is president, Elder J. J. Bailey is Bishop's Agent of Northern Michigan District, and myself clerk. I believe we are all trying to do our duty as officers and Elders in the church. We are hoping and praying for a good time at our conference in June, and we hope to see visiting brethren from other districts.

Yours in bonds of peace,

J. A. CARPENTER.

PAINESVILLE, Ohio, May 18th.

*Bro. Smith and Blair:*—The *Herald* of the 15th inst., is at hand, and has been perused with interest by me. Bro. Scribner, (who was my father-in-law), let me read his *Herolds*. Since his death I have often longed for it. I went to Kirtland with the intention of signing for it; was informed by Elder E. L. Kelley that Sr. Scribner had transferred it to my address, for which I return heartfelt thanks. I have been a member of the church since the 12th of October, 1884, and have never regretted the steps then taken. I often heard of the Latter Day Saints (maliciously called Mormons) and had not a very good opinion of them on account of false representations. I will never forget the first sermon I heard preached by them, which was by the son of the prophet, Joseph, at Kirtland Conference. He said he was going to tell them something new, and something they would remember. I for one heard something new, which was the glad tidings of the everlasting gospel in all of its fullness; not according to the doctrines of men, but declared

in demonstration and with power which the honest hearted could not resist.

Brother Kelley preached father Scribner's memorial sermon last Sunday to quite a large and appreciative audience at the Methodist Church in North Mentor. Some of the members of that church said to me they "never heard such a good sermon, no, not even among the Methodists." In conclusion I will say, as for myself I am fully convinced that the doctrine is of God, and not of man.

I. P. TITUS.

PHILADELPHIA, Pa., May 14th.

*Dear Bro. Joseph:*—While I was reading the letter of Bro. Zenas H. Gurley, Sen., written October 23rd, 1859, and came to that part where he says they called upon God in prayer to tell them who was to be the successor of Joseph Smith the Seer, and that the Holy Spirit declared that you wereto be his successor, it was your right by lineage, I had testimony that it was of God, and that it was true. I can not find words to express my feelings at the time, or how the testimony came, so that others could understand it, but it has confirmed my belief. I always believed it, and can now bear testimony to its truth. I do not see how others that have had the testimony they say they have, can now go back. I think it wise to republish the history of the origin of the Reorganization at this time, for I can say for myself, I have read it before, but without testimony from any higher source than man. I hope others may also have a testimony like that I have had in reading it. The sermon by Bro. Blair in same *Herald* is also very appropriate at this time.

Yours in the true faith,

JOSEPH A. STEWART.

GALENA, Ind., May 18th.

*Bro. Joseph:*—We are still striving to do what we can in the Master's cause. Spoke at Paris one Saturday and Sunday. A Mr. Weaver of Vevay, an infidel, and the leading spirit of that place, asked some questions as to Joseph's calling, and said it was generally understood we were the same as the Brighamites. The audience seemed eager to learn the facts, so I cited him to the current news, and to the fact of the decision of the District Court for Northern Ohio giving to the Reorganized Church the temple at Kirtland, and asked him why this suit for that property if we were one with the Utah Mormons. At Union held six or eight meetings with an increasing audience. It was reported that parties sent for a Mr. Green, a well known debater among the Adventists, but he did not come to the rescue. I then went to Canaan, found the Saints, as a rule, strong for the right. Held six or seven meetings in private houses, and opened a new place of which Bro. Porter speaks. Eggs shot I felt not, but whisky I did smell. I hope the Saints will use their powers to overcome the evils of intemperance. Threats were made freely. Bro. James and I went of late to the Outlet School-house where we met from 500 to 800 people. The meeting had been advertized in the *New Albany Ledger*, and it was rumored there was to be a discussion. Does this look as though the work here was dead? One, Rev. T. M. Brock, a Campbellite, asked some questions at the night meeting in the school-house, in relation to the Covenant, and the mission of the Book of Mormon. The audience perceived his questions did not relate to matters then under

consideration, and this made against him. Bro. C. Scott knows him. I expect we will have some one to meet out there, as it is a stronghold of Campbellism. The interest in our work here was never greater than now.

When I read father Z. H. Gurley's account of the rise of the Reorganization, I could not read it all at once for the thrilling influence of God's Spirit given me. I am assured Bro. Gurley's testimony is true. May we all live so as to have God's special blessings, and finally be saved in celestial glory.

M. R. SCOTT.

BLENHEIM, Ont., May 10th.

*Bro. Joseph:*—This seems to be an age when there are a great many frauds, and religion has its share. The Salvation Army are here in full blast, with their blood and fire religion, beating their drums, shaking their tambourines and saying, "Believe you are saved, and you are saved," and much more such foolishness. Thank God for the gospel and the light and knowledge it reveals.

Yours in Christ,

RICHARD COBURN.

## Selections.

### MEXICO AND ITS POPULATION.

The people of Mexico by some are said to number 10,000,000, by others 8,000,000. Of these probably seven-eighths are of Aztec and the others of Spanish and other foreign origin. The Spanish are still the controlling race. They are mainly intelligent and wealthy, and manage to hold the reigns of government. The franchise is restricted to a comparatively small number of the ruling classes, and hence the emeutes and revolutions which have been a frequent occurrence in Mexican history. The descendants of the Indians are a quiet, peace-loving people, and do nearly all the manual labor of the country. The climate is so genial that they do not need many dry goods, and apparently their mode of life has not changed much since the days of the Montezumas. Sandals, with a single blouse and trousers, satisfy the men; and a calico slip and perhaps a blanket about the loins, with bare feet, constitute the dress of the women. They are all fond of gay colors, and when at a distance and not too closely scanned, look picturesque—perhaps some would say beautiful. They have adobe huts for their homes, but these are mainly valuable in storms, for they live mostly out of doors. A visit to the Indian market, where thousands assemble daily, and to the fair at Amecameca, where there were tens of thousands of people, mainly in the street, chatting and elbowing their way, gave ample opportunity to observe their habits.

### ARTIFICIAL BUTTER.

According to Commissioner Colman, of the United States Agricultural Department, the following substances are used in the manufacture of "oleomargarine," "butterine," and the other compounds passed off on the credulous public for butter; namely, animal fat, lactic acid, peanut-oil, almond-oil, olive-oil, soda ash, bi-carbonate of soda, pepsin, lard, tallow, beef-suet, ground slippery-elm bark, salt-petre, borax, boracic, salicylic, and benzoic acids, butyric ether, sugar, and glycerine. The laws protecting the people against such frauds have been placed on the statute-books none too soon.

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

## Communications.

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

### AN APPEAL.

WE can truly say that we rejoice in the results achieved by the conference recently in session here. To-day we feel that we stand upon a firmer basis than ever before, and the soldiers enlisted under the banner of King Emanuel are better equipped and fitted for duty, than at any previous period of the church's history. The banner of King Emanuel is a blood stained one, and the wine-press was trodden alone. For these stains of blood, for the agony of Gethsemane, the cruel death of the cross, there must have been an *adequate* reason: "Who hath abolished death, and hath brought life and immortality to light through the gospel." "Life and immortality,"—gives the reason. In it there is more than any human soul ever dreamed of. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." These things *are prepared*, they are waiting, Christ has finished his work. Do we want to possess this life, this immortality which is brought to light through the gospel plan—not only to possess it ourselves; but our children also? Do we?

It is storming to-day while we write; the wind is beating the rain fiercely against the windows and doors and occasionally the very house seems to shake. We look from the window and we see the foundation of rock beneath the superstructure, and recall our saying to the masons employed to do the work; "See that you select only the best rock and do good work, being careful in regard to your *mortar*." Why did we do this? Why, because we knew that if our life was spared to see the completion of the house, it was our intention to gather our loved ones beneath its roof and within its walls to make a home. In this country the winds are fierce, and sudden storms frequently arise, and we have seen houses tied by strong cables to heavy posts of timber driven in the ground. If this building was to shelter our loved ones, we wanted it to have a *good foundation*. And now we let the storm howl without while we resume the thread of our thought.

Do we want this life and immortality for ourselves and our children?

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock." Are we founded upon this rock? Have we *dug deep* until we came to it, and do we know for ourselves that we are in the church of

Christ, that we "have obeyed from the heart that form of doctrine which was delivered us?" If we do not know this for ourselves, we are living beneath our privilege, for God is pledged to give the knowledge to those who obey. Thousands and tens of thousands of us do know this. Hundreds of thousands since the coming forth of this work have had the testimony "confirmed in them" and have borne witness to the truth. Now the question which we wish to bring home to the conscience and heart of each parent, each father and mother who reads this is, "If we know it, why do we not *act* as though we believed it?" Why do we not train our children from the very earliest period in which their minds are able to receive impressions, in the truth? "Rooted and grounded in the truth." This is their right. It is what God expects of us, and what he will require at our hands. The truth is their native soil,—the soil in which every fiber of their lives should find nourishment, and in which they should be rooted and grounded. "Therefore shall ye lay up these my words in your hearts and in your souls, and ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the ways, when thou liest down, when thou risest up." Saints of God, do you think in a field cultivated like this, weeds will have it all their own way? Don't let us say this was under the law. A risen Redeemer said to Peter, "Feed my lambs." To Frederick G. Williams he said:

"The glory of God is intelligence, or, in other words *light* and *truth*; light and truth forsaketh that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you to bring up your children in *light* and *truth*; but verily I say unto you my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandment; and that wicked one hath power as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered: *you shall set in order your own house*, for there are many things that are not right in your house." \* \* \*

To Sidney Rigdon, Joseph Smith, Jr., and Bishop Whitney came the same divine command "set in order your house." "What I say unto one I say *unto all*; pray always, lest that wicked one have power in you, and remove you out of your place."

Can instruction be plainer than this? If we are in possession of light and truth, and do not bring up our children in that light, and teach them that truth, then are we under condemnation before God and are every day in danger of being moved out of our place.

Application has been made to us to take

charge of the *Hope*. We thought that we could not do this, were not willing to do it, unless it was enlarged to at least twice its present size. A recent call to responsibility in connection with our Sunday School in this place would make it desirable to occupy as much as half the space of the *Hope* (in its present size) with matter entirely connected with Sunday School interest, which while originally prepared for this school, would be intended for the use and benefit of every school connected with the church. Upon application to the President of the Board of Publication he feared that the condition of the finances would not warrant such enlargement just at this time; but while this is the case, all who have thought about the matter agree that it ought to be enlarged. The growth of the work demands it, the vital interests of the church demand it.

The action of the late conference is satisfactory because the trumpet is beginning to give a "certain sound" and it is time we prepare ourselves for the battle. With whom is this battle to be waged? "That wicked one cometh and taketh away light and truth through disobedience." We are commanded to bring up our children in light and truth, but many of us have only "daubed with untempered mortar." Because undenominational publications have been cheap and our church have had none of their own suited to the young, we have daubed with them the foundation which should have received our strictest oversight, and as a consequence not being rooted and grounded in the truth, the faith imperfectly taught and still more imperfectly understood in childhood, has not been able to withstand the storms which have assailed it in after life as a legitimate result, like the building upon the sand it has been swept away.

Where are the sons and daughters who are to take the places of those now laboring for Zion's weal? Thank God we know of many noble examples, but they are the exceptions not the rule. During the conference we were permitted to read a card which came to one of our guests from his son who wrote, "Dear Father: I baptized two yesterday. Had a great measure of the Spirit at confirmation. I shall baptize two more two weeks from to-day." When we read this, we felt that we would rather be the mother of such a son, than wear the crown of Victoria herself. This young man was one called into the quorum of the Seventies, and we predict the banner of our King will never be lowered in his hands. Rooted and grounded in the truth of God, the devious ways in which man may see fit to walk, will not cause such ones to forsake the cause of truth. But among us there are lame ones, such as have not been built up with good mortar in their foundations, and for the sake of such we are commanded to "make straight paths for our feet."

Now fathers and mothers in Zion, we are going to make an appeal to you in behalf of the children God has given you: to you first, because you are most interested, and have more responsibility in the matter than those who have no children;



but we shall by no means limit the appeal to you, but we ask a united effort upon the part of every one who is interested in the work of the Lord in these last days. We want 1000 new subscribers to the *Hope*. Don't let this cause you any astonishment, and don't for one moment think that it can not be accomplished. \$500 is all it will take, and when that is divided among 20,000 how much of a tax will it be? Brothers and sisters, you who have the means, send in your free will offerings and let the numbers you do not want yourself be sent to the poor children of the church whose parents can barely afford to subscribe for the *Herald*. Sisters, we appeal especially to you. Who will lay upon this altar some small sacrifice of self? Who will do with one less yard of costly lace, one less ornament for her person, that she may do an unselfish act? Would to God that you might come forward with your gift consecrated to his service, for the *consecrated ones* are all we want. If any would give to be seen of men, better retain the gift; for God is able to open the way and he will open it. If we do not respond it may be when we and our own children shall have suffered loss; but he is God, it is his work and he will carry it on.

"The sweet persuasion of his voice  
Respects thy sanctity of will.  
He giveth day: thou hast thy choice  
To walk in darkness still."

We do not ask this from any one without offering an equivalent. With the blessing of God upon our efforts and the sustaining prayers and help of the church, we will render for every dollar an equivalent in the good done for your little ones. It will be our constant aim to advance the cause and build up the kingdom, by feeding the youth of our church with "food convenient for them" and suited to their tender years. If you are not prepared to send the money now, but think you will have it ready by the 1st of September, write Bro. Dancer to that effect and pledge yourself to forward at that time. We are going to give our young people a chance to aid in this work, and through the *Hope* will suggest ways and means. We have such faith in their energy and good will that we just as surely expect to see the *Hope* enlarged, as we expect to see Autumn come. We not only need a larger paper, but we also need Sunday School literature. The plain teachings of the Bible, Book of Mormon and Doctrine and Covenants should be simplified and made attractive to the young. There is not, to our knowledge, a single volume now published by the church intended exclusively for the young, and suited to their capacity. We intend to plead with the church, like the widow with the unjust judge, until we attract attention to this very great oversight. The church in 1832 were told that condemnation rested upon them, "even all" and it should remain upon them until they repented and remembered the new covenant, even the Book of Mormon and the *former commandments* given them, not only to say but to do according to that which was written. We have referred to some of these commandments relating

to our children, can we say that we are innocent in regard to them to-day?

"To be saved is only this,—  
Salvation from our selfishness;  
From more than elemental fire,—  
The soul's unsanctified desire;—  
From sin itself, and not the pain  
That warns us of its chafing chain."  
"FRANCES."

LAMONI, Iowa, May 22d, 1886.

#### THE UNRIGHTEOUS MAMMON.

"And I say unto you, make to yourselves friends of [or with] the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations [abodes]."—Luke 16: 9.

The language used above proceeds from the mouth of our divine tutor, Jesus Christ, and is not without signification. It is one of a series of parables and illustrations showing the condition of the individuals whom he addresses past, present and future, commencing with Luke 13: 1, and ending Luke 16: 31. The individuals whom he addresses are the publicans, sinners, Pharisees, and scribes mentioned in Luke 15: 1, 2. It seems the clergy, (scribes and Pharisees), were offended, and murmured at the deportment of Jesus for receiving and eating with publicans and sinners. Jesus at once perceiving their envy, began to teach them the high value of precious souls, and the happiness produced in heaven and earth by their conversion; first by the sheep, one being lost and found again. Second, by the loss of one piece of silver out of ten; third, by the prodigal's return to his father's house. In the latter part of the same chapter is also illustrated the unwillingness of the scribes and Pharisees to let the publicans and sinners participate in the joys of God's kingdom; and fourth the position the clergy, [Pharisees and scribes which were in possession at that time of the oracles of God] were occupying, and what their standing was before God, and that they would soon be removed from their office as teachers because of their negligence and disobedience in the things pertaining to the kingdom of God. "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof."—Luke 16: 1, 2.

And further on he teaches them the course they should have taken as wise servants to avoid having their stewardships taken from them, and thus be prepared for a change in the law and administration, and so find favor in the eyes of those who should administer the law that they might be received into everlasting habitations—the church or kingdom.

We now come to the critical language. Webster says the term Mammon means riches, wealth, possessions. I accept the latter definition as throwing the most light upon the subject. These possessions I believe to be the riches or wealth of spiritual things entrusted to the stewards (ministers) of the moral, or inferior law; and as this law "was a school-master to bring us to Christ," and although "unrighteous" in one sense, that is, fading away, "waxed old," "ready to vanish away," yet wise servants of that law could and should have en-

lightened the minds of publicans and sinners concerning the dispensation of grace soon to be ushered in by the anointed of God. As wise stewards they should have said, "How much owest thou unto my Lord?" The reply is, "One hundred measures of oil." "Sit down quickly and write fifty," and to the steward, "How much do you owe?" "One hundred measures of wheat." "Write fourscore." The substance of the illustration is simply this,—although you are deeply indebted to God (or great sinners) according to the moral law, the dispensation of grace is at hand, and it shall no more be "an eye for an eye, and a tooth for a tooth;" for the dispensation of grace says, "Let him that is without sin cast the first stone." "A bruised reed shall he not break, and smoking flax shall he not quench till he send forth judgment to victory."

Such doctrine would have been "balm in Gilead" indeed to poor deluded, straying sinners. Thus they would have made themselves friends with "the unrighteous mammon," (moral law, or rather the promises of God), and gladly would they have been received "into everlasting habitation"—the Church of Christ, or kingdom of heaven—when they "failed," or the moral law vanished away. But alas for these stewards (priests). It was just the contrary; they did seemingly all they could to discourage the weary sinners, calling them "dogs," and reviling those who had compassion on them. Oh, ye stewards! well might Jesus call you to give an account of your stewardships; well might he say, "The harlots go into the kingdom of heaven before you;" well might he say, "They shall come from east, west, north, and south to sit with Abraham in the kingdom, but you, the children of the kingdom, be cast out." Well might God refrain from giving you that which is your own, when you have not been faithful in that which is another man's. How could God entrust with you the true riches? Why took ye away "the key of knowledge?" Why would you prevent those who were entering into the kingdom? Ye encompass land and sea to make one proselyte, ye will surely fall into the pit with those you lead. Jesus does not speak to you of money, but of spiritual things. Why did not you make yourselves friends with the mammon of unrighteousness, (the things in your possession) so you would have had friends in time of trouble? But, "behold your house is left unto you desolate,"—poor wandering Jew, how sad is your error. Well might the prophet say, "The summer is ended, the harvest is past and we are not saved." In conclusion I would yet say that I believe the circumstance of the unrighteous mammon should be directly applied to the ministry of the moral law, and not to us. But we can certainly learn a great lesson therefrom to do our duty at all times.

Let the servants of God of this Christian dispensation take heed lest they fall into the lot of the rich man. Let them not be drunken and beat their men servants and maid servants lest their lord will come in an hour when they look not for

him and appoint them their portion with hypocrites and unbelievers, where there will be weeping and gnashing of teeth. I realize that this article is roughly hewn, but I hope some one will take it up and perfect it, trusting that it will remove some errors, do good to man kind at large, and strengthen our mutual faith in Jesus Christ.

Yours in Christ,

D. W. SHIRK.

[We think the parable of "the mammon of unrighteousness" relates to the use of worldly wealth. "The earth is the Lord's and the fulness thereof." Those who possess it hold stewardships therein and the Lord holds them responsible for the use they make of it. Those who use it unwisely and unjustly will be condemned, while those who use it righteously will be commended and rewarded of God, and be received "into everlasting habitations" by our God and his Christ. See Matt. 25: 31-46; Isa. 58: 6-11; Ezek. 18: 5-9; James 1: 27, etc., etc. Only God and Christ can receive any one "into everlasting habitations." We make them our "friends," by doing their commands.—ED.]

#### CONSECRATION.

THE *Herald* of April 5th under the heading "On whom does it rest," takes up the subject of tithing and discusses it from the Scriptures and present revelation, pressing upon the Saints the necessity of obeying it. That and the Word of Wisdom have been subjects for extremists to bring to the front ever since the revelations were given. And what has been accomplished by it? It is still a matter for discussion. But when, O when will we get past it! It is possible, when we all see eye to eye. I was present when the law of July 8th, 1838 was first read publicly, and I heard it explained by Pres. Joseph Smith and Sidney Rigdon in Far West, Missouri. I well recollect the urgency of the occasion. It occurred directly after the breaking up of the church in Kirtland, Ohio, when they were emigrating in large companies as was usual in our break ups. The Saints were poor, and some arriving destitute. The Bishop was powerless to settle them. He could do nothing. The land was all entered by individuals, some who were wealthy owned large tracts of the best land, while others owned merely a home. Something had to be done. In the mean time there was a revelation given on the 26th of April prior, commanding the Saints to build a house in the city of Far West to the name of the Lord; that the corner stone thereof should be laid on the fourth of July following, and that on the 26th of April, one year from the date of the revelation, they should recommence to build, and continue until the house was completed; also gave a commandment establishing a stake of Zion in Far West, and in the regions round about. "Verily I say unto you all; arise and shine forth, that thy light may be a standard for the nation, and that the gathering together upon the land of Zion and upon her stakes, may be for a defense, and for a refuge

from the storm and from the wrath which shall be poured out without mixture upon the whole earth. Let the city Far West be a holy and consecrated land unto me, and it shall be called most holy. Therefore I command you to build a house unto me, for the gathering together of my Saints, that they may worship me." etc. We see the heavy responsibility upon the people at Far West at this particular time; and the question how to work out of this difficulty was what agitated the authorities of the church just then. The pressure of the times was what brought out that revelation of July 8th, 1838 in answer to the question, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing." The answer was broad and sweeping, going right to the point—"I require all their surplus property to be put into the hands of the Bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion," etc. This was for a beginning of tithing. After that, one tenth of their interest annually. Again: "Verily I say unto you; it shall come to pass that *all those who gather unto the land of Zion*, shall observe this law." On the same date there was an addenda making known the disposition of the property thus obtained, to wit, "Thus saith the Lord: the time has now come that it shall be disposed of by the council composed of the First Presidency of my church, the Bishop and his council, the High Council, and by mine own voice unto them saith the Lord." Thus, to carry out this law *in full*, it requires an organized stake of Zion, a house to build, and a commencement of *building up of Zion*—"And I say unto you, if my people observe *not* this law to keep it holy, and by this law sanctify *the land of Zion* unto me, that my statutes and judgments may be kept thereon, that it may be most holy; behold, I say unto you, it shall not be a land of Zion unto you. This shall be an ensample unto all the *stakes of Zion*." Now I look upon this law as having been a necessity when it was given. It will be a necessity again when the Saints are gathered to build up Zion. But, in our scattered condition, I can not see how it can operate in all its provisions for the peoples' good.

There is a law in Doc. and Cov., sec. 42: 8, 9, 10, which is and has been in force since it was given, and which I think is sufficient in the scattered condition of the Saints, until God moves upon the people and opens up the way for the redemption of Zion, which the old Saints have been looking for since they were driven out. The time is nearing when the promises will be fulfilled. Then the laws of Zion must needs be kept,—"*my laws shall be kept on that land, saith the Lord.*" And with regard to preaching the gospel to the world, the Elders were instructed in sec. 83, Doc. Cov., that they should travel and preach as the disciples of old, two and two. The laborer is worthy of his hire; and if men go and preach in this way, filled with the Spirit of God they will do good to their fellow-men, and so long as they are

faithful they will not lack for anything needful; but when they lose the Spirit of their calling, then they have cause to fear, and will want something in their pockets. Joseph always adhered to the instructions therein given, that to send them out to play the gentlemen they did no good, and they had better stay at home. If paying tithing, being often baptized, preaching the gospel without purse or scrip, (or at their own expense), counts for anything, then the Elders of the Utah church will take the praise, for they have prided themselves in carrying out those instructions. But we believe in more than dead works. It is the Spirit that gives life to the servant of God and makes his services acceptable to God and beneficial to the children of men; for without it we can not be the servants of God, and our labors will not count for good unto us when we are called to give an account before the judge of all the earth.

E. B.

[Continued from last Herald.]

#### HISTORY OF THE REORGANIZATION OF THE CHURCH.

IN the last number of the *HERALD* was given the last that father Gurley furnished on the history of the Reorganized Church; but the two articles we now present, signed by Bro. Z. H. Gurley, senior, and R. Newkirk, very properly come next in order, showing the fulfillment of the testimonies of the Spirit in respect to the coming of the "seed," the "posterity" of the Seer to preside over the church according to the provisions of the law and the promises of God, and in harmony with the traditions of the church from 1832 and thereafter. The coming of "young Josph" to the Amboy (Illinois) Conference, April 6th, 1860, the press of church cares and responsibilities, also the fact of the then more perfect organization of the church, and the hope that the appointed historian of the church would write up the church's history at an early time, probably deterred father Gurley from continuing his narrative to a greater length.

#### DUTIES OF THE SAINTS.

BROTHER SHEEN:—As some of the brethren are anxious to know what is to be done to prepare the way for the coming of the Prophet, we have thought that we would answer this inquiry in the *HERALD*, that all might be instructed and prepared to act understandingly. As was stated in our history, some years since we were commanded to organize, "for ere long, saith the Lord, I will require the prophet at your hands." And as we are satisfied from the manifestations of the Spirit to us that this requisition will soon be made, we would say that the preparation necessary for that event is simply to do what we were commanded some years ago, viz:—to organize. By reference to our history you will see that the Saints commenced

the organization of the church as they were commanded, but for various reasons they have not been able to complete it, hence it is our duty at our next Conference, first to cut off all dead branches, as we have been commanded, and then examine closely the character, faith and standing of those belonging to the quorum of the Twelve, and if there are any vacancies, let the Conference appoint three men to choose others in their places, and when their selection is sanctioned by the conference, place at their head the oldest man among them, who will then be the representative of the legal heir, in a presiding capacity, according to the word of the Lord unto us. Then let them proceed to organize the High Council and lesser quorums according to the pattern. We are aware that our scattered condition is somewhat against us, nevertheless let the different branches send some of their best men to the conference with the names of all their official members who can all be placed in their respective quorums ready for action when called out by the word of the Lord. In this way the church can be organized to come together when the prophet shall take his place among us. We are well aware that within a few years, there has been a great deal of puffing and blowing about priesthood. Many honest souls, through fear of disobedience, have been led into darkness, and thereby brought on themselves greater evils than they sought to avoid. To remove all doubts on this subject we inquire, How can we know that we have authority from God, and that what we do in the name of the Lord Jesus, is acceptable unto Him? This inquiry is answered in the revelation to Enoch.—The Lord said to him, "When you do what I command you, then I am bound, otherwise [mark] ye have no promise." The teachings of Jesus to His apostles were similar to this, as Matthew has it, thus: (28: 20), "teaching them to observe all things whatsoever I have commanded you, and lo, I am with you," as much as to say, otherwise I am not with you. The retaining of their authority depended upon their teaching just what Jesus had commanded them; otherwise they acted upon their own responsibility. Here then is the secret of power in the priesthood: It is simply in doing just what God commands. Then he is "bound," otherwise priesthood is a nullity. No matter what office in the priesthood men have been ordained to, if they turn aside, and neglect to work according to the commandments of the Lord, they and their acts are as sounding brass and tinkling cymbal. Heed them not. In the day of the Lord Jesus they will be as the chaff of the summer threshing floor. We would say then to all the Saints of this dispensation, As you sought and obtained from God an evidence that Joseph was a prophet of God, so do in relation to this work. Then and not until then, can you act in faith and help us to advance the work. The Savior has said that "those who take the Holy Spirit for their guide," are the "wise virgins." They, and they only have "oil in their lamps." They are the

"pure in heart" who "shall see God." They are they who have a celestial spirit. "They are they who have kept a celestial law, therefore they shall come forth in the first resurrection, and reign with Christ on the earth."

We can not close without calling your attention to Doc. & Cov. 85: 5, where the Lord says, (speaking of the church), except ye are sanctified by the law that ye have received, ye can not receive a celestial glory.—Rev., Dec. 27th, 1832. Brethren, is this true? Is it true that the law given as far back as February, 1831, will enable us to obtain a celestial glory? If so, what about the law that Brigham got in 1844, claiming to be the celestial law, contradicting this in every point? Which is right? All those who enjoy the Holy Spirit know which is right and thank God for it. The Lord does not say that a law should be given so many years afterwards that should enable them to obtain celestial glory, but that they had already received it. They had it then, and with the same we are satisfied. Let us obey it to the letter, and eternal life is ours, for the Lord has said that those who are "not sanctified" by this law, (which the church had received as far back as Feb., 1831), "can not receive a celestial glory." This is our faith, and we say to all, Let no man deceive you, or divert you from it.

For the encouragement of the brethren, we will say that the great work of reformation is going on. We have just heard from the churches at Sandwiche, Batavia, Marengo and Boone. Nearly all are enjoying the gifts and blessings in a remarkable manner. It has pleased God to revive His work again in this place. Last evening we had one of our old-fashioned prayer meetings. The gifts were abundantly manifest, and the assurance given that all the promised blessings shall come in the own due time of the Lord.

Affectionately yours,

{ ZEANOS H. GURLEY,  
{ REUBEN NEWKIRK.

ZARAHENLA, Wis., Dec 5th, 1859.

#### THE GREAT WORK OF THE CONFERENCE.

BROTHER SHEEN:—Since our last communication we have been commanded to write *again, again, and again* upon the necessity of our immediate obedience to the commandment given us nearly seven years since, to organize, (that the way may be prepared for the coming forth of the legitimate heir to the Presidency of the Melchisedek Priesthood), and cause the same to be published and forwarded to all who are with us in the faith—calling upon them in the name of the Lord Jesus to give heed to, and obey the same.

Brethren, by reference to the Doc. & Cov., sec. 100: (101) you will see that as far back as February, 1834, the calamity that has since come upon the church was plainly foreseen, and the means by and through which our redemption and the redemption of our brethren should come is there plainly spoken of; and had we understood what was written none of us need to have been in darkness in relation to this all important matter, for the Lord

said, "After much tribulation and the tribulation of your brethren cometh your redemption and the redemption of your brethren." He also said, "I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel." You are aware that at the time this revelation was given, brother Joseph was raised up and was the Lord's mouth-piece to the church, as Moses was in his day to the church in the wilderness. See Doc. & Cov., 104: 42. Hence if the Lord did not design to take Joseph from the church—that they might go into darkness, that they might learn obedience by the things they should suffer—why did he tell us so many years since that this event should happen, and show us the means through which our deliverance and the deliverance of our brethren will come? The Lord foresaw it all, and has virtually told us of it, yet we knew it not until it pleased Him to open our understanding that we with you might go forward and prepare the way for that deliverance that was promised us so many years ago.

Our duty at the next conference is to organize and set in order all the quorums in the church under the First Presidency. With that quorum we have nothing to do. God will, in His own time, raise up the man like unto Moses. The church can easily give him his counsellors, and then the organization will be completed. To organize acceptably it will require all the faith, talent and experience amongst us. We want twelve of the best men, (men of sound minds that will not turn either to the right or left, but will in the fear of God discharge their duty), to fill the High Council. In a word, we want the best men among us to fill important offices in the priesthood, that from henceforth this work may be under the guidance of men of experience, those who fear God and will work righteousness. This can be done as we have proposed in a former letter, viz: by each branch sending up delegates. It will require the presence at conference of as many Elders of the church as can possibly get there, hence thus hath the Lord God of Israel said to us by the voice of His Spirit. "I command you to call upon all the Elders of my church to assemble themselves together at the next April Conference, to be held at Amboy, commencing on the 6th of April, 1860, that you may organize yourselves even as I have told you in a former commandment, and inasmuch as circumstances prevent, send up your names and places of abode. Delay not the work, for my people are crying unto me day and night for deliverance, therefore organize yourselves that deliverance may come." Brethren, will you obey the call? If you say yes, then put yourselves in readiness, and if you have to preach your way up to conference, then start in time. You know how to tavel without purse or script. You have often done it. You can do it again. Are we the blood of Ephraim? If we are let us show our blood by works. Is there any sacrifice too great for us to make for this work? "From Ephraim was my fruit found," saith the Lord by the prophet.

Come on, brethren, and *you shall realize far more than you anticipate*. Our time to do this work is limited. We knew it not, until recently. If we fail through neglect, "seven men must perish," saith the Lord our God. We are aware that our position and declarations to the church, has caused many of the wise ones of the church to smile at our (supposed) folly. Brethren, heed them not:

"We know that we know,  
For the spirit of Christ,

Tells his servants they can not be wrong."

Their laughter will soon be turned to mourning. While they mourn you will rejoice, not in their calamity, but in the fulfillment of all the promises of God to us. You are aware, brethren, that the rejection of the church produced an effect on the dead as well as the living; so will its reorganization. In the Book of Covenants, section eighteen, you will read about a feast provided for all nations. The first invitation was to the learned and noble, etc. That has already been. Now comes the day of the Lord's power. This is the work that lies before you. Shall we not go forward? As Bro. Joseph said, "On, on, to victory." If the Elders, as a body, will give heed to the commandment to assemble, and by their faith, wisdom and patience, help to accomplish the organization as commanded, they shall know ere long why the figures 1860 were seen inscribed upon the heavens, several years ago, as testified to by many creditable witnesses living in Washington county, Indiana. (i) This work, brethren, is of vast importance. Suffer us to exhort you to seek the Lord by fasting and prayer. Rest not until you receive the Holy Spirit, which leadeth into all truth, and from this time forward, until you reach the conference, make it a special subject of prayer, that you may know the mind and will of God concerning this matter, that you may act in faith, nothing doubting, and ere we close we say again to all the Elders of the church, Come, come, meet us at conference, that you may take your places in your respective quorums. Farewell.

ZENOS H. GURLEY,  
REUBEN NEWKIRK.

ZARAHEMLA, Wis., Feb. 8, 1886.

(i) The occurrence referred to by father Gurley was described as follows in the *Times and Seasons*, vol. 5, p. 413-14:

WASHINGTON, Wayne Co., Ind.,  
Dec. 22d, 1843.

Mr. John Hatfield, Sir:— \* \* \* But I must hasten to give you an account of a singular phenomenon which was seen in this neighborhood on the night of the 19th inst. It was reported that a panther had been seen at the Logan deadening (you know the place), and on the evening of the 19th, Jesse Fox, William and Lorenzo Fox, David Bale, James Wilson and William Cole, with some others, repaired to the place to see if they could discover and kill the monster; but failing in this, they retired to the house of Solomon Mendenhall, at which place they stayed a short time, while there they discovered a ball rising from the east, in an oblique line, and as it ascended it moved towards the west with great rapidity, until it was high in the heavens, leaving a streak of light behind it, which, to the natural eye, had the appearance of being thirty or forty feet in length. This light remained stationary for about one minute; both ends then coming round formed a figure of 8, which figure also retained its position

for the same space of time; it was then transformed into a figure of 6, which also remained for about a minute; it then was formed into a cipher or O; which remained for about three minutes. The figures put together made 1860 in large figures, in the heavens. The phenomenon was indeed singular, and has been a matter of great speculation with us.

Respectfully yours, &c.,

WILLIAM MARTINDALE.

Very many momentous events occurred in 1860, some of which have had a most important influence upon the work and general interests of the Church of Christ; among them the rebellion of the Southern States, and the subsequent doom of slavery and its adjuncts, the scourging of the land of Zion and the beginning of those fearful times embraced in the prophecy of the Seer on the rebellion. But Elder Gurley seemed to think that at least one of the important events indicated for that year was the coming forth of the "seed"—the "posterity"—of Joseph Smith the Seer to take the presidency of the church. This is seen in the manner he refers to it, and besides this, the writer heard him say as much.

## Conference Minutes.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

### LITTLE SIOUX DISTRICT.

Met at the Saints' meeting house in Magnolia, at 11 o'clock a. m., Saturday, March 13th, 1886, associate president of district, P. Cadwell in charge. Sang hymn 4. A portion of Scripture was read and prayer was offered by J. C. Crabb. Sang hymn 19. Proceeded to organize by electing J. C. Crabb president, P. Cadwell and Charles Derry associate presidents, and Wm. Cadwell and E. F. Shupe clerks. On motion all brethren who should visit this conference were invited to take part in its deliberations. The minutes of last conference were read and no objection being offered they were declared approved. The balance of the forenoon was occupied by Pres. W. W. Blair in giving some very interesting reminiscences of the early history of the church in this vicinity, his experience in and testimony of the work. In the afternoon branch reports were read and approved as follows: Little Sioux at last report 200. Present number 199, including 1 High Priest, 2 of the Seventy, 3 Elders, 3 Priests, 3 Teachers, and 2 Deacons. Changes: 1 received by letter, 1 removed by letter, 1 died, also 1 marriage. Spring Creek at last report 53; present number 53, including 6 Elders, 2 Priests, 1 Teacher, and 1 Deacon. No changes. Magnolia at last report 243; present number 242, including 2 High Priests, 1 Seventy, 10 Elders, 7 Priests, 3 Teachers, and 2 Deacons. Changes: 2 received by letter, 2 removed by letter, and 1 dropped from record by error in previous reports. Sioux City at last report 14; present number 14, including 1 Elder, 1 Teacher and 1 Deacon. No changes. Bishop's Agent reported as follows: [Summarized, W. W. C.] On hand at last report \$153.80; received since \$94.05; total \$247.85; Paid out \$100; on hand December 31st, 1885, \$147.85. P. Cadwell, Bishop's Agent. Committee consisting of Brn. J. M. Putney, E. C. Brand and Wm. R. Davison were appointed to audit the Bishop's Agent's report. The spiritual condition of the Little Sioux Branch was reported by J. L. Gunsolly; of Magnolia Branch by Phineas Cadwell; Sioux City by M. P. Berg (by letter); Union Center by J. M. Putney, and Spring Creek

by Wm. Chambers. Official Reports. W. W. Blair of the first presidency, C. Derry, J. C. Crabb and P. Cadwell of the High Priests' Quorum, E. C. Brand, B. V. Springer (by letter) and J. F. Mintun of the Seventy, Elders John Pett, A. W. Lockling, Isaac Shupe, David Chambers (by letter), Richard Farmer, Wm. Chambers, Henry Garner, Martin P. Berg (by letter), J. M. Putney, Andrew Joneson, E. R. Lanpher, J. W. Wight, W. C. Cadwell, and Donald Maule; Priests J. L. Gunsolly, James Emerson, W. T. Fallon and B. M. Green; and Teachers W. R. Davison and Enoch Hunt reported. On separate motions the following were elected as delegates to General Conference: Brn. J. C. Crabb, C. Derry, J. W. Wight, and W. C. Cadwell and Sr. Alice Cobb. Bishop's Agent reported having received an answer to the enquiry directed to be made by this conference of the Bishop with reference to meeting houses and other church property. Committee in case of the organization of a branch on Willow reported no action on account of weather. Recommended that matter be left to Magnolia Branch. On motion committee was released and recommendation adopted. E. R. Lanpher was released from his mission on Willow and Brn. D. Chambers, Colby Downs and Lehi Ellison were continued in former missions. Some remarks were also made by Brn. Blair and Derry with reference to the need of labor at Kingsley. On motion it was decided that a standing committee should be appointed consisting of the presidency of the district, Brn. J. C. Crabb, P. Cadwell and C. Derry to consider the subject of missions and report thereon. On motion Bro. E. C. Brand was requested to labor as much as possible in the Little Sioux District. Statistical report of the Little Sioux District for the year ending March 13th, 1886, was read as follows: Enrolled members at last report 577. Present number enrolled 598, including 3 High Priests, 4 of the Seventy, 34 Elders, 13 Priests, 8 Teachers, and 6 Deacons. Since last report 12 have been baptized, and 51 received by letter or vote. There have been 8 removals by letter or vote, 1 expelled, 9 died, and 1 lost by error. Our branch has been disorganized, by which disorganization there was a loss to the enrolled membership of 23. Total gain to the enrolled membership during the year 63. Total loss to the enrolled membership during the year 42. Net gain to the enrolled membership during the year 21. Estimated scattered membership 94. Total membership 692. To this was added a short summary of the spiritual condition of the district. On motion the above reports were adopted. A scattered member being reported in transgression, a motion prevailed that said member be requested to appear before the Magnolia Branch to answer to the charge. Magnolia Sabbath School reported for quarter ending March 14th, 1886. Number of Sundays met 13; total attendance of scholars 276; average 21; number of officers 4; number of teachers 4. Money collected \$4.18; paid out 90cts; on hand \$3.28. P. Cadwell, superintendent, W. T. Fallon, assistant superintendent, A. M. Fyrand, treasurer, Sarah E. Mahoney, secretary. Committee on Bishop's Agent's report submitted their report showing one error which was corrected and report as corrected adopted. [The report as shown above is the corrected report.—Clerk.] The committee appointed at the Reunion to see about purchasing a tent reported having purchas-



ed a tent to accommodate about one thousand people at a probable cost of about \$250, the money to pay for which had mostly been subscribed. Preaching was had during conference by Bro. E. C. Brand, Saturday evening, and Bro. W. W. Blair Sunday morning and evening. Sacrament and prayer service Sunday afternoon in charge of Brn. Wm. Chambers and J. M. Putney, assisted by Priests J. C. Johnson and W. T. Fallon. On motion adjourned to meet at Little Sioux, at 11 o'clock a. m., Saturday, June 5th, 1886.

#### NORTHERN NEBRASKA.

The above district conference was held at Fremont, Nebraska, March 19th, 1886. Wm. M. Rumel, president, Isaac Sylvester, secretary. The opening session was devoted to prayer and testimony, and an excellent feeling prevailed. Branch Reports: Omaha, 110 members, 2 received by letter. Lake Shore, 27, 2 received. Union branch report was referred back for correction. Elders reports:—E. C. Brand, baptized 2, Wm. M. Rumel and Geo. W. Walters reported. Bishop's Agent Report:—Cash on hand at last report \$70.50. Received since, \$15.00. Paid out, \$65.00. Balance on hand, \$20.50. Wm. M. Rumel Agent. The legality of Joseph Gilbert's ordination to the office of an Elder, upon motion was referred to a committee of three, and he was requested to cease acting in said office until his case was settled. In view of the fact that nearly all the members of the Blair Branch had moved away, it was deemed advisable by the District President that the branch be declared dissolved, and it was so ordered. A communication was received from the Columbus branch of the Central Nebraska District, asking that said branch be attached to this district, and it was referred to the President of this mission for advice, to report to next conference. The action of the District President in silencing Oscar H. Brown was sustained. Oscar H. Brown gave notice that he would appeal his case to the General Conference to be held at Lamoni, Iowa, April 6th, 1886. Wm. M. Rumel was elected delegate to General Conference. Bishop's Agent was sustained, also Wm. M. Rumel, as District President, and I. Sylvester as secretary. All Elders and Priests in the district were requested to labor under direction of the District President. Preaching at 10:30, a. m., by E. C. Brand; at 2:30, p. m. by W. M. Rumel, and at 7:30 p. m., by E. C. Brand. Owing to the severe storms and high water, many were prevented from attending. Adjourned to meet at Platte Valley, Nebraska, June 18th, 1886.

#### DECATUR.

The above district conference was held at Lamoni, Ia., March 13th and 14th, 1886. H. A. Stebbins president, A. S. Cochran secretary. Branch reports.—Lamoni 544, a gain of 9. Davis City 60, loss of 2. Lucas 227, gain of 6. Little River 102, gain of 2. Allendale 37, same as last report. Lone Rock 56, gain of 2. Greenville 33, gain of 5. Reports.—Joseph Smith spoke of his labors in Utah, Idaho and Montana, also at various places in the district; J. R. Lambert, Columbus Scott, J. W. Gillen, E. Banta, M. McHarness, J. P. Dillen, L. Gault, E. Lovell, S. V. Bailey, O. J. Bailey, R. Lyle, H. N. Snively, J. S. Snively, V. White, Joseph Boswell, H. Bartlett, H. Church, S. Ackerly and Levi Atkinson, reported; also

Priests A. J. Moore, N. Lovell, J. Traxler, J. A. Upton and J. Wahlstrom. Bishop's agent reported cash on hand at last report \$5.61, received \$691.79, paid out \$375.78, balance on hand \$321.62. Report audited by Asa S. Cochran, O. J. Baily and John Johnston. J. R. Evans, H. A. Stebbins, J. R. Lambert, A. W. Reese and Joseph Hammer, were appointed delegates to General Conference. Moved that hereafter the District Conference be held but three times a year. Carried. Bro. J. V. L. Sherwood surrendered his license, which was accepted, and referred to his quorum. Two were baptized by A. J. Moore on Sunday. Preaching on Saturday evening by Bro. John Johnston; on Sunday forenoon by Bro. Joseph Smith; social meeting in the afternoon, and preaching by Columbus Scott in the evening. Adjourned to meet at Lucas, Iowa, June 12th, 1886, at ten o'clock.

#### NORTH-WEST KANSAS.

The above district conference met with Goshen branch, Clay county, Kansas, March 13th and 14th, 1886. Elder A. H. Parsons president, H. R. Harder clerk, Branch reports.—Elmira 34; 1 died. Prairie Home 21. Twin Creek 46. Goshen 56; 2 received by certificate, 2 by letter. Blue Rapids 62. Deer Creek 7. Bishop's agent's report: on hand last report \$6.40, received \$30, total \$36.40, paid out \$36.40. Reports.—Elders John Landers, James Caffall, R. Hoyer, G. W. Shute, A. Kent, H. R. Harder, M. Smith, A. H. Parsons (baptized 1), G. W. Beebe and Joseph Morrell, reported by letter. Priests Z. Decker and B. H. Case, by letter. Teachers S. C. Andes and T. Cochran, reported. M. Smith's resignation as Bishop's agent was read, and a vote of thanks tendered. A. H. Parsons was elected district president, H. R. Harder clerk, G. W. Shute was chosen Bishop's agent, and recommended to the Bishop of the church for appointment. Whereas the motion of last conference, referring to the Bishop's agent appears to censure him; therefore, be it resolved, that said motion be rescinded, and he be considered honorably released. Ministry were requested to labor as much as practicable, under the direction of district president. A. H. Parsons and J. Cairnes were chosen delegates to the Annual Conference. Adjourned to meet with the Elmira branch, June 12th, 1886.

#### CENTRAL CALIFORNIA.

Conference met at Hollister, California, March 26th, 1886, J. H. Lawn in the chair, I. F. Kingsbury secretary. All visiting brethren were invited to take part in conference. Elders J. H. Lawn, J. M. Range, Wm. Anderson (of Oakland), C. W. Hawkins (of Santa Rosa), also Priests I. F. Kingsbury, J. Twitchel, J. B. Carmichael, E. Holt, and Deacon A. B. Page, reported. I. F. Kingsbury was elected president of the district, and ordered by conference to be ordained to the office of an Elder. The chair appointed Wm. Anderson, J. M. Range, and D. Brown to perform said ordination. Branch Reports.—Jefferson Branch 17, including 2 Priests, 1 Teacher, 1 Deacon; 1 died, 2 ordinations, 1 marriage. San Benito Branch 31, including 2 Elders, 1 Priest; 1 removed by letter, 1 died. Watsonville Branch 33, including 1 Elder, 2 Priests, 2 Teachers; 1 died. Long Valley and Lone branches no report. Resolved that this conference endorse the action of the Federal Courts of Utah in suppress-

ing the practice of polygamy and pray that wisdom may be given to those in charge that justice may speedily be meted out to all offenders of the law. Resolved: That we uphold and sustain the spiritual authorities of the church in righteousness by our faith, prayers and means. I. F. Kingsbury resigned as secretary and J. B. Carmichael was elected in his stead. Preaching by Wm. Anderson Friday, Saturday and Sunday evenings, also Sunday 11 a. m. Sacrament and testimony Sunday at 2 p. m. Adjourned to meet at Watsonville, October 8th, 1886.

#### SOUTHERN NEBRASKA.

The conference of the above district convened in the Morgan School-house, Otoe Co., Neb., on the 25th and 26th of April, 1886. The following officials were present and reported; Elders Levi Anthony, R. M. Elvin, (baptized 6), J. Armstrong, H. Fields, J. E. Malcom. Priests F. L. Tucker and J. B. Gouldsmith. Teacher John Young, and Deacons A. G. Young, Alan Carpenter, and Samuel Swank. The following reported by letter: M. H. Forscutt, R. C. Elvin, Charles H. Porter, P. C. Peterson and J. M. Terry. Preaching Saturday night by Rob't M. Elvin, Sunday at eleven a. m. by Joshua Armstrong. The rest of the time by R. M. Elvin. J. W. Waldsmith reported having received \$212.82; paid out 220.46. Brn. M. F. Forscutt, R. C. Elvin, Chas. H. Porter, and J. Armstrong were requested to labor as their circumstances will permit during the next quarter in the district. The Blue River, Plattsmouth, Nebraska City, and Palmyra branches reported. R. J. Anthony reported by letter (baptized 3). The present district officers were sustained for the next three months. Adjourned to meet at the Morgan School-house, Otoe Co., Neb., July 18th, 1886, at eleven o'clock. Levi Anthony, president, J. B. Gouldsmith, secretary.

### Miscellaneous.

#### BISHOP'S AGENT.

Upon recommendation I hereby appoint Bro. William Sherrill as Bishop's agent for the Central Texas district, in place of Bro. H. C. Smith, resigned; and we recommend him to the Saints, praying that the Spirit of the Master may be with him in the discharge of his duty.

In accordance with the recommendation of the Malad District Conference, held at Malad City, Oneida county, Idaho, February 20th, 1886, I hereby appoint Henry R. Evans as Bishop's Agent for said district, and would recommend him to the Saints as such.

G. A. BLAKESLEE, *Bishop*,

#### GROVE MEETING.

The North-West Kansas district will hold a grove meeting nine miles south-east of Glen Elder, in Mr. Gabler's Grove, commencing June the 5th, at eight o'clock in the evening, to continue over the 13th. On the 12th will meet for business at ten o'clock. All coming to the meeting by railroad should come to Glen Elder on Friday the 4th, and it would be well for those coming to write to Abraham Sears or Samuel C. Andes, Elmira, Mitchell county, Kansas. We have a partial promise of two of the Stewartsville brethren to be with us, and Bro. James Caf-

fall is expected. Come all ye that thirst after righteousness, and be ye filled.

Yours in bond of the everlasting covenant,  
A. H. PARSONS, *dist. pres.*

NOTICE.

To the clerks of the branches of Northern Michigan district: Please be sure and send in your branch reports to District Conference in June. If you can not come, or send them by person, send by mail to Brown City, Sanilac county, Michigan, to

J. A. CARPENTER, *dist. clerk.*

CONFERENCE NOTICES.

The next conference of the Decatur District will be held at Lucas, Iowa, beginning at ten o'clock on Saturday, June 12th, 1886. The branch officers will please make out and send reports by some one coming, or by mail to me at Lucas, Iowa. All officials and members who can attend, please do so.

H. A. STEBBINS, *Dist. Pres.*

The district conference for Michigan and Northern Indiana is appointed to be held at Gallien, Michigan, on the 5th of June next, at ten o'clock. Gallien is on the Michigan Central Railway. The Saints should show their interest in the work by being present at that meeting, if at all practicable. We anticipate a pleasant, spiritual, cheering meeting.

WM. H. KELLEY, *Dist. Pres.*

The Far West District Conference will convene on Saturday, June 12th, 1886, at ten o'clock in the forenoon, with the Stewartsville Branch. We hope Bro. J. R. Lambert will meet with us.

CHAS. P. FAUL, *Dist. Sec.*

The Western Wisconsin District Conference will convene June 12th and 13th, 1886, with the Wheatville Branch. We hope to see a good attendance. We would say to the officials if they can not come, or think it doubtful, please send your report to A. L. Whiteaker, or W. A. McDowell, and oblige us.

A. L. WHITEAKER, *Dist. Pres.*

Little Sioux conference will convene at Little Sioux, on Saturday, June 5th, 1886, at eleven o'clock. Good speakers from abroad are expected. It is hoped however that members of the district and others who may have business matters to present, or which need to be presented, will be on hand. Conferences are for business, not pleasure, nor altogether for preaching. They furnish good occasions for preaching and social meetings, but these are only secondary. However, if all come with their business well in hand, and get there promptly and attend diligently, the business can soon be dispatched and a spiritual feast enjoyed afterwards.

J. C. CRABB, *President,*  
WM. C. CADWELL, *Secretary.*

The quarterly conference for the Eastern Iowa district will convene at Buffalo, Iowa, on Saturday, June 5th, at ten o'clock. It is hoped that there will be a general attendance by members resident in the district, as matters of importance will be passed upon. Late advices from Elder Etzenhouser indicate his probable attendance, and a cordial invitation is extended to Elder J.

S. Roth, also Elders and members of adjoining districts, and traveling Elders who may be in our vicinity to attend.

JEROME RUBY, *Dist. Pres.*

DIED.

BURGESS.—At San Jose, California, May 4th, 1886, Sr. Sarah Jane Burgess, aged 41 years. Our sister, with her husband, Elder Henry Burgess, were amongst the first who united with the Reorganization in San Francisco, and for many years lived and labored assiduously for it in that city, standing firm for the truth amidst all the discouraging influences that at various times threatened its progress. Our sister has been a great sufferer for several months. All that could possibly be done by her family and kind friends was cheerfully done in the effort to lessen her sufferings. A few days before passing away to her new home, she was visited by the Elders, who, at her request, administered the ordinance, and the sacrament, with such happy results that inspired a further hope of recovery. But such was not to be. Shortly before passing away she expressed an earnest desire to be released, requesting that no more prayers be offered for her detention, and very soon she passed away from earth as pleasantly and calm as a sweet summer's morning, in full faith of immortality to come. The services were conducted by Elder H. P. Brown; a large gathering of friends were present, and their contribution of floral offerings for the occasion were profuse, even for this land of flowers. Conspicuous by their kind attention and attendance were the officers and members of the Magnolia Lodge of United Workmen and supplementary lodge—Degree of Honor—of the sisters, of which our departed sister was a member.

DRAKE.—Near Lamoni, Iowa, on Sunday morning, May 16th, 1886, of consumption, Bro. Isaac T., son of Bro. Benj. F. and Sr. Sarah A. Drake, aged 25 years, 3 months and 22 days. He was ill about eight months and failed rapidly during the last few weeks, but was patient and willing to go, and when his time came he sunk to rest in hope of eternal life. He was baptized by Elder S. W. Hogue, February 16th, 1877, in Pleasants county, West Virginia. His funeral sermon was preached by Elder H. A. Stebbins, assisted by Elder J. P. Dillon.

HOUGAS.—At Dexter, Iowa, May 9th, 1886, of rheumatism of the heart, Bro. Almon D. Hougas, eldest son of Bro. Daniel and Sr. Mary E. Hougas, aged twenty-five years and one month, the day of his death. He had been a member of the church from his early youth, was baptized by Elder J. R. Badham. He will be remembered by those who knew him as a young man of great musical ability, high moral character, and one imbued with great love for the Church of Christ, being guided by the love of God throughout his life. He was of a bright, happy and genial disposition, with always a cheerful, loving word for all, and greatly loved by all who knew him. He died as he had lived, strong in the faith of the gospel of Christ. A few minutes before his death, the watchers about him heard strains of the sweetest music above his head. He looked up with a smile of heavenly sweetness, and without again speaking, he passed away. He was brought to his home at Henderson for interment. His death leaves a void among his sorrow-stricken relatives and friends that nothing can ever fill.

He had left us only a few short weeks before, full of life and strength, and the sudden and unexpected blow fell with crushing force. A dutiful, loving son, a tender and devoted husband, has gone to rest. He is not lost, but gone before.

D. HOUGAS.

CLAYTON.—At Alma, St. Clair county Illinois, March 19th, 1886, Bro Robert Clayton, aged 52 years; deceased was born at Burley, Lancashire, England; baptized September 14th, 1879, by Elder George Hicklin. A wife and nine children are left to mourn his loss.

WEST.—In the town of Colt, Crawford Co., Wis., Bro. Geo. West, April 26th, 1886, aged 78 years, 3 months and 23 days. The deceased was born in England, January 12th, 1808; he was a believer in the latter day work, and was a member and Elder in the old church; he was ordained about the year 1840 or '42, when James Sloan was clerk and Joseph Smith was president; his license was granted him at a conference held at Nauvoo, Illinois; he maintained the faith to the last, and has gone to await the resurrection. He married Alice Sunter, November 8th, 1843, who died August 25th, 1884, aged 70 years, 2 months and 23 days. He was the father of three sons: Sunter, George and James; Sunter died in the late war, April 1st, 1863, 19 years and 8 days; George died March 2d, 1876, in his 29th year; James is still left to mourn his loss, and is strong in the faith. May the blessings of God ever be with him, is my prayer. Funeral sermon by A. L. Whitaker; text, Job 14: 10.

STRAWBERRIES AND ICE CREAM.

The ladies of the Latter Day Saints' Sabbath School will give a Strawberry Festival in the building south of W. Hudson's store, Saturday, the 29th inst, from four till eight o'clock in the evening. Ice Cream and Strawberries ten cents a dish, substantial food free. The object is to provide a library for the school. We hope for liberal patronage.

KATIE DANCER, *Sec.*

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SA... ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT... OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 5, 1886.

No. 22.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, June 5, 1886.

### NAME OF THE CHURCH.

WE listened on the evenings of May 24th and 26th to an Elder W. P. Brown, who was for some years associated with the Bickertonites, and after that with the Reorganized Church for a short time. His effort on the first night seemed to be two-fold; first, to establish the idea that the word of God was of value only in leading people into the new covenant, claiming that so long as they had that written in their hearts they had no need of nor use for the word; and second, that the Saints of the Reorganization were very blind and ignorant in respect to spiritual things, were very much divided, were contentious among themselves, and that he, Brown, had been sent directly by the Holy Ghost to warn them, and to help them out of their errors and perils. He bore special testimony to having been greatly blessed of God in the Reorganization, but had doubted the revelations of Joseph in the Doctrine and Covenants.

The second night his topic was "the name of the church;" and he sought to prove that it must (if it be the true church) be called in just so many words—no more and no less—*The Church of Christ*. In harmony with this theory he claimed that if any church was called by any other name,—in word—that church was not, and could not be Christ's church, and that therefore all and every church not having this denominational title was not and is not the true Church of Christ. His chief text was Book of Nephi 12:2, 3, where Christ instructed the disciples of *that time* to call *that* church—"the Church of Christ." He furthermore stated that the word "saints" could not be and must not be any part of the name of the church, [yet it was, is, and is to be the denominative title of God's people,]—and that when anything was added or taken from the specific title—"the Church of Christ"—it indicated blindness, apostasy, spiritual perversity and deadness.

As we listened, we wondered if the Elder ever had one gleam of light from the Bible or Book of Mormon on the subject he had in hand—wondered why he did not perceive that his bad logic made Paul an apostate and a blind guide when he said to the Elders at Ephesus, "Feed the church of God," (Acts 20:28), and to the Corinthian Saints,—"Or despise ye the Church of God?" (1 Cor. 11:22); or when he said to the Crinthians,—"God is not the author of confusion, but of peace, as in all *Churches of the Saints*?" (1 Cor. 14:33). Was Nephi an apostate, blind, and spiritually dead when he by prophecy called Christ's church in these last days, "the church of the Lamb of God"? (1 Nephi 3:46-51). In paraprath 50 he says,—"I, Nephi, beheld the power of the Lamb of God, that it descended upon *the Saints of the church of the Lamb*." Here he calls the church by another title (in letter) than "The Church of Christ." If the Latter Day Saints are blind sinners because they call their church, "The Church of Jesus Christ of Latter Day Saints," why is not Nephi in the same condemnation when he calls it "the church of the Lamb of God"? The logic of Elder Brown condemns both alike.

Again; the prophet Moroni, six hundred years after Christ, speaking of the prevalence of iniquity both in and out of the church in these last days says,—"O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted *the holy Church of God*?" (Book of Mormon 4:4). If the Saints are apostates and servants of the devil because they call the church, (in its mere wording), by another denominative title than "The church of Christ," what shall be said of Moroni? Is not he under similar condemnation? He calls it "the church of God." It is called "the church of God" in the New Testament far more frequently than "the church of Christ." It is called in the Book of Mormon by that title more than five times oftener than "the church of Christ;" and this occurs, as already seen, as well after as before the resurrection of Christ. Alma says, (21:6, 7), "All the true believers of Christ \* \* belonged to *the church of God*." Alma then calls the church composed of "the true believers of Christ," "the Church of God." Was he blind? Was he spiritually dead? Mr. Brown's methods of interpretation makes him so. All Saints should recognize the fact, patent in all the sacred books of the church, that in essence and in intention, "the Church of God," "Churches of the Saints," "Church of the Lamb," etc., etc., are really and truly "The church of Christ;" for God, the Lamb of God, Jesus Christ, etc., etc., are *one* essentially.

To change from one of these titles to the other is merely technical, and not a change in element, intent and essence, unless there be also a change of essential doctrine. Hence, to add to the title "The Church of Christ," the words "Jesus," "of Latter Day Saints," and "Reorganized," does not radically and in element and essence change the name of the church; for these added words merely and only qualify and explain the name more clearly. As, for instance, the word "president" prefixed, and the words "of Lamoni, Iowa," affixed to the name "Joseph Smith" would not change Mr. Smith's name; but they would simply explain that he was a president, and that he resided in Lamoni, Iowa. This is all. They merely explain and define.

While it is true that the written, technical title of the church in 1830 was "The Church of Christ," yet because there was another society whose recorded title was "The Church of Christ," it was found expedient, and lawful too, to change the *wording* of the name by adding, in a qualifying and explanative way, the words "Jesus," and "of Latter Day Saints," making the name to mean that the church is the Church of *Jesus* Christ, composed of Latter Day Saints. This and nothing more. And when Mr. Brown and his like assert that to change the *wording* of the name of the church by adding the words "Jesus," and "Latter Day Saints," is evidence of unbelief, apostasy, and spiritual deadness, they need to be reminded that they thereby condemn Paul and Nephi and Alma and Moroni, and Jesus Christ also, for they all have used other titles for the church than merely and technically, "The Church of Christ." The names "Church of God," "Church of the Lamb," "Churches of the Saints," "Church and fold of God," "Church of the First Born," "Church of the Living God," "Body of Christ," etc., etc., are all used either in the Bible and Book of Mormon interchangeably as meaning one and the same thing—a body of true believers, the Church of Christ. For proof of this see Matt. 16:18; Col. 1:18, 24; Heb. 12:23; Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 15:6; Gal. 1:13; 1 Tim. 3:5; Rom. 16:16; 1 Cor. 11:16; 14:33; 1 Thes. 2:14; 1 Nephi 3:46-50; 2 Nephi 6:1; 11:3; Mosiah 11:12, 17, 18, 20; Alma 3:1; 21:3, 4, 7; Book of Nephi 2:11; 12:2, 3; Book of Mormon 4:4; Mosiah 11:15; and Book of Nephi son of Nephi 1:1, 7, 8. In this last paragraph we are told that "the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry), were called Nephites, and Jacobites, and Josephites, and Zoramites." These



were not denounced as heretics nor said to be on the highway to ruin because they bore these several names. Neither were they unchurched because of it.

Another fact in this connection is this: In no place does the Book of Mormon or Bible promise, or foretell, that the church in these latter days would bear the definite title, "The Church of Christ," neither is there any requirement in these books to that effect. But on the other hand it was foretold that "The church of the Lamb," "The Church of God," and, we may add, "The kingdom of God," would exist in these times, and that by the will and power of God. Please mark this well. As we have stated, the church may bear any of the titles herein mentioned, and still be the Church of Christ in doctrine, worship, and in all the other essentials thereof. We have far greater reasons for calling the church "The holy Church of God," if the mere matter of phraseology must govern, than we have to call it, in exact words "The Church of Christ." For we see the first is predicted in the Book of Mormon 4:4. And as much may be said of "The Church of the Lamb of God," (1 Nephi 3:46-50;) for the same reasons, and for the still further reason that in the latter place it is stated that there would be then "save two churches," one of the Lamb, the other of the devil.

We have been thus explicit and lengthy, for the reason that certain parties, by placing a forced and unscriptural construction on one portion of the sacred books, have made and mounted a hobby, and demand that all others must follow with them or be reckoned with the blind and disobedient. That such parties really (though doubtless not intended) make others "an offender for a word"—a mere word—is quite clear. Such parties "strain at a gnat," and seek to pull the "mote" out of others' eyes, when, in fact, they have such a "beam" in their own that they only have misleading and narrow interpretations, and so fail to explore and harmonize all the broad field of Scriptural evidence relating to the subject of which they treat. It is that cramped, over-nice, pharasaical style, which sternly exacts the "mint, and rue, and anise, and cummin," but neglects "the weightier matters of the law," fails to reconcile and make consistent the entire word of God, and thus tends to contention, division, and sectism. We like the title, "The Church of Christ," as we do all the other titles mentioned, and if practicable, would be glad to see that its recorded, legal, title. But as Christ himself has various titles, and is yet the same blessed person; so the church has various titles, and is still the same divinely appointed church. We have equal grounds for cavil over the various titles of Christ, that we have over the various titles of his church. The Scriptures say "His name shall be called Emmanuel;" (Matt. 1:23); "Son of God," (Luke 1:35); etc., and yet it were a folly and worse to say *He must not be called by any other title.* And this as we have seen is equally true of the church.

## LAW-BREAKERS.

THE *Deseret News* for the 14th ult., heads an article with, "Who are the law-breakers?"—and then proceeds to say, "The 'Mormon' doctrine in relation to the powers of government is very plainly set forth in the standard works of the church. The Saints are commanded in the revelations of God to the church to obey the constitutional laws of the land, and to be subject to the powers that be, until he whose right it is to reign shall come as King of Kings, and Lord of Lords."

This statement is a fact, and at this juncture in Utah affairs it is a fact of very great importance. If the *News* in this connection had stated the further facts bearing on this matter, namely, that God ordained and inspired the Constitution of our Nation, and that the said Constitution itself provides that only the Supreme Court has authority to say what is and what is not "constitutional law," it then should go one step further and tell its readers that this tribunal has already decided that the laws prohibiting and punishing polygamy and the like were and are "the constitutional laws of the land. This done, they then could see the "open door" leading away from their tribulations and back to "the old paths;" back to "old Mormonism" as it existed when and where polygamy and its fellow heresies were not known, and when God endorsed and approved by the gifts and graces of his Spirit the wonderful work of the ministry wherever they labored in faithfulness and wisdom. No tribunal under heaven, except the Supreme Court, has authority to hear and decide controversies in respect to the constitutionality of law, and the *News* should know this and state it fairly and frankly to its perplexed and humiliated readers.

The Lord said, August 6th, 1833, "It is my will that my people should observe to do all things whatsoever I command them, and that law of the land which is constitutional." Doctrine and Covenants 95:2. And December 16th, 1833, he further said: "Importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto them, that every man may be accountable for their own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—Doc. and Cov. 98:10. This Constitution, thus ordained and established of God, provides that the judicial power of the Supreme Court shall extend "to controversies to which the United States shall be a party. [As in the case of the polygamists and the laws of the United States.—Ed.] \* \* \* The Supreme Court

shall have appellate jurisdiction, both as to law and fact, with such exceptions, and under such regulations as the Congress shall make."—Art. 3, Sec. 1, 2.

Let the *News* group these facts together, in a fair, common sense way, and they then must conclude that whatever the Supreme Court decides to be law, the same must be received and obeyed as the "constitutional law of the land," and that those who resist and violate it, they are the law breakers.

God has ordained and established the Constitution; the Constitution provides that the Supreme Court, and that only, shall say what is constitutional law; and it therefore follows that its decisions are to be received as the end of controversy, and they must be honored and obeyed as the ordinance of God to the citizen, otherwise both the law of God and of the Nation are resisted. Of those who resist St. Paul says, "And they that resist shall receive to themselves damnation." The Utah Mormons, while claiming to honor and revere Joseph the Seer, should ponder well this saying of his, "In the United States the people are the government, and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored; at home and abroad; on the land and on the sea."—*Times and Seasons*, vol. 5, p. 533. And again: "Congress sent to do the people's business, has all power."—*Ibid* 395. And further: "Congress has power to protect the Nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power, or to restore right to any portion of her citizens, IT IS THE SUPREME LAW OF THE LAND, and should a State refuse submission, that State is guilty of *insurrection or rebellion*, [and this holds equally true of a city, a church, or any other body of people.—Ed.], and the president has as much power to repel it as Washington had to march against the 'whisky boys of Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina!"—*Ibid* 396. These are some of the well digested views of the Seer in respect to the binding force of national law, the authority of its officers, and the duties of the citizen thereunder. According to this, any law passed by Congress is "the supreme law of the land;" and should a state, city, church or individual "refuse submission," they are "the law-breakers."

In conclusion; the revelations of God to the church, the Constitution and laws of our nation, and the authentic teachings of Joseph Smith the Seer,—all and each of them—make them who "refuse submission" to our Nation's laws, "the law-breakers."

WE have received from Zenas B. Chase, of Bangor, Maine, a copy of a book entitled "The Judgment Period," preparatory to the establishment of the Kingdom of Heaven, a work compiled from the writings of Rev. David Campbell, by Mr. Chase, and copyrighted in 1886. The publisher proposes, as stated in *HERALD*

for May 1st, to send this work to any of the HERALD subscribers for one dollar and ten cents, post paid. The postage ten cents may be sent in one or two cent stamps; the dollar in a bill in a common envelope properly directed. Those interested in the study of prophecy may do well by availing themselves of this offer. Address Zenas B. Chase, Bangor, Maine. Mention the HERALD when you write him.

In another column will be found a communication from the South Manchester (Eng.) *Gazette*, which exhibits the mendacity of an English journal, (the *Quiver*) towards Mormonism, and the fairness of the *Gazette*. That portion taken from the *Quiver*, is in the main, a tissue of half-truths and direct and downright falsehood. There is a little truth in it, (as with the lie told by Satan to mother Eve), but this little is used in such a way as to make it serve to mystify and mislead. When the writer states that "all the Smiths were bad," and that "Joseph was the worst," he reiterates a base slander, and one which has been refuted scores of times within the past fifty-six years by the reliable testimony of very many non-mormons who knew them well, besides that of many Latter Day Saints who knew them intimately, and whose word was and is perfectly good with their neighbors.

Such vile and unfounded charges, like those hurled at Jesus, the early Christians, the reformers in all ages, and the progressive minds everywhere in every department of society, originate with those whose "craft is in danger, and with others who follow the leadings of their own blind and depraved hearts. The sons and daughters of Britian have not forgotten the malignant abuse and the vile persecutions with which the Covenanters, Presbyterians, Independents, Methodists, Quakers, etc., were beset in their beginnings in that nation. But these are now strong in numbers and wealth, and mighty in their popularity; and some of them are only too ready to heap upon others what their own founders suffered and for similar reasons. History in this is repeating itself for the thousandth time. The enemies of Jesus, of the early Christians, the reformers, and of progressive spirits everywhere and in every age, charged worldly ambition, unholy lust, treason, and every imaginable crime, upon the victims of their vengeful malice and relentless hate. Why do not these blatant villifiers prove their charges by competent witnesses! Joseph Smith, it is claimed, endured forty-eight vexatious lawsuits, and came forth from them all unscathed; and all this when the whole machinery of justice was in the hands of non-mormons.

The besmirched officials of the state of Missouri, bent upon destroying Joseph Smith and the Mormons, intending to thereby cover up the manifest evidences of their own folly and guilt, were twice put to rout before the courts of Illinois, once before Judge Pope at Springfield, and once before Judge Stephen A. Douglas, at Monmouth, Joseph Smith coming through

these heated furnaces of affliction without even "the smell of fire" upon his garments.

The Book of Mormon is not "a continuation of the Bible" as charged by the *Quiver*; but is an "abridgment" of sacred records had by the ancient inhabitants of America. Neither was there "a pair of wonderful spectacles" found with the Book of Mormon; but there were "two stones set in silver bows," and these stones, fastened to a breastplate, constituted what is called the urim and Thummim." ["Shining Stones"—*Josephus*. "Revelation and truth"—*Septuagint*.—Ed.]

Joseph the Seer did not sit "behind a blanket" when translating. And as to his establishing a printing office, a newspaper, and a bank, at Kirtland, it is partly true, and partly not true. He and others did these things, and they had a perfect right to do them, only they should have first secured a charter for the bank, and thus have saved themselves from being "squeezed," through the influence of rival institutions, exerted both in and outside of the Ohio Legislature the following session. It was never claimed by Joseph or the Saints that at Kirtland "was to be the seat of the New Jerusalem." And when the *Quiver* states that Nauvoo is "built in the territory of Utah," the reader may see at once how utterly incompetent is the writer to treat of the matters he has in hand. For the information of the *Quiver* we may state that Nauvoo is over 1,000 miles east of the nearest point in Utah. In conclusion; when the *Quiver* states that Joseph Smith originated polygamy, it states what it can not prove. Joseph Smith in all his public writings, denounced everything of the character of polygamy from the first to the last. What he may have done secretly, it is not competent for either the *Quiver* nor ourselves to say. We have to deal with well authenticated public documents, about which there can be no reasonable doubt concerning their being genuine and competent.

The *Gazette* acquitted itself well in its report of the Manchester conference, and exhibited its honest and honorable purpose of getting at facts and then stating them fairly. All honor to such journalism.

It was suggested by some one of the brethren at Crescent City, that Bro. Joseph Smith and others of the preachers ought to let the temperance question alone, that they had no business with it; that they ought to leave the subject of temperance to the efforts of lectures.

It may be that we do go outside of the bounds of our legitimate province when we enter into the temperance lecture field. But we began so long ago and have grown so into the way of thinking that it was legitimate for the preacher to urge the claims of sobriety upon men, that we can not easily comprehend that we are meddling. Besides this, when we see what baneful hurt is being done to men who are professedly Latter Day Saints by the habit of hanging round the doors and counters of the saloons, we feel as if we had a right to call the attention of the peo-

ple to that evil. It is painful to see a man, comparatively young in years, in fair health, with wife and children dependent upon his labor, spending the precious hours in idling about a common drinking booth; now and then drinking beer, wine or whisky at his own expense or that of another, when we know that his wife and children are poorly clad and poorly fed, and that he himself is also poorly housed when at home, for lack of energy and common gumption to labor and fix things about the house, and when in this connection the thought is presented that children born of such a parent has the cursed taint of laziness and dissipation sown in his very blood to break out in their lives in idleness and possibly viciousness, we make it our business to enter our protest against it.

Fully one half the pauperism and two thirds of the crime of the state of Iowa are the results, either directly or indirectly of the liquor habit. Our poor houses, jails, asylums and penitentiaries are largely made necessary for the purpose of caring for the victims of vicious habits having their origin in whisky, or its equivalent. The sober brain and sober muscle of the community are taxed to maintain these houses of refuge to which the dram cursed flee, or are taken. Those who care to pay this tax without protest may; but we protest, and that persistently. The fathers of the Republic protested and fought against taxation without representation; and some drops of that old blood runs in us, and as these idle vicious dram tipplers and devotees of the whisky habit in any and all its forms do not represent us, we object to being taxed to maintain them in their folly. A Saint, a drunkard; an angel, a drunkard; what a spectacle; a Saint an idler and a vagabond—horrible.

#### EDITORIAL ITEMS.

BRO. JOHN J. CORNISH writes from Ubyly, Michigan the 22d ult. He baptized two more at Seigel, west of Sand Beach, the day before, and that there are there about twenty-five members, though not yet organized into a branch. The Baptists were pretty bitter against the work there, one of their preachers had lectured twice on Mormonism, but good came of it to the church, for the Saints had gathered in their deacon and all their leading members. The "Salvation Army" and Free Methodists united against the Saints, but they soon quarrelled among themselves, until they broke up their own meetings, and the Saints are now the only ones holding regular meetings there. He says: "Prospects are good for an increase there and elsewhere."

Bro. Joseph C. Clapp has removed with his family to Deer Lodge Valley, Montana. His post office address will be Deer Lodge City, Deer Lodge County, Montana. Please remember his address.

Bro. Henry G. Cole, of Boston, Mass., in a letter dated the 19th ult., has this to say among other things:—"My testimony is the same as all lovers of truth, that the HERALD is an able exponent of the light that shineth in darkness."

Bro. E. T. Dawson requests Bro. Dancer to say for him through the HERALD that his "faith in the latter day work was built up by reading the arguments of Bro. W. W. Blair on "Tithing, Gathering and Revenge," as printed in the HERALD. He further says: "It never did weaken my faith to see others falling away, leaving the church, or doing wrong in any way. The kingdom of God is like unto ten virgins—five wise and five foolish. All must stand or fall by their own conduct.

Bro. P. B. Seaton writes from Paris, Henry Co., Tenn., the 9th ult., that the evidence increases constantly in favor of his being in the Church of Christ, and that he is more and more inclined to press forward in the good work, and to magnify his calling as an Elder. He says Bro. Henry Griffin has aided him well.

Bro T. J. Pollard writing from Denver, Colorado, the 22d ult., says he intends to locate there with his family; thinks there are eight or ten of the Saints in that city, but thinks much good may yet be done there, and intends to help on the work as best he can, and hopes a branch will be organized there soon.

Bro. I. N. Roberts wrote us from the Union Depot, Kansas City, Missouri, enroute to his field, the South Western Mission. His address will be Cooke's Point, Burleson County, Texas.

Bro. E. Delong has moved to Tawas City, Michigan, has baptized two of late, and is holding meeting in that neighborhood every Sunday, and sometimes during the week. He further says, "Two weeks ago we organized a Sunday School, and feel it will be a success. I hope the Lord will bless my efforts in spreading the truth."

Bro. T. W. Smith again asks that all persons writing to him at Papeete, Tahiti, should also mark their letters "via San Francisco," and be sure to have postage fully paid.

Bro. St. Clair writes from Holden, Mo., the 26th ult., had baptized one, prospects were favorable, and it was probable there would be further additions soon. Saints aided him well.

**BROTHER JAMES H. PETERS**, of Lake City, Michigan, is fearful that the Saints do not understand what he proposes to do in his circulating library scheme. It seems plain enough. He has had a special edition of the Voice of Warning prepared for the purpose, and proposes to place copies in the hands of some one or more competent and willing persons in each branch, who may be recommended to him by the district president or branch president, or both, to be loaned to persons who may be inquiring for information, or who may be induced to read them. The brethren who take these agencies will be expected to take care of the books, and to loan them as often and to as many as will promise to read them. They will make returns to Bro. Peters, once in three months, on blanks furnished by him, of the number of books loaned, how many are on hand at the time of report and

whether they have too few or too many to answer the demand in their branch. Wake up brethren and take hold of the work offered you.

#### QUESTIONS AND ANSWERS.

Q.—What foundation has Z. H. Gurley for the statement which he makes in his leaflet of May 12th, 1886, that marrying for eternity and being sealed to two wives for eternity was taught in the church in 1841, thus, as he says, establishing polygamy for eternity? He quotes from the *Times and Seasons*, vol. 5, page 715.

A.—He cites a passage in the *Times and Seasons* for Nov. 15th, 1844, (three years and ten months after Jan. 19th, 1841, and nearly five months after the death of Joseph the Seer), and that passage reads as follows: "The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! there is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it.—*Times and Seasons*, vol. 5. p. 715.

#### EXTRACTS FROM LETTERS.

Elder M. T. Short writes the 24th ult., from Rock Island, Illinois as follows:

"I came here near a fortnight since and have kindled a fire. Some have given their names for baptism, while others are almost persuaded to yield obedience. The patronage of our services is largely from the students of the Rock Island Augustena College, which is a Swede institution. I feel well in body and courageous in spirit, for God seems to be my helper. I love to tell the pleasing story while under the divine Spirit."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The tissue of the life to be  
We weave with colors all our own,  
And in the field of destiny  
We reap as we have sown."

#### OUR COVENANT.

WORDS, whether written or spoken, possess in their results little of value to any one, unless the mind is arrested by them, and they find a lodgment in the heart. Like the seed which fell from the hand of the sower, only that which falls on good ground will bring forth fruit. Believing, however, that these written words will find their way into many homes where hearts are prepared to receive them, and realizing the solemnity of the theme, we shall endeavor to write with the solemnities of eternity before our eyes and resting upon our heart. Some of the thoughts were uttered in and others suggested by a sermon from Bro. Joseph, to which we recently listened. We frequently make use of the expression, and hear it used by others, "we who are baptized into Christ." In thus referring to our baptism, do we realize that by that act we entered into a solemn covenant with God, binding upon us so long as life endures, and from which we can be freed only at the judgment bar of God? We did this voluntarily, independent of the constraint of any

one, and at the bar of God Jesus will witness for or against us according to the way in which our covenant has been kept. If thought can be more solemn than this, then we know not what the nature of that thought can be. In that covenant we took upon us the name of Jesus Christ, and expressed our determination to serve him to the end. The prophet in speaking of the great work of Christ, says: "As for thee, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." By this we learn that the Son had entered into a covenant with the Father—a covenant to do a work for fallen man, and we hear him saying: "I have finished the work which thou gavest me to do." Paul entered into this covenant when Ananias led him into waters of baptism, and he likewise testifies of himself: "I have finished my course, I have kept the faith." In relation to this covenant Bro. Joseph remarked that he had sometimes been tempted to think it might have been a wise arrangement had God so ordered it, that any infringement of it should have been followed by punishment as speedily as the breaking of the laws governing our physical nature is. The hand burnt in the fire is quickly withdrawn, and if we are burnt again, it is by an accident we can not control. But while God in his wisdom has not so ordered it, there is a time coming when every infringement of this covenant (unrepented of and unforgiven?) shall be punished. "It is a fearful thing to fall into the hands of the living God." Whence comes the binding nature of this covenant? It is made with God, through agents whom he has authorized to act in his name, and the seal of the Spirit has ratified it. "There are three that bear witness in earth, the spirit, the water, and the blood; . . . there are three that bear record in heaven, the Father, the Word, and the Holy Ghost. . . . If we receive the witness of men the witness of God is greater." Can we who have entered into this solemn covenant to serve him to the end enlist in the service of any other and be held guiltless? "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye can not serve God and mammon." Mammon is not the only master we can enlist under. They whose hearts are set upon riches shall enter very hardly into the kingdom of heaven; but there are other masters than riches, whose service we will be compelled to forsake before we can follow in the footsteps of the meek and lowly Jesus. The very first thing required of the child adopted into the family of God is self-denial. No other master of whom the world has ever heard requires this "Take up thy cross daily and follow me." Ten thousand self-denials may be made, ten thousand crosses taken up, and yet if those denials of self are not *for Him*, if it is not *His cross* which we lift to our shoulders; vain is the denial, vain the lifting, we are only "sounding brass and tinkling cymbal." Many a woman of society, yes, whole families, are daily martyrs, and hourly suffer more harassing thought than the most tried and tempted Christian ought to know in a life-time. Every thing with them must bend to the position they occupy in society. No matter what torments they suffer, what crosses they bear, their position must be maintained. Their dress, equipages, surroundings, and all belonging to them, must be *au fait*, even if they sell their souls to gain the means for keeping up

the sham. But, strangest part of this strange drama, there must not be overlooked the pew in some grand edifice where they may sit, upon the Sabbath day, to be admired of others running the same race as themselves, yet never suspecting that those whose happier lot they envy, bear about with them daily this cross of the world, which will eventually drown both soul and body in perdition.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden light. \* \* \* I will give you rest." Rest! yes; there "remaineth a rest for the people of God," but it has never been promised us here. "Work while the day lasts," "Whatsoever thy hand findeth to do, do with thy might," "Be diligent in season," are all admonitions to help us on the way, but the beacon light, shining from the watch tower, which should draw and fix the attention of every one whose covenant is recorded in heaven, is "Take up thy cross daily and follow me."

"O Lord and Master of us all  
Whate'er our name or sign,  
We own thy sway, we hear thy call,  
We test our lives by thine.  
Apart from thee all gain is loss,  
All labor vainly done;  
The solemn shadow of thy cross  
Is better than the sun."

It may interest some to know that Bro. Joseph regards the responsibility of the priesthood which men have voluntarily consented to take upon themselves (not having been ordained thereto, even when called of God, without their own free consent) alike binding as the covenant of baptism, and to be answered for at the judgment bar of God by the individual upon whom it was conferred; and that it may not be assumed and then removed at the pleasure of any man, and that when an individual, by withdrawing from the body, places himself in a position where he can no longer act for the body, he takes with him the priesthood to carry it to the judgment bar of God. He is "another man's servant, and to his own master must stand or fall." We are commanded "not to judge." If indeed it happen they have withdrawn from the body of Christ and have no longer power to act for that body, the credentials will be valueless to enable them to act for any other. We refer to this merely because it was an impressive part of the sermon, for we recognize the fact that questions of this kind are foreign to the object of the "Column," and not to be discussed by either editor or contributor. Not so however our covenant; and we tell you that while listening to the discourse referred to, we felt that within that rested all the responsibility we wanted to assume, and if we did not know that God will ever bend a listening ear to our cry, and extend a helping hand to our need, we would faint by the way. But, sisters, he will help us. We have only to trust him, and even though we are sinking the extended hand will save us.

The voice of the tempter is whispering us at times, saying: "What an easy matter for you to sit here and write all this. Stop your writing, get up and try yourself, and see if you can do as you say." We will try ourselves, and expect that many times we will fail, but with his help we will try again. We will not stop our writing however, so long as we feel that we have it in our power to encourage a single soul in the effort to

overcome and keep their covenant with God. The world has nothing to offer us, and if we fail to win the prize we seek, it will be through the weakness of the flesh, and we will be left beggars. Truly we can say with one of old, "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

LAMONT, IOWA, May 29th, 1886.

#### WHERE SHALL OUR TRAINING BEGIN?

ANY lesson we have learned by experience, or may be enabled to set forth, that shall aid in bringing the gospel teachings of our Elders into our individual temporal or domestic lives, will not, I feel, over-reach woman's boundary line; the silver cord of love in the hand of woman has led man to good or evil deeds, through all ages. Moses came near destruction at one time through disobedience, by the influence of his wife; how careful we ought to be that our influence worketh peace and righteousness. Sarah was justified in telling Abraham to cast out the bondwoman, "For in Isaac shall thy seed be call," "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." His works had proved him to be willing and obedient. Was this evidence that his children would be obedient? To command children is one thing, but to secure willing and obedient children is another, (for how often after all our commands and chastening they are disobedient still). The very seed of this man became righteous and blessed through his superior faith and obedience to the Lord, and this disposition descends generations after him, while unrighteous seed would have been disobedient, had the Lord himself commanded them; yet see the difference when this seed was nourished by Hagar the rebellious woman, and by Sarah the faithful. "And Abraham said unto God; Oh that Ishmael might live uprightly before thee." And the Lord blessed Ishmael because he was Abraham's seed." What does this teach us? Abraham was not a hard hearted or a stiff necked man; he had regard for the wishes of Sarah, and was willing to make sacrifice for the sake of peace in his household. Being very obedient to the Lord it is little wonder that his children should partake of the characteristic of this faithful old tree, whose fruit or branches they were; and through their willingness and obedience obtain favor of the Lord through all time. Let us make of ourselves just such persons as we would have our children become, lest that which we fear for our children fall upon our own heads, as it did the children of Israel: "And your children shall wander in this wilderness forty years, and bear your sins." Lessons of obedience with the rod may do with some children at certain ages; but it is far better to gain the confidence of our children and reason with, and lead them by good examples in little and great things, that our works may stand an imperishable testimony of our faith in behalf of our children. Undue zeal or mistaken duty leads to severe restrictions, thus robbing children of their rightful freedom. "We can force no soul to heaven." He leadeth his sheep, but never driveth them. Mothers do not despair, but hold to the wayward ones in faith;

arise in the strength of the God of Abraham, and walk upright. "Be ye perfect," that the Lord may have mercy upon them for the sake of your own obedience, and by his Spirit lead them back to the fold. Although Satan may have sown germs of evil, and they become as giants of strength within us, and like an armed man may overpower the will of the flesh, yet have we salvation and deliverance through our willing obedience, and faith in the redeeming power of the Son of God. Let us purify our hearts in the fear of the Lord, and be careful what kind of seed we sow; for "self is the tyrant we are trying to bind." I regret that this lesson had not been impressed upon me earlier in life, for by an examination of my branches I find a peculiar resemblance to the tree, and I therefore conclude that the training must begin with myself.

Our methods and recipes should be given with an aim to benefit—to prepare our plain essential food with an eye to health, that we may learn to fortify our systems against the dread destroyer, disease. I would like to know how to make or use leaven; will Perla tell us?

LUCY LLOYD.

#### A FEW WORDS ON SOME OF THE VICES OF THE DAY.

THE body is the dwelling place of the spirit, the home of the soul, and it should be a clean and a pure home. Now there are two things that enter in at the lips and defile the whole man, strong drink and tobacco. They defile the body, (the temple of God), of any man or boy that uses them. These stains can not be removed by soap or water. The first vice we wish to speak about is the use of intoxicating liquors. This is the monster that all mothers should fight against. It is a monster of uncleanness, that touches body, brain and soul, and reduces a noble manhood to the condition of a brute quicker than any other thing will do. [Don't compare a depraved man to a brute. It is injustice to the dumb animals, and as they can not speak to resent it, we enter this protest for them.—Ed.] Think what it has done to the bodies of some drunkards whom we know. Would it not be a trial for you to touch them? You would have the same fear that the people did with the lepers that begged by the gates of Jerusalem. Your own feelings when you see a drunkard approach you, will show you better than any words what effect a filthy and disgusting human body will produce on those with whom it comes in contact. Look, boys, at the bleared and watery eyes, the pimpled, misshapen nose, the swollen lips, the matted, filthy beard, the idiotic and vile expression to his face. Boys, stop before you take the first glass, before the whisky taint is detected in your breath. The beginning of a boy's wreck is in the cup, and as surely as he goes forward the road will take him to the end. Money may for a time conceal it, good clothes hide it, but underneath the poison is slowly doing its work. So of all the vices; set your face like a flint against the vice of drink. Hasten from it as you would hasten from the infection of small-pox or yellow fever. Turn away from saloons; the death dealt over the counters is slower, but equally sure; let nothing tempt you to go into one.

Next to the whisky stain comes the filth of tobacco—which is a dirty tyrant. I have often noticed in street cars, decent women trying in vain to escape the volley of tobacco juice that



would be spit on the floor. Once in a while a man would aim his expectorations wrong and some poor woman would catch it on her shoes. Some say, I only smoke. Yes, my friends, you may only smoke, but yet you are a slave to tobacco, for after dinner you are uneasy and have to leave wife, mother or friend and have a smoke. When you can not get your cigar you become cross, nervous and uneasy. If you wish to be a gentleman you must not cultivate any habit that can not be laid aside, if the happiness and comfort of others demand it; and no gentleman but prides himself on holding the reins of personal control. When he can not resist tobacco, he falls to the position of a servant to a very poor master indeed. The only way to keep free from this enemy of mankind is to let it utterly alone. It stunts the growth of boys, takes away the energy from the nerves, the vigor from the limbs, the brightness from the eye and the sweetness from the breath.

Now these two things, strong drink and tobacco, defile the whole man. One word by way of warning, as to something that coming forth from the lips, show the degree of inward defilement that the soul has already reached. Guard your speech, that it be pure. Banish from your memory, if possible, every vile or profane utterance you have ever heard; and never, under any provocation, reveal an impure stream within, by letting impure words flow from your lips. Think what a promise of glorious manhood there is in a life as high and pure as must grow out of bodily conditions like those we have considered.

MRS. DANIEL JONES.

WEBSTER, Nebraska.

## Correspondence.

PAPEETE, Tahiti, April 1st.

Dear Bro. Blair:—I wish you would ask once more for me in the *Herald*, that all persons who write to us should put on the envelope "via San Francisco." Letters frequently go to New York, and then to San Francisco, and thus lose from two to four days, and so perhaps miss the mail from San Francisco to Papeete. Another item, we frequently have to pay double postage here on letters not sufficiently prepaid in postage. This mail we had to pay thirty-six cents for such letters. One letter came with a two cent stamp. For the three cents lacking there, I had to pay six cents here. Another should have been fifteen there, but only five was prepaid, and I had to pay twenty cents on it here. One good sister sent us a ten cent silver piece, as she knew United States stamps were no good here; but I had to pay ten cents extra postage on the ten cents inside. Five cents for every half ounce, or fraction thereof, is the postage from there. Every letter that should have two stamps on there, if carrying but one will cost us double rates, or ten cents instead of the five which should be paid there. When a two cent stamp is put on, we have to pay six cents additional here, and every mail such letters come, and generally from some one who writes to have us answer a lot of questions about the country, requesting us to send some leaves, or seeds, or something as a souvenir. Our regular correspondents understand the matter, and we have no trouble with them. Please say also that we have had a number of requests for photographs of our house and ourselves; but as we have to pay six dollars per

dozen for them, we can not afford to give very many away. If any want them, send us a dollar greenback for two and we will gladly send them.

Your brother in the cause,

THOS. W. SMITH.

ATTLEBORO, Mass., April 14th.

Bro. Joseph Smith.—The Lord's work as it moves forward in this part of his vineyard, especially in Attleboro, is really encouraging. A number have expressed an honest desire to unite with us; but I hope those who administer in the ordinance of baptism will wait till they have made a thorough investigation. Some of the Saints are desirous of seeing this glorious cause advance, and they are working and praying to that end. Others, I am sorry to say, are injuring the work, and turning away to the "beggarly elements of the world" again, to live on "husks" and stand in slippery places instead of on the sure foundation, even the rock, Jesus Christ. It seems strange to me that people who call themselves Saints can see no difference between "the household of God," with the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom the whole building fitly framed together groweth unto an holy temple in the Lord," and the sectarian churches representing modern Babylon. The poet expresses these thoughts that

"A church without apostles,  
Or prophets, or the gifts,  
Is like a ship at ocean,  
That with the current drifts.  
Without a chart or compass,  
Or rudder to direct,  
Soon on the shoals and breakers  
She hopelessly is wrecked.  
A church without communion  
In Christ her living head,  
Is likened to a body,  
Without the Spirit—dead;  
It can not ask for wisdom,  
Or knowledge of his ways  
If he revealeth nothing  
In these the latter days."

Bro. C. A. Coombs gave a discourse here last Wednesday evening by the power of God and with his blessing. Elder H. H. Thompson preached last Sunday evening with great power and unusual liberty. He comforted those in the faith who were present, and proclaimed the "way of life" unto the people. Bro. U. W. Greene returned from Brockton last Wednesday. That branch is in good spiritual condition, and on fire with the latter day work. He preached there on the Sunday evening previous. The Attleboro *Advocate*, which I now have the pleasure to represent, publishes gratuitous notices of our meetings here and also in Plainville. They have also published a number of articles illustrating our position. I had a pleasant interview with the popular lecturer, Mr. W. I. Marshall, last evening. He stated that he had heard Elder Columbus Scott preach, and had met Elder E. L. Kelley, and that these were the only representative men of the Reorganized Church he had ever met. He lectures in the Wamsutta Opera House next Tuesday evening, on Utah and the Mormon Question. I hope the leading men of this church will interview him whenever they have opportunity, and they will find him as I have,—a very pleasant and social gentleman.

May the blessing and goodness of our heavenly Father rest upon those who will try to endure as good soldiers until the end, is my prayer.

Yours in love for truth,

ARTHUR B. PIERCE.

OXFORD, Idaho, May 20th.

ORIGINAL SIN AND ATONEMENT.

There is only one place in the Bible (Revised) that I remember to have seen. "There went out a saying that Christ had atoned for original sin." Because Adam had repented, and obeyed the gospel, he was forgiven through faith in Christ. "It is written and thus may all become the sons of God." Nowhere that I have read in Scripture is the sin of Adam separated from the "sins" of the world. "All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all."—Isa. 53. "By his stripes we are healed." "He bore our sins in his own body on the tree," &c. The Scriptures abound with such like portions as "Jesus Christ tasted death for every man." Nephi said it required an infinite sacrifice to satisfy justice. I know it is written, "As in Adam all die," it is added, "even so in Christ shall all be made alive."

A man about twenty years ago in a high position (so high that he fell out of a train as it moved along) said the death of Christ was vicarious, he died for Adam's sin, and we had to save ourselves. I noticed it then, and endured the long half hour when angels ceased their songs in heaven; but O, my heart leaps for joy, the awful silence is over. Again our lamps have oil, are burning, whilst other lamps are gone out, and the bridegroom is preparing to come. May the true sheep hear the announcement in time, before the door is shut.

Yours in gospel bonds,

WM. E. GOOCH.

INDEPENDENCE, Mo., April 26th.

Bro. Joseph:—About the middle of March I wrote Bro. J. T. Davis of Spring River, Missouri, District, for permission to do some ministerial labor in his District. Up to the time I was ready to start had received no reply. On March 26th, by request of Indian Creek Branch, I went by way of Kansas City to Langton. I spent an hour talking to old friends while waiting for conveyance. I met with a pleasant reception by all. Please let me say I object to calling my brethren, or having them or any one else call me a "Mormon." I have two reasons for not liking the name; the principal one is that it is not my name; an other is, that what is understood by the world to be a Mormon makes it too disagreeable an appellation. Bro. Lansing came in after me, and I filled the appointment made by the brethren for the evening. Next day, Sunday, spoke twice and rested Monday night, (house occupied by Railroad meeting), spoke every night through the week, on Sunday twice, and closed Monday night, eleven times in all, to good congregations, the "Christian" people leading in singing and sometimes opening by prayer. Although the weather was the greater part of the time very disagreeable, the congregations were good and attentive. Quite an interest was manifested by some. From here I went to Indian Creek to Bro. Otto Baumgartle's neighborhood; he is president of the branch, the right man in the right place. I may be a little selfish toward this branch on account of it being the fruits of my labors while there, but I think they are all whole souled brethren and sisters. I spoke here Tuesday, Wednesday and Thursday nights; Sunday and Sunday night. One was baptized by Bro. Baumgartle officiating, Bro. Joseph Staly's wife, and I think she will be a credit to the branch.

We had a good old fashioned testimony meeting in the afternoon, Sunday. Monday noon Bro. Baumgartle took me to the train at Fall River, but not until the brethren had smoothed the way for me by proper means. I arrived at my mother's, in Bourbon County near Fort Scott Tuesday; visited through the week, and on Sunday night spoke in a new church, belonging to the Methodists. Could have baptized some here, Mrs. Robert Forbes and son. She is well informed on some things, but I thought they had better wait until some Elder could see them and have more talk. Will the president of Spring River district please look after them. You will be well cared for. My mother, one brother, (members of the Church), and a sister live there, twelve miles north-west from Fort Scott on the new Rail-road, (not complete yet). Enquire for Loar or Commons. Your brother,

N. S. LOAR.

PORT CARLING, Ont., May 16th.

*Bro. Joseph Smith*.—Bro. J. McIntosh of Alliston, Ontario, wrote asking me the question, Why is it necessary to be confirmed, seeing that it is written in Luke 16:16, that he that believeth and is baptized shall be saved. And thinking that a copy of my answer might be interesting to the *Herald* readers I extract the answer from my letter to him.

St. John 3:17.—“For God so loved the world that he gave his Only Begotten Son that whosoever believeth on him might not perish, but have everlasting life.” Or Acts 16:31, would I think be fully as hard to answer because that faith and faith only is mentioned in those citations. No ordinance or principle besides faith is found as being necessary for its possessor to fully understand and be clothed with in order to entitle him or her to the gift of eternal life. If it can be shown that the christian faith must have works, or else that it is not the faith of primitive christianity at all, then we will be able to see not only the necessity of baptism and confirmation, but for many other things; and that such is the case see James 2:17: “For as the body without the spirit is dead, so faith if it has not works is dead also.” Also 3d John 9: “Whosoever transgresseth and abideth not in the doctrine of Christ hath not God; but he that abideth in the doctrine of Christ, he hath both the Father and the Son.” He adds in tenth verse, that if they, the church, received any man bearing any other testimony than this they would be condemned of God for so doing.

The Savior in Matth. 7:21, comports with the above. He says, “Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.”

You will notice that in the seventeenth verse of this same seventh chapter, the Savior has likened or compared men, good and bad, by a symbol of trees. According to my views, men who have not been born again are like dead trees. First the sap of life from God, which is faith, must enter them, and this will be sure to produce buds. See Heb. 6:1, 2: “Therefore, leaving the principles of the doctrine of Christ let us go on unto perfection, not laying again the foundation of dead works unto repentance and of faith towards God; of the doctrine of baptisms, of laying on of hands, of resurrection from the dead, and of eternal judgment.” A belief in and

obedience of those things are the buds; and now let us find the flowers. Matth. 7:12: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” And now for the fruits; or “let us go on unto perfection.” 2d Pet. 1:5: “And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and can not see afar off, and has forgotten that he was purged from his old sins,” (by repentance, baptisms, and the blood of Christ). “Wherefore the rather brethren give diligence to make your calling and election sure, (by producing those fruits), for if you do those things ye shall never fall.” This is the way of faith, or

This is the heavenly  
Up to our Father's home;  
And all who tread it faithfully,  
Will not be left alone.

D. E. HOUGH.

MISSION CREEK, Neb., Feb. 5th.

*Dear Saints*.—Although we may stand in hard places, and have bitter trials, let us always keep in mind our God who is more true and tender than a loving mother, watching over us to bless us for our good works and trusting faith. No matter what we are called to endure, let us be faithful in keeping his commandments, for only the true and faithful can claim the blessed promises of God. It cheers my heart to read in the *Herald* the good news of the progress of the Lord's cause, and to see the reports of the faithful shepherds and the testimonies of the blessings of the Lord to his children. We haven't any branch. There are only two other families here besides us that belong to the church, but I am in hopes that we will yet have a branch here. When we moved here the people seemed to be very prejudiced; but we showed them the difference between us and the Salt Lake Mormons, and they became more docile, and willing to investigate. We live forty miles from any branch, but we have our meetings regularly every Sabbath when the weather is favorable. My mother has very poor health. I ask the prayers of the Saints in her behalf.

“I count these things to be grandly true;  
That a noble deed is a step toward God,  
Lifting the soul from the common sod  
To a purer air and a broader view.

Heaven is not reached at a single bound;  
But we build the ladder by which we rise  
From the lower earth to the vaulted skies,  
And we mount to its summit round by round.”

Your sister in bonds,

MAY LOIS.

AGENCY, Mo., May 17th.

*Brother Joseph*.—In reading my report in the *Herald* of May 15th, I see two mistakes which I would like to have corrected. In the *Herald* it reads: “I hope and trust the church will take all this into consideration and see that the news of the missionfield may be supplied;” but my report reads thus: “I hope and trust that the church will take all this into consideration and see that the needs of missionfield may soon be supplied,

etc.” In paragraph three the *Herald* reads: “The apostate church in Utah still keeps that country supplied with their emissaries, notwithstanding their troubles with the government, as much as I have learned from there at the present time, with some of them I am personally acquainted.” But my report reads thus: “The apostate church in Utah still keeps that country supplied with their emissaries, notwithstanding their troubles with the Government, as much as I have learned, are from there at the present time, with some of them I am personally acquainted.”

Yours in gospel bonds,

J. L. BEAR.

PEMBROKE, Dak., May 20th.

*Dear Herald*.—Most welcome of all papers that enters this humble abode, your columns full of instruction to the meek and lowly of heart. Those sermons delivered at Conference are indeed meat in due season, and encouraging to us who live in these out-of-the-way places, and who never have a chance to hear leading Elders. The writer passed six years in Methodism, and while laboring in the office of class-leader, I often felt in doubt and uncertainty about points of doctrine, and more especially about authority, when I used to read such passages as Matt. 16:19. But now, thanks be to God, when I read in the *Herald* the history of the Reorganization, my heart leaps for joy. Bro. Richelson wishes me to say through the *Herald* that God raised his child from the point of death in answer to prayer, after trying medicine to no avail. Praying for the welfare of Zion, and that her stakes may be strengthened and her cords lengthened.

Yours in Bonds,

WM. SPARLING.

SWEET HOME, Oreg., May 14th.

*Brothers Joseph and Blair*.—My health has improved some since I came to Oregon, yet I am but a poor excuse yet. I thank the Lord all the day long for his mercy to unworthy me. My faith grows stronger in the great latter day work and in its ultimate triumph over all enemies every day. The evidences are largely on the increase everywhere we look, so may God help us all to stand is my prayer. Things here are on the increase. I have opened some new places; good interest is manifest with some; plenty of prejudice, ignorance and lies to meet; but thank the Lord some of these are giving way. I have been invited to speak upon the evolution theory *versus* the Bible, in the Liberal Hall at Brownsville. They have furnished the hall two nights free for us, and offer it to us whenever we want it free of all charge. It is a new place, and the Lord so willing, I will continue meetings there.

A. HAWS.

#### A TEN-LINE SERMON FOR SUNDAY.

You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And then some little disagreeable duty comes, which is your martyrdom, the lamp for your oil—and if you will not do it, how your oil is spilt—how flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulging life.

The business of the whole country is practically paralyzed by the events of the past month and especially the past week. Buildings are stopped in the midst of construction, or never begun because of the threatened strikes; factories refuse contracts for goods, merchants find trade dull and great suffering must result from these strikes and boycotts.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Communications.

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

SERMON BY PRES. JOSEPH SMITH,  
OF LAMONI, IOWA.

In the Saints' Chapel, Lamoni, Iowa,  
April 8th, 1836.

[Reported for the Herald and prepared by the Editor.]

I HAVE been unable to fix my thought upon any brother to address you this morning, and as is usual in such cases, I will be under the necessity of attempting the task myself. What I may say will have either direct, or indirect relation to what you may find in the eighth chapter of Paul's letter to the Hebrews:

"Now of the things which we have spoken this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every High Priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that you make all things according to the pattern showed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

One of the first proclamations that was made after the re-committing of the gospel as we have believed and now believe

in the early days of what is known as the Latter Day Church—was that the Spirit of God would be given the believer. The Latter Day Saints were then charged to tell the people, that if they obeyed the word as they taught it, they should receive the Holy Spirit, or the gift of the Holy Spirit; and it was stated to them that the Holy Spirit would guide them into all truth; that it would bear testimony of Jesus, that he was the Christ; and that it would put them into such a condition that if they lived faithfully in accordance with its teachings they should be fitted and prepared to enter into celestial life; and finally with all the redeemed of earth, the sanctified and the holy ones, they should be permitted an eternal dwelling with Christ and all those whom he should have created unto himself a kingdom, over which he might reign as king of kings and Lord of Lords.

As an individual I have been interested very seriously in looking over what is known as the latter day work in all its phases; and not only because I had a personal ambition and interest in it; but from two other causes. One of which is, I was born into a kind of dispensation under it, and the other that I have in common with all other men, a desire to be saved from what we recognize as the evils of this state, and the consequences of those evils. Since I have been under the necessity of fighting this great gospel work in my own way—I do not use the words fight it as fighting against, but as in some sense the work too and me under it—I have found myself burdened with the peculiar circumstances of my birth, and the consequences that have ensued to me by reason of that condition; and have always been made conscious, whether I would or not, that I was responsible in a sense unto the work, and to those whom my father had been interested in teaching, for some of the errors which he may have committed; and that they should be visited upon my head according to the idea that the grapes the fathers have eaten should set the children's teeth on edge. A great many are now laboring under these difficulties. I may say that no single individual, no matter whence he comes, or what may be his name, or what may be the circumstances of his life, has ever been called upon to work out his salvation with fear and trembling, under just such conditions as your speaker. There has been another difficulty in the way, but that I do not propose to discuss very largely, and that is this: I have not been disposed to take things which men have said, simply upon the statement which they have made, without to my mind there was strong collateral evidences concerning the matter, or unless there was circumstantial evidence, or what we might call co-related evidences, which were so strongly corroborative that I was of necessity compelled to accept them. This natural scepticism has placed me frequently in the condition of being misunderstood in regard to a great many points considered by many individuals plain; and as a natural consequence, the very same principle by which I refused to believe the statements of individuals unless

corroborated has found lodgement in their minds, and to use a common expression, they have dealt unto me the same kind of sauce that I gave them. I never have complained of this where the individual gave evidence of the honesty of his intent and purpose, because every man has the same right to act for himself.

In the contemplation of this subject I have discovered (and I take it to myself at least) that this statement, that the person who should yield obedience unto the commandments should receive the Spirit, and that it should be a guide unto that individual, that it should form a guard, or a safeguard to him, an enlightening and continuing principle, by which each should be governed, guided and directed in his individual action, has been been an element of great danger, if I may use the word in that sense. One thing certainly will be done by this statement, and that is this: that individuals who hear it, and who are not exercising proper care have a chance to make a mistake in this matter. I have discovered that among a class of people representing so wide diversities of opinions, coming from such varied localities there is a disposition to very closely criticise what may be said and done; and some individuals have gone so far in criticism, as to hold that I as a servant of the body politic, ought to be very careful how I express opinions about certain things, because that those opinions would have a tendency to bias either properly or improperly the minds of the individuals who might hear them. I confess that I have heard with a good deal of shame, and a good deal of confusion also; O yes, this man will vote just because brother Joseph said so and so. That is, their minds have been biased in their opinions because of the opinion of the leader of the church. And as a consequence, one at least of these individuals has often been obliged to withhold his opinion until after the opinion of his brethren has been obtained, lest he might prejudice, or improperly bias others' opinions. One of the difficulties that has been in the way right here is this: This charge comes most frequently from the men who pride themselves upon having minds of their own. How in the name of common sense these men can charge other men with being biased, or improperly led, and claim themselves to be the only ones who are independent enough to have an opinion and express it fearlessly, is and always has been a mystery to me. I take it that whenever a man jumps out into the street and yells, "I am honest," it will do to watch him. If an individual proposes to charge a whole body of men indiscriminately, that they, because their leader holds an opinion, are improperly biased, I believe that that man will do to watch too, because he has made a charge against his brethren that he would resent if made against himself.

In reference to the statement as to whether this idea is a dangerous one or not, let us inquire. It is commonly claimed, and the Scriptures bear me out in it, that this gospel that is to be represented by this latter day church, is to be a savor of life unto life, or of death unto death. Is not the gos-

pel a dangerous element then? If it is to be a savor of death unto death of course it is a dangerous element; and yet it can be faithfully and fearlessly presented to the children of men upon the evidences which Christ himself established, that the gospel contained both the elements of life and death. In other words, that in obedience to it there is life; and in a failure to render such obedience to its requirements, there is death. Not the death of the body, but a spiritual death. You may philosophise just as much as you please about our condition, and about the garden of Eden, and it does not help us one single particle simply because we were not born in the garden of Eden, but out of it and the conditions of our birth out of the garden of Eden very largely control us, and must necessarily control very largely the issues of our lives. Had we been born in the garden of Eden, we might not have been handed over to the troubles and distresses that a great many are heirs to in the flesh; but we are born out of the garden of Eden, and are subject to the conditions of such birth, subject to the peculiar conditions that attach to a life out of the garden of Eden. And it was for the purpose of overcoming, so far as it could be done in the flesh, by all those who were to be called unto repentance, those conditions of bondage and death that might ensue, that the gospel was presented to them; and provided that persons did not yield obedience to the requirements of the gospel, the law of redemption, they must necessarily remain in their former condition, and partake of the consequences that ensue from that condition. That is the whole story, they remain in condemnation.

There is another point in this that presses upon the attention. I wish only to refer to this suggestion in this sense: If the man to whom this gospel dispensation has come, is by nature endowed with an organization which is an humble one, naturally meek and humble, or when the element of self-esteem is eliminated to a great degree, it takes from this element a great deal of its danger. When that seed which we have heard is the word since we have assembled here, has been sown upon soil in which there is a strong element of self-esteem, in direct opposition to that Spirit by which the individual is to be directed into all truth, there is an element of danger, and that individual is liable to deceive himself, whether he is liable to deception by others or not. His estimate of himself may perhaps keep him from being deceived by others; but he is as liable to be imposed upon by himself as to be imposed upon by Joseph Smith; and if he is imposed upon by himself, he is no less deceived than if imposed upon by another man, and the consequences so far as the falling into sin and the way of death are concerned, are just the same. I would just as leave be deceived by myself as to be deceived by Joseph Smith; and I would as leave be deceived by Joseph Smith as to be deceived by myself; either results in error and goes down to death, it does not make any difference in the final outcome. I am not altogether sure but that the self-

deceived man will receive greater punishment than those deceived by other men.

The gospel is to be an element of safety. Some can say in excuse the blame is to fall upon some body beside me. If I can stand behind some stalwart brother in the gospel, and point to him when condemnation is visited upon me, and say, This man told me to do it, or I did it because he did it; this man led me out of the way, you must put the whip upon him, I am not to blame, I make an excuse that will not avail me in the day of accounting.

Now some one will say, do you believe that element of danger is in the church. Yes I do. I have only to point to the west to prove it. Now if that element was an element of danger in the old church, so called, it is likewise an element of danger in the Reorganized church; and it is one of the things to be guarded against by all these elders, high or low. Any man that is blessed with the principle of self-esteem larger than his fellows, is in more danger than his less endowed brethren. You may make inquiry of me, In what sense is that a dangerous principle? I will tell you. I will tell you so far as my opinion is concerned, and you can think of it, and form your own conclusions after that. The individual who receives this Spirit becomes conscious of having received it, and he is liable to drift into the supposition that the truth which he has received, and that which has been testified to him, is all the truth there is; and as a consequence, he not only fixes upon that for the direction of his own will and purpose, but he very naturally proposes to drive his fellow men into line with his conclusions and thoughts. That is what we have been accused of. I am not going to say that I am not going to plead guilty to it. It comes home to us right here. You can all see that. Now we know that there is such a thing in the world as color blindness. I know that there are some men who affect to laugh at this, and say it is a queer idea that any person should not be able to distinguish colors. Now if a person has the faculty and has gone through the steps of what is known as the recognized harmony of colors, he knows blue in all its shades, and he has learned to tell red in all its shades, and he very naturally laughs at poor me because I can not distinguish them. These persons are naturally endowed with the ability to detect these things, and seeing them clearly themselves, or supposing that they see them clearly, laugh at me because I can not see them so clearly. Because they have a supposed clear conception of these various shades of color, they are very naturally inclined to think that I ought to have, and they laugh at me because I have not. Then don't you blame me if I laugh if you do not see things as clearly in some other respects as I do. Now is not this an element of danger, I wish to ask you? I wish to just ask you to think it over, think it over carefully and well, and ever bear in mind the things surrounding you, the acquaintances that you have formed, both in the church and out of it, consider the characteristics, the walk and conversa-

tion of individuals within your knowledge, and form your own conclusion, and I will be content with the verdict in regard to this matter.

Now further. When Jesus Christ came he evidently came endowed with power from God. He says so himself. He said that he did nothing except what he had seen his Father do. He came to do the work which the Father had given him command to do; and he makes one of the most excellent tributes of praise to the Almighty which can be found in the New Testament Scriptures, when in the Twelfth chapter of John's gospel he makes the declaration, Christ himself makes the statement, "I know that his commandment is life everlasting." It is the acknowledgement of the organization for the blessing of the children of men, which he came to institute, and which we find he intended to perpetuate by a restoration in the times in which we might live, or in which we do live. That particular vein of scepticism which is in me, would have made me reject the Book of Mormon, if I had had full faith and credit in the New Testament Scriptures as being the word of God, provided that the Book of Mormon had taught a different system of redemption than was taught in the New Testament Scriptures. Hence, when the objection is urged against the Book of Mormon, because forsooth it agrees with the New Testament, and because quotations in it are found at large from the prophet Isaiah agreeing word for word, and almost letter for letter, therefore it is a plagiarism and not of God; but if it had been different from that; that is, if the Book of Mormon had come forth and claimed to be a revelation from God as it did come forth, and that revelation had been different from the teachings of the New Testament Scriptures, there is not a man that believes in the New Testament as the word of God, that would have ever given the Book of Mormon a second thought; I don't think it ever would have been in the controversy. It would have been an easy thing for the world to have eliminated it from the controversy entirely. All that would have been necessary for them to do, was to get right up before the people and say they were plainly different in their teachings of the gospel, that they described the church differently, that they taught different principles of faith, and were different in all that was required for salvation. You would thus have damned the work with all its possibilities, without a chance for escape. It is because the teachings of the Book of Mormon stand in line with the principles of the gospel economy in Christ as revealed in the New Testament Scriptures that we have had to fight our way in maintaining its claims against the opposition; and it was not until the Reorganized Church had been permitted in the strange fortunes that have accompanied its history, to find that document made to do duty as the original manuscript, the Spaulding Story—it was not until that time that we got heads and shoulders above that accursed lie. Now some of the strong opponents



that we have had are shame-faced.

In pursuit of the thought that we uttered now. In the sixth to the eighth chapters of Hebrews we discover that Christ was made a High Priest for them. That is the teaching of the New Testament Scriptures. That he was a minister of the sanctuary. But that which we more particularly desire to place before you is, that he was made a minister of the true tabernacle. Tabernacle to my mind is significant in this sense, using it for the purpose of the argument. It may be a worshipping place, and it may be worship if you so use the term. The word tabernacle may be applied to the devotees who worshipped in a grove. By and by God commanded Moses to build a tabernacle, and it should be so made that it might be set up and taken down. We have thought that in these latter days we also have worshipped in tabernacles, it may be in places where we have pitched our tents for a day and a night, expecting the word of the Lord to bid us go onward into the possession and establishment of that great place called Zion, wherever that might be, the dwelling place of the honest in heart, the Zion of the Lord.

Well now I call attention again to the statement in Hebrews, that Christ was a minister of the true tabernacle, that which God pitched and not man. We have a promise made there in regard to a change which shall take place in the circumstances which pertain to worship; and this temporal tabernacle should continue until the accomplishment of that change which is promised; until from the nations of the earth, which we call the wicked, shall have been gathered out all the honest in heart; until God shall have gathered all things in him in one; until the time shall have come when this prophecy shall have been fulfilled, when men will no longer need to say to their fellow men, Know ye the Lord, because all shall know him from the least unto the greatest. I heard Bro. Jason W. Briggs at one time, referring to this peculiar phase of this question say, that the time must come according to that which had been prophesied, that every man must be made to recognize that Jesus was the Lord; and the point seemed to me to be well taken at the time. The idea seemed to be, that those who will not hear the Lord, or become acquainted with him while we are here under these present circumstances, would have to be compelled to recognize him as the Lord; and because they had gone contrary to his word, should feel the rod of his power in the time when he should visit condemnation upon them and make them feel his displeasure. The idea being that it was better for us to recognize Jesus as the Lord now and enter into covenant with Him, and serve him, than it was to feel the condemnation of the Lord, when he should come taking vengeance on them that know him not. I thought at the time that it was one of the most just conclusions that I had ever heard a man reach concerning anything. So one of the most potent reasons why

Jesus should be preached, and preached now, is that people might be enabled to enter into covenant with God now, rather than to wait till such a condition of things should cause them to call upon the rocks to fall upon them and to hide them from the face of him whom they did not know.

In contemplating this subject some curious thoughts have arisen. The experience of the past few months, now almost a year, have forced some things upon my recognition; and as it is said concerning a man in great jeopardy, that he thinks and thinks rapidly, and sometimes in just a moment the whole of a man's life will pass in review before him; and under certain circumstances, he will see not only his present condition, but a vast amount of his surroundings. He becomes conscious of these things by what we may call ratiocination, or unconscious cerebration. Some of these professors and doctors of the law, please take that under advisement if you please. The idea is, the brain will take cognizance of facts and work out conclusions of which the individual will be unconscious, and I think that is what is called unconscious cerebration. An action of the brain of which the individual is not conscious. These experiences through which I have passed in the last year, some of them have forced me to think and to think very closely too; and as I said before, there is an element of danger in the church. Now the conclusion that I have come to is this: That somewhere there is to be found a true tabernacle of the Lord, a place where worshippers may go and worship Him in spirit and in truth. And if I can not find it here, I must find it somewhere else; but so far as my conclusions are concerned, this is a necessary part of them; that wherever I shall find this true tabernacle, I shall find Jesus Christ recognized as the great High Priest of it, and under him an array of High Priests and Priests. The Jewish ministry under the law were not concerned with this true tabernacle or worshipping place as they should have been. But if this work could not have been wrought for them under the old covenant, it may be wrought for them under a new and a better covenant, which takes the place of the old.

So I have reached this conclusion, that we have to remember that the Lord pitched that tabernacle and not man. Now let us see. One of the ablest preachers of the United States hitherto, has said concerning the organization in which he worships, and of all the churches and associations with which it was connected, that they were all in the same relation to each other that a township or school organization or organizations were to each other. That they were but the associations of men, and had originated with men. Now if he represented correctly the idea and teachings of the organizations that claim to be the churches of Christ in these last days, it takes them out of the category altogether. The true tabernacle the Lord pitched and not man. If these churches were man-pitched, they certainly were not God-pitched. We listened the other night to a

discourse by one of the brethren, in which he made the statement, that if an individual is in a different organization from that which he was representing, and had faith to the extent that he gave five dollars; and an individual of the organization which he was representing paid but one, the Father, judging these two men by their works would give to the man in the other organization a salvation or a reward, which should be as disproportionate as one dollar is to five. The one that paid the five dollars would get the larger reward; and the one that paid the one dollar would get the one dollar's worth of reward. Now whether this is applicable or not does not matter to me. All I want to get at is this: that so far as the rewards are concerned which will be given at the end of the race, while we recognize the fact that God will reward every individual according to his deeds, it follows as a just conclusion, that the individual that walks the way unto the Lord, or the way unto heaven, which Jesus Christ himself pointed out, must come the nearest to reaching the heavenly place sooner or later. One conclusion follows just as surely as the other. And if those persons who are walking the ways of life with a view to the rewards which are to be beyond, walk only in the ways of men, they must expect to be rewarded simply according to that judgment which is to be upon all nations, individuals and nations without respect to that which shall be found in Jesus Christ in the true tabernacle which God pitched and not man. All others will fall under the general law outside of Christ, and they may take it for granted that they will just get the reward which is in the hand of the Father; but in case they ask for the reward which has been offered by Jesus Christ, Jesus Christ will say no, and say it justly too. Therein is the danger of this gospel of Jesus Christ. It is a savor of life unto life, or of death unto death; of life unto them that receive and obey it, and of death unto them that reject and refuse to obey it.

That covenant which was to be made with the children of men, which we have learned about here in the eighth of Hebrews, is to be of a peculiar character. It is not a covenant made before the altar by two individuals, one of them being a novitiate, and the other a member in the full acceptance of the term. I have forgotten the term that they use, and it does not matter, I do not like to use big terms anyway. That covenant which is to be entered into is not a covenant between the preacher upon the one hand and the mourner at the bench upon the other and the association which the preacher may represent composed of men and called a church organization. This covenant is not to be between man and his fellow men. A covenant between a church organization represented by a preacher and an individual is not a covenant between God and man, it is between man and man, unless there shall have been some delegated power by which God may be brought into the matter. God himself is to be the party of the first part, in granting life unto the party of the

second part through that covenant which is to be established here. That covenant is to be established with the Lord. "And the days will come when I will make a new covenant." I believe the Lord is in this covenant. I may be mistaken, but I believe that the Lord proposes to make a covenant with the house of Israel; and I believe that when the Lord proposes to make a covenant and be the party of the first part, that he does not propose that man shall be a party upon the second part, only when this covenant is to be made in Christ, or in the new tabernacle, or in the true tabernacle. According to this new covenant it must be made between God and the individuals. I do not see how it is possible for us to escape from this conclusion. It must be made between the parties and God, because eternal life is to be the final reward. The sending of the Spirit must be recognized on the entering into that covenant. The covenant must be of that character, that the conditions which are precedent which have to be complied with upon the part of the individual seeking for eternal life shall be recognized of God; and this recognition is given in the sending of this Spirit by which they shall become acquainted with the fact that Jesus is the Christ, the Lord. Now says the writer, "In that he saith a new covenant he hath made the first old. That which decayeth and waxeth old is ready to vanish away," when that which is new is fully prepared to enter in then that which is old must vanish away. When this covenant is fully entered into, and the individuals with whom it is to be made parties of the second part, God being the party of the first part, when it is made thus it takes the place of the old covenant.

What is that old covenant? Thou shalt not steal, lie, bear false witness. Thou shalt keep the Sabbath day; reverence father and mother. Thou shalt worship God, and do all those commandments found in the old covenant. And the new covenant was to take its place. Why, the point is here. Why is the church talking about the moral law. Here the moral law was rejected by Christ when he came teaching the people under the old covenant. When he sent those disciples of his, he sent them, preaching the new covenant, and the character of that is such that it takes the place of the old, and the whole category of things in the moral law. It is to take the place of it; and I have tried two or three times to teach the people here concerning the things of this covenant that are to take the place of the old law. The effort I have been making has been this: That we might get into a condition when such things as Elders' courts, when such things as Bishops' courts, when such things as trials before the high council and appeals to the presidency might become things of the past. Why? For the reason that the Spirit which was to be shed upon the disciples should be so great upon the party making the covenant, that he should do the things required of him under the new covenant; that that covenant which is unto condemnation might not pass upon him,

I do not know as I comprehend it fully myself, but I am afraid somebody else does not see this principle of danger. The Spirit it seems is only to be given in consideration of entering into the new covenant. But when that Spirit has come, when that covenant has been fully entered into, and the individual has become a partaker of it by virtue of that new covenant which was to be made with the House of Israel and with the House of Judah, and that comprehends both adopted Israel and literal Israel, there was to be a continuation of this worship. True it might be under this great High Priest, Jesus Christ. And when I find that the united teaching of the Bible, Book of Mormon, and the Book of Doctrine and Covenants is to the effect that Christ was first, last, and all the time the minister of this redemption, the one under whom the work of redemption is to be carried on, I accept the three as one. One thing is reckoned to be absolutely certain, when the ministers of Christ, and whoever have been called according to the pattern in this organization, both the old and what we call the Reorganized Church, have gone out preaching Jesus Christ as he is revealed in the accredited harmony of these three books, the Bible, Book of Mormon, and the Book of Doctrine and Covenants, they have been crowned with souls for their hire. Where these Elders of the Reorganized Church have gone to those who first heard the gospel under the preaching in former days, they have received the testimony of the Spirit, the Spirit which bore witness with them at the first has borne testimony to them again, and they have been obliged to say, This is the sound of the voice of the Good Shepherd, I can understand that voice, the other voices I have not heard. Here is a man by my side whose father's family was brought into the faith when he was small, and he was baptized when he was a boy like I was, he was baptized before I was, down there not far away from Independence; when he heard this voice away off yonder in Michigan he recognized it and hastened to obey it; and now is sent out to others who heard the voice in those early days. Did they recognize his voice when they heard him? Let him answer. The Spirit that he had testified to him and testified to them that it was the voice of the Good Shepherd, that it was the acceptable work, the work of God. That was the underlying principle by which Christ became a High Priest; it was through this principle that the power of God reached the hearts of the people, it was writing the word of the Lord in the hearts of the people by the power of his Spirit. This you will remember was to be a better covenant; I might say it is the surest covenant; it is the putting of the law of God in the heart of the individual, it is putting it into their minds, writing it in their hearts. The days have gone by when our statutes should be written on tables of stone; they are to be written by God's own hand in the plastic element of the human heart. It is to build up the character; it is to be a light and a guide unto the human soul, and to end in life, life eternal. It is to be

with the man of God in this life, and to remain with him until his development and final glorification. It is to be the means of light and power of development for good here, and of final salvation in the time when there shall no longer be any division, any strife, when God's people shall have been cleansed and purified and sanctified and saved with all those who everywhere have entered into this new covenant which God was to make with the house of Israel and the house of Judah.

My idea has been to work this people up to the consideration of what they themselves could be; to get them to put aside those things which James says arise from your lusts, to put aside all bitterness one against another, and these divisions and sub-divisions, that they might become one while here. I think there has been a mistake made with reference to the declaration, "When the watchmen upon the walls of Zion shall see eye to eye," and I think from that mistake a great deal of harm has come. It has been one of the things which has ministered to the danger that is in the preaching of the gospel and the testimony of the Spirit. I can illustrate my view now so I think you will understand it. From the head of the street up here where the principal street of the town runs north and south and crosses the one running east and west you can see the chimneys of my house, but you can not see the base of it. Now suppose all along this line there is a line of sentinels of the smallest and the tallest men we have got here, some of whom measure one-third of nineteen feet; there is another that measures four feet eight, and another five feet ten, and you may make up your line of sentinels of these men of different heights, from the street at Dr. DeNoon's corner, up to my house; and you may place those men forty rods apart, there is not two of these men that can see the surrounding landscape alike, and are you going to suppose that they will all see it alike. How in the name of common sense do you suppose that all these men, having different points of view, and being of different heights, can see the landscape all alike? Can you do it? No. How then can you suppose that people having different spiritual stand points, and being of diverse spiritual heights, can see all things of a spiritual nature just alike? One side of the shield to the man that looks at it is silver. To him that looks on the other side it is gold. The difficulty is to place him where he can see both sides. One side is silver and the other is gold. If you have two men so agreed in spirit, that one can stand upon the silver side, and the other upon the golden side, each accepting the other's testimony, can you not testify that these men see eye to eye; just the same as one sentinel standing here upon the street, and another up by the school house, and another on the hill close to where brother Lambert lives, and so on, can communicate to each other from time to time, each with his next neighbor, and they see as they are seen. Brethren this is what is meant by this declaration, "The

watchmen upon the walls of Zion shall see eye to eye."

While we are striving for this unity of the spirit, striving for this unity of the faith, and keeping in the Spirit, we can labor together. But where we are all the time expecting something to transpire of a sudden that may disrupt and destroy our faith, and we stand and wait for it to come, without making an effort to get this unity for which we wait, there is great danger, and loss must ensue.

When this covenant is to be fully established, there is going to be not only some great power in Israel, but there is going to be an army in Israel. And it must become very great, not in the sense of an army with artillery and wagons and horses and muskets and swords, and all the other accoutrements of war; for the time is to come in Israel when all these things are to be done away; nevertheless the army is to be very great, and be as terrible as an army with banners. In that day it shall be an army with banners, and shall be terrible in the sense that it is for the pulling down of the strongholds of iniquity. Let me ask you, If that time must come when every man that will not take up his sword against his neighbor must flee to Zion for safety, where will Zion be? Where the pure in heart are, where there is no fighting? Now get your swords out if you have them, and let us see them flash, and then bury them please, and show unto the world that you have received a token of acceptance in this new covenant; that the pure word has found lodgment in your hearts; that the influence of his Spirit has entered into your mind. When you have done that you will find something more in this gospel economy than some people are willing to give it credit for. I thank you you for your attention.

## Selections.

### MORMONISM IN HULME.

#### EASTER SUNDAY WITH THE "SAINTS."

THE *Quiver* for the month which commences to-day has for its first article one entitled "False Prophets of the Past," in which the founder of Mormonism is the last but the most invidiously noticed in the category. "Perhaps," it states, "the most extraordinary of all false prophets, and the most repulsive of all false religions, are Joseph Smith and Mormonism, which he founded." After reference to the "prophet's" birthplace and parentage, and the statement that, whilst all the Smiths were bad, Joseph was the worst of the family, the article proceeds:—"He was not much above twenty years of age when he professed to have discovered a treasure, a continuation of the Bible, especially revealed by an angel to America. This 'Golden Book' was written on plates of precious metal in the Reformed Egyptian language not understood on earth. With them was a pair of wonderful spectacles, which would enable their wearer to decipher the

hieroglyphics of this new and sacred writing. Of course Joseph Smith himself was the person most capable of interpreting the plates. He sat behind a blanket, which served to keep profane eyes from gazing on the holy text, and read off the contents of it to Oliver Cowdery, who wrote them down as they flowed from the lips of Smith. In 1830, this marvelous composition was printed in a volume of several hundred pages; and now Smith assumed the part of a prophet, preaching and admitting converts into the church of Mormon, or Latter Day Saints. He began with five disciples. In the course of a year he enrolled thousands. He established a printing office, a newspaper, a bank, and a colony of dupes, whom he led to Kirtland, Ohio, which was to be the seat of the New Jerusalem. Apostles were sent out, one of the most successful of whom was Brigham Young, the future head of the sect. The Mormons encountered persecution, and Smith feigned to be commanded from on high to establish the new church at a city called Nauvoo, which he and his followers built in the territory of Utah. Here an army was organized, of which Smith was commander-in-chief; he was also mayor of the city, and chief pastor of the church. This second Mahomet now received a revelation, which enabled him to have as many wives as he chose. More liberal than the founder of Islamism, he allowed his followers the same privilege as himself, and polygamy became the most salient characteristic of Mormonism. But it was not until 1852 that a plurality of wives was openly advocated by the Mormon community. Several leading disciples renounced the faith when this tenet was first declared, and started a paper called the *Expositor* for the purpose of denouncing Smith and his pretended revelations. The office of this paper was attacked and wrecked by Smith and his followers on May 6th, 1844. Smith was sent to prison at Carthage, Illinois. The furious mob broke into prison and shot him and his brother Hyrum, on June 24th. Brigham Young then took command of the sect, and migrated to Salt Lake City, where it still exists." One word of praise this unfriendly writer (F. Bayford Harrison) has for the Latter Day Saints. He says, "Their signal good qualities are patience, perseverance, courage and industry."

No one outside the community of Latter Day Saints who was induced (by an advertisement which appeared in the *South Manchester Gazette* of Saturday last) to attend the special services of the "Reorganized Church of Jesus Christ of (Anti-polygamic) Latter Day Saints" on Easter Sunday, in "Saints' Chapel," at the corner of Welcombe and Clarendon-streets, Hulme, could have discovered anything in connection with these services of the suggested repulsiveness of Mormonism, as originally founded and developed by Joseph Smith, and described in the foregoing quotation from the *Quiver*. On the contrary, they would have found congregations typical, primarily, of the family relationship, and devout, earnest, and en-

thusiastic in worship; but no trace of the eccentric and of the ludicrous. At two o'clock there was what was termed a "fellowship meeting," and in the very fullest sense of the designation it was what it was described to be. Mr. J. Dewsnup, president of the Manchester District, was chief of the gathering, and the community of "Saints" included every degree of family relationship, from the babe at the breast to the hoary-headed Elders of the church, all, even to the discernment of a superficial observer, met not as the separate units of a strait-laced "respectable" congregation, but as a united family come together to worship the Lord. And very homely, not to say rude, is the meeting place of this happy family. An "upper chamber" over a coal yard, the rough brick walls of which are simply whitewashed, with a very full "open timbered" roof, and nothing in the way of decoration but familiar Scripture texts of everlasting meaning, in big letters on grimy cardboard. It would be cheerless enough but for the warmth which radiates from the hearts to the countenances of all, and which might lend something of animation to the most disconsolate of wanderers who happen to loiter in. If there is nothing of the art of the architect to elevate, nothing of the painter's skill to refine, and little of anything, in fact, of that which is supposed to teach by symbolism, it certainly can not be said of the "Saints' Chapel," when filled as on Sunday last—the chief Sunday of the Christian year—that "soul is wanting there."

The proceedings of the conference commenced with the singing of the well-known hymn "Tell me the old, old story," after which prayer was offered up by one of the brethren, whose pronunciation and grammatical expression were not unexceptionable, but who was earnest and fluent. The interesting ceremony of the confirmation of a young woman followed, and was very simple, prayer and the laying on of hands by two Elders, for the gift of the Holy Ghost. Then, with hymns between, taken either from *The Harp* or the Moody and Sankey collection, came addresses from the Saints, as the Spirit moved them. In all, about a dozen were so moved to speak, and their utterances were necessarily brief. The tenor of all was nearly the same, and confined to statements of the personal advantage and comfort which the speakers had found since they had been members of the Church of Christ of Latter Day Saints. Quietly and earnestly, without any of the hysteria of a Salvation Army or a "revival" meeting, or even the rapture of a Primitive Methodist assembly, each speaker made his statement of experience, and the congregation simply joined in the Amen with which he concluded. One speaker, the head of a household, expressed the satisfaction which he had in being present, not only himself, but accompanied by his wife and children. Another pointed out that not only were the young there, but they had present among them those who had maintained the cause for thirty or forty years. He prophesied that there was a grand future before them,

God was working mightily for his church. Might the Lord keep them in the straight and narrow way, so that they might be prepared for the coming of the Master. A young man bore testimony that he had been a professing Christian before he joined the Reorganized Church of Latter Day Saints, but he had never felt comfort, joy, and peace in believing until then. An old man said that that day reminded him of the old days of the prophet. When he, (Joseph Smith) was martyred, the Church was seized by avaricious men, who made laws which to good men were repugnant, but he, (the speaker) stuck to the church because the testimony which he had in the life of the prophet proved to him that it was the church of God. Wherever else he went he could find no peace, therefore he had to stick to the Church until the son came forward and took up the work when the Church was reorganized. One of the brethren had said to him "Are you not proud, John, that Joseph has taken up the work of his father?" and his reply was that it was everything to him, for by Joseph and his "seed" was the world to be blessed. With reference to this last remark, the president, subsequently, to prevent misapprehension, said they were not dependent on Joseph Smith for their salvation, and they accepted his words only so far as they were in accordance with the gospel of the Lord Jesus Christ. That was what their brother doubtless meant to say. Holy Communion followed, prior to the administering of which the president expressed the hope that none outside their church would partake. He pointed out the obvious reasons for the restriction. The elements having been blessed were carried around to the congregation, the vessels containing the wine being of glass, this simple community boasting vessels neither of silver nor gold. After the singing of another hymn and prayer the meeting separated until the evening.

At six o'clock the room was again filled. The president read the 1st chapter of 1st Corinthians, and then called upon Elder Ramsay for an address. After remarking that he recognized the fact that the teeming millions of the earth were ignorant of the grand and glorious principles which they advocated, he said that in view of such a state of matters, they might well pause and ask themselves who was sufficient for these things? Certainly neither of them of themselves—their sufficiency came of God, who alone could make them able ministers of the New Testament. He was glad that he could present to them not a doubtful gospel, but the only gospel that God had promulgated on the face of the earth. As he had heard a friend say who knew a little of the truth, and who was accustomed to preach in the open air, they wanted the genuine article. If they wanted to know what the gospel was, they must realize it for themselves. Passing on to consideration of the preaching of Christ, the speaker said there were three direct things necessary in order to the preaching of Christ. In the first place—who was He? They were told that he was one of the seed of David, but declared to be the

Son of God; and one of the first things that Paul did after his conversion was to begin to preach that he was the Son of God. Then they had the God-man to preach about. The next thing they had to take into consideration was the atoning work of Christ. Some, when they got so far, thought they were done. He used to think so; but since he had become connected with the work of that church he had reached aspects of truth such as never had presented themselves to him before. There was another point,—the doctrine of Christ. Christ was a great teacher. He (the preacher) had heard some people say, "Never mind doctrine; let us have Christ." How could they have Christ without having his doctrine? Man was not to live by bread alone, but by every word which proceeded out of the mouth of God. In speaking the wonderful words of life, he sometimes thought that if they could forget all that had been taught about theology, and see what was said 1800 years ago, just as it was then said, that the way would be prepared for the reception of the truth, for when they were trained up in particular principles of theology, there was apt to be a tendency in their minds to try to reconcile the Word of God to the doctrines which they had been taught, rather than to reconcile those doctrines to the Word of God. Touching on faith, the preacher said that they went a great deal farther than those people who taught only faith in Jesus Christ. Unless they had a faith which would lead them to obey Jesus Christ and make the necessary sacrifices for salvation, faith would not do. That was a testing point. If those whom he was addressing were privileged to be received into the kingdom of heaven after this life here below, they would find no brother or sister there who had not shown the truth of their faith by the obedience and the sacrifices which they had shown and exemplified on earth. Then came repentance. Repentance was necessary to salvation. One of the great things they had to do was to preach repentance, and they must not be ashamed to preach the whole testimony of God, and if ever there was a time for preaching repentance now was that time. After reference to the ordinance of baptism, the preacher came to that of the laying on of hands. In the chapter which their brother had read they found the words "Even as the testimony of Christ was confirmed in you." That was the confirmation that was desired. In conclusion, the preacher exhorted his audience to press on, regardless of the scoffs and frowns of the world, to the prize of the high calling which is by God in Christ Jesus.—Other addresses, singing and prayer followed.

As the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints are not well known, and that they may not be confounded with those so unsparingly condemned by the writer in the *Quiver*, we give the epitome of faith.

THERE is an unfortunate disposition in a man to attend much more to the faults of his companions which offend him, than to their perfections which please him.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Conference Minutes.

### TENNESSEE DISTRICT.

The above conference convened at Eagle Creek, Saturday, May 9th, 1886. Bro. W. H. Griffin was chosen to preside and S. L. Cooper Secretary. Preaching on Sunday by P. B. Seaton, assisted by W. H. Griffin. Branch Reports: Foundry 16, including one Elder and one Deacon. Eagle Creek 21, one Elder, one Teacher and one Deacon. Farmington 17, no change since last report. Elder P. B. Seaton reported in person; had preached once a month to the branches in the district. W. H. Griffin reported in person; had labored where circumstances would permit; had opened up a new place for preaching, by the assistance of P. B. Seaton, near Crohlin, Ky. His health is better, and he is greatly renewed in spirit. Teacher S. L. Cooper, in person; Deacon, John F. Robards, in person. Brother Columbus Robards and family called for letters of removal which was granted them. They are faithful in the work of the Master. We had a peaceful session. The good Spirit was with us, which made us rejoice in the work of the Lord. Adjourned to meet at the call of the President.

### NORTHERN CALIFORNIA.

The semi annual conference of the above district convened at Stockton, Cal., in Mozart's Hall, March 19th, 1886, at 10 a. m. Apostle A. H. Smith, pres., C. A. Parkins, clerk, *pro tem*, C. W. Hawkins assistant. Branch Reports.—San Francisco total members 53, including 5 Elders, 1 Priest, 1 Teacher, 2 Deacons, 1 received by letter; Elder Geo. S. Lincoln president, Thomas J. Andrews clerk. Oakland 108 members including 1 High Priest, 12 Elders, 3 Priests, 2 Teachers, 2 Deacons; 1 received by letter, 1 removed, 1 died; Elder Wm. Anderson pres., Elder Richard Ferris sec. Stockton 61 members, including 3 Elders, 2 Priests, 1 Deacon, 1 Teacher, 1 removed; Elder John Nightingale pres., M. B. Darrow clerk. Spruce Grove 22 members, 1 Elder, 1 baptized, 1 died; Elder John Cobb pres., J. M. Adamson clerk. Union Town 18 members, 1 Priest, 1 Teacher, 1 Deacon; Priest John Grube pres. Sacramento 102 members, including 1 High Priest, 6 Elders, 2 Priests, 2 Deacons; 6 baptized, 1 received by letter; Elder G. W. Harlow pres., C. W. Blair clerk. Santa Rosa 62 members, including 2 Elders, 2 Priests, 2 Teachers, 1 removed; Elder C. W. Hawkins pres. and clerk.

Report of Apostle A. H. Smith. He, as president of the Pacific Slope Mission had labored in the various districts in the State of California; had not done as much on this coast as he had wished, but still there had been fair progress made. In Sacramento there was quite a revival the last time he was there; in San Francisco and Windsor there was much interest manifested; in Santa Rosa he found an enthusiastic little branch. But Oakland seemed lagging behind. He discovered in cities a seeming desire to seek after pleasure. They wanted revivals and excitements to lead them in channels of devotion; but the Latter Day Saints having no excitement to offer,



could not of course compete, they appealing only to their reason and sound judgment. He also delivered an instructive address upon the law of tithing, stating that the financial affairs of the church are under the control of the Bishop and his agents in the different parts of the world who were to receive moneys and remit to the Bishop for the benefit of the church. The money for the support of the church is raised by tithing, as mentioned in the Bible. Members of the church are expected to tithe themselves one tenth of their property as soon as they become communicants of the church, and after paying this first tithe to then pay into the church treasury one tenth of their increase, annually. Many had erroneous ideas of the law of tithing. A great deal had been said against the church because of this law of consecration; and many have feared to enter the church because they thought they would have to consecrate themselves and their property to the church. But every man or woman is expected to tithe himself or herself. They act as their own stewards, and make their own estimates. It is between themselves and their God whether they make a truthful estimate or not. Ministers of the church of Jesus Christ have no salaries; and those who devote their whole time to the work make a careful estimate what will support their families, and that estimate is given to the Bishop whose duty it is to see that they are provided for. Elders are expected to labor without purse or scrip; so it must be a labor of love to our fellow men, and a desire to do God's will that we preach the gospel, and not for the love of gain. High Priest H. P. Brown reported; was laboring in Oakland and San Francisco branches. His time is mostly occupied in editing the *Expositor*, and through this means he is sending the gospel to the different nations of the earth. He exhorted the Saints to make sacrifices that the gospel may be preached to all people. Baptized one. Elders Reported.—Elder Thomas Daley, president of the district had labored through the district; found good interest manifested by the people generally. Baptized one. Elders John Nightingale, Owen Dinsdale, G. W. Harlow, G. S. Lincoln, C. A. Parkins, C. W. Hawkins, reported labors in their various branches, and were desirous of doing all they could for the advancement of the work. Elder W. M. Potter had labored in San Francisco, had baptized two. Elder A. Haws of the Oregon Mission, reported by letter. Labored in Stockton, California, and vicinity for three weeks; had fair attendance and good liberty; then went to Portland, Oregon; had preached three times with great liberty and had good attendance. Elders J. R. Cook and William Hart wrote that they had labored, doing all they could in their branches. Priest J. S. Oman had labored throughout the northern part of the district in connection with Elder Thomas Daley and found great interest manifested, and a general desire to hear the word of God. Priest J. Davis had labored in Stockton with Elder John Nightingale. Priest J. A. Stromberg of Oakland Branch reported labor in Sonoma.

The evening session was devoted to preaching the word of God by H. P. Brown, who delivered an interesting discourse upon the doctrines and beliefs of the church. The speaker said God reveals himself to those who had authority and were ordained to preach the gospel, through the

ministering of an angel. God is at the head of the church. The twelve apostles next, then prophets, pastors, and this is the true basis of the organization of God's church. It is identical with his church established 1800 years ago. No man had authority to preach the word of God unless called by revelation. Jesus Christ did not send the Bible to preach his word—that is his law, but he sends men and gives them gifts through the ministering of angels. The Jews had been scattered and broken, as a nation, because of breaking the covenant they had made with God. The Lord had said in the Bible that a new covenant would be made with them sometime, when those who repented would be saved, and those who repented not would be damned. The Lord said Let the wheat and tares grow together till they are ripe, then will I send mine angels to gather my wheat into the garner, and bind the tares to be burned. In 1820 the Lord sent unto Joseph Smith an angel. Revelations were given to him. The angel John with his right hand upon the prophet's head gave him the key for the remission of sin and said it should never be taken from the earth again. But it is not enough for us to receive the Holy Ghost, for the Lord has said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." In conclusion, the people were exhorted to lay aside their prejudices and give the Latter Day Saints an opportunity to be heard.

At morning session, Saturday, the 20th, an itemized report from the Bishop's Agent, Elder T. J. Andrews of the Northern District was read and accepted. Receipts since last reported \$1122.82; expenditures \$862.50, balance March 19th, 1886, \$260.32. Elder Thomas Daley was unanimously re-elected president of the district, and Priest J. S. Oman secretary. The afternoon session was devoted to prayer and testimony. The Spirit was plainly and visibly manifested; the testimonies were of a marked character. Two arose for baptism. In the evening Elder A. H. Smith preached on the words "Beware of false prophets who come to you in sheep's clothing." The following are the chief features of the address: Christ warned his followers to beware of false prophets. Does not this imply that there are true ones? There must always be a genuine before there can be a counterfeit. In every age there have been spiritual influences. The true prophet warns the people of their danger and tells them of their sins. False prophets lull the people into a false security. Sixty years ago no church believed in living prophets. They believed in dead prophets and thought the age of prophecy was passed, and that prophets were no longer needed. We had been educated for centuries to believe that there were no such things. There is a test by which prophets can be judged. The Lord has said "If a prophet prophecy in the name of the Lord and his prophecy come not to pass, be not afraid of that prophet; for I the Lord have not spoken by that prophet." The prophets of the Lord are willing to be judged by that test. A prophet must be judged by his principles and teachings, for the Lord has said "by their fruits [teachings] shall ye know them." Apostle Smith spoke for some time in defense of his father's mission, and many manifested surprise that so many of his prophecies had come to pass. Sunday morning session was in charge of High Priest H. P. Brown who delivered an

instructive address upon The gospel, What is it? In a clear, concise and logical manner he demonstrated to the satisfaction of his audience that the gospel of Christ is indeed the power of God unto salvation. In the afternoon session under the management of Bro. G. W. Harlow, assisted by Elder Thomas Daley, the sacrament was administered and many strong testimonies from both old and young members were given under the power and influence of the Spirit of God. In the evening Elder A. H. Smith delivered the closing address upon "Eternal judgment," ably showing that there is a wide difference in the gospel of God's eternal justice, and the doctrines of men. Resolutions were passed appointing Apostle A. H. Smith our delegate to represent us in the General conference to be held in Lamoni, April 6th, 1886, and that it is our wish that he be reappointed president of the Pacific Coast mission. After passing resolutions to sustain the spiritual authorities by our prayers, faith and means, resolutions were passed thanking the papers of the city of Stockton for representing us so faithfully in their columns. The conference adjourned to meet in Oakland, Cal., October 6th, 1886. J. S. OMAN, Sec.

#### NODAWAY DISTRICT.

Conference convened at the Ross Grove School house, Holt county, Missouri, February 13th, 1886. Joseph Flory, president *pro tem.*; and R. K. Ross, jun., secretary *pro tem.* The minutes of last conference as published in the Herald were read, and corrected so as to read that the Ross Grove branch has 21 members instead of 22 as published. Elders J. Flory and R. K. Ross, jun., reported their labors; also Teachers R. K. Ross, sen., C. C. Nelson, and Deacon L. C. Smith, reported. Branch reports: Ross Grove 21, no changes; Platte branch 74; Eureka branch not reported. Bishop's agent reported on hand last report \$45, received since \$20, total \$65; paid to Bishop \$50, to the poor \$15. The Bishop's agent's sub-agent for the Platte branch (C. C. Nelson) received \$332.50, and as having sent that amount to the Bishop, and presented his accounts, verifying his report. The following preamble and resolution was presented: Whereas, the Nodaway district of the Church of Jesus Christ of Latter Day Saints is in a very inconvenient shape for the holding of conferences, from the fact that the most of the Saints are located in either the one or the other extreme limits of the district, thus necessitating the holding of conferences at the extreme limits of the district; and, whereas, many of the Saints of the district are located so that it is more convenient for them to attend the places of the holding of conferences of the adjacent districts either as to distance or manner of conveyance; and, whereas, there are no Elders in the district so circumstanced that they can take the oversight of the district and devote any considerable portion of their time to traveling and preaching in the district as it is desirable a district president should do. Therefore, be it resolved, that in the opinion of this conference it would be better if this district were disorganized, and it is hereby declared to be disorganized; and further, it is hereby recommended that the Saints residing in the several portions of the territory of the organized district should make application to the district most convenient to them for annexation to such district, namely, that the Saints residing in Atchison county, and all of that portion

of Nodaway county lying west of the Nodaway river, should thus apply to the Fremont, Iowa, district; and the Saints residing in the territory lying north of the Wabash railroad make application to the Decatur district; and that the Saints residing in the balance of the territory make application to the Far West district.

On motion, the above was laid on the table, to be made a part of the business of the next session of the district conference, with the request that the clerk incorporate the preamble and resolution in full in the minutes of this conference to be published in the Herald, so that all in the district would be fairly notified of its existence.

The delegate from the Platte branch presented the following: Resolved, that this, the Platte branch, request the district to adopt the Rules of Representation as adopted by the General Conference. Resolved, also, that we, the Platte branch, are opposed to any division of the district. On motion, the two resolutions from the Platte branch were laid on the table for consideration at the next district conference.

President James Thomas having now arrived, reported his labors since last conference. The following brethren were chosen as delegates to represent the district at the coming General Conference, namely, C. C. Nelson, James Thomas, Robert K. Koss, jun., and Arthur Hailey, with instruction to use their best judgment in advancing the interests of the church in harmony with the law of God. James Thomas was sustained as the president, Joseph Flory as secretary, and Robert K. Ross, jun., as Bishop's agent for the district. Preaching on Saturday evening and on Sunday morning and evening by Elder James Thomas. Sacrament and social meeting in the afternoon. Adjourned to meet at the Freedom School-house, in Nodaway county, Missouri, on Saturday, the 21st day of August, 1886, at ten o'clock a. m.

#### ST. LOUIS.

The above district conference convened at Cheltenham, Mo., March 27th, 1886, C. J. Peat, president, N. N. Cooke, vice president, J. G. Smith, clerk. Branch Reports.—St. Louis 186 members; 2 received by letter, 3 removed by letter 1 expelled, and 1 died. Cash on hand December 13th, 1885, \$19 78; received since \$26.35; expended \$31.50; balance on hand March 21st, 1886, \$14.63. Belleville 63 members; income since last report \$7.30; paid out \$6.65; balance on hand March 28th, 1886, 65 cents. Birkner 12 members; Boon Creek 15 members. Chester 13 members. The other branches in this district failed to report. The annual report of the St. Louis District to the General Conference was read and approved. The quarterly report of the Bishop's Agent was read, also his annual report, and an auditing committee was appointed who examined and found them correct. The following Elders reported: C. J. Peat, N. N. Cooke, J. G. Smith, Wm. Smith, John Beaird, W. Williams, Frank Izatt, W. O. Thomas, and J. Tousley. Priests John S. Parrish, J. G. Cole, D. Donovan, J. Buxton, and W. Jacques. Teacher F. Wiley. The recommendation of the Belleville Branch that Bro. Wm. Jaques be ordained an Elder was adopted by the conference; and on Sunday, March 28th, 1886, he was ordained an Elder by Elder Wm. Smith. Sunday, March 28th, 1886, morning session, preaching by Brn. D. Donovan, F. Izatt, and N. N. Cooke. Afternoon session,

sacrament and testimony service. W. O. Thomas was elected delegate to General Conference. Officers present: 11 Elders, 5 Priests, and 3 Teachers. On motion all the authorities of the church were sustained in righteousness. Evening session, preaching by Brn. J. S. Parrish and C. J. Peat. Adjourned to meet in St. Louis, Mo., on Saturday afternoon, June 26th, 1886, for the transaction of business, and on the following Sunday for worship.

### Miscellaneous.

#### CONFERENCE NOTICES.

The Wyoming Valley District conference will be held at Hyde Park, Pa., June 26th and 27th, 1886. Brn. Wm. H. Kelley or E. L. Kelley, with others from the West of the travelling ministry, will be present. Come one and all; there is a hearty welcome.

JOHN MORGAN, *Pres.*

The conference of the North Michigan District will be held at Brown City on the second Saturday and Sunday in June, 12th and 13th. We hope to have a large gathering of the Saints of this district. We expect Brn. E. L. Kelley, C. Scott and Bishop G. A. Blakeslee; and we will also look for Bro. Wm. H. Kelley, president of the mission and others. Presidents and clerks of branches please make out full reports of additions and changes made in your branches since last report.

J. J. CORNISH, *Dist. Pres.*

#### BORN.

SEATON.—To Mr. and Mrs. P. B. Seaton, Paris, Henry county, Tennessee, Monday, April 18th, 1886, a daughter; named Ader Bell.

#### MARRIED.

BRATTON—STREET.—At the residence of the bride's mother, in Denver, Colorado, May 20th, 1886, Mr. William J. Bratton and Sr. Ellen J. Street, both of Denver, Elder T. J. Pollard officiating.

#### DIED.

WILTSIE.—At Whittemore, Michigan, March 20th, 1886, Miss Ada M. Wiltsie, aged 8 years, 10 months and 23 days. Hymn 836 was sung at her request.

"Dear sister, thou art gone to rest,  
We will not weep for thee,  
For thou art now where oft on earth,  
Thy spirit longed to be."

WILTSIE.—March 27th, 1886, Delbert J. Wiltsie, aged 2 years and 5 months.

"No pain, nor grief, nor anxious fear,  
Invade thy silent bounds,

No mortal woes can reach the peaceful sleeper here,  
While angels watch the soft repose."

WILTSIE.—April 21st, 1886, Ida Z., aged 15 years, 5 months, and 10 days.

"Unconscious now in mother earth,  
This body lies at rest;  
Remember mourners while ye weep,  
Her spirit's with the blest."

All children of Bro. and Sr. Alfred H., and Elizabeth Wiltsie, and all dying of diphtheria. Funeral services by Elder E. Delong.

MOORE.—At his home, Lockford, San Joaquin county, California, April 4th, 1886, Elder Henry V. Moore, a native of Wales, aged 73 years, 7 months, and 22 days. The deceased joined the church and came to Utah in his early days, and from there went to Nortonville, California, where he settled, and was baptized by Elder Orrin

Smith, January 15th, 1867. He died strong in the faith, with the hope of a glorious resurrection.

BAILEY.—At Lamoni, Iowa, May 25th, 1886, of whooping cough, Ava Earl, son of Bro. Earl D. and Katie Bailey, aged 4 years, 2 months and 27 days. Funeral services by Bro. W. W. Blair, assisted by Bro. Joseph Smith.

Our darling Ava's gone to rest,  
He's leaning on the angel's breast;  
No more with us he here could stay,  
But he'll watch for us all till we're called away.  
We do not weep, we do not sigh,  
We could not wish that he was high,  
And we only hope that when we die,  
Our spirit, with his, will rest on high.

Lovingly inscribed by AUNT EVA.

HAND.—In the Sheridan Branch, Iowa, May 17th, 1886, of membranous croup, sister Mary E., daughter of brother Charles and sister Frances Hand, aged 11 years. Sister Mary was baptized on the 11th of May, 1884, by J. S. Roth, and since her baptism, though very young, has lived a most devoted and faithful Christian life, and all who knew her, knew her only to love her. The Holy Spirit was with her in her waking and in her sleeping hours, for He showed her many things, and in her sickness, (though it only lasted four days), she bore her intense suffering patiently, knew from the first that she would die, and expressed her willingness to go. She said she wanted to go where her little brother and sister were, (who died within the last two months). She told her mother not to weep for her, for she was going to that better world where she would suffer no more. She called her brothers and others, and bade them an affectionate good bye. Some hours before she died, she selected the 854th hymn in the Harp, to be sung at her funeral. Funeral services by Bro. G. Shimel, and the sermon by Elder J. S. Roth, from text Job 14: 14.

"Now, ye mourners, cease to languish  
O'er the graves of those ye love;  
Far removed from pain and anguish,  
They are chanting hymns above."

#### TO THE SAINTS.

You are interested in furthering the repairs upon the "House of the Lord" in Kirtland, Ohio. Through the providence of God, after being neglected for many years, it has fallen to your direct care and keeping. There is no other building in the world like unto this one, having been built by divine commandment. Around it cluster sacred memories, and it stands a monument to the faith, energy, and zeal of a devoted and sacrificing people. They labored industriously to erect this as a sanctuary in which to worship the God of Jacob, and he accepted their offerings, and manifested his glory in approval of their work and piety. The house has been left desolate and become marred by the changes of time, neglect and pillage. It is valuable and of historic note, and thousands come to behold it, to find that it has been despoiled of much of its former splendor and beauty of finish. It is but partially restored. For the credit of the church the repairing should be continued upon it. Children should be willing to preserve the heritage built by their fathers. The "Temple" is owned by the Saints, not by one or two, but all. Each should share in the glory and praise-worthy effort of aiding in its restoration. It should be fitted for the use of the next Annual Conference; and it is essential that some of the repairs be made during the warm and dry weather of summer.

It is the intention of the committee to prosecute the work as early as practicable; but means, much more than is now on hand, will be required to make the necessary repairs for use and convenience at our next session of conference. It can not be properly heated by stoves, and it will be necessary to heat by the use of a furnace, or drums, after the original intention. It is not safe to build fires in the stoves that are in use now, and none have been built for some length of time—a year or more.

Will the Saints give this thought, and put forth a further effort to aid in this most essential and commendable work in which we are all mutually interested? Will not God bless the effort to restore his sanctuary, that it may be a pleasant and delightful place of worship, and an honor to His Saints? And will He not cause His face to shine with approval towards them at their next meeting, if faithful, to encourage and direct them in the work before them? We think so; and earnestly make this appeal believing it to be right, for further aid in order to go on with the work—confident that the sacrifice and effort will tell in the interest of the great cause.

Those willing to aid in this work can do so by remitting what they may be able to contribute to George A. Blakeslee, at Galien Berrien, County, Michigan; or to Wm. H. Kelley, at Kirtland, Lake County, Ohio. In sending by postal order, or postal note to Wm. H. Kelley, make them payable at Cleveland, Ohio, as Kirtland is not an order office; but direct all letters to Kirtland.

Yours in faith and interest.

WM. H. KELLEY, }  
G. A. BLAKESLEE. } *Committee.*

#### SIGNS OF PROGRESS.

"ARE there any hopeful signs of reform in society and government?" This question, in substance, is propounded by a correspondent and a few suggestions in reply may be profitable.

There is one very hopeful fact. There is no great evil prevailing which has not a counter movement. For instance, intemperance is appalling, but there is a magnificent temperance movement to destroy it. Practical infidelity has alarmed the people, but a great revival epoch is, upon us counteracting the influence of infidelity. Sabbath desecration has become a great curse, but a great movement is inaugurated to oppose it. A horde of secret lodges are exerting their baneful influences but a powerful stand has been made against them. Political corruption is a stench in the nation, but independent political action is gaining in popularity and promises to correct abuses. Co-equal with the growth of the movement for secularizing public education is the increase of Christian schools and colleges where religious instruction is pure and pronounced.

Indeed this may be called a reform epoch. Evil was never attacked with more boldness and courage than now. The earth fairly trembles under the mighty tread of the armies of heaven as they go forth to meet the Goths and Vandals of the world. There is more territory under the law of prohibition of the liquor traffic than ever before; there are more churches, Sunday schools, and colleges; there is less of sectional strife; there are more hospitals and asylums to relieve suffering; there is more aggressive reform work and there are more newspapers to oppose evil and maintain the right. Dark and foreboding

as are the signs of the time, there are still encouraging facts to keep the heart from fainting. The gospel was never so much studied as at the present and, it never exerted so marked an influence among men. This one fact alone furnishes boundless encouragement.—*American.*

#### A SELF-CONTROLLED WOMAN.

"SPEECH is silver; silence is golden." How true this is when our nerves are unstrung, and we are irritable and inclined to say sharp things to the children, to the servants, or to "John." If we can only keep silent then, and go out into the fresh air and sunshine, and get our degenerated blood toned up with a good supply of oxygen, and our refractory nerves in "hands" again—how thankful we shall be that we did not "boil over" and say the heated things we had in mind. Undoubtedly three-fourths of the quarrels and estrangements of this world happen through a temporary loss of self-control—and what a pity! Of course, it is sometimes necessary to correct a child, admonish a servant or even tell "John" what one thinks about something which has gone wrong; but it is never safe to do it when one feels irritated or unnerved. I should always be postponed till one feels sure that she is proof against the temptation to lose her self-control. Anger, uncontrolled, is like a cyclone, increasing and destructive; while the same quality under calm and perfect control gives force to character and composedly works out beneficent results like steam harnessed to a locomotive. When one is irritated by some unkind or unjust remark, it is natural to want to say something as bad or a little worse; if you yield to the impulse, you will suffer from remorse of conscience and the coldness of your friend—if you resist it and remain silent, you will have the peace of an approving conscience within, and ten to one, your friend will feel ashamed of himself and tell you he is sorry. In any kind of difference or difficulty, the self controlled one always come out 'top o' the heap,' and gets the better of the contest. And above all things a selfcontrolled woman is a joy and an administration.

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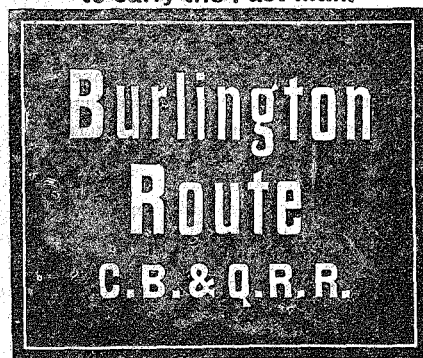
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# THE SAINTS' HERALD.

Joseph Lauff

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 12, 1886.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, June 12, 1886.

THE *Chicago Tribune* of May 27th, 1886, has the following dispatch from Washington, D. C., in reference to the report of the House Committee on the Judiciary respecting Utah:

WASHINGTON, D. C., May 24th.—The report of the House Committee on Judiciary accompanying the joint resolution proposing a constitutional amendment on the subject of polygamy, is a long document which deals in detail with all the branches of the subject, and enters into an elaborate discussion as to the powers of Congress in the premises. It says:

"The amendment of the fundamental law of the United States should not be undertaken unless the evil for which a remedy is sought should be so great and paramount, and should so involve the essential principles on which the Union is based as to be incurable by ordinary legislation. For it may be laid down as an axiom of political science that it is impossible for human wisdom to forecast all the consequences of any change in the ordinary or fundamental law. The proposed amendments referred to the committee relate to a regulation of the subject of marriage and divorce, and to the extirpation of polygamy within the Union. It may fairly be asked why should the Union or the General Government take charge of and control the domestic relation of marriage or its suspension or dissolution by divorce? Why should not each State and Territory have exclusive power over this subject, and why should not polygamy be allowed in each locality if the locality wishes it? These are fair inquiries, and strike at the root of these propositions to amend the Constitution."

The report then quotes from numerous decisions of the Supreme Court to show the power Congress possesses in legislating for the government of the Territories and the District of Columbia, and continues:

"The right of a people inhabiting a Territory to mold its policy, to frame its laws, and to construct its Government has never been sanctioned by the Supreme Court, and is not based on sound reason. The Territorial Government has no

original powers, but only derivative authority under the act of Congress organizing it. To hold otherwise would divest Congress of its constitutional authority to make rules and regulations for it, and to determine its bounds, and would give a few settlers the right to decide for the people of the United States, who are joint owners in the whole domain, the destiny of the new States to be associated in union with them. The regulation of the marriage relation in each State, the process by which it may be formed, the rights and duties arising from it, and the method of its dissolution, never having been delegated to the United States, are reserved to the States respectively; but as to the District of Columbia and the Territories, these powers are in express terms delegated to the United States.

"The duties of Congress incident to its powers are to fit the community in the Territory in its formative process to become a State and then to admit it into the Union. In the contemplation of these high duties your committee have carefully inquired into the condition of the Territory of Utah. In this community there has appeared a religion, and the practice under it of polygamy, which has long called for judicious action on the part of Congress. A clear understanding of this condition of things may be had from a historical view of this singular people and of their religion and practices."

The report then gives a history of the inception of the Mormon religion under Joseph Smith, and reviews its growth and the efforts made from time to time to suppress it. The report then continues:

"After this summary statement of the condition of the Mormon question, from which a diagnosis of the disease may be made, the important inquiry confronts us, What is the remedy? Your committee deeply deplore with all good citizens the existence of the evil, and deem it to be of the first importance that, while the remedy shall be radical, it shall be in entire consistency with the constitutional principle of our system of Government and shall commend itself to the judgment of the country and mankind as in harmony with the sacred rights of conscience and the cardinal doctrines of our free institutions, and be tempered by a spirit of clemency, moderation, and magnanimous charity. The evils of the Mormon system are deeper than can be cured by ordinary legislation. To punish the offender may be accomplished by law, but to extirpate the system, to eradicate it from this Union of free civilized Commonwealths will require a change in the Constitution. The American Union is a Government of the people of the States by the representatives of the States and of the people of the States. To govern permanently the outlying people of our Territories by a Congress in which they have no voice is contrary to the genius of our Constitution. The government of our colonies must be temporary

and in aid of their maturity as States to become partners in the Government of our Union. This is the power vested in and this the duty devolved upon Congress. A government of them as provinces has in it the germ of imperialism and ultimate despotism. The strain on the Constitution is too great for the policy to be permanent. But what is the alternative?

"It is to admit a polygamous State into the Union, or one from which polygamy was excluded as a Territory but is restored by the new State—to band polygamy with monogamy, to unite in one indissoluble bond States whose type of civilized life is based on the polygamous family with those whose type is the dualized unit of humanity—the one man and the one woman, the twain making one flesh—to nurture offspring for the duties of life in the peace and harmony of Christian marriage. Such union between the Asiatic type and the European-American type of civilized life would be incompatible and fatal to our peace and progress. Polygamy must be exorcised by the compact of our Union. It must be excluded from our family of States. The sisterhood of commonwealths must not permit the intrusion of a polygamist member.

"Two difficulties at once present themselves. First—Would not such a provision in the Constitution be a departure from the genius of our Union, which leaves the control of domestic relations to each State and denies it to the Federal Government? Second—Can this be done without violating the sacred right of religious freedom? Who shall associate in union? Who shall be members of the political family? What character of commonwealth shall be admitted into partnership? are essential questions, and proper only for the decision of the parties to the Union. Who else should decide them but the parties themselves? Not Congress, nor any delegated authority, but the members with whom the association is proposed. This does not touch the authority of any State after it is in the Union, but it defines the character which is a prerequisite to admission into the Union at all. Should Congress admit a polygamous member of the Union? The answer should be in the Constitution itself, by which Congress is bound, and which it must obey. Nor is such a provision out of harmony with the existing Constitution.

"If now, as a foundation principle of our constitutional Union, each State has agreed to deny forever its own power to create any form of government for itself than one which is republican, can there be any departure from the principles of the constitution in declaring, further, that their government shall not only be republican in form, but that their civilization shall not be based on the polygamous family? The amendment will only validate by express contract what has always been law by the tacit consent of each State and all the States. Thus the Union by clear compact will be constituted of States, in



political form republican, in social polity monogamous."

In respect to the second question the committee express their views fully but concisely, because they are important in their bearing on the proposed amendment. Reports of proceedings in the Constitutional Convention and in the Assembly which drew the Bill of Rights in Virginia are cited at some length. The report continues:

"The question whether the punishment of polygamy prohibits the full exercise of religion, or whether an amendment to the Constitution forbidding it would do so, has been mooted, and any doubt respecting it should be dispelled. It is a question whether the Mormon creed commands or permits polygamy. The best opinion expressed before the committee by Mormons was that it was not commanded, but was allowed by God. If God permits, but does not enjoin, polygamy upon all the men in the Mormon Church, there can be no invasion of conscience in restraining a man from doing what his relation does not require or in requiring him to do what his God does not forbid.

"Unless, then, the Mormon Church commands this man to disobey the civil law by plural marriage when God does not command it, there can be no constraint on his conscience. But if he does this the church is a foe of civilized society by making its members violators of human law and dangerous citizens of the State. It makes divine permission justify the willful violation of law by men in doing what it forbids and in failing to do what it commands. This position is fatal to the claim on this ground."

"But suppose polygamy is commanded by the religion. Then if, because it is commanded, it must be obeyed or respected by all and by the civil Government itself, the result would be that no law against polygamy would be valid, because contrary to Mormon revelation of the Divine will. This claim, if allowed, would establish the Mormon Church as a theocracy over men and governments. If the fact that the Mormon belief in polygamy is commanded by God could prevent the Government from punishing the Mormons for it, while it punished anti-Mormons, it would be preferring that religion to all others, and by shielding its adherents from the penalty inflicted without mercy on all who would not profess its creed. But, if to prevent this preference the law was annulled entirely as to all, it would create the supremacy of this one system of religion over the civil authority of the Government; polygamy could not be made a crime by the Government because forbidden by the Mormon religion. What better example of an established religion could be given than this would be? A union of Church and State in which the church would be supreme and the State subordinate. It has been the settled opinion of the best defenders of religious conscience that when religious faith commits crime its alleged sincerity can not shield it from the penalty of the civil law. As long as it is a question of faith between the man and his God the civil law can not interfere; but when faith breaks out into acts against the law of society it can not give immunity to the criminal. If this were not so guilt would be quick to put on the cloak of religion to screen itself from justice.

"Your committee feel satisfied that nothing proposed by them to the House will in the

slightest degree trench upon the sacred canons of religious liberty."

After a long discussion of the form that an amendment proposed as a remedy for the disease of polygamy should assume, the committee say of the measure to be reported to the House:

"It seems to the committee that these provisions secure to the Union, the courts, and the Congress of the Union complete authority to extirpate the system of polygamy and its kindred offense of polygamous association of 'cohabitation between the sexes.' The crimes are fixed by constitutional definition, the punishment is prescribed by Congress, and the judicial power of the United States will enforce the Constitution against all offenders."

We call the attention of the Saints to this report, for the reason that the principles presented in it are worth thought and consideration. There were two contingencies upon which the leading men of the Utah Church rested their hope for the legal continuance of polygamy. One was that the right of the people of a territory to regulate their own affairs would be either recognized as a thing of course, or Congress be forced to recognize it by dint of political necessity. The other was that Utah might be admitted into the family of States, the provisional constitution silent in regard to polygamy, and then when fully within the union as a State, polygamy might be legalized by statutory enactment. The first of these two contingencies has failed. There is no disposition upon the part of the larger majority of the joint owners of the public domain included in the territories to accept the "squatter sovereignty" theory in regard to polygamy in Utah, either as a "matter of course," or as being compelled to do so. The trial is now upon the second proposition. What will be its fate?

We have from the first believed, and have so written, that the practice of polygamy could not be permitted to exist as a religious tenet or otherwise, on territory belonging to the union of States, for the reason that it was contrary to the organic institutions of the country and opposed to the genius of American civilization. For this reason, also, we have believed that polygamy was not commanded of God, nor authoritatively permitted by him; because having begun a scheme of political government for the enfranchisement of men from the thralldom of political tyranny and despotism, he would not endanger that government by suffering, or commanding what was opposed to it or the genius of its institutions. Hence we have had no fears concerning the final fate of the first hope of the Utah Mormons, that of territorial right.

Of the second hope we have had no fear, except that which had for its base the shortsightedness or venality of political parties; the one overreaching by tricks and partizan desire for conquest the weakness of the other. This danger is now pretty well passed. The hurt which the principle and practice of polygamy (plural marriage) would do American institutions, if such practice becomes a recognized and fixed part of governmental polity, is now

too well understood among all classes of political parties to be put aside as of no weight, or to leave such a contingency to probable chances. For any political party to secure the admission of Utah to statehood while there is a probability that polygamy would be legalized by legislative enactment when statehood was secured, would be most disreputable suicide, and no political party now existing cares to do that.

The Commission rightly conclude that for the Government to persist in refusing to permit Utah to become a State and continuing it as a Territory, governing it as a province, it must in time partake of imperialism and despotism, which is not consistent with the national idea. To avoid this and yet to so act as to put the matter to rest, the Commission deem it advisable that it be made a subject of an amendment to the Constitution, the intent being to place a perpetual bar against the introduction of polygamy, or plural marriage, into any and all of the territories belonging to the United States; whether as states or territories, the lands devoted by nature and designed of God for the development of the American idea shall be forever free from the fact, or the apprehension of a practice so foreign to that idea.

What must be the thoughts of those in Utah who have been so frequently and seriously told that the present prosecution of polygamy was but a slight thing and would end in making the laws obnoxious to even the law makers and the general people of the United States, when now it is being made thoroughly apparent that the fixed intention of the people of the United States as expressed by Judge Hays, of Idaho, is that the practice of polygamy must be stopped, or those who propose to practice it must leave the United States. If such determination is persisted in, what excuse for further disregard of the will of the Republic can the Utah Saints urge. And if Congress should now conclude that legislation by it in the way of suppression by punishment of offenders who practice polygamy is inadequate, and order a vote of the States upon an amendment to the Constitution forever prohibiting it in the Union of States, what will be, what must be the condition of those who will be adversely affected thereby.

As for us, we are upon the record having long since elected the course we should pursue, and as prosecution of polygamists under Congressional supervision of the Territories has not hurt nor delayed the preaching of the gospel by the Reorganized Church, neither would the adoption of such an amendment to the Constitution prevent the spread of the truth of Christ under the ministrations of those who do not fear to denounce as evil what God has plainly called an "abomination in his sight."

We do not rejoice in the sorrow and affliction of those who are now suffering the penalty of the broken laws of the country, but from our knowledge of the work of the last days we can but commend the measure that will settle politically in the Government of the United States what

we believe has been settled in the expression of God's will respecting his church and people, "there shall no man among you have save it be one wife."

The matter as it now stands is about like this; if by any chance polygamy shall be legalized in Utah as a territory, or a state of the United States, it virtually places the laws of the entire union of states in subordination to the Utah idea, or makes the belief and practices of 150,000 to dominate the will and laws of 55,000,000 of people, or permits one of a band of three hundred and sixty-six common stockholders to disregard and set at defiance the interest of three hundred and sixty-five.

We admit that if it be pleasing to God so to do, he can so determine human affairs as to overturn all that the United States may do in the direction referred to, but it is our settled conviction that he will not so interfere, and for the reason so frequently stated, that having designed America as the land on which a church should be established, in which monogamy was to be the rule in the domestic relation, he will now stand by the Government instituted by him under which that church was to flourish in its effort to keep the land free to the purpose named; and thus prevent that church from being overcome and destroyed by a departure from God's expressed intention. We believe that in this case as in one hypothetically stated once by a leading general: "Providence will be upon the side of the heaviest battalions."

#### ELDER BROWN REVIEWED.

IN the answer to the third question asked by me, Elder W. P. Brown evades the inquiry respecting the prophetic evidences of Elder D. Whitmer's calling, by referring to what I at the time of reading supposed to be a blessing, the truth of which I did not affirm nor deny; and to which I had not then, nor have I now the least objection in its place and proper meaning; but it is straining it to make it do duty as given here by Elder Brown. Elder Brown presumed when he states that I have knowledge of "many evidences" of Elder D. Whitmer's calling. I know of none that warrant the claim made for him by Elder Brown and others. The answers to questions 4 to 7 inclusive are evasive. For Elder W. P. Brown knew that the church to which reference was had in the queries, was the specific organization at the present composed of David Whitmer, Sen., John C. Whitmer, Philander Page, W. P. Brown, J. J. Snyder and others at Richmond, Mo., and which Elder J. C. Whitmer told W. W. Blair and myself had been incorporated in Missouri under its laws. That he did not mentally refer to Christ's Church, organized at Jerusalem in the year "one" is clear from his answer, "on the Earth." He could have said "at Jerusalem" or "Far West" as easy as "on the Earth."

If the answer to question 7 is to be taken as sincere and correct, then the statement that the church to which Elder Brown belongs has no High Priests in it, marks that specific church as not being closely related to the Church of the Lamb, Church of Christ, Church of God; the one organized after the order of the Son of God of which Alma was the High Priest, of Book of

Mormon times; for that church had High Priests of the high priesthood after the order of Melchisedec in it, "being after the order of the Son of God."—Alma 9:6; also 10:1, 2. Elder Brown stated once publicly that he had been a Latter Day Saint for eighteen years, and once that it was twenty years. His answer to question 11 states that he was with the Bickertonites, (who did not claim to be Latter Day Saints, and who disbelieved the Book of Covenants), but three years, then with the Reorganization three years, and now less than two years with the Church of Christ. Where was he during the other ten or twelve years of the twenty or the eighteen years of experience with the Latter Day Saints?

The spirit of discernment by which Elder Brown determined whether questions were for contention or information failed to discern why I asked the question, Whether the church to which he belonged believed the Bible and Book of Mormon. I certainly think some will see why? Elder Brown states in answer to question 15 that David Whitmer is an Elder, "which office belongs to the priesthood of the Son of God." This "priesthood of the Son of God is the High Priesthood, or Melchisedec priesthood, as shown by Paul's letter to the Hebrews in which this priesthood is discussed. See Heb. 7th and 8th chapters; Alma 9:5, 6; and 10:1 and 2. In answer to question 20 Elder Brown states that "all members of the body of Christ are of this order of priesthood, 'to offer up spiritual sacrifices.'"

If this is true, of what efficacy is an ordination from an apostle, or elder? Alma says that "the Lord God ordained priests after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son." \* \* \* "And thus being called by this holy calling, and ordained unto the high priesthood of the Holy Order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of His Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things."—Alma 9:6.

This order does not appertain to the members of the body unless called and ordained unto this priesthood. Thus Elder Brown contradicts Alma.

If Jesus Christ were the only High Priest in the Church as claimed in answer 17, how does it happen that Melchizedek, and "many, exceeding great many," (Alma 10:1) were called and ordained to be High Priests in the Church as represented both in the Book of Mormon and Bible? For it is evident that the Bible recognizes many priests of the order of Melchizedek. See Ex. 24:4-8, with Ps. 99:6; Gen. 4:3-5; 8:20, 21; 22:13; 31:54; 46:1; Job 1:5; 42:8; Ex. 18:12, 19, 24; 1 Sam. 7:9; 2 Sam. 6:18; 1 Kings 18:30-38; Judges 6:24, 26; 13:19; 1 Chron. 21:26-28; Rev. 5:10. And it should be noticed that those "priests" mentioned in this last quotation are redeemed by Christ's blood "out of every kindred, and tongue, and people, and nation," and hence are not alone of the house of Aaron.

The answer in 22 makes every person their own judge as to what is and what is not revelation from God. Hiram Page tried this, (Doc. &

Cov. 27:4), so did Sidney Rigdon at Kirtland when he claimed that the Holy Ghost told him the Saints must build him a house, (Joseph Smith the Prophet, page 205-6). Joseph, the appointed Seer, exposed and reprov'd both. The bigoted Jews adopted this policy; (John 5:46, 47); so did Korah and his company; (Num. 16:1-10); and so have the various factionists of the church in ancient times and also in these latter days, while those chosen and approved of God have been governed in these matters by the faithful regular decisions of a competent, spiritual ministry. (Acts 15:6-22; Doctrine & Covenants 41:1; with 42:1; *Millennial Star* 15:299). If matters of such vital importance were left to each person's faulty judgment as to what are the teachings of the Holy Ghost and the correct interpretation of the word, it would result in confusion confused, with contentions and divisions without number or end. All the Sectarian world, including the various factions of those claiming to believe in the Book of Mormon, ask us to believe that *they* are guided and governed by the Holy Ghost. This we respectfully decline to do, for "God is not the author of confusion" and dis order.

Elder Brown's answer to 33 exhibits his ignorance of the history of the Reorganized Church; for we who know that history undertake to say that, as for the elements brought into it out of every faction of the Church, and out of every sect of Christendom, as well as from the world of scepticism, it is not a proof of apostacy or spiritual deadness when some degree of division and heresy is found in it. St. Paul said of the Church in his time: "For there must be also heresies among you, that they which are approved may be made manifest."—1 Cor. 11:19. When the Church repels heretics and cleans itself of false teachers and dead branches, it is a sure indication of inherent life and of innate power to throw off its dross and impurities. When persons continue in the Church and yet repudiate the very revelations which gave it being, upon which it is based, and by which it is builded, it is not surprising at all that there should be exhibitions of unrest and disquiet. But when Elder Brown states or intimates that there are many in the Reorganization who are disaffected with it, he misleads and deceives those who follow him. The church has never gained in all ways so rapidly and extensively as for the past conference year, neither have its membership and ministry been so united and harmonious as during that time. On the other hand, we perceive a large lack of unity between himself and his fellows—J. C. Whitmer and J. J. Snyder—in both sentiment and doctrine.

If Elder Brown is "thankful for investigation," why does he publicly refuse to be questioned? He utterly refused to answer the plain, simple question put by Elder Gillen at his first service in Lamoni, "What must we do to be saved?"

JOHN RUSKIN pays the following tribute to the Bible:

"From Mr. Ruskin's latest article: Let me tell your readers who care to know, in the fewest possible words, what it is. It is the grandest group of writings existent in the rational world, put into the grandest language of the rational world in the first strength of the Christian faith, by an entirely wise and kind saint, St. Jerome;

translated afterwards with beauty and felicity into every language of the Christian world; and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate, and happy."

THE Salt Lake, Utah, *Herald*, of May 17th, contains an editorial, the sum and substance of which may be seen from the last two paragraphs which we give below:

"If the law had said of what the offense of unlawful cohabitation must consist, we believe there would have been a very general compliance with the statute; if Congress were now to define the meaning of unlawful cohabitation, we believe there would follow a very general conformity to the law. But there can be no compliance, no conformity, when to comply or conform is impossible; there can be no compliance, when what is not unlawful cohabitation to-day, will be the offense to-morrow and send the man to the Penitentiary; there can be no conformity, when the District Attorney finds that the rule which will serve to convict in the case on trial to-day, will acquit in the case to-morrow, and he asks and obtains a different interpretation."

"When the statute has been deprived of its vagueness and people can understand what is necessary for them to do to comply with the law, there will be some reason in propositions looking to a settlement of the annoying troubles which prevail in Utah; but until people are shown how they can comply with the law without being cowardly, brutal and inhuman, all talk of an adjustment will be idle."

The pith of the foregoing, as we read it, is this—if Congress had proceeded to downright verbiage in describing the numberless acts and words which a plurally married might say and do, or might not do and say and be safe, or be subject to prosecution, then there would have been a conformity to the law. "The fault is with the statute," says the *Herald*.

"No rogue e'er felt the halter draw,  
With a just conception of the law."

The *Herald* should know quite well that the constitutional right to define the enactments of Congress and interpret the provisions of the laws is with the Supreme Court. It would be largely a work of supererogation for Congress to attempt the role of the supreme court. Had Congress defined "unlawful cohabitation" as this learned pundit of the *Herald* seems to think it should have done, then the same man would have indulged in an editorial laugh at the absurd position of Congress in the seat of the Supreme Court.

We propose to tell the *Herald* that if the common sense of the average American citizen ruled in the camp of the Saints where the *Herald* is printed, the act of Congress known as the Edmunds Bill would be understood to mean that every married man should be the husband of but one living woman at the same time, "at home, or abroad, on the land or the sea;" and that one woman to be the one he first married and her only, and none other until she was dead, or divorced for scriptural cause; and that no man should in any sense whatever comport himself as a husband toward any woman other than the

one legal (according to the law of the land) wife to whom he had been properly married as provided in the law. Under the closing sentence, "but until people are shown how they can comply with the law without being cowardly, brutal and inhuman, all talk of an adjustment will be idle;" there lies lurking the intention to disregard the law as it now is construed by the courts, Judges Zane, Powers, Boreman, of Utah, and Hays of Idaho, on the bench, or as it may be defined by Congress; unless such definition and construction shall be so modified as to permit the continuance of plural marriage and Utah usages under them; for what is "cowardly, brutal and inhuman" will be defined by the *Herald* to mean a disrupting of plural families and an abandonment of the relations existing between polygamous husbands and wives. It is simply a plea to be permitted to dictate to the Courts and to Congress the terms of adjustment in the interest of polygamy and its adherents.

UNTIL such time as the High Priests' Quorum shall be sufficiently full to provide for all the contingencies of presidency occurring in districts and missions, the church will appoint such men and officers as are best adapted to the work demanded; and will expect the local ministry and membership to acquiesce in such appointments and cordially sustain the men appointed.

The rule of law upon which such appointments are made is found in section 104, paragraph 43, and reads: "And these seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church, who belong not unto the twelve neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church."

Those appointed in charge of missions are traveling ministers, and are not appointed in the sense of local presidents. They represent the dignity and authority of the church, and in that should be honored, and not simply for the office in the priesthood that they hold. A Deacon is entitled to the courtesy and support of the entire church, the highest officers more especially, when he, the Deacon, is entrusted with a work by the church; not because he is a Deacon but because he is the embodiment of the dignity and power of the church for the purpose of the work designated to be done. So with every other officer called and appointed.

In all assemblies of the church where there is no organization, the highest in authority present should be chosen to preside. If there are more than one of the same grade of authority, other things being equal, the oldest man should be selected. Organization when perfected permits the selection of the one thought to be best qualified, or that should be designated in any way recognized by the church as proper, and the one thus selected should be honored and respected as the representative of the church.

#### EDITORIAL ITEMS.

LAMONI is in a stage of improvement at the present. The Trustees and Mayor are improving the streets to quite a good extent and are doing it well. On the west side there are five houses in process of erection. Brethren E. J. Robinson and J. W. Gillen are each putting up a fair residence, the first named on the main road west from town on a very pleasant and commanding site; Bro. Charles Butler is building a very neat little, one story cottage near to the meeting-house, and opposite Bro. Stebbins, Cochran and Church. Mr. Lewis Mitchell is building a small one story cottage on the road west, and Sr. Monroe, formerly from California is building quite near to the church. Altogether, that part of town is putting on quite a town-like appearance. Brethren Jesse Lewis and Austin Olson are fitting up a business house south and near to the post office, and thinking of going into the furniture business. Bro. B. L. Merritt is also building on the east side. Brother Farmer and wife, late from Australia, have bought a three acre tract, and will build also on the west side. There is a fair spirit of progress among the business men and other citizens; a disposition being shown to make the place look tidy and progressive. May it continue.

Bro. S. Reed of Lone Elm, Henderson Co., Tenn., is anxious to correspond with Elder George Montague, for he thinks there will be a fair opening for preaching the word in his locality. Bro. Montague will please note these facts.

Sr. Henrietta A. Dunn, of Box Elder, Utah, when subscribing of late for the *HERALD* takes occasion to say: "I must say that I am pleased with the *Herald*, and always feel greatly benefitted after reading it. May it continue to do good, is my prayer."

By papers sent us, we see Elder I. N. White is to hold a four days' discussion with a Elder H. P. Price of the "Christian Church," near Le Beck, Mo., beginning next August 2d. Elder Price affirms that the church he represents possesses all the doctrine which should entitle it to be regarded as the Church of Jesus Christ; and Elder White affirms that "the Scriptures teach that all baptized believers shall receive the miraculous gift of the Holy Spirit." It is said a deep interest is felt in this discussion, and that it is likely there will be a very large attendance.

Bro. R. J. Anthony reached Salt Lake City, May 27th, all safe. Bro. Peter Anderson met him at the depot, and they went to Bro. Joseph W. Wilson's, where Bro. Anthony usually stays when in the city. Bro. Anthony baptized one at Carbon City, on the way out.

As we write to-day mechanics are engaged at work on four neat, commodious residences, also on one small one, in West Lamoni. Improvements are being made likewise in the eastern and central part of town. Hard as are the times, yet Lamoni and its surroundings are developing solidly and steadily.

Bro. Hiram Robinson baptized two at Harrisonville, Missouri.

Brn. John Farmer and John Morris and their wives, reached this place from Sydney, New South Wales, from whence they started April 22d. Bro. Farmer has bought land for a home adjoining town, and will begin its improvement in a neat substantial way at once. It Bro. Morris can find business at his trade as a tailor, he, too, will locate here.

Bro. Arthur Leverton, of Bothwell, Ontario, goes for a Rev. T. W. McCann (of the Disciple Church) in the *Bothwell Times* of May 6th. It appears that Rev. McCann desired that an Elder should speak at or near Longwood, on March 16th, 17th, which Bro. Leverton essayed to do, but was prevented from going. Rev. McCann mistook the cause of Bro. Leverton's absence, and indulged in a little boasting. In reply to this, Bro. Leverton challenged him to a discussion, but failed to get a private arrangement, and so challenged him in the *Times* of the 6th, concluding in the following: "So Mr. McCann can tune up his jewsharp, or his mouth organ and we will be there to face his music, providing he plays his tune west of London and east of Windor, and we are informed of the time and place when and where his tune will be played."

Bro. P. W. Premo, in a letter dated at Grand Rapids, Neb., May 24th, assures us that the Spirit attends their ministrations in preaching the word in that region, and that the Saints are trying to set a worthy example before all, also that he continues to have evidence of God's work.

Letters from a number for which we have not space; among them are, Bro. Joseph Chester, Detroit, Minn.; Bro. John S. Lawton, Chelsea, Mass.; George Masters, Delray, Ohio; B. A. Atwell, Cabool, Missouri.

Bro. Joseph F. Burton, writing from Queen's Ferry, Victoria, Australia, April 18th, says: "I have baptized nineteen since I wrote for the *HERALD* last, four of them to-day. The work is in good condition here now. Many are seeking."

Brn. James and Monroe Scott, of New Providence, Indiana, have been laboring with fair success in Washington county. Some have been disfellowshipped, having denied the work; but the Lord is standing by the church. The work is in fairer prospects there; or as Bro. James writes, "is looking up."

Elder H. C. Bronson's address is 1222 North 13th street, St. Joseph, Mo.

Elder John C. Whitmer and J. J. Snyder, visited the office on June 1st.

We gave Bro. James Peters' residence as Lake City, Michigan, when it should have been East Lake, Michigan. It was our mistake confounding the two names.

Bro. T. J. Martin writes from Detroit, Minn., May 27th, "God is blessing us. I baptized a noble young man three weeks ago, and some more will be baptized next Sunday. We are much encouraged, and are trying to live so as to enjoy the Spirit of God."

Bro. Geo. A. Forbes, of St. Louis, Mo., says, May 27th, "God bless all connected with the *Herald*. It is one of our best Elders."

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it as great a sin not to labor six days each week as it is to break the Sabbath?

*Ans.*—Idleness is sin; but it may not be reckoned equally so great as Sabbath breaking.

*Q.*—Is the Bishop's agent "a common judge in Israel," as set forth in sec. 104, pars. 32 and 33, Doctrine and Covenants?

*A.*—No. The Bishop is that "common judge."

*Q.*—If an Elder should move away to a strange place and there be induced to be baptized by a sectarian elder, can he afterward come back without rebaptism?

*A.*—Yes; if in the matter and manner of his going away from the branch there was no wilful denying of the faith, or a wicked abandonment of the truth. His baptism by the sectarian "confers nothing and takes nothing away."

*Q.*—(1) Do branch officials evince haste and uncharitableness in moving cautiously in dealing with a wrong with a view to its adjudication on evidence of its existence? (2) If so, how long must they wait after the evidence of wrong appears before moving against it?

*A.*—(1) No. (2) This must be determined by the nature of the wrong, whether it is abstract, positive, or constructive, personal or against the body.

COMPETENT parties inform us that Elder W. P. Brown, at the M. E. Church Friday evening, the 28th of May, assured his hearers that the Reorganized Church was shaking and would soon fall to pieces; and as one of his conclusive evidences he read a dream had by Bro. I. N. White when about to enter upon a discussion with a Rev. A. F. Russel at Adell, Dallas County, Iowa, but which did not come off, as we understand it. The dream reads as follows:

"I dreamed a few nights ago that I was on a large ship. It was slightly moving to and fro, on a troubled sea. All on a sudden it hove to land; I, with others, was sitting in small boats in the stern. The captain in the cabin came to the front, and cried, "All on shore." With a little reluctance we obeyed, as we thought the time early to quit the ship, when we had so much to do. With some difficulty we ascended the perpendicular stone wharf. When on shore I perceived I was on the very grounds where shipwrights had been laboring, as there were timbers of nearly every description scattered around. Above me, I heard people singing with a loud voice, a hymn commencing: 'The harvest is over,' etc. After every verse was a chorus commencing: 'The reaping time is past,' etc. I felt some peculiar power that caused me to readily join in the music, and the singing awoke me. I feel anxious and would like the interpretation.

I am yours in bonds,

I. N. WHITE."

Granting that this dream was inspired of God, it can not be tortured into meaning the downfall of the Reorganized Church. The language used—"The harvest is over," "The reaping time is past"—can only be construed as meaning that the

end of a reaping and harvest-time, acceptable to God, had then terminated—when ever and wherever that may occur. The language endorses the "reaping," and "the harvest" done, instead of repudiating them.

But, as the Elder seems willing to be guided and governed by Bro. White's instructions through dreams, here is one we commend to his careful notice and hope he may profit thereby, and learn of the work being done and yet to be done under the presidency of the Reorganized Church, and also learn the fate of all the others claiming to be leaders of the Church of God. Here is the dream:

"On September 1st, 1880, I was at home in Edenville; was getting things fixed for my family, financially. I felt tried in spirit, thinking what an uphill business it was for an Elder to leave his family and go into the cold hearted world to present the word to them, and at the same time often receiving from them nothing but jeers—and a turning away in contempt from our faithful testimony. O, how trying. My wife prepared supper; but my heart was too full of grief to partake. I went to God in prayer, and smothered my grief in tears; retired and dreamed the following:—I saw you, brother Joseph, and many others standing; at their back was a large tract of land, a plain. Before them a dark mountain, the side toward us was perpendicular, On the top and very brink stood people. I could see leaders among them who kept up the cry, 'I am the leader and I have the authority.' One by one of these men would pitch forward and fall at your feet in an expiring condition. Some would leap headlong after falling and die; others would sink gradually into the ground, while all kept up the cry, 'I am the man, I have on the martyr's clothes.' (They were dressed in dark clothes). I looked at you, you turned half way around and looked upon them sorrowfully,—smiled and said nothing. I looked! and a window opened into this dark mountain; a room was there as high as the mountain and deep and wide. I saw one of our Elders enter, sent on a mission for six months. He warned the people of the judgments to come. I could see people all astir in every part of the immense building. Ere the Elder reached the further end I heard the cry from every quarter, 'We are the Church of Jesus Christ of Latter Day Saints and are seventy-five thousand strong.' Before the Elder returned, the building, which now seemed to be nothing but a shell, commenced to vanish and entirely disappeared; and the inhabitants learned for the first time that they were homeless. The great dark mountain commenced to give way and turned into a cloud of light. The clouds in heaven seemed lit up with a halo that I never before witnessed. What was surprising, all of this change took place without any noise perceptibly. All of this time we had been facing this dark scene, but now we turned to walk out on this plain that had been to our back, and I felt a breeze like a rushing wind and it passed over the true Latter Day Saints, and the Elders felt renewed in Spirit, and started on their missions with light heart; and I heard it said: 'Now is the day when thousands will come into the Church.' I saw large congregations standing and looking at the Latter Day Saints and wondering what had happen-



ed. We seemed to be walking in a different element. With joy did I resume my mission of charity to the world. I awoke and arose from bed and praised God in Spirit. May God assist you, Bro. Joseph, to fill your great mission in connection with others of the 'called,' is my prayer.—*Herald* for Dec. 15th, 1881.

I. N. WHITE."

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"But life shall on and upward go;  
Th' eternal step of progress beats  
To that great anthem, calm and slow,  
Which God repeats."

### WHAT TO BELIEVE.

"Is there anything in these days of change and doubt that one can believe?" (A Letter).

He has no joy who has no trust!  
The greatest faith brings greatest pleasure.  
And I believe because I must;  
And would believe in perfect measure.  
Therefore I send  
To you, my friend,  
This key to open mines of treasure—  
Whatever else your hands restrain,  
Let faith be free, and trust remain.

Believe in summer's sun and shade,  
Although to-day the snow be falling;  
Expect glad voices in the glade,  
Though now the winds alone are calling,  
Have eyes to see  
How fair things be;  
Let hope, not fear, prove most enthralling,  
And skies that shine will oftenest be  
Stretched lovingly o'er thine and thee.

Have loyal faith in all thy kin,  
Believe the best of one another;  
One Father's heart takes all men in,  
Be not suspicious of thy brother.  
If one deceive  
Why disbelieve  
The rest, and so all kindness smother?  
Who the most looks for love will find  
Most certainly that hearts are kind.

Regard the age with hopeful thought,  
Not it, but thou thyself art debtor;  
Behold what wonders have been wrought,  
Believe the world is getting better.  
Oh, be thou brave  
To help, and save,  
And free men's hands from every fetter,  
Yet know that cheery hopefulness  
Is the great factor in success.

Above all things in God believe,  
And in His love that lasts forever;  
No changeable friend thy heart to grieve,  
Is He who will forsake thee never.  
In shine or shower,  
His blessings dower  
The souls that trust with strong endeavor,  
Believe, believe, for faith is best,  
Believe, and find unbroken rest.

MARIANNE FARNINGHAM.

TO EACH mother and sister who reads the column, we want to make a direct and earnest appeal in behalf of the *Hope*. Could we be assured that you, sisters, would each one put forth an effort (faithful, prayerful and working thereto) we would not entertain a single doubt in the matter. We have faith to believe that you will. Faith to believe that each one who reads this will feel that in this field they can labor. Is it too much to ask of you that you strive to lay aside fifty cents, or even one dollar to forward this greatly neglected work of the church? The *Hope* is too small and its circulation far too limited.

Would God that some active member in each branch of the church would organize a "*Hope* band" and by concert of action devise ways and means to forward the work. If we only gather the lambs into the fold and guard them while there, feeding them with the sincere milk of the word, discharging our whole duty to them, God will take care of the rest. They will never forget the taste of the bread they ate in their Father's house and will hunger for it in years to come. Who will aid this good work? Shall we not hear from some of our California friends? What has become of sister Emma R.—?

WE are in receipt of letters and clippings from sister Sarah Rose, also article from Lucy Lloyd. LAMONI, IOWA, June 5th, 1886.

### PARENTS AND CHILDREN.

THERE is a tendency on the part of some mothers to do so much for their children that virtually a premium is placed upon selfishness. The child whose every wish is anticipated, and for whom nothing is too good, is apt to grow up an exceedingly unpleasant person, unless, indeed, there be an extraordinary amount of natural good in him to counterbalance the undue indulgence. Shielding children from every chilling breath of life's air begets a love of ease and selfish enjoyment which becomes fixed when childhood is past. A mother, for example, had denied herself every comfort. She had risen early, and had taken rest late in order that her daughters might have a "perfectly happy girlhood." No duty was exacted of them. If they were minded to help they might do so, if not, there was no one to ease the weary mother of her burden. Small wonder is it that after these girls grew up their sole thought was for self. The mother was ignored by them; disrespectfully spoken of as "old-fashioned," and "without taste." Indeed, she was only regarded as one who could bake, brew, and was even "ordered"—no other word can be used—to wait upon them while they lolled in their easy chairs. Never having been taught to spend and be spent in doing good, these young women were not the helpers of those in need, and never carried sunshine into darkened homes. Even their best friends tired of them, and their lives were unlovely and discontented. There can be no unhappiness in life unless the straight line of duty, which leads to "beauty's curve," be conscientiously followed. Let every mother inculcate in her children's minds that it is more blessed to give than to receive. The opposite to this unpleasant picture is seen in a family of seven daughters, reared in wealth and luxury. There was no absolute need of their doing any household work, as there were "men servants and maid servants" enough to perform every duty. Although her first desire was to make her children happy, the mother of these girls knew there could be no happiness without work; so each child had her special duty and was held to strict account for its performance. The mother was the central sun around which all revolved; her slightest wish was as the command of an empress, so perfectly was it obeyed. The one thought was "to help to please mother." And the family was devoted to good works. In latter years, when the elder daughters are grown up, the whirligig of time brought severe reverses—so severe that the beautiful home, replete with all

that culture and wealth could command, had to be given up and a new home found among strangers. Was a word of repining heard? No, although the new home was small, commonplace, and without a trace of those comforts to which the family had been accustomed. But the girls immediately set to work to alter the dead level of disagreeableness, and make "the desert blossom as the rose." The united endeavor of their trained and willing hands, under the supervision of the mother, soon made a bower of beauty of the habitation. It became a place of refreshment to all who had the privilege of visiting it. These girls bring sunshine into every place; and the desire to help every one with whom they come in contact is as natural to them as it is for them to breathe.—*New York Commercial Advertiser*.

CEDAR RAPIDS, IOWA, April 27th.

Dear Sisters:—I feel like writing a few lines to thank you all for the good your letters have done me. I am one of the lone ones. There are no Saints here and I feel lonely many times, and long to talk with some one of my own faith. The *Herald* is a great comfort to me, for it meets my wants many times, and gives me courage to persevere, though I have many battles to fight with self. One of my trials is impatience and self-will. Through it I have suffered much, but the Lord has shown me by his Spirit that I must be brought low. When I yield to impatience then come fears and doubts. I struggle in prayer and go away feeling disappointed. I long to enjoy more of the Spirit. I have made many sad mistakes since I started out, but God has showed me the way many times, for which I thank his name. The Spirit has shown me that I could not be perfected all at once. In a vision I saw a book, and on one side there was a perfected house, and on the other side it was all in small pieces, and the Spirit said, one piece at a time until it becomes perfect. So the Spirit has led me from time to time, and so it will do if we try to do the best we can and leave the rest with God. When I look at myself to-day I feel to cry out for the Lord to come. I feel such a longing in my heart. When I read the letters, how full of love and trust you all are, I am glad, and I long to feel so too. Pray for me that I may have that peace. I know I should not be discouraged when I think of what the Lord has done for me. He is leading my husband to the light, and we have family prayers, which I have prayed for for years. The Lord healed my little girl when no doctor could. Thus you see he has blessed me. I long to serve him, and I am trying to, in my weak way. I often think of those that can not hear any preaching and who can not afford to take the *Herald*. I would like to send mine to them if I knew of any such, and if any who read this know of such and will tell me I will be glad.

LETTIE A. DUNN.

DEAR SISTER FRANCES: Since I with wet lashes and an overflowing heart read your first editorial for the "Home Column," I have felt it a duty to add my mite to your efforts in this good begun work. Often when weary and tired with the duties of life, I have for a few moments let my needle fall from my fingers while I take up the *Herald* from the table, thinking it must be but for a moment, I become so deeply interested in the blessed words of cheer and comfort which

comes from the pens of my sisters, that the moments slip by and I see no place to stop until the last article in the "Column" is read; then as I again resume my work, it is to meditate upon the great influence of the Spirit of the Master upon the human heart, with its promptings for good, and then when I realize how very small a mine mine must be, I ask myself shall I cast it in?

Dear sisters let us not wait to be able to do some great thing ere we extend our hand, but let us begin now, and forget self, and see how many aching hearts we can cheer, how many weary, tired ones we can relieve, how many lonely, neglected, uncared for ones we can comfort. Oh what a *world of littles* we can do! are they worth our notice, or shall we carelessly, unthoughtedly pass them by, in looking for some great thing to do? Which do you think will receive the greatest reward? As one who has passed through severe trials, whose heart has been bleeding and torn, who has felt at times alone as it were, I know the value of the least act of kindness. A word, a smile, or the reassuring pressure of the hand, little acts coming from the heart God has, and will bless them to our fellow creatures far more than we are able to know at the time; and while he blesses them to their good, we are strengthened ourselves thereby. Let us begin to-day, for to-morrow may not be ours. Neglect not duty when prompted to perform it, lest at the end of the race we shall have to mourn a wasted life; if it has been so in the past, shall it be in the future? Let us, dear sisters, see to it that we do our part, and trust the results with "Him who doeth all things well." May God bless every effort for the accomplishing of good, is the prayer of sister

FAY.

BELOVED SISTERS: Gazing upon the title of these first columns, I was struck with admiration, and exclaimed, How beautiful! What mind could sufficiently comprehend its depth, or pen could picture intelligibly these small words, "Mother's Home." I thought of the home of my childhood with fond remembrance, and took a retrospective view of our first mother's home. Every thing which was pleasant to the sight and good for food was there. What a delightful spot! Peace and love reigned; no jars, no contentions, no strife; until the tempter with his cunning arts deceived and brought sorrow and woe. So it is to-day, if he is permitted to enter our home and have power over the hearts of its inmates, happiness is gone, our fond hopes blasted, the joys of association fled, perhaps never in life to return. There is great need of being watchful, keeping our doors shut against every foe, seeing that they are well made with the wood of patience, nailed together with peace, hung on the hinges of long suffering, barred with the iron of love, locked with the key of faith, bolted with temperance, painted with meekness, furnished with the oil of gentleness, mixed with charity. If each one will do this there is no danger; the enemy knowing the fortifications will pass by, leaving us unharmed. Once in conversation with a gentleman acquaintance, he said, "wherever mother is, I call it home." These words sank deep in my heart, and caused much reflection. It was not the shelter, it was not the country, but mother seemed to be the mainspring of everything pertaining to home. It behoves us then as mothers and grandmothers in Zion to let our light shine while we journey here; try to practice what we teach, and

be very careful what those teachings are. See to it that we give the young no reasons to occasion doubt in after years. Should there be any thing we do not fully understand, is it not better to say so than to put upon it our own interpretation? For as the heavens is high above the earth, so far are the thoughts of our Heavenly Father above our thoughts, and his ways above our ways. The time will come when all mysteries will be revealed, all hearts will be open, all desires known. Now we only know in part and can only see in part. We sometimes feel we have but a glimmering light to what we might have if we lived according to our privileges; we are however thankful for that glimmer which is left, for by keeping it trimmed it will grow brighter and brighter until we arrive at home. Happy home! There will be the realization of all our hopes beyond our greatest anticipation, for it can not enter into the heart the things which God hath prepared for those that love him, only what he has revealed through his Spirit.

The path leading to that desirable home is very narrow, sometimes rough and thorny, and to the natural eye appear many insurmountable hills. We can not walk in golden slippers, nor yet be carried in chariots, but it requires the exertion of all our powers. We may occasionally meet a lion in his fierce anger, but being armed with the weapons of truth, standing upright, and moving straight forward, he will soon turn aside. We need not fear, no not even in the darkest night, the lamp is brightly shining all along the pathway, and will never be extinguished; therefore, as long as we remain therein, we can walk in the light. It is the road our Savior trod, it is the road bright seraphs have trod, and the only path we can tread to reach that heavenly home. May we ever be prayerful and humble, desiring the welfare of each other, trying in our weakness to strengthen, comfort and encourage; and may you, sister Frances, be greatly blest in your labor, and when your work is done, may you with all the rest receive a joyous welcome to that endless home, and rest for evermore.

C. ACKERLEY.

Thank God for the love and fellowship of his people, is what our soul responds to this. Remember, dear sisters, as sister Ackerly has said, "The lamp is brightly shining all along the pathway, and will never be extinguished." That lamp is the word of God; the law and the testimony. Jesus commanded those he was teaching to "Search the Scriptures." Take Christ as your pattern and the man of your counsel, and be able to meet every temptation of the devil as the Savior did, with the written word of God. Let us study God's word and pray for light and guidance that our feet may be kept in the narrow way, which is illuminated by the lamp of truth. [Ed].

ROSSVILLE, Texas, April 12th.

Dear Sister Frances:—It is with feelings of deep gratitude towards God, that I undertake in my weak way to pen a few thoughts for "The Column." I, like all other mothers, who are striving to train up their children for God and immortal glory, was rejoiced while reading in our ever welcome *Herald* to find there had been a space set apart for the benefit and use of the sisters. I had long felt the need of it, and pondered over and over again in my mind, how it could be accomplished? Again would banish it from my mind by the thought, Oh! you are too weak

a vessel to think of such a responsibility, *i. e.*, to write or help in a way, to suggest the best means for training children. You have three little ones of your own who have claims upon you, and enough to do in your own family, without going outside of it; but I feel again to rejoice that there has been a means provided; that we can exchange our views, suggest methods, and write letters of encouragement to the weary and oft discouraged mother in her labors of love. Ah! mothers do we rightly weigh the responsibilities resting upon us? Who has a greater or nobler work to perform than we? If we only perform our duties faithfully, what great and lasting good we can do. I have long realized that the greater portion of training the minds and instilling good principles in our children rests upon us. Think of the places they may be called upon to fill with great usefulness and good to their fellow creatures, if we but do our duty faithfully, looking to our kind father for help, and praying that he will give us wisdom, and judgment to control our children aright, and that we may know at all times just what is best to do, and under all circumstances just how to govern them, remembering that if we would govern our children we *must govern ourselves*; I think sometimes that it is almost or quite as much a task to govern our own lives as it is that of our children. Then dear sisters, let us watch as well as pray, that we may control the dear little ones that God has placed in our keeping, with all meekness and gentleness as well as *firmness*, not forgetting the promise that our Father has given us, if we train up a child in the way it should go that when it is old it will not depart from it. I for one, verily believe this promise. Though we may have thought we were doing our duty, yet if our children fail to fulfill this promise, we as parents have failed in some way. We were too short-sighted to see, and did not rely enough upon God. Our children when they grow older may wander from the old beaten path, yes, even for years, but if we have performed our duties faithfully before God they will return again, yea though it be after their better life is spent, for I feel and I know that his promises are sure and steadfast. Oh! dear sisters, let us strive with renewed vigor in the fear of the Lord for our families, and we will be greatly blessed in seeing them filling places of usefulness here, and gaining a rich inheritance hereafter. I had not thought to write so lengthily, but seemed as if I could not say less while thinking on such an important subject. Hoping you will excuse me for having so much to say on so short acquaintance I will close, ever praying for the sisterhood, and asking them to pray for a scattered member of their band who was once a happy member of the Oak Island Branch.

MARY DELL KUYKENDALL.

## Correspondence.

LITTLE SIOUX, Iowa, May 29th.

Bro. W. W. Blair:—Having located my family in this quiet, pleasant town, I shall soon be ready to start upon my missionary tour in the South West. During the months of February and March I visited the Saints at Fort Niobrara, and Ainsworth, Nebraska. At the first named place two were baptized, making seven in all, good solid members. Brother John A. Taylor is an Elder among them, and a noble, conscientious

man. With a few more additions, either by baptism or by letters from other localities, a branch organization might be effected I think with profit. The interest to hear preaching was not intense, though fair sized and attentive congregations greeted us several times during our stay, and I feel confident that a good impression was made upon the minds of some. By the urgent request of Bro. Taylor's family I went there, arriving on Saturday evening, expecting to hear on the Sabbath following our "funeral sermon" by one Rev. Skinner, of the M. E. Church. We repaired to the School-house; but lo, no Skinner was there. The angry waters of the Niobrara forbade his crossing, and the toll-bridge was out. Through the courtesy of Mr. Hutchinson, a minister of the Baptist Church who had waived his appointment in favor of said Mr. S., I was permitted to present our claims with reference to ministerial calling, authority, privilege and duty. At the close of this service a heavenly peace and joy pervaded my being as the congregation sang "He leadeth me," from "Gospel Hymns." Some of the Saints who wish to secure cheap homes might do well to go there and buy. The soil is good. There and at Ainsworth the work needs the attention of the missionary in charge, or some one whom he or the District President shall recommend. We left a good interest at Ainsworth. Four were to have been baptized, three of whom have previously held membership, but are dissatisfied with their first works. Causes, the particulars of which we do not care to present, halted them for the present, however. Missionaries in search of these good people should enquire for "Travellers Home," ten miles north of Ainsworth. Here at Little Sioux the work has languished somewhat, from different causes, prominent among which is the decease of Bro. D. M. Gamet and others, together with the removal of some who seek a better country in the "regions" prepared. To-day Bro. J. C. Crabb accepted the presidency of the branch, so the sheep now are not without a shepherd, and are encouraged to press on. Brother Gunsolly is Priest, and a zealous consistent worker, for whom I think the future portends much usefulness. Bro. F. Thompson is Teacher, Elias Vredenburg is Deacon, and William Stuart clerk.

In Bonds,

GEO. S. HYDE.

BELLAIR, Ill., May 12th.

Dear Herald:—As we are so often made to rejoice in reading your pages, I write to let you know that I appreciate your efforts for good, feel thankful for the light and strength I receive from your visits, and bid you God speed on your mission of love and truth. I will say also that I am casting in my mite to further on the same glorious cause which you have done so much to advance and build up. Have been preaching here in Crawford county for the past ten days, and I think many are interested in the gospel as presented by our people. Some will unite with us, they say, while others say that the preaching is all right and according to the scriptures, but that they have been building up their prejudices against this church for years and that it is hard for them to lay aside their former training. May the blessed Master give them light to lead them out of darkness into the marvelous light of the gospel of Christ!

Night before last, while we were preaching in

Bellair, rain began to fall and continued nearly all night. We stayed at the school-house until three o'clock next morning, getting what solid comfort we could from hard benches and uncomfortable positions. When we had gotten nearly half way home we found the creek so swollen that we could not cross, and were compelled to face about, retrace our steps, and make a circuit of eight or nine miles in order to cross on a bridge. We arrived at home—Bro. Wickizer's—between seven and eight o'clock, a. m., tired, hungry and sleepy, and almost disheartened. But I took up the *Herald* of the 8th inst., brought us by Bro. Goodin a short time after we got home, and as I read the sermon of Bro. Blair—the glorious testimonies related by him of this latter day work—the Spirit rested upon me bearing witness to the truth of his statement, and filling my mind with light and joy, my heart with love and hope, and my eyes with tears of gratitude to our Heavenly Father for the gospel in its power and purity, and also for His giving me a testimony of its truthfulness, and counting me worthy to suffer some things for the gospel's sake. I am weak and full of imperfections, but I love the cause of the Savior and am willing to make any sacrifice and suffer any privation that he may require of me, if I can only know, and have the comforting assurance of his Spirit that my work is acceptable and pleasing unto Him. I can bear for the world to point the finger of scorn, can bear to have my name cast out as evil, could willingly bear to go hungry, tired, and footsore, can also bear, in connection with these, all my bodily infirmities and still be happy and rejoice in them all so long as I know that God confirms my work.

Oh, how dark! how unutterable the despair and anguish of heart when the Spirit is withdrawn! Yes, brethren, I am sometimes left alone, my heart seems of adamant hardness, my prayers reach, apparently, no higher than my head, and I am made to cry out in the littleness of my soul: "O, my God! my God! why hast thou forsaken me?" I can bear for friends or even brethren to forsake me, but to be forsaken of my heavenly Father is a chastisement unequalled by anything I have ever had the misfortune to pass through. I sometimes wonder if all my brethren in the ministry have to pass through these hours of darkness and gloom, and suffer the anguish of heart that I do? Or is it because I am more disobedient and self-willed, and therefore require more chastisement to keep me humble at heart? But then I read in my Bible that after Elijah had called fire down from heaven to devour his sacrifice and had slain the four hundred and fifty prophets of Baal; that when Jezebel sent word to him that she would make his life like one of them, he "arose and fled for his life," seemingly left to take care of himself in the hour of danger, although he was faithfully doing what his God had required of him.

I also read that while the Savior of the world hung upon the cross between the heavens and the earth, the very time, according to human judgment, he most needed the sympathy of friends and the approval of his Father, that friends stood afar off, and even the Father, whose work he had finished and whom he had glorified on earth seemed to have forsaken him. And as we are to receive "patience and comfort of the scriptures," I take courage and try to think it not strange concerning the fiery trials I have to pass

through, feeling sure that if I continue "faithful to the end," holding fast to the "rod of iron," that my "light afflictions here" will only serve to teach me "obedience by the things which I suffer," and "work out for me a more eternal weight of glory in the world to come." I have a great desire to see the Lord's work prosper, and hope to be always willing to do my part of the labor, that I may receive the "crown of righteousness" in the great day when men's works shall all be tried by the words of the Master.

May God bless the efforts of his servants and hasten the time when "Zion's watchmen shall see eye to eye," is the prayer of your brother.

ISAAC M. SMITH.

May 15th.—Since writing the above I have preached at Round Prairie School-house, near Bellair, three times, and have appointments for to-night and to-morrow. Think there is not a great deal of interest, but can not be positive as yet. Night before last we were treated to a volley of eggs as we started home, but luckily no one was hit. Bro. Wickizer gave chase to the ruffians, but they fled and made good their escape. Have not found out yet who did it. Think it is generally condemned by the community. Two will be baptized Monday, and perhaps some others.

I. M. S.

WE received the following from Bro. Cadwell, and as it serves to announce Bro. Cadwell's retirement from connection with the Lesson Leaves in the HOPE, we give it place cheerfully. Bro. Cadwell has certainly been most faithful and efficient in the place he occupied in the Sunday School work. We regret the retirement of Bro. Cadwell, but trust all will go well.

LOGAN, Iowa, May 8th.

JOSEPH SMITH, Lamoni, Iowa;

Dear Brother.—I enclose my last installment of Lessons. Thanking you and Bro. Blair and the office hands, one and all, for kindness shown,

I remain yours in bonds,

WM. C. CADWELL.

DENMARK is making an effort in the right direction to solve the question of labor and pauperism, we think. We give below an extract taken from the *Chicago Tribune* of May 20th, 1886, which indicates the course taken evidently as an experiment. We hope it will prove a success. If the English government would try a similar one with the poor of Ireland and Scotland, breaking up some of those large landed estates which cumber the land as the debris of the "long ago," it might be a good way out of the present difficulty.

"The Agricultural Bank of Copenhagen has been empowered by the Minister of Finance to advance to the peasants on their own security sums varying from 200 to 8,000 kroner, to be applied to the improvement of their property, the total amount of such advances not to exceed 5,000,000 kroner. The loans are to be granted at the rate of 5 per cent interest, and to be repaid by October 1887."

HESPERIS.

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REMARKS BY BISH. G. A. BLAKESLEE,

OF GALIEN, MICHIGAN,

In the Saints' Chapel, Lamoni, Iowa,

April 13th, 1886.

[Reported for the Herald and prepared by the Editor.]

ELDER E. BANTA said:—Brothers and sisters, our brother has been appointed to talk to us, and we trust that you will listen prayerfully, with interest, and without any prejudice in your minds, as I believe he will give you the word of the Lord as it has been given unto us; and you know we have been told in the Book of Mormon, that if we hold fast to the rod of iron, which is the word of God, it will lead us to life everlasting, and we shall partake of that fruit, that beautiful fruit upon the tree of life. And whatever he may say, if he says that which is the word of the Lord, it is binding upon us as much as any part of the gospel.

BISHOP BLAKESLEE said:—Brothers and sisters, I am glad to appear before you in this glorious cause in which we are engaged. I will not detain you long. I want to bring up a few points for your consideration, and then shall give way to brother Kelley. It is with me a little as it was with another man; he was slow of speech, and God gave unto him Aaron, who could talk for him. I am a little in that condition to-day. I am not a preacher, but at the same time I like to talk about the gospel of Jesus Christ because it is the power of God unto salvation.

In observing the law that he has laid down for us—as our brother referred to hanging to the rod of iron—we will attain unto that rest that we are expecting. It has been understood by some in the past that this law pertaining to temporal things was temporal. We do not understand that God ever gave at any time a temporal law. His law is spiritual. But he gave a law pertaining to temporal things, and tells us how to observe that law. And in observing that law, and in keeping it, he promises unto us certain blessings. I never found any person yet that has been able to separate the law pertaining to temporal things from that law which has reference to, and that pertains to spiritual things. They are so closely connected that I have never been able to find any separation. Without one the other can not move. If the law pertaining to temporal things is not kept by God's people, I ask you how can the gospel be preached unto the inhabitants of the earth. Why, it was one of the first things that Jesus established; and it was established before the days of Jesus, (this law was), and was kept. You will remember away back yonder that Abraham observed this law by paying tithes to Melchisedec, the priest of God. That law has been handed down from generation to generation. It was practiced by the Jews, and Jesus gave the same commandments without any change, and without any variability. The same law has been taught us. We read here in this book how long Jesus Christ says through the seer he requires his people to be tithed. We believe that this emanated from Jesus Christ for the good of his people. You will find it in Doctrine and Covenants,

page 193. It reads something like this: "It is now called to-day until the coming of the son of man. And it is a day for the tithing of my people," "Until the coming of the son of man." And he says that those who are tithed shall not be burned at his coming. This is positive language. What is the converse of that? He that is not tithed shall be burned at the coming of the son of man.

Tithing is one of the commandments of God unto this people, and just as imperative to-day that we should observe it as it is that we should repent of our sins or believe in God, and go forth and be baptized for the remission of our sins and come in at the door. It is just as binding upon us as a people as that is, because it is one of the commandments of Jesus Christ taught unto the Saints in the day and age in which we live. God has taught it, and has made it plain to our understanding as a part of this gospel system, which is taught in the dispensation of the fulness of times. That same gospel has been referred to here from time to time during this Conference—that same gospel spoken of by John upon the Isle of Patmos. In observing this law, God promises to bless his people. Now he never asks you to give something for nothing. I have searched the Bible from Genesis to Revelations, and I have examined this book (the Book of Doctrine and Covenants) by day and by night, and I can not find a place in it where God requires anything of his people but what he is ready to remunerate them for the same; and he promises them greater rewards than that which we receive for our labors here; he promises to remunerate us far above that in many respects if we put forth our best endeavors. Is this not worth laboring for? It is now a day of sacrifice. He calls upon us to make sacrifice in order that we may carry the message of the gospel to the nations of the earth. Now we are only stewards before our Master. Jesus tells us that all things were made by him, and without him was not anything made; and he tells us that even the cattle upon a thousand hills are his. Now the claim made upon us is this: we are to use that which is given unto us, as stewards, in accordance with the Master's will. And we must remember that we are stewards, and that we shall be required to answer to him in the day of judgment for our stewardship here. He will come and reckon with us in accordance with the talents he has given us. To some are given one, two, or three; to some five, and to some ten. In proportion to these will he require of us when we stand before him in that day when we shall render an account of our stewardship. In proportion as God has blessed every man, he requires every man to pay unto him. He says he requires of every man, it matters not who he is, (whether he is a representative of this latter day work, or whatever place he may occupy, wherein God has blessed him), he says I want you to pay one tenth into the store-house, that there may be meat in my house. Well now, if that means anything it means just what it says,—“that there may be meat in my house.” For what?

Does he want this paid in for nothing? To be of no use? No, verily no. But what for? Why, “for the poor of my people,” and for the preaching of the gospel, that it may be promulgated among men on earth, and that when this is being done by the ministry there may be plenty in the storehouse to administer to their wants from time to time, for Jesus said they should be administered to. Do you not remember that Jesus established a treasury when he was here upon earth, and that Judas carried the bag? He told his disciples to go forth and take no thought for the morrow; for in the day and hour when they had need, it shall be given unto them. Do you suppose that Jesus made that declaration without first establishing a treasury and seeing that means were first placed in the treasury by which they could be administered to when they stood in need? Verily no. When we examine this work we find that it is one of the grandest systems ever taught in any age or dispensation. There is principle; there is system; there is unity. What did God say to the Jews? Please read the third chapter of Malachi commencing with the eighth verse. In referring to the Jews there he says: “Ye have robbed me, even this whole nation.” They inquired wherein. “In tithes and offerings.” You have not complied with the commandment that was given; you have not replenished my store-house, you have not paid the tithes and offerings I required of you, consequently you have robbed me; and for this reason you are cursed with a curse. It is emphatic language; it is the language of Jesus; yet he makes unto them a promise if they will try him there. He says, “Bring your tithes and your offerings into my store-house that there may be meat in my house, and see now, and try me.” I own the earth and the cattle upon a thousand hills are mine, and all things are mine, and you are my stewards. Try me; bring your tithes and offerings and put them into my store-house, and see if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to contain it. That agrees with the saying that if you will do the will of the Master you shall know of the doctrine, whether it is of God. The principle agrees all the way through. But he does not stop there. He says, “I will rebuke the devourer for your sake, that he shall not destroy the fruits of your ground. Neither shall your vine cast its fruit before its time.” What a promise that is, my brethren! The earth shall yield her fulness for his people. Is not that what we believe in? Is there not a time coming spoken of in the scriptures when the earth shall yield her fulness? For what? That his people may be blessed.

Surely we ought to comply with this law; for as elsewhere stated, “He that will not forsake father and mother, wife and children, houses and lands for my sake, is not worthy of me.” Do you suppose, for a moment, that Jesus requires these Elders to go forth and forsake their homes and little ones without first providing for them? No, verily no. He sends



them out on the same conditions that he sent out his disciples when he was upon earth. "Take no thought for the morrow; for in the day and in the hour that ye shall stand in need it shall be given unto you." Why shall it be given unto them? Because means are put into the treasury. That is what God asks this people to do, my friends.

Well, now, you ask, What is my duty in these premises? Your duty is this as I understand it. Whatever God has blessed you with, whatever you have been blessed with that you have not paid tithes on, he requires that you shall pay one tenth of that into his store-house, into his treasury; and after you have thus tithed yourself of one tenth of what he has blessed you with, then one tenth of your increase annually thereafter is required, in order that his treasury may be replenished, in order that these men whom he has called may go forth and take no thought for the morrow, that their families and little ones may be cared for while they are administering to others the bread of life. Don't you see that there is system and order in this? Not only that, but he says that it is not he that soweth the seed that shall be rewarded altogether; but he that furnishes the seed shall be rewarded in like manner with those who sow the seed. That is a system no man could have gotten up. It is just; it is right. He promises to reward to every one. You remember where the widow came and threw her mite into the treasury, it being all that she had? Why did Jesus say unto her, "This widow has done more than ye all."

Another thing let me call your attention to, and that is this: when you pay your tithes and offerings into the store-house, do you pay grudgingly? Jesus says he loves a cheerful giver. You will be rewarded, if you give, not grudgingly, but with a desire to assist in the advancement of his work and the promulgation of the gospel; with a desire to build up his cause and kingdom upon the earth. If you can not give in this manner, never give. Never give until you can do so with a desire to aid his work, for the building of his kingdom, for the more perfect establishment of his work among men upon earth, and for the redemption of Zion.

Some say, We read in this book that the commencement of tithing is to give our surplus. I find that this is misunderstood by many. They think the surplus is required because it says "this shall be the beginning of the tithing of my people." Let us see. Where does this stand as the law? To all those who have gathered to the land of Zion, and who are going to come up to the land of Zion. We are told in the commandment given through the Seer, that none are to gather to the land of Zion only the pure in heart. We are told also that we are not to gather to the land of Zion to-day. There is no place now were the people are allowed to gather, only "in the regions round about." All those who gather to the land of Zion shall be tithed of their surplus properties, and they be put into the hands of the Bishop of my church of Zion, for the building

of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church, for the purchase of inheritances for the purchase of lands. It means inheritances. Brethren have come to me and said, "Here; we want to commence tithing ourselves, and we want to hand over to you our surplus property, and we want a receipt for it." Do you suppose I dare take it? Verily, no. The church is not in a condition, and the time has not yet come, to give inheritances to his people; and the surplus is means for inheritances, not only under the law of God, but under the laws of men. That is what it means. Consequently that part of the law is not binding upon us to-day; has no force to-day. I do not say it won't be tomorrow. I believe that the time is not far distant, if we keep his commandments that God has required of us to do—the time is not far distant when the surplus will be required; because I believe it is the law of God.

Now, in order that the gospel may be carried unto the nations of the earth, and unto our nation, it behooves us to comply with this law that we refer to here. Bring forth your tithes and your offerings and pay them to aid this work. Be your own stewards. This is in keeping with the commandments of God. Do you suppose for a moment that those who have been made acquainted with the first principles of the gospel of Christ, that we must be born of the water and of the Spirit or we could in no wise enter into the kingdom of God,—do you think for a moment that if we were sprinkled with a little water it would answer every purpose? No, verily no. We all know better than that. We must be buried with him in baptism. Well, says one, Why are you so particular that these tithes and offerings shall be paid into the store-house? I will tell you why. Because it is a commandment of God. And he has made us responsible for the manner in which we shall observe that law. What did he say through the present seer, the present presiding officer of the church? What did he say to the people? What did he say to the twelve in connection with the bishopric? That they should see that the means so obtained were used for the poor of his people, and for the promulgation of the gospel, and not for the aggrandizement of any man, let him be whomsoever he may be; "As ye do this, so ye shall answer in the day of judgment." These are serious things. He has made us responsible to him in that day when every knee shall bow, when every tongue shall confess Jesus Christ to the glory of God the Father. It is not only in what are deemed spiritual things that we shall give an account, but in temporal things also. Now will we rob God?

The last year I have been very much encouraged. The Saints have put forth a greater effort to stand for this work; and as they do put forth that effort—as they cling to the rod of iron, and keep the commandments of God, as laid down in this book and the Book of Mormon, God will bless them by his Spirit; and not only

bless them by his Spirit, but in their basket and in their store and in their lands. I know that by experience. For this reason I am teaching this law. For this reason I am presenting it before you as a people and as individuals, that this work may roll forth, that the hands of the ministry may be loosed that they may go forth and gather out the honest in heart and spread the word, and that we may be in a condition to take care of their families and little ones. The first duty of these men is to take care of their families and little ones; for it is written, that he that neglecteth his own house and household is worse than an infidel, and has already denied the faith. Calls there are for laborers in every part; not only in our own land, but in foreign lands. I remember meeting this morning with the quorum of the Twelve, and find there is an urgent call for missionaries to be sent to foreign lands. We can not now do it. Why? Because we have not yet replenished the treasury. That we may understand these things it is my duty to set them before you in plainness; and we are speaking in plainness, upon facts, and facts are stubborn things. It is not the commandment of men, it is the commandment of God to his people; and he requires and seeks that his people shall conform to his commandment, if they expect to enter with joy into that life which is to come. Show me a man that has complied with this law, and I will show you a man that God has blessed. You can not find a single instance where there is an exception. I challenge investigation. He not only blesses by the outpouring of his Spirit, but he greatly blesses them in temporal things, when they come before him and comply with this law with an eye single to his glory. As I heard a brother remark since I have been here. He says, "I have tried it, I have proved it; and were it for this life only—if there was nothing in the beyond, if it was only for this life—I would pay my tithes and offerings into the store-house for the blessings that I have received thus far since I have embraced the gospel."

There was for a long time, when I first came into the church, that I did not understand this law. I speak of this because there are others that are in the same condition. I supposed that a man could go to an Elder and make himself his own bishop, and that it was all right—it would be accepted with God. I pursued this course for some years, and when I looked over my accounts I found that I had paid out some two thousand dollars. Where was it? I had no credit for it. It occurred to me that such was not the proper course to pursue, especially as the house of God is a house of order, and his laws are perfect laws; and that there certainly was a system somewhere to guide us in these things. When I began to search I found one, the most complete in its kind that ever I found in my life. I began to observe it, and since that I have endeavored to keep it. I find a great many of my friends did the same. They make themselves their own bishops. Now let us, if we want to receive the blessings—if we want to receive

the reward promised here—let us comply with the law that God has given us, and then we will receive the reward promised here; we will have claim upon him who doeth all things well, because we have kept the commandments, not being like the young man referred to in Luke, "All these have I kept from my youth up." Jesus said, "If thou wilt be perfect, go and sell all that thou hast, and give to the poor." There is an idea in that which many do not realize. He was very rich, and it was grievous to obey Jesus without "unloading." Jesus does not ask that of us to-day; but he asks us to come and pay as he has blessed us. Now if he has not blessed us, he does not require us to do anything. Wherein he has blessed us, he requires us to pay one tenth (as a commencement of the tithing of his people) into his store-houses to-day, for the support of the ministry and the poor of his people, that his work may go forth, that the hands of the brethren who take missions may be loosed, that their little ones and their wives may be cared for while they are out sowing the seed, and giving the bread of life to a dying world, in order that our garments may be clean of their blood in the day when we shall stand before him. It will then be inquired of us, Have you kept my commandments? have you imparted of your substance that you have been blessed with? Have you sustained and furnished seed to the sowers that have gone forth? What will be said of us if we answer in the negative? We will be our own witnesses when we stand before him. I have occupied more time than I intended, and still not a quarter of what I desire to; but as I desire my brother to make some remarks upon these points I therefore leave the question with you.

ELDER E. L. KELLEY said:—I want to express some thoughts upon one or two principles this morning, and then I shall have finished. I do not want to talk very much. It occurred to me this morning, as we will not have the opportunity to meet with the elders of the different quorums and canvass these matters as fully as we had hoped to. We do not wish to be impertinent and force ourselves upon any quorum; but if there is any quorum of Elders or Priests, or any quorum of the church that has any questions that they want to present to the Bishopric we will hear them. If they wish any instructions from the Bishopric upon anything, we are willing that they shall appoint a time for us to meet them in their different quorums and talk there. That is what I understand quorums are for to a great extent, that we may receive instructions in these quorums, and instruct each other on things that can not always be brought up in a body. We want to go if possible from this Conference in harmony with every elder who goes out to preach. If we are wrong we will be willing to meet you in your own quorum; and if we are wrong you can certainly handle us there. So you may remember that; and if there are any of you that have anything special against the order of the Bishopric, we think we will be able to meet you, that we may go

in harmony from this Conference. If we are in the wrong we are ready to concede it; if others have ideas that are not in accord with the law, they ought to stand in the same position, and as a body I believe we can see alike upon these questions.

There is one question that the Bishop has referred to that I will touch, lest the brethren get a wrong understanding in regard to it. He said in the beginning of his remarks that this was not a temporal law, it was a spiritual law. It is so declared in the word of God. What significance has that if it is not a temporal law? It is not a law simply relating to this world. If it is a spiritual law it is a law that relates to the beyond. If it is a law that relates to the beyond, it is a law that you and I should understand and conform to in this world if we wish to be acceptable in all things to our heavenly Father when the time shall come that rewards shall be made up. We say so far as many of those religions in this world are concerned, that they are wrong because they are too short, and have not emanated from the divine nature. Consequently their votaries will not enter in to the beyond in that spiritual life, they will not stand there, consequently the question does not come here if we should embrace them. But in that system of religion that came to the world by Jesus Christ is a spiritual law that not only relates to the human family here, but has relation to us in all the changes that we will be brought under in the life that is to come. Hence it is that the apostle Peter says, "The word of the Lord endureth forever." Not only in this life, but in the life beyond, refers to the law of temporal things, and says it is as binding in the life to come as it is here. Unless this is true, we will have to get more than one revelation out of the book, or more than two or a half dozen. Then we will have to begin to clip from the New Testament and Book of Mormon, and after we have clipped all around, we will stand just about where our friends stand who differ from us in the idea that we must conform to the law of God in every whit, and claim that it is not essential in this life what we believe, or what we teach, simply if we are honest.

The other evening I called your attention to the fact that I thought that one of the troubles, and one of the causes of the differences that exist upon the part of the people in all parts of the United States and the Canadas upon this question was, that the elders in going forth from time to time had not complied with the law as was directed in the Book of Covenants, and not having complied with the law themselves, they did not understand it alike and teach it alike. If we should come to an understanding as required in the law in the seventy-second section of the Book of Covenants, then there would be unity of understanding.

Some ask with regard to laying all things at the feet of the Bishop, whether that means just the elders, or whether it relates to the members also. It has been taught in different parts of the country

that it relates to the members of the church rather than to the elders. If you will turn to the seventy-second section of the Book Doctrine and Covenants, you will find that the Lord as he was sending out these elders gives them to understand that they should render an account to the Bishop, and that unless they did this they would never be accepted. It was necessary that they lay all things at the feet of the Bishop. What was laying all things at the feet of the Bishop? That you shall deed to him your properties, go and give him your personal properties? We do not so understand it; but that you shall go and manifest to the Bishop your circumstances and your condition, and show whether you have complied with the law as it is binding upon every member of his church. If you have not complied with the law, what right have you to go out and teach others to comply with the law? Hence it has been said in the past that not many elders seem to be called upon to teach the law of temporal things in the church. Not many of them have come before the Bishop and shown their circumstances whether they had complied with the law or not themselves. This is the understanding of the Bishopric, that they should show their circumstances, what they need, so far as their relationship to the Bishop is concerned, or the relationship of the elders to the treasury of the church. It is in this way that God has promised that those who go forth shall receive for their necessities, or that of their families, from time to time. And if they go out into the world without purse or scrip to reprove the world, and they are compelled to condemn them or say the world has been unkind to them, then they are to return and receive for their wants from the treasury as it is provided on the one hundred and tenth page of the Book of Doctrine and Covenants; that they shall go forth, and if they need, in the very hour they need the church shall give them. But in reproving the world we understand, that is preaching the gospel of Christ to them, if they found out that the reproof was in favor of the world instead of against them, they would not need to call back and ask from the bishop or the bishop's agent. It is just the same thing. When an individual is once appointed bishop's agent in this church he has a right to call upon the treasury, he is connected with the treasury. Hence it is that when you pay your moneys in the Decatur District, or in any other district of the church, the Far West or the Southern California, or any that you may pay your moneys in, it is a payment into the church treasury in the same sense as if you should pay it to or send it to the bishop of the church. These brethren are agents of the bishop. The bishop may write unto him to order funds out of his hands, or to place more in, as he may direct if required. When you pay into the church treasury you should pay in that manner that will bring the blessings of God upon you.

It has been asked also if we can pay into the treasury with the understanding that we shall have it applied here and follow the law of tithes and offerings in an

acceptable sense. We say those that do the duties of this matter, that have the oversight of these matters, of this law, are to pay the moneys as God may direct where it will best build up his cause. You can not build up in all places alike. This place may be in a condition to build in today, and another to-morrow. And it is thus that in the wisdom of God he has laid the responsibility of paying out these moneys upon certain individuals in the church. He has laid the responsibility of teaching upon the Elders, upon certain ones of his church. The individual that wants to do his duty under a certain law can not say he will be his own Elder. This is what I understand the bishop meant when he said that a man can be his own steward. He is his own steward in the sense that he is to answer to Christ for his deeds; but he can not be his own bishop in paying out, and thus fulfill the law. That is the idea of the bishop. That a man can not say that he will be his own bishop any more than he can say he will be his own Elder, or Priest, or his own teacher. Then he is a steward of Christ, and will answer for his stewardship to Christ; and if he has complied with the law, he himself shall have put it where the judge of the earth said it should go.

Then comes up the question, and this has caused some trouble in the minds of some of the Elders because they have not understood the position of the bishopric. Some say we need not comply with the law as laid down in the Book of Doctrine and Covenants, that tithes and offerings should be brought into his storehouse. Can any of you point me to a section in the Book of Covenants that says that tithes and offerings should not be placed in the store-house? You will fail whether in the Bible, Book of Mormon, or the Book of Doctrine and Covenants. It should be placed in the store-house, and then the law has been complied with; and the brethren should observe this. But then they say, "should not we be permitted to hand something to an Elder, or a Priest, or whosoever is administering to us from time to time, if we see that he needs clothing or anything of that kind?" Yes; you may do so; but that is not complying with the law as it is here in regard to bringing tithes into the store-house of God. It is under a different law and principle. It is under that law and principle that binds you to break your bread to the hungry, whether it is a brother in the church or not; you will not turn him away because you know that he is hungry if you have that wherewith you may feed him. It is the law that binds the human family together in society, it is the general law that condemns those outside of the church if they turn away a minister who is travelling from place to place and do not minister unto him. It is under that general law. Hence it is that when an Elder goes out, and you see fit over and above what is required of you under this law, to relieve his necessities, God will bless you in so doing; but your doing so does not relieve you under the

law. If you have complied with the law, and then you see a brother or a sister in necessity, you stand in this condition: If you do not desire, if you have the means and could make an additional sacrifice, but if you think you ought not to do that, and you see a brother or a sister in distress you have a right to go to the bishop or his agent, and if you do not happen to live where they are you can write to them, and call the attention of the bishop to the distress of this poor individual or that one, or this Elder or that one—call their attention to it, and say, "Here, I have done my duty under the law; I see they are in distress, and I can not help them because I do not feel that it is my duty to make an additional sacrifice;" or, "I can not help them because I have not wherewith." You do not have to see them remain in distress, but you have a right to call upon the proper officers of the church and ask that that distress be removed. The law is complete; it is a perfect system, and it will reach every case when it is carried out, and carried out properly. Hear what Jesus says when he is giving instructions to the Elders in the day and age in which you and I are trying to preach the gospel. "As I said unto my servants of old, so I say unto you; you shall go forth without purse or scrip." Take thought only of those things that is necessary for the time is the idea. I send you out to prove the world, to prove the people, is the idea; and I believe it is necessary for every Elder to go out in that way. I do not believe in the Elders when they come into their districts of labor, every time that they feel for instance that they need a new handkerchief, or a new coat or anything like that, to write up to the bishop or his agent to get them. I believe in their pursuing their course in their districts of labor, and asking God to judge between them and the people, until they see that they can go no further; and when they can go no further, but are ready to return, and have complied with the law, they can call back, and say to the bishop here, I have done my duty, I have done my part, and then present his necessities; and the bishop will say, Well brother you shall be relieved, because the law provides for you. We do not want the Elders to think that because they have a claim upon the church treasury that they are not to make the proof of the world before they turn around and call upon the treasury. There are two principles here, and both of them have to be kept in view; both of them have to be brought out. When you are sent out to prove the world, and when you have provided those to whom you are sent, and found that they are unqualified to receive the gospel of the Savior by reason of wickedness of heart, call back and you will find out that the church will stand by you, because I believe in the word and testimony of Jesus Christ upon this, rather than the experiences of any individual upon this. I believe that you will find that there will be means in the treasury then. Hence it is, that if we are more careful about these things, and wait at all times until we have dealt fairly with

the people so far as our Heavenly Father is concerned, we will get along better in the world than we have ever done in the past.

There is one more thought that is expressed here that I wish to call attention to, because it was brought out in one sense the other day. I mean that in this church we do not under all circumstances stand in the same position relative to what we may do in this life. You remember here it is said in one of the sections, "Behold it has been said unto you, you shall not get into debt to your enemies, (194th page), but behold it is not said at any time that the Lord should not take when he pleases and pay when it seemeth him good." What were the circumstances under which this was given, and to whom was the language applicable at the time? Prior to this it had been said to the people of God, that as individuals in the world, and as members of the church, it was not wise to get into debt to our enemies, the Lord even commanded them that they should not do so. But in talking to the church in 1831, the bishop was commanded to do certain things for the establishment of the church and the support of the work; and in making provisions for the necessities of the work at that time they were compelled to go into debt a little, and certain brethren brought up the idea, that they could not do it, because the Lord had said, "Ye shall not get into debt to your enemies." Now let us see how it comes. "Wherefore," he saith, "ye are agents." Who? Newel K. Whitney and Sidney Gilbert. "Wherefore, as ye are agents, and ye are on the Lord's business, whatever ye do according to the will of the Lord, is the Lord's business, and he hath set you to provide for his Saints in these last days, that they may obtain an inheritance in the land of Zion, and behold I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it." These men were commanded to provide for His Saints in these last days and the Lord gave them commandment and made an exception to the general rule about going into debt. They were permitted to go into debt at that time. It was not pleasing to the Lord that in this particular case they should act under the general law about debt; but if it was necessary for the work, and to carry on the work, that as they were agents of the Lord for a special purpose, and as it was not said that the Lord could not get into debt, they were permitted for the work's sake to get into debt at this time. The Lord knew how it would be; that if they did according to his commandments and counsels in the matter that it would bring no disgrace upon his work for them to go into debt at that time.

The same thing occurred when I went to Kirtland, Ohio. I went there as many of you know, and did not expect to remain there three months; but it so turned out in the wisdom of providence I believe as much as I believe that I ever did anything in his wisdom, that I should remain there. And it so turned out that if I remained there I must go into debt to my

enemies, and I did so. I do not expect to cheat my enemies. I do not expect to come under condemnation for simply getting into debt to my enemies while there maintaining the standard of truth and providing a home for the Saints and Elders from time to time. We must look upon things as they are, and not get scared at something in the books merely because we do not understand it. Brother Banta wishes to make a few remarks.

ELDER BANTA said:—I do not want to talk much; but there is a little of my experience that came into my mind especially while brother Kelley was talking. I have learned in my time I think a good deal of wisdom, but I have not much yet. Now I am talking plain, but it is just the truth. When I united with the latter day work, as I understood it, I was a poor ignorant boy, and did not know the difference between the Jews and the Gentiles. I did not know that there were four Evangelists that were writing the history of the doings of Christ; and it was a wonder to me that every book of the four I got into I was reading the same thing again. But I had received the gospel, had also received the testimony of the truth of the gospel, and I was willing and ready at all times to bear testimony that the gospel was true. But I had received this gospel without knowing anything about the Book of Mormon or the Book of Covenants. Finally the Book of Mormon was presented to me. I will tell you that it was a trial and a stumbling block to me. I did not know anything about it. I believed the Bible, and had received a testimony of its truth that I could bear anywhere. But when the Book of Mormon was presented to me I did not know what to do. I knew the Bible was true so far as I understood it. I knew the gospel was true, and I had received the Holy Spirit, and had borne testimony that Jesus was the Christ; but I did not know anything about the Book of Mormon. All I could find in the Book of Mormon was, "it came to pass," "it came to pass." Says I, "I do not want to read anything that has about everything in it "it came to pass." But I was not going to deny what I had received. I went to the Lord, and I received a testimony from the crown of my head to the soles of my feet that the Book of Mormon was what it was represented to be. I have believed the Book of Mormon ever since. It made no difference was condition I was in, I could testify that the Book of Mormon was true. After a while everything as it were went by the way, and I went into the world and went to making money. I had a good old mother-in-law; and while she would preach to me the Book of Covenants, I would fight it. I did not do like I did before—I did not go to the Lord to know of these things. I commenced reading the Book of Covenants; and I come to these free will offerings, and these tithes; and when I got down to that part about paying the surplus properties, I rebelled. I would read on and rebel; and read on and rebel at everything that did not come just according to what I thought, or did

not agree with me; I would fight it—because I was unwise. Finally, I came to the vision, and I read it. I thought that that was one of the most glorious things that I ever read. What was the reason that it was glorious to me? Because of this: when I was in my right mind—was not angry or contrary, which I get to be once in a while, I admit that—that vision agreed with me as being the justice of God—and justice to all men—such as ought to be meted out. I believed that. There were many things, and revelations through the book that I could not believe; and as I read them I would fight them. That was not wise. We can not understand all things at once. Now if the Lord gave one revelation that I thought was true, he was able to give another, though I was not then fitted and prepared to understand it. But the good feeling came in pretty quick when I read the vision—I tell you it came right off. I would read that revelation which says the time would come when every man that would not take up his sword against his neighbor must needs flee to Zion, and I would say "That never can be fulfilled." Well, I went all against that revelation for a long time. But I agreed to let it alone; and finally I began to believe it. What do you all think in relation to that revelation now? Look at the monopolies; look at the labor difficulties; look at the great contention that is springing up all over the United States and in Europe. Why it is the plainest thing to me in the world, I believe that revelation now; it is of God. God knew this time would come; I did not know it. That puts me a little in mind of a man who once said to me that he was never going out to preach until he could tell all about God, where he was, what he was, and the beginning and the end. Well, says I, whenever you get that high you will want to take God's place. I thought, (in those times when I was fighting the revelations of God, when I did not believe them because I could not understand them), I presumed that God's revelations were not true, because I did not understand them. I want to ask one question. Don't you think when this time comes, (which will come), that all over the United States, those men who are outside of Zion—Zion is to be built up, you know what the promise is that has been made, there will be safety there—if there is a man in the country, in the world who sees that the only safety for him is to flee to Zion, don't you think he will be willing to give his surplus property? We can all see he will. If he won't it will be because he is crazy.

I say these things for this purpose: I have learned that when I can not understand things to let them alone—let them alone and don't denounce them. It will be manifested after a while whether they are of God or not. This is according to my own experience. I do not say that it is so in all cases, but it is according to my own experience. And according to that experience, all these differences that we have in regard to many of these things, are caused either by ignorance, bigotry, or

willfulness. I don't believe there is any bigotry in me, because I never was smart enough. But there was much of ignorance. I thought then that I was a good deal smarter than I think I am now. I must not get too smart when we get to knowing anything, for there is where we get into trouble. When we get into difficulties, don't kick against the pricks, but just stand still and pray to God. It will come around all right. I want to tell a little story on myself. I was talking with brother Blair a good many years ago, about these parties who were building upon the foundation that the apostle Paul speaks of, with hay, wood, stubble, silver, gold and precious stones. I took the position that the ignorant Sectarian Churches were building of wood, hay and stubble; and that the Church of Christ was building of silver, gold and precious stones. Well, he and I had it a long time. He could not say anything—could not bring any argument to bear upon me at all—to convince me that it did not mean the sectarian churches. Finally he got disgusted. I was contrary and impudent. So he stopped, and says he, Brother Banta, who is Paul writing to. Well; I scratched my head, and got mad. I saw the point in a minute, was convinced in a minute, but I had to wait a while before I would acknowledge. I finally acknowledged it was the Saints; but it was ten or fifteen minutes first. I have told of my meanness that I might give some ignorant, obstinate man like I was a little experience, that he might learn.

#### QUESTIONS AND ANSWERS BY THE BISHOPRIC.

Question: In regard to tithing, I understand you to say that it was a tenth of the increase, not a tenth of the interest. A tenth of the increase of our crops if I understand you.

Answer: Increase and interest are both the same thing. It is all increase. All we have is increase. When a person commences to pay his tithing, he should pay one tenth of all that he has into the storehouse; and one tenth of his increase or interest thereafter, annually. All you have is increase to you. When a man comes into the world he does not bring anything in with him, and he is not going to take anything out. First, what you have over and above what you have used for a living is increase, and when you pay on that you never have to pay on it any more, because it is not increase any more, and a tithing is a tenth of the increase. First, all you have over and above what you have used for a living is increase; and, second, what you get after that you pay on that is increase,—so you pay on everything.

Question: If I raise ten bushels of corn, does the tenth bushel belong to God?

Answer: Every tenth bushel over and above expenses, and such as that. A tenth of the increase. But suppose now that you raise ten bushels of corn, and you have land that you raise that upon that is worth a hundred dollars, and you never pay upon that land. You ought first to pay upon that land, and then a tenth of



the increase. The land is increase to be given with; that is the idea.

Question: Suppose it takes the ten bushels of corn to keep his family?

Answer: He would not have any increase then.

Question: Suppose a brother has five hundred dollars, and he invests in a house and lot worth fifteen hundred dollars, giving a mortgage for a thousand dollars, which is the amount over the cash which he has. What course must he pursue to bring himself under the law of tithing?

Answer: First, he must pay one tenth of the five hundred dollars, which is increase to him. Then he must pay one tenth of the payments which he makes in discharging the mortgage, which are also increase to him. For instance, if he makes a payment the first year of two hundred dollars, he should pay one tenth of that two hundred dollars as tithing, and so on until the indebtedness is discharged.

E. L. Kelley: A man we will say is in debt a thousand dollars. It is to be paid in three annual payments. He has five hundred dollars. Should he pay anything until he gets out of debt? Let us see. It is admitted to begin with that he owes really to the Lord fifty dollars. We say that he will liquidate that indebtedness better by paying the Lord, because the Lord is more able to bless him than the fifty dollars is to do him good. If he prefers to keep the fifty dollars rather than trust the promise of the Lord, then he has more faith in fifty dollars than he has in God. That is the plain fact of it. I believe a man will pay his debt of a thousand dollars quicker and easier by taking the Lord at his promise and start with his four hundred and fifty dollars. That is My faith in God's word. I believe if the saints will work up to this, then the Lord will verify his promise, "I will pour you out a blessing that there shall not be room enough to contain it." I believe in that. Hence it is that a man should pay and render an account here in time as well as in eternity. It don't make any difference about his indebtedness. If he is in debt the Lord God is able to bless him with means to pay his indebtedness, if he complies with his law in all respects. The Lord is not an unreasonable creator. He will give you time to make a turn if you make up your minds to be obedient to him. I have a man's circumstances in mind now. The Bishop received a letter about two weeks ago from a brother in Michigan, who went up there some five years ago and invested his money and was likely to lose all that he had. He kept on thinking that he would come out after a while of his own wisdom; and finally a few weeks ago he laid the matter before the Lord, and he says, "Lord, If I come out of this with anything, it will be because thy mercy leads me. If you will aid me I will do my duty under the law and to the church." He said it was but a few days before he was able to make a turn with his property, and he says, "I will save out of what I expected to lose entirely, twenty-five thousand dollars." And he says, "Here is a check for five hundred dollars. I am go-

ing to do my duty before the Lord, and just as soon as my circumstances will admit I will pay up on the balance." That is the kind of faith I believe in. So it is that a man who is in debt can get the benefit, too.

#### IS IT THE CHURCH OF CHRIST?

QUESTIONS asked of Elder W. P. Brown by Pres. Joseph Smith, May 27th, 1886.

Ques. 1. To what church do you belong?

Ans. The Church of Christ.

2. Is it an organized body?

As far as we have material at present.

3. Is David Whitmer of Richmond, Mo., connected with it? If so, in what relation as an officer? What is his authority? Where did he get his commission? What are the evidences of his calling, from prophecy if any?

Yes. An Elder and an Apostle. His authority is to administer in all the ordinances of the Church of Christ. Like unto Paul he was called and chosen of God. The evidences of his calling from prophecy are many, as you know. We will mention one revelation he now holds, given through your father in 1834, which revelation you have read in tears, and said it was true. This revelation says that David Whitmer would be a ruler in Zion when he was old and well stricken in years; that he should say to the faithful, "Go forth and build up the waste places of Zion. We believe Zion to be spiritually wasted to-day.

4. When was the said church organized?

In the year one of our Lord.

5. By whom?

By Christ.

6. Where?

On this earth.

7. What are its officers?

We refer you to the Bible and Book of Mormon.

8. Are you an officer?

I am.

9. What office do you hold?

The office of an Elder.

10. When were you ordained, and by whom?

On September 11th, 1884, by Elder John C. Whitmer.

11. How long were you a member of the Bickertonites? How long were you with the Reorganized Church? When did you become a member of the church you are now with?

I was a member of the Bickertonites about three years, and a member of the Reorganized Church about three years. Became a member of the Church of Christ September 11th, 1884.

12. Does the church you now claim to represent believe the Bible?

Yes.

13. Does it believe in the Book of Mormon?

Yes. We can not see why you ask such questions.

14. Does it believe in the Doctrine and Covenants?

We believe there are many truths in the

Doctrine and Covenants, also many errors in doctrine which were added by the wisdom of man and not of God; and for this cause we can not receive it as a law to the Church of Christ. We believe the law of God to be fully contained in the Bible and Book of Mormon.

15. What priesthood, if any, does David Whitmer hold?

David Whitmer is an Elder, which office belongs to the priesthood of the Son of God.

16. What priesthood do you hold?

The same priesthood as David Whitmer.

17. Does the church you represent, have or believe it right to have in it, apostles, high priests, seventy, bishops, elders, priests, teachers and deacons?

We believe it right to have all the above offices in the church of Christ, except high priests; Jesus Christ being our only high priest.

18. Does it believe in the Melchisedec priesthood?

Answered in question below.

19. Does it believe in the Aaronic priesthood?

Answered in question 20.

20. What priesthood if any, do your apostles hold?

We believe in the priesthood of the Son of God; that all members of the body of Christ are of this order of priesthood, to offer up spiritual sacrifices. 1 Peter 2:5.

21. Does the church you claim to represent, accept and believe in the doctrine of present revelation?

Yes.

22. Is there any among you who receives revelations for the church?

Any one of the Church of Christ may receive a revelation for himself, or for the church. But every member discerns for himself by the Holy Ghost which is in him, whether revelations received are from God, or not. All revelations are to be tried by the Holy Ghost and the word of God.

23. Who is it?

Answered in 22.

24. When revelations are received by him, or are given by him to the church, are they at once authoritative and binding upon the church, or are they to be tested or examined by any others before they are declared to the church? If so who are they who test or examine them?

Answered in 22.

25. By what standards of reference are revelations given to the church, purporting to come from God, to be examined and tested, that the church may not be deceived?

Answered in 22.

26. What officers do you refer to, when you say that it is not the people of the Reorganized Church who are in the wrong, but the officers?

Those who are teaching more or less from the doctrine of Christ, than is in the word of God.

27. By what rule do you determine that the officers of the Reorganized Church are in error and leading the people astray?

We did not say that *all* people in the Reorganized Church have gone astray. I believe there are honest hearts in it. But

their teachers cause them to err. The Holy Ghost is the rule by which we determine all spiritual things.

28. Are you willing to state in writing what the church you represent holds, in regard to the date of the period at which the church went astray?

Not at the present time.

29. What were the acts done by the church at that date, by which they forfeited the right to preach, baptize, and confirm members into the church of Christ?

This question involves too much to be answered here at this time.

30. Where is now the Church of Christ? Wherever there is a people named "The Church of Christ," no more and no less, built upon the gospel of Christ, as recorded in the Bible and Book of Mormon.

31. How many does it number?

Can not answer at present, as I have not the church record here.

32. If you do not want contention, why did you come to Lamoni when you supposed there were those there who were dissatisfied and wanted a change?

The Holy Ghost sent me to Lamoni to say unto you, "Lay down your contentions and come into the Church of Christ."

33. Why did not you come when all seemed to be in harmony and without contention?

I never knew the time when the Reorganized Church was in harmony, and without contention.

34. If the "signs following the believer" does not furnish evidence that a person baptized and confirmed is received into the Church of Christ, how will such reception into the church be determined? How shall any one be able to know that he is in the Church of Christ?

We believe that signs follow true believers; that signs may be produced through individuals by their faith; that such individuals may be in a church which is under transgression and teaching some errors for doctrine. The signs follow some of the Utah people. Any one may know that he is in the Church of Christ by the baptism of the Holy Ghost and of fire.

35. You say that persons who ask questions for contention need not apply to you. How will you determine whether questions are asked for contention, or for information?

By the gift of discernment.

36. Did you expect that the Reorganized Church at Lamoni would consent to listen to you and your associate laborers, and not attempt to reply to, or refute what you might present that was in their opinion erroneous?

I did not. And I am thankful for investigation.

37. What is the meaning of the scripture, "contend earnestly for the faith once delivered to the Saints?"

The words themselves explain the meaning.

W. P. BROWN.

A MAN'S greatest ornament is his work, and he always consults his dignity by doing it.

William Penn: God is better served in resisting temptation to do evil than in many formal prayers.

Your elbow is near, but you can not bite it.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Miscellaneous.

### EXPLANATORY.

Inasmuch as the impression has been conveyed that the use of the Saints' Chapel has been refused to Elder W. P. Brown and others, I wish to state that the said Elder Brown only asked for the use of the house when not occupied, and that he was told he could have it. I then told him also that we used it three nights in the week, namely Wednesday evening, for prayer meetings; Thursday evening, by Sunday-school teachers, and Friday evening for choir practice. On Sunday morning the leader of the band claimed the use of the upper room on a previous promise by the Building Committee, for band practice Monday and Thursday evenings. I then told the band leader he would have to get some other place for Monday evening, as Elder Brown would occupy the lower room that night. The Sunday-school superintendent made an appointment on Sunday for Tuesday evening, and I so announced on Sunday evening. Monday forenoon Elder Brown asked if Monday evening was the only time he could have the house and I told him, "Yes, until Saturday evening, or that it would be occupied until then."

On Tuesday I told him that if the band boys would give way he could have the house on Thursday evening. The basement is in the hands of the branch, and the upper room in the hands of Building Committee; and this gave rise to misunderstanding in adjusting appointments. There was no intention to purposely exclude Elder Brown and his co-laborers, nor was the building refused them except as stated above.

ASA S. COCHRAN, *President of Branch.*

LAMONI, Iowa, May 27th, 1886.

### NORTHERN MINNESOTA DISTRICT.

There will be a conference of this district at the Saints' Chapel, Girard, Ottertail Co., Minnesota, commencing Saturday, June 12th, at ten o'clock. It is expected that Bro. J. C. Foss will be present at that time. We extend a cordial invitation to all friends to meet with us. Our house is large and we will gladly welcome you. Dear Saints; God has blessed us in the past, and if we come praying for his blessing, we surely will receive it.

THOMAS J. MARTIN,

*Dist. Pres.*

### CONFERENCE NOTICES.

The London District Conference will be held at the Osborne Branch, Ontario, June 19th and 20th, 1886. Saints and friends are cordially invited to attend. Bring reports of changes in branches, &c.

S. BROWN, *Dist. Pres.*

### BORN.

CADWELL.—May 27th, 1886, to Bro. and Sister William C. Cadwell, at Logan, Harrison county, Iowa, a daughter; named Camilla. Weight 11¾ pounds.

### DIED.

MOORE.—At Osceola, Polk county, Nebraska, May 14th, 1886, after a lingering sickness of several years, Eri James Moore. He was born in Ridgeway, Oneida county, New York, January 21st, 1817; he was baptized at Nauvoo, Illinois,

in the early Spring of 1862, and was a faithful, earnest and humble believer to the end of his life. He bore his sickness with patience. A few days before his death in answer to a question respecting his faith he said "All is quiet and peaceful. I have no doubts nor fears." His last words a few minutes before death were—"Up, up, up."

HUTCHINSON.—At Deer Isle, Hancock Co., Maine, April 1st, 1886, sister Mary Abbie, wife of George Hutchinson, aged 18 years, 7 months and 26 days. Sister Abbie was baptized September 9th, 1881, by Elder J. C. Foss; has ever lived a consistent Saint, and died strong in the faith. Shortly before her death she repeated the following lines:

Jesus! only he can give  
Peace and comfort while we live;  
Jesus only can supply  
Peace and comfort when we die.  
Jesus shall our treasure be,  
Through his own eternity;  
He is now our dearest friend,  
And his love will never end.

CASE.—Near Clairville, Sonoma county, California, Edward Franklin, infant son of sister Tryphena and Mr. William Case, aged 1 year and 20 days.

BASS.—Near Beloit, Wisconsin, May 17th, 1886, of meningitis, Alice M. Bass, aged 5 years, 2 months, and 2 days. Funeral services by Elder F. M. Cooper.

EATON.—At his home on Bear Isle, Maine, May 18th, 1886, of dropsy, Elder Jonathan H. Eaton, aged 64 years and 7 months. He was brought into the faith by the preaching of Elder John Landers, was baptized March 2d, 1886, by George W. Eaton; was confirmed, and soon after ordained an Elder by Elder John Landers. The Saints of Western Maine district will greatly miss his encouraging words and strong testimonies of the gospel.

### DECATUR DISTRICT.

In consequence of contagious diseases at East Cleveland, near Lucas, and also there being no business except the routine order, the June conference is postponed. Due notice of time and place of the next session will be given.

A grove meeting will be held at Allendale, Worth county, Missouri, June 19th and 20th. Also it is expected that one will be held at Wirt, Ringgold county, Iowa, June 26th and 27th. The ministry in the district are invited to make it a point to attend and give us the necessary help.

H. A. STEBBINS, *Dist. Pres.*

### BISHOP'S AGENT.

To all whom this may concern: I have this day appointed Bro. R. J. Anthony as my agent, instead of Bro. R. Warnock, resigned, for the Utah District, and Rocky Mountain Mission where there are no agents, empowering him with the right to collect tithes and offerings, and pay out the same for the use and benefit of the church:

G. A. BLAKESLEE, *Bishop.*

GALIEN, Mich., June 1st.

### NOTICE.

Wanted to know the whereabouts of William or Evert May, by Ellen May, their mother, who now lives with her eldest son, John May, Cherokee City, Benton county, Arkansas. She was formerly from North Carolina.

Rev. Thomas W. Smith, Missionary, Papeete, Tahiti, via San Francisco, Cal.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Conference Minutes.

### FREMONT.

The above district conference convened at the Key Stone branch, Iowa, May 15th, 1886, at eleven o'clock. Henry Kemp in the chair; W. C. Matthews, secretary. The following branches reported:—Shenandoah 85 members 15 of which are scattered. Married one. S. S. Wilcox, president; Eva Redfield, clerk. Elm Creek, 37. Two marriages. Henry Hershey, president, Samuel Orton, clerk. Plum Creek 85, one baptized. Wm. Leeka, president; M. H. Gaylord, clerk. Keystone branch having been referred back from February conference for correction, was referred to a committee by motion J. Goode, for adjustment, and who reported as the result of their deliberations, 53 members in the branch, 28 of which are scattered, including the only two Elders, leaving one Priest, one Teacher, one Deacon; one died, one marriage. Ed S. Weed, president; J. B. Cline, Clerk. Union Branch presented a report signed by the clerk only, the president refusing to sign on the ground that the clerk had given a letter of removal illegally which question was submitted to a committee, who returned a verdict in favor of the president, the branch not reported. Farm Creek Branch, not reported since November 29th, 1884, when it contained 31 members. Daniel Hougas, president, A. Badham, clerk. Elders reports:—Henry Kemp, George Kemp, W. W. Gaylord, J. Goode, S. S. Wilcox, E. S. Weed, J. W. Calkins, and M. W. Gaylord. Priests:—L. C. Donaldson and A. Hills. Teacher:—J. B. Cline. Deacon:—H. W. Shick, all reported in person. W. C. Matthews, secretary, reports his labors on the records, which are far from being complete; it will require an abstract of all the branches before a perfect record can be had, then much of the past will ever be lost. S. S. Wilcox and H. W. Gaylord were associated with Bro. Henry Kemp in settling a difficulty existing in the Union Branch. When this conference adjourns it does so to meet at Shenandoah, Iowa, August 14th, 1886 at ten o'clock. Bro. Henry Kemp was sustained as district president for the next three months, and W. C. Matthews as secretary. Social meeting in the evening, after which a committee of branch clerks were chosen to examine the condition of the branch records, which were found to be very imperfect, a report of which was offered by the committee the next morning, which was ruled out of order. W. C. Matthews, finding that it was impractical to keep a perfect record under the present and past rule, tendered his resignation as secretary. Balance of time was spent in preaching and social meetings.

### PROPER CARE OF OUR SLEEPING ROOMS.

No ONE can deny the need of proper care of the place where we pass at least one third of the twenty-four hours of each day, while we are seeking the rest that shall best fit us for the labor and cares of the working hours; and the fresher and better prepared we are, so much

more satisfactory will be the results of our undertakings. It is poor economy to take care of our bodies all day, selecting what is best to eat, and wisest to wear, and then neutralize all by weakening our systems by breathing air in our bed rooms poisoned by our own exhalations. There is no danger in pure air, only those who have slept "in camp," absolutely bathed in pure air, realize to the full the expression, "refreshing sleep." You arise hungry from your couch, exhilarated, elastic, ready for anything, and feel that life is worth living, for itself alone. Every one in good health should leave the room where the night has been passed rested and refreshed if the hygienic condition of the room is as it should be. Perchance few can produce in the bedchamber all the purity of atmosphere that is the prerequisite of the dweller in tents, but at least we can strive for it, and the nearer we approach the greater the rewards.

### REPLY TO LITTLEFIELD.

We have for sale at this office in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

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# THE SAINTS' HERALD.

Joseph Luff

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 19, 1886.

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## THE SAINTS' HERALD:

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Every Saturday; price \$3.50 per year.

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Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, June 19, 1886.

### GOD'S ESTIMATE OF JOSEPH THE SEER.

THERE are a few who profess to be good and consistent Saints and are loud in their professions of faith in the Book of Mormon and the prophetic mission of Joseph the Seer, who nevertheless assume to sit in judgment on his moral and ministerial character, set aside and loudly repudiate some of the revelations which he gave to the church and which the General Assemblies of the church authorized and endorsed as a rule of faith and practice. And, strange to say, the most of that class are those who never saw the seer, never had large and trying experiences in the church, but are chiefly such as are inexperienced and know little or nothing of the history of the church, either in ancient or modern times.

Granted the fact, that the Lord called, appointed and qualified Joseph the Seer to translate the Book of Mormon and establish His "marvelous work" for the salvation of both Israel and the Gentiles, it follows that his mission as God's servant was of a most important and extraordinary character; and it also follows that those who profess to believe in his divine calling and mission as God's seer, should be most careful and forbearing when judging and criticising either his moral conduct or his ministerial labors, and be sure that they have solid facts and perfect methods with which to proceed in forming their opinions.

Relevant law and reliable testimony, justly and equitably weighed and properly applied, are indispensably necessary in reaching righteous verdicts. The testimony of man is, at best, very liable to be defective, and therefore should be received with great caution. We not unfrequently find that officious, over-ardent, and badly-balanced persons "know all about matters," when in fact they really know nothing, but simply surmise, speculate, imagine, and then jump to conclusions which in the end prove false, mischievous, and hurtful.

What some *know*, as compared with what they profess to know, is but as the drop to the bucket. These facts apply largely to the ordinary affairs of life, and all would do well to be governed by them in making up their estimate of the moral and ministerial character of Joseph the Seer.

The Book of Mormon being divine, and therefore reliable in its testimony, we may safely rely on what it says of the character and ministerial work of the Seer, and also of the estimation in which he is and will be held both by the Lord and the true Israel of God. The prophet Moroni, when speaking of the work of the Seer, says:

"Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi; and I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith, that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless. For none can have power to bring it to light, save it be given him of God; for God will that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. And blessed be him that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the will of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people: and it shall be done by the power of God; and if there be faults, they be the faults of a man. But behold, we know no fault; nevertheless, God knoweth all things; therefore he that condemneth, let him be aware lest he shall in danger of hell fire."—Mormon 4: 2.

This passage shows the promises of God to the Seer in respect to his ministerial work, and the esteem in which he is held by the Lord. In Book of Nephi 9: 11, 12, it is said of him by our Lord:

"And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvellous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give un-

to him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant."

In the foregoing we see the importance and the binding force of the words which Jesus Christ would cause the Seer to bring "forth unto the Gentiles," alluding, clearly, to the authentic revelations regularly and properly brought forth as the words of Jesus Christ to the church and the world, as is set forth in the Doctrine and Covenants, section 1: 1-8. In this connection the testimony of Lehi, quoting the prophecy of Joseph in Egypt, is very plain and very pertinent; for it sets forth with definiteness the calling and work of the "choice Seer," the manner in which God would bless him, his being comparable in some respects with both Moses and the patriarch Joseph, the further fact that he should both bring forth the Book of Mormon and also preach and send forth the Lord's work to Israel, also that he would be "great" in the estimation of God and His Israel, and further, that they who seek to "destroy him" in his ministerial work, "shall be confounded." Please read and ponder well.—2 Nephi 2: 2, 3, as follows:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. \* \* \*

"And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shalt be fulfilled. Behold I am sure of the fulfillment of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give



power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much; for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it." \* \* \* —2 Nephi 2: 2, 3.

To the foregoing we now add the testimony of Oliver Cowdery, the "spokesman" whom the Lord raised up to aid the Seer, as is seen in the quotation from 2 Nephi. Oliver says the angel who appeared to the Seer at the first, said to him in respect to the coming forth of the Book of Mormon and the work which should follow,—

"Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven.—This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent

in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."—*Messenger and Advocate*, October, 1835.

In this we see the nature and extent of the Seer's calling and work, the manner in which that work would be opposed by the ungodly, the progress it would make over all opposition, and the estimate and repute in which the Seer would be held by both the wicked and the righteous; with the righteous he would be held in honor, but with the wicked, in dishonor.

Dear reader; whose estimate of the Seer is to be received? that of God and his people, or that of his opposers? Which is safest? Which is most reliable? Is it not far the most consistent to accept that endorsement of the Seer which is so clearly and fully set forth in these recorded testimonies? Is it safe to trust those who seek to invalidate the authentic and authoritative work of the Seer as set forth in the promises given of him?

#### EDITORIAL ITEMS.

A BROTHER wishes to know if it is proper to allow members to dance or play cards, to which we answer No; emphatically, No! To a further question we answer,—The three witnesses in earth are "the Spirit, and the water, and the blood," while the "three that bear record in heaven," are "the Father, the word, and the Holy Ghost." (See 2 John 5: 7, 8). To another questioner we reply: A Priest has equally good authority to celebrate a marriage as an Elder or High Priest; also that marriage may be celebrated in any public meeting of the church, just as well as in a feast prepared for that purpose. (See Doc. and Cov., 111: 1). And further: It is quite lawful for a man to marry a sister to his brother's wife.

By letter from Elder R. J. Anthony, Salt Lake City, Utah, June 5th, we learn that Bro. and Sr. Heman C. Smith reached there the evening of the 4th, and would remain there a few days and then go on to California.

Bro. William Deam has to-day (June 1st) placed on our desk a stalk of sweet corn measuring three feet six inches from root to tip. How is that for corn!

Pres. Joseph Smith started for St. Joseph and Independence, Mo., the 4th inst., to be gone a week, and after that will likely visit Allendale and other points, in the interests of the church.

Bro. F. M. Babs writes us from New Florence, Missouri, June 6th, that he has not heard the Saints preach for two years, and is anxious for an Elder to come there and labor some, when going to or from St. Louis. He lives in town. He would like for Bro. John Taylor of Hannibal to labor there. He says, "I still love the work, for I know it is of God."

Sr. Diantha Carter wrote us from Bird City, Kansas, the 1st, inst., that there are three members of the church at that place, and they are anxious to have the gospel

preached there. That country is very thinly settled.

By card from Bro. W. W. Wallis of Hearne, Texas, the 2d inst., we learn of the death of Teacher J. L. Dotson. He also says Bro. Hay has baptized some of late.

Elder F. C. Warnky writes the 3d inst., that in company with Elders W. Newton, A. Bishop, W. J. Smith, and others, they had held some excellent meetings at the junction in Kansas City, and that a good impression was made.

Elder J. C. Foss writes from Cormorant, Minnesota, the 2d instant, that owing to poor health he did not reach his field of labor until May 28th, when he and wife arrived at Detroit, Minn., where he baptized two, and left "others, near the kingdom." His address until changed, will be Cormorant, Becker county, Minnesota.

SR. JENNIE B. SMITH, writing from Armstrong, Kansas, the 8th inst., says:—"The sisters of the Armstrong Branch organized a Sisters Sewing Society on the 29th of last January, and in three months collected thirty dollars."

This serves to show what enterprise, industry, and timely effort can do in aid of a good cause. We know of not a few similar movements which have resulted largely in helping forward the interests of the Church of God, both locally and in building them up abroad.

The "Sisters Union Mite Society," of Lamoni, has aided largely in furnishing our new chapel, in purchasing its sweet-toned bell, also in building side-walks, etc., besides making glad the heart of the poor and needy many times, and in aiding the active ministry. May heaven richly bless all such worthy workers. Surely these are laying up treasures in heaven, thus making to themselves friends by the wise and helpful use of the mammon of unrighteousness. Such works makes God and Christ and all "the holy ones," their "friends."

WE have before us some fine bunches of large, luscious strawberries, of the Glendale and other varieties, raised by Bro. Norman W. Smith of this place.

Last night we called on Bro. Henry C. Smith for strawberry items and were told that he had picked some a few hours before, which for size and flavor were of the highest order. They were of the Sharpless variety, and the largest ones ranged from three and a quarter to six inches in circumference.

Bro. H. A. Stebbins has just presented the printers with a pan of the scarlet beauties, of the Glendale variety, and we can bear witness that for flavor, size and form, they are superb. Brn. J. P. Dillon, S. P. Bass, S. F. Walker, and others, have an abundance of this profitable and healthful fruit.

All kind of small and large fruits give promise of abundant crops this year in this region, if the weather should be favorable from this time forward.

In this issue will be found an article by "a subscriber," on the cost of the HERALD as compared with other papers. To aid our readers to grasp some of the leading facts touching the matter, we give the following, taken from "The American Newspaper Directory" for 1886:

Name of Paper.	Circulation.	Price.	No. Pages.	Size Pages.
Interior, Presbyterian.....	26,000..	\$2.50..	8..	18x24
Religio-Philosophical				
Journal, Spiritualist....	20,000..	\$2 50..	8..	14x21
Advance, Congregational..	15,500..	\$2.50..	16..	12x17
Standard, Baptist.....	15,500..	\$2.50..	8..	17x24
Christian Advocate.....	10,000..	\$2 50..	8..	16x22
Christian Evangelist, Dis-				
ciple.....	20,000..	\$2.00..	16..	11x16
Hebrew, Jewish.....	6,000..	\$3.00..	16..	11x15
Catholic Review.....	16,000..	\$3.20..	16..	11x16
Police Gazette.....	125,000..	\$4.00..	16..	16x23
The Saints' Herald.....	3,800..	\$2.50..	16..	9x13

The HERALD takes very few advertisements, while the others occupy from one-third to two-thirds of their entire space with paying advertisements. From the foregoing it must be seen at once that the HERALD furnishes very much the largest amount of reading matter for the same money, and that it needs to be promptly sustained by *paying* subscribers. If we had five thousand reliable, paying subscribers, we could reduce the price to two dollars. Shall we have them? This can be answered only by the friends of the HERALD. We ask that every patron of the paper make an immediate, active, and persistent effort to increase its circulation; and we especially request the traveling ministry, with all the officers of the church, including the book agents, to push this matter early and thoroughly, until success is obtained.

THE Presbyterian Church, South, has been holding a General Assembly at Augusta, Georgia, lately. The sixth day was devoted to the discussion of the question of evolution. The majority report of the committee asserts that the Scriptures teach that Adam was made by an act of the Creator out of matter previously made out of nothing. The minority report took cognizance of the evolution theory. The majority report was adopted by an overwhelming vote—137 to 13.

The Chicago *Tribune*, from which we gather the above item, heads it "The Evolution Theory sat down upon." The affirmation of the old-time idea that the world was made out of nothing has advanced a step; it is now "made out of *matter* previously made out of nothing." How made?

QUESTIONS AND ANSWERS.

*Ques.*—Is it wrong for the Saints to eat meat at any other time only winter, or times of famine, as the word of wisdom states?

*Ans.*—The Lord says of the use of meats: "Yea, flesh, also of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine." In this we learn what is pleasing to the Lord in respect to these matters.

*Q.*—If the body deny the courtesy which it expects from its representatives, where is the evidence of reciprocity and consequent union?

*A.*—It is wanting. It is not usual for bodies to show discourtesy to its members. If discourtesy is shown it is usually between members of the body themselves.

*Q.*—Did the body ever legislate or authorize it? If so, when?

*A.*—Yes; April 13th, 1883, at Kirtland, Ohio.

*Q.*—Whence the authority for voting to, or not to sustain officials?

*A.*—See Doctrine and Covenants, sec. 27:4; 25:1; 99:6; 104:11; 105:44; 107:46.

*Q.*—Since all are liable to be biased for or against, is there not a probability of injustice being done by the practice?

*A.*—There is a possibility. We can not say there is a probability.

*Q.*—Are the decisions of a General Conference binding without regard to law or precedent?

*A.*—No; no more than the decisions of ministers in charge of missions or districts. They should be heeded until reversed upon inquiry.

*Q.*—If a member is dissatisfied with the decisions of a General Conference, is he justified in complaining among members and non-members in his ministerial career, and thereby causing distress and suspicion?

*A.*—No; such action would partake of the nature of rebellion, which is as the sin of witchcraft. It would be unmanly, un-official, and in cases contemptible.

LAMONI has lately been visited by Elders W. P. Brown, of Newton, Kansas; John C. Whitmer, son of Jacob Whitmer and nephew of father David Whitmer, of Richmond, Missouri; and J. J. Snyder, of Albuquerque, New Mexico, representing themselves to be of the Church of Christ. In the presentation of their claims they either failed to be explicit, or their hearers failed to gather the exact positions claimed by them. So to secure a proper understanding, a list of questions was presented to them through Elder Brown, by Joseph Smith, who for himself and others desired to know whether father David Whitmer was the originator of the movement, or whether each of the three acted simply upon his own notion. This list of questions was answered in our last issue.

Others have asked these Elders questions more or less important, and considered to be vital if answered wisely and well; among them, those that will be found elsewhere in our columns over the signature of James J. Stafford. One thing is certain: if the Church of Christ represented by these Elders is the coming church in which the New Evangel which will redeem the Saints, (all so called), is to be preached, it is due to all whom it is expected to effect, that a presentation of the real facts and positions relied upon shall be fairly stated.

TO MESSRS. WHITMER, BROWN AND SNYDER, ELDERS OF THE CHURCH OF CHRIST.

*Gentlemen.*—As an American citizen claiming the God given right to "think for myself and express my thoughts," I have since hearing your claims to be the "true Church of Christ," been

led to think very seriously upon the matter; and as the result of a prayerful and careful examination of your claims, I would submit to your notice the following episode in the history of the Church of Jesus Christ of Latter Day Saints. You may eliminate all of the above title except the words "Church of Christ," if you wish, for the laying of such stress upon the mere name is simply a case of tweedledum and tweedledee, an absolute non-essential; and to my mind appears from the stand which you take, like straining at a gnat and bolting the Rocky Mountains. And now to the episode. *Millennial Star*, vol. 14, page 38, article, History of Joseph Smith; written, please observe, by himself:

"Brother Hiram Page had got in his possession a certain stone by which he had obtained certain revelations concerning the upbuilding of Zion, the order of the church, &c., &c., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject until the conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, believing much in the things set forth by this stone, we thought it best to inquire of the Lord concerning so important a matter; and before conference convened we received the following." (See Revelation given at Fayette, New York, September, 1830).

We find this account corroborated in "Joseph Smith the prophet, and his progenitors," written by Lucy Smith, his mother, in the following words:

"At this time a certain young woman, who was living at David Whitmer's, uttered a prophecy, which she said was given her by looking through a black stone that she had found. This prophecy gave some altogether a new idea of things. She said, the reason why one-third of the church would turn away from Joseph was because that he was in transgression himself; that he would fall from his office on account of the same; that David Whitmer or Martin Harris would fill Joseph's place; and that the one who did not succeed him would be the counselor to the one that did. This girl soon became an object of great attention among those who were disaffected. \* \* \* They held their secret meetings at David Whitmer's, and when the young woman, who was their instructress, was through giving what revelations she intended for the evening, she would jump out of her chair and dance over the floor boasting of her power, until she was perfectly exhausted. Her proselytes would also, in the most vehement manner, proclaim their purity and holiness and the mighty power which they were going to have."

Verily, "history repeats itself;" something "very like this whale" came from the stand occupied by you last week.

Again, "They made a standing appointment for meetings to be held every Thursday by the pure church, in the house of the Lord. In this spirit they went to Missouri, and contaminated the minds of many of the brethren against Joseph in order to destroy his influence. This made it more necessary than ever to keep a strict guard at the houses of those who were the chief objects of their vengeance."—Joseph Smith the Prophet, pages 221-224.

Gentlemen, is this the source from whence David Whitmer derives his authority. Martin Harris having failed to obtain the presidency, does David Whitmer still hold to the ravings, or revelations, as the "pure church" called them, of this second edition of "A certain damsel possessed with a spirit of divination," (see Acts 16: 16), or does he claim his office and presidency from the revelations coming through the stone which "Brother Hiram Page had got in his possession?" Let us suppose you to say, "He claims his right through none of these," the fact still remains that he did believe in and uphold the girl soothsayer. Moreover, as he was in the church for sometime after the revelation of September, 1830, was given, did he acknowledge that he was deceived by the girl soothsayer and her revelations through the "peep stone?" Evidently he must have done so or he would have been removed from office if not from membership in the original church. Having done that, whence then does he derive his authority? If he does still hold to the revelations, so called, which were given through the "peep-stone" in the hands of the girl soothsayer, or from those given through the stone which "Brother Hiram Page had," which by the bye appears to be one and the same with that of the girl soothsayer, is he not in direct opposition to the revelation of September, 1830. And if he does not hold to, but has abjured them, whence, again I ask, is his authority derived?

If you reply that he has received revelations from God of late years authorizing him to occupy the position he has assumed, what guarantee can he give that those revelations are of God? Having been once—perhaps twice—deceived, is it not very probable that he is again in error. You may reply that we must seek verification from the Lord. But did not David Whitmer himself do so concerning the revelation from the girl soothsayer and her "peep-stone?" and what was the result? failure full and complete, and well it deserved to be. Only fancy a girl soothsayer and her "peep-stone" recognized as the fountain and head of the "Pure Church of Christ,"—a plain usurpation and one through which David Whitmer *et al* attempted to elevate themselves to the chief rule of the church, and it does seem as if the leaven was still working after laying forty years dormant, and David Whitmer is still under the bondage of the girl soothsayer.

Moreover, at the inception of the latter day work the word was given that all possible speed and energy was to be manifested in the promulgation of the truth; nevertheless, it would appear—by David Whitmer's account—as if the Almighty had been on a journey, or had fallen asleep, or had given up this world as a great "lost cause" for over forty years, and all at once had wakened up and told David Whitmer to commence *de novo*.

Moreover, you exclaim much against secrecy and secret meetings, yet here we have an account of "secret meetings" being held at David Whitmer's house, and David himself taking advantage of them for his own aggrandisement. Again, how comes it that when David and his "pure church" went down to Missouri it "became necessary to keep a strict guard over the houses of those who were the chief objects—Joseph and Hyrum Smith—of their vengeance!" Does it not seem as if the adder in the path that biteth the horses heels" had reared its hateful head in

the midst of the "pure church" of the girl soothsayer and her following.

Gentlemen, all of this is respectfully submitted to your most serious consideration by

JAMES J. STAFFORD.

#### ANOTHER TRIBUTE.

WE publish the following from the Kansas City, Missouri, Daily *Star* of May 25th, 1886. It adds another testimony to the causes which led to the expulsion of the Saints from Missouri.

#### THE MORMON LAND TITLES.

*Their History Related by One Who Knows the Facts—An Interesting Talk with Mr. John C. McCoy concerning the Mormon Occupation and Original Real Estate Prices—a Relation of our City's Early Progress.*

TO MANY a newcomer in Kansas City when he has begun looking up questions concerning real estate, it has been a matter of surprise and mystery that he has so often been confronted with the warning from well posted and experienced friends, "Look out that you do not get bitten by these Mormon titles." Just why this particular class of real estate titles should be regarded with such especial suspicion has certainly not been generally understood, and doubtless many who have lived here long enough to be regarded as old citizens would be at a loss to explain why it is they share in the anxiety to fight shy of property whose history of ownership in any way dates back to the possession of the "saints" in the years when Joe Smith and his associates made the fight for supremacy over the early settlers of Jackson county. Probably there are very few who know so much in regard to this matter that their stock of information is not capable of receiving additions.

A *Star* reporter had this subject in mind in a recent conversation with Mr. John C. McCoy, of this city, whose retentive memory affords about as nearly as can be imagined a complete compendium of all that is valuable concerning the affairs of the county from its earliest history. The talk was accordingly after a while steered in the direction of the Mormon occupation of Jackson county, and M. McCoy was asked to give his explanation of the reason for the supposed invalidity of Mormon real estate titles.

"To do that," he replied, "I shall have to recall something of the history of the Mormons acquiring a residence in this county, and of the circumstances under which they were displaced. It was in 1830 that Joe Smith and four or five others, I think, came to these parts. They were either wholly ignorant of the laws then governing settlers, or they chose to think that they could disregard them with impunity. So they first went across the Missouri state line into what was then Indian Territory, and determined to take possession of land which formed a part of the reservation of the Delaware Indians. The laws at that time as to intercourse between white people and the Indians in the territory were very stringent, and were very strictly enforced; and no one was permitted to live with the Indians or occupy their lands without a special license from the Indian agents, and that could only be granted to government employes.

Joe Smith and his brethren professed to have

had a revelation, which they said was higher authority than that of the government, and expressed their determination of proselyting the Lamanites, as all the Indians were styled in the Mormon Bible. Pretty soon, however, they realized their mistake, when after two or three warnings, they were notified by Major Cummings, acting under orders of the Indian agent that if they did not quit the territory in twenty-four hours they would be taken as United States prisoners to Fort Leavenworth. Under these circumstances Smith found it convenient to get another revelation. This was to the effect that they were to locate Zion on the east of the state line, and the next day found them at Independence, as settlers in Jackson County. Their numbers then increased very rapidly and it was not long before they had acquired large tracts of land along Brush Creek and in the vicinity of Westport as well as at Independence and in other parts of the county. They were not then polygamists; that revelation had not then been received. They were, however a class of people who were not only very poor, but very ignorant, although some of them were doubtless good, honest folks; and they were so intensely fanatical and arrogant in their assumption that there was almost from the first a pronounced hostility between them and the original leaders and settlers. During the two years that followed they printed a weekly paper called the *Star of the West*, in which Joe Smith's "revelations" were published in weekly installments; and they lost no opportunity of claiming in their paper and the speeches of their leaders that the land had been given them by the Lord; that they had come to claim it; that it was only a question of time when all who opposed the Lord's purposes and His Saints would be cut off from the land of the living; and demanding that no one should oppose the wishes of the church. All this naturally exasperated the people of Independence and the entire county; and there was a continual state of war between the rougher element of the citizens and the Mormons all of 1833 until November of that year, when the latter were driven out. They had by this time increased from 500 to 600 men, and by numerical strength would soon have had complete control of the county.

"After some bloodshed, the demolishing of the Mormon printing office, and the tarring and feathering of one of the bishops and another man, the followers of Joseph Smith were compelled to leave Independence, and they crossed the river to Liberty, in Clay county. That brings me down to the question of the validity of Mormon land titles.

"The titles to the larger part of the land settled by the Mormons were held by the church authorities. There were a few exceptions to this rule of individuals who refused to allow the church absolute control of their property, and had the titles in their own name; but for the most part the land appeared from the face of the records to belong to Bishop Edward Partridge (one of the men, by the way, who was tarred and feathered) who in this matter represented the church.

"When they were driven over to Liberty it was generally recognized that the Mormons had been treated illegally, and it was anticipated complications would follow. A good many people sympathized with them and several attempts were made to compromise the difficulty. A committee was finally sent over from Independence

to Libery to confer in regard to the matter, but nothing resulted from this move except further bitterness, for the reason that at the instigation of the Mormons, as was believed, the boat on which the committee was returning, was sunk just after leaving the landing, and three of the committee, with the ferryman who connived at the plot, were drowned. Then the Mormons commenced suit against certain parties in this county, and employed David R. Atchison and General Doniphan, who were then the most prominent attorneys in this section of the state. To these gentlemen as security for their fees a large quantity of the land of which the Mormon church had become possessed was conveyed; but a great deal of the land was not first-class and had never been regarded as of much value. During its ownership by the Mormons, and subsequently by the gentlemen to whom it was transferred, it was thought of so little account that year after year the taxes on it were not paid, and hence the possession of it subsequently had rested entirely upon the tax titles. This is also true of a good deal of the land which was held by individual Mormons. Hence the difficulties that have arisen, and the objections that have frequently been urged to the Mormon titles.

#### A SIXTY-FOOT LOT FOR A RIFLE.

"You spoke just now of the Mormon land being of little value. How was property in this vicinity generally valued at that time?" inquired the reporter.

"Not very high, I assure you," replied Mr. McCoy. "I once sold, in those early days in the history of Jackson county, a sixty-foot lot, located at what we should now call Main and Second streets, for a rifle which was certainly not worth more than \$5. That was one of the first lots sold on the bluff, and it was considered then a great experiment to go up there, as all the houses and buildings were along the river to be handy for the landings. One of the lots fronting on the city square I sold to a man for \$37 on time. He built a shanty on it, but failed to complete his payments, and years afterward I hunted him up and bought the lot back from him for \$450. Later on I was offered \$9,000 for the same lot, but did not take it, and then during the panic of 1857, having in the meantime put a large house on it, I sold the whole property for \$5,000. A good deal of the land originally held by Judge Smart, now in the heart of the city was bought originally for \$4 an acre, and I remember very well how I tried to sell to a man named Gill, from Kentucky, a large piece of ground at \$15, but he thought that was a very high price, as he was very doubtful, he said, as to whether the soil was good enough to grow potatoes. Many curious things could be told about the history of real estate in Kansas City, if it were not for the fact that the living relatives of the original owners might object to having them published. In most instances of course property has changed hands many times. But some have refused to sell, and have even up to the present time refused to reap any advantage from the marvelous advance in the value of their property. One man died not long ago who has left his family about 250 acres of land in the city limits, on which he had lived since 1828 in the same cottage that he built when he first entered it, at \$1.25 an acre. I don't know but what he used

the same furniture all those years. And now the land would easily bring \$2,500 an acre. It was ten years after the town was located and its site purchased by a sort of joint stock company before there was a dozen houses on the hill, and the very choicest 60 foot lots upon it could have been bought for \$100."

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Our toll is sweet with thankfulness,  
Our burden is our boon;  
The curse of earth's gray morning is  
The blessing of its noon."

By permission of sister Stebbins we furnish the "Column" this week with portions of a letter from sister Burton, now with her husband in Australia. We are sure that our readers will thank us, and believe each one will be benefitted by reading. It is also timely, for when the church begins to realize the importance of feeding the "sheep," they will not forget that first in order are the lambs. Sister Burton must pardon us for the liberty, and the only way we know how to prevent future occurrences of a like character is, for her to write for the "Column." The mission of the "Column" is an earnest one. It was brought into existence by the direction of the Spirit of God. Its purpose is to cheer, to encourage, and to build us up in our most holy faith. That it is doing a good work for the Master, we have many confirmatory testimonies. But while we are assured of this, we desire that we ourselves, together with each one who contributes to sustain it, may have that spirit of humility which while we put forth every effort in our power to accomplish the end in view, will give to the Father praise, honor and glory, that he permits us to help in any measure to forward his work. Helps were placed in the church, and woman was called a help-meet for man. We have spoken before of those qualities which we believed woman to be possessed of in a pre-eminent degree, because from first to last she had greater need for such qualities than man. On the other hand man has many qualities in a greater degree than she has, because the different part he has to act in life, renders those qualities more necessary for him, and in addition to this, the constant use strengthens them, whether it be in man or woman. We believe that in every respect, except in the priesthood, God intended woman as the co-equal of man. Home is her kingdom, but from the multitude of homes go forth the subjects of a kingdom or nation, and while the father is the head of the home, don't forget it mothers, you are the heart, the life; therefore, to a great extent, the future church is in the hands of the mothers of to-day. We commend to mothers to read again the article by Almira in the "Column" of the issue for May 15th; in it occurs this passage: May every mother in Latter Day Israel, and especially the young mothers, study well and strive to follow the example of Hannah and Eunice: for we need more men like Samuel and Timothy." Please read the letter again, for there is in it a most solemn exhortation of the Spirit to every woman who places herself in a position to become a mother. Do not let us deceive ourselves by supposing that God is going to do for us the work he has be-

stowed upon us faculties to do for ourselves, nor yet practice upon ourselves the greater self-deception of supposing that we are going to inherit the reward of the righteous unless we work the works of the righteous. Zion shall be redeemed with judgment and her converts with righteousness. In this connection we wish to say that we endorse fully the opinion of "A Sister," in regard to the plan pursued by "Sister Ella," (see her letter in *Herald*, May 8th), and fully believe that if the mother has first conquered self and exercises faith in God, the following out of the few simple rules there given, will almost invariably lead to success. Mothers, let us, relying upon the help of God, do all in our power to do; and then if it happens that in our extremity we stand, like the Israelites of old, with the sea before us and a pursuing host of enemies at our back, "Let us stand still;" but mark you, not until we have done all that we could do, need we expect God to take up the work and command the waters to be smitten that we may pass over dry shod. Had there been a ford to that sea God would have caused the people to find it, even if their feet had been wet in passing over. He is wiser in instructing his children than we are ours. Mothers let us learn of him!

The letter published from sister Garrett this week is encouragement in the right direction. First upon the roll of 1000—who will be next. Sisters, just as surely as you take this matter in hand, you will carry it to a successful issue. We feel strengthened by such encouragement, and the blessing of the Lord will follow every righteous effort put forth. The angel is troubling the waters. Who will be first to step in and be healed? The church is awaking to the need of more vital piety—of a faith which manifests itself by works.

"The foe becomes more daring,  
Knowing well the latter day,  
'Tis the strength of his despairing"—  
Let us work as well as pray.

Who will be the one to organize a "Hope Band" in each branch they may be connected with, for the purpose of getting each boy and girl interested to see what they can do between this and the first of September. Don't be afraid of work—honorable work of any kind for the building up of the kingdom of God, and the spread of truth will be followed by the blessing of God. When the Savior was upon earth he was among us "as he that serveth," and he said if any would be great "let him be the servant of all. This is reversing the honors of the world, and we are well aware of the fact. Sisters, which do we value most, the love of God or the love of the world!!

WE are in receipt of letters from sisters Salisbury, Merrill, Lulu and Aunt Patience. Our circle is widening and still there is room. We wish every mother, whose children can not attend Sunday School would adopt sister Garrett's plan. In the next *Herald* a letter from her will give you some of the results of such faithfulness to God. Has "Ettie Wight," whose letter is in the last *Hope* a mother living? If so, dear Ettie, tell her to gather you near to her and when the bell rings for the Baptist Sunday School take the word of God and instruct you in it. You won't feel badly then, for if you are trying to serve God, the Comforter will meet with you and guide you into all truth. Then when you have learned the way of truth, strive to help others to walk



in it. If others are unkind don't mind it, especially don't find fault with them, but *set them a better example*. Let your light (of example) shine.

LAMONT, Iowa, June 12th, 1886.

#### LAST THINGS.

"BE YE ALSO READY"—A WARNING WHICH SHOULD BE REGARDED BY ALL.

THERE is a last time to all things of an earthly nature. There will be a last time when the farmer will cultivate his fields and gather in his crops; when the merchant shall visit his store, and the lawyer his office. Daily many are doing their last things. Daily the eyes of multitudes are forever closed upon all earthly scenes. They pass away from the world, and the places that have known them, know them no more forever.

As regards religious matters and the things that pertain to our everlasting interests, there will be a last time. There will be a last time when we shall open the Bible, when we shall bow the knee in prayer and when we shall visit the house of God. There will be to us a last Sabbath. Every Sabbath there are large numbers upon whom its holy light shines for the last time. Before another Sabbath returns to shed upon the world its cheering beams, they are gone from it no more to return; when again the church going bell summons the worshippers to the house of prayer, their eyes will be closed in the silence of the grave.

We know not when the last time to us with respect to any of these things shall be. In many instances it will be much sooner than people think. Whilst they may be counting on future days and years, the solemn summons may come to them, and prepared or unprepared, they must go and render up their account to God. We should, therefore, live as though each day might be our last. We should live each day as though we might be enjoying our last privileges and doing our last things. We should duly heed that solemn admonition: "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

He comes to large numbers, each day, who had no thought of his coming. Nothing is gained by disregarding the warning, but much may be lost. Whilst necessarily busied about the affairs of this life, it should not be with a worldly spirit. Whilst we are diligent in business, we should be "fervent in spirit, serving the Lord." Then it will not matter how soon or how suddenly we may be called away. We shall be ready, and all will be well.—*Golden Rule*.

QUEENSFERRY, Victoria,

February 2d, 1886.

Dear Sister Stebbins:—I have just finished reading Bro. Stebbins' letter in the *Herald* of December 26th. I feel the force of every word of his letter, and that it was dictated by the wisdom which comes from above. Not wishing to lose the chain of thought it has awakened, I have laid the *Herald* down and taken up pen and paper to voice a response to the words, "Feed my sheep." Yes; how many there are that not only need continual feeding and watching, but, as your husband says, "They have to be carried." First it is a labor to get them into the church; and they are indeed like sheep, unused to the new surroundings, and easily frightened. They have not yet become fully acquainted with the voice of the "Good Shepherd," nor docile enough

to be led "by still waters in green pastures," so of necessity they must be carried; (He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isa. 40: 11.) I see this so often, in my constant association with my husband in his ministerial labors, and my endeavors to assist him all I can. I sometimes think, "what a weary toil it is to labor for the salvation of souls;" but this is only when the way is hedged up, and when the sustaining influence of the Holy Spirit is in a measure withheld; but when the influence of God's Spirit is felt, then I can realize what a glorious work it is, and how ennobling to every one engaged in it. When the mind dwells on its reality, and the fact that men are so closely allied to God and connected with him in this gospel work—this work of redemption, it brings heaven and earth nearer together, and we realize more fully the surrounding of the "cloud of witnesses." How inspiring the fact, that the great lawgiver makes known his will to his people, and sets his seal to what is done in accordance therewith.

We were made to rejoice in this fact last Sunday, during the reorganization of the Queensferry Branch. This branch had not been in working order for a long time. After all the difficulties had been settled, and the officers appointed, my husband, assisted by brothers Reed, McIntosh and Stewart, was ordaining Bro. Robert Eden as branch Priest, the Spirit was poured out in a marvelous manner, and he received for the third time the baptism of fire. Those present bore witness that his face shone, while he spoke in tongues and gave the interpretation; also prophesied, and seemed as though he could not cease. The Spirit filled the whole house, and was felt by all who were present. The Holy Ghost indeed bore witness that what they had done that day had been recorded in the heavens, and the father sent his sanction to the earth.

To-day has been with me one of the days when the veil which intervenes between the church militant and the church triumphant has been very thin indeed. A time when the spiritual vision can almost pierce through and see the glory of God, and that which awaits his faithful Saints in the world beyond; although I have been occupied in the ordinary work of canning fruit, (to show sister Fleming how it is done.) On first waking, and during the early hours of morning, I was filled with the spirit of prophecy concerning Nova Scotia, and the calamities which would visit that place unless the people repented and ceased to fight against what they knew to be truth. I seemed to feel the presence of the Lord Jesus, or the Comforter that leads into all truth, and shows things to come, and causes the soul to expand, to reach out and grasp and understand more of the things of God—things which all Saints must learn before we can inherit or become fit subjects for the heavenly kingdom. What a blessed teacher! and while learning from such a teacher the long suffering and tender mercy of God towards the erring and rebellious, my heart fairly trembles with love and adoration for his goodness, that he does not punish at once, but gives time for repentance. How great the love must be which causes him to resist the cry of his children and allow them to suffer, knowing they will not be destroyed, in order to spare their enemies. There has been times when in

sympathy for the Saints, and while hearing of their troubles, I have said: Oh! that the Lord would rend the heavens and come down or acknowledge his people in power, that the mouths of their enemies might be stopped; but now when a glimpse is given me of the terrible effects of his wrath towards those who reject his words, his servants, and the pleadings of his Spirit—who have spurned his children and trampled their rights and their feelings beneath their feet, a solemn awe fills my soul, and I feel to plead for mercy in their behalf. "It is a fearful thing to fall into the hands of the living God." Oh! how happy are they whose peace is made with God. No sacrifice, no suffering is too great to purchase that peace. May it ever abide with us.

The work here in Victoria is all alive, that is the four places where Mr. Burton has been laboring. The little branch at Hastings that was built up in less than three months, using three weeks of the time in that place, is rejoicing in the gifts and blessings of the gospel. Not tongues and prophecy only; but light, knowledge, faith, love and healing. To God be the glory. \* \* \*

Your sister in Christ,

EMMA BURTON.

GREENVILLE, Pa., June 1st.

Dear Sister Frances:—I have read your appeal and hasten to tell you that I rejoice in the spirit of it, because it breathes a spirit of unselfishness, a far-reaching love and solicitude for the lambs of Christ's kingdom upon earth, those who will after a while have to carry on the work and fight for the truth. Will they not need all the help that can be given to them to fit them for the highest, holiest calling that will ever be given to man? Surely what is worth doing at all is worth doing well; and I feel that this is a right step and must prosper with the help of the Lord. I feel that it is a blessing to be permitted to take some humble part in this great latter day work, and as mothers, wives and sisters, be sowing good seed in the hearts of our children, while our dear companions are preaching abroad the words of eternal life to a world that is in darkness and sin. Let us guard with a jealous eye our little ones, striving to set before them an example that is blameless in the sight of the Lord, and ever keeping them very near to us in the bonds of mother love. Not keeping them aloof from other children not in the fold, but striving to so bring them up that they may be instruments for good among their playmates, even as we should be the salt of the earth.

We have five children, with no Sabbath-school to go to. We are the only family of Saints in this town, but when my husband is not at home on the Sabbath day, as he often goes out of town to preach, I gather the children together on Sabbath afternoon and have Sabbath-school the best way we can. We sing, and pray, and have Scripture lesson, just the same as if there was a house full. We also take up a collection, that is, the children put their pennies into a tin money bank. They have now a dollar and thirty-seven cents collected. Out of this we will send a dollar for two *Hopes* to be sent to brother T. W. Smith at Papatee. We do not need them for our own family, as we have subscribed for two *Hopes* for several years back. I would like to hear of ten or twenty *Hopes* being sent there. I should not have thought of this plan, but my sister Ma-

ry suggested it to me. She is going to subscribe for two copies for that purpose, as soon as she can, which will not be very long. I did not mean to write so much, but it is a little like talking with the Saints, when one gets started they never know when to quit. May the Lord prosper and bless you in your good work, is our prayer.

EMMA GARRETT.

**"ONE SHALL BE TAKEN AND THE OTHER LEFT."**

WITH the eyes of my mind I beheld the armies of Israel, a mixed multitude of people, under the banner of King Emanuel. I saw men and women in various pursuits of life, some hurrying, worrying, and restless for wealth; some merry, some sad, some idle, and some careless. Many had on different parts of the armor of spiritual warfare described by Paul, and some had on the whole armor. Some wore it at all times, and some put on parts when convenient, every seventh day, or when calamity overtook them. I saw the Purifier at work separating the dross. I saw some stand whose eyes were dim from weeping, whose bodies were bruised and hearts were broken from the awful thrusts of the Adversary, who at times would gnash his teeth upon them in fury, and they would sink from exhaustion, with a distressed cry for deliverance; and again they would struggle to their feet and try to adjust the armor; again and again I saw this repeated, until it seemed a voice from on high said, Enough; and immediately an angel touched their foreheads, and lo, they became "very great" in spiritual strength, righteous works and the knowledge of the Lord; their feet being fixed upon the rock; and their armors were bright and securely fastened, became as it were a part of themselves. By these the weapons were constantly worn and used, whether in the field or kitchen. I saw this angel ministering throughout the earth. Two women were busy with their daily toil, one was touched and the other left; two men were in the field, one was touched and the other left; two messengers went forth, one was touched and the other left; two women were speaking in tongues and prophesying, one was touched, and the other left. A husband and wife were walking side by side, one was touched and the other left; and some vainly sought the midst of the multitude to escape the Tempter, and some with a sigh of relief and folded arms, softly murmured, "Peace and safety, all is well; are we not in the kingdom?" And I saw those armed, moving onward, and confusion among the unarmed. Hark! a small still voice through the lines, saying: Up! up! wrestle for the whole armor lest unhappily ye fall asleep without it and be caught sleeping unarmed. "Make bright the arrows, gather the shields, and make the watch strong." Thus I saw "one taken and the other left;" and while my eyes stream down with tears for the sorely afflicted, tempted and tried, yet in my soul there is joy and thanksgiving, and honor and praise to God and the Lamb, who will redeem his people and give salvation to his Saints.

LUCY LLOYD.

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**Correspondence.**

CAMERON, Ontario, June 1st.

*Bro. W. W. Blair.*—When I first returned to my mission, I stopped at London for a short time, and while there I received a letter requesting me to come to this place, as there was a gentleman here from New York City, a Mr. L. B. Tupper, Evangelist, and he was very anxious to discuss some points of the doctrine of Latter Day Saints, which he had publicly stated in the Saints' meeting were errors. So when I came here he had it published in two papers that he would lecture on the errors of the Latter Day Saints on the evening of the 19th of May. I waited on the reverend gentleman to learn the special points, and I found one was, that the Saints believed in a visible kingdom or church set up on the earth, and that he was going to show it was set up in men's hearts. He was willing to meet me on that proposition, and instead of the lecture it was to be a discussion on, Resolved, That the Bible teaches that the kingdom, church, or body of Christ, is not a visible organization, but is a spiritual kingdom set up in men's hearts. The Bible the only rule of evidence. L. B. Tupper affirms, J. H. Lake denies.

We met in a place prepared for the occasion, chose each a moderator, and were to have two speeches, each a half hour. In my second speech they beat me out of twenty one minutes of my time. This created confusion. When the vote was taken twenty-two for Tupper, and one hundred and twenty-two for Lake. So it closed. He then stated he was going to meet me on the question of the Book of Mormon; Resolved that the Book of Mormon did not come forth in accordance with the prophecies of the Bible; therefore it is not true. We met on the evening of the 24th of May and had one hour each. But he did not occupy all of his time. At the close, when the vote was taken, it was said there were only six for him; and it seemed that every hand nearly was up for the truth of God as I had presented it to them. He is still here, holding some meetings, and has baptized five since he has been here. But I fail to see why they are baptized; for he teaches that they are saved by faith alone, and don't believe in a visible church. The facts are, he is a religious crank. I did not expect to do *him* any good, but the people that came to hear. To the Saints, the truth shone brighter than ever before, and their faith is strengthened in the latter day work. I have been holding meetings here in accordance with the appointments of the branch, and yesterday (Monday, 31st of May) I baptized five, four of them heads of families, and one a young lady. One of the four was my brother, Abram Lake. At the confirmation there was an occasion that is not often seen, three brothers of us,—Amos Lake and myself, Elders, confirming the other brother a member of the church. How thankful I am to my heavenly Father for his loving kindness in bringing my friends to see the light of his gospel! For years I struggled alone for the truth, not one of my relatives in the work. I now say, "Praise God from whom all blessings flows."

I hear good news from London. Since I left, three were baptized. So the leaven is working. May God bless the labors of his servants who are at work in the different missions. It seemed sad this spring when leaving conference in respect to

some things that had been done by conference; but who was to blame? Men must have their agency, and if they don't want to work for the Lord and be with the church, they must go as they may choose and suffer the consequences. I expect to remain in this part of the mission a month or six weeks.

In gospel bonds,

J. H. LAKE.

KEWANEE, Ills., June 4th.

*Dear Herald.*—As you have for years past so wisely instructed me as well as others in gospel duties assigned by the Divine master, for the full and complete preparing of ourselves for his service, I desire publicly not only to thank you for your words of comfort and cheer, but also to entreat you to put upon record my "testimony" and some little of my experience in the great latter day work which you so wisely advocate and defend. Experience tells me that my mortal life is nearing its close, whatever may have been my manner of life, this thought gives me comfort, that Israel's God, who is my God, will render not only a just, but an impartial judgment according to his infinite goodness and mercy, so lovingly procured by and through the atoning merits of his dear Son Jesus.

Many years have passed since first, with thankfulness, I hailed the "eleventh-hour" call, and cheerfully toiled in my father-land, (England) to spread the gospel tidings and that knowingly, from the witness of God's Spirit. But, alas! like many others I became somewhat deceived by false leaders under Brigham. In this state of mind the "Reorganization" found me in the year 1866, and by the instrumentality of brother Joseph Boswell, and the Holy Spirit guiding, I was led to unite with it heart and soul. Hence I say, understandingly, I know the cause is true, and that God in his wisdom will eventually bring about his righteous designs for poor scattered Zion. Since my coming to this country in in 1869, I have met with trying scenes, first in the death of my youngest son by an accident, second, in the loss of my dear companion. Language is inadequate to describe what I passed through. But I have had other trials, and only desire to know and do the right. Yours,

THOMAS CHARLES.

OAK ISLAND, Texas, June 2d.

*Bro. W. W. Blair.*—My love for this work increases daily. I am unworthy, unfaithful, and ignorant. I feel unworthy to be called a member of the church, much less an Elder; but I have a work to do. The Saints here, and at Stockdale, seem to be arousing to a sense of their duty. A few of us are doing all we can in our weakness, to keep the "camp-fire blazing" in this wild western country. The work at this place has been, since brother Waterman left, solely in the hands of four sisters, so far as local labor is concerned; and here let me say, if there ever was a faithful little band of workers, it is to be found here. All you who have believing husbands to join you, and march hand in hand with you through the trials accompanying this glorious work, send up one united prayer to God in behalf of these sisters in the church who have unbelieving companions. Those who keep up the work here are Srs. Bennett, Gifford, Currey, and Neal. May God bless their labors. I am casting in my "mite" twice each month here and

at the New Hope Branch alternately. I had the pleasure of leading two into the waters of baptism a few days ago. I think others will follow soon. My father also baptized two a short time ago. God speed the work.

We are sorry to hear that Bro. H. C. Smith has been sent to another field of labor. Bro. Heman will never be forgotten here. We are glad to hear, though, that Bro. I. N. Roberts is sent back. (Write to me at Stockdale, brother I. N., please.) Pray for me, dear Saints, that I may be with the conquerors in the great day of the Lord. Yours in gospel bonds,

J. A. CURRIE, JR.

WEBB CITY, Mo., May 5th.

Dear Brother Blair:—I have been engaged in the ministry a little over two years. Have been over the greater part of Spring River District since I was called to the ministry; have met with many noble hearted Saints who are laboring to build up the cause of truth in this part of the Master's vineyard. We have a united little band of Saints here in Webb City, who have been making a determined effort to let their light shine to the world; and the result is, quite a number have been admitted into the kingdom, and others are expected soon to follow.

I took a trip last month to Benton county, Arkansas, in company with brother and sister Bradley, of Webb. They were visiting their old friends whom they had not seen for eleven years. Got acquainted with many of the Christian brethren there. They let me have their church to speak in, gave me a good audience, and marked attention. Spoke to them five times. Was greatly aided by the Spirit, and believe some seed fell on good ground. I never have been treated better by any people, other than my brethren, than I was by the Christian people of Cherokee City, Arkansas. I extend my grateful thanks to their ministers, Brn. Johnson and May for the noble spirit they manifested toward me while I was there. May God help them to receive the gospel not in word only but in power and much assurance. Your brother in Christ,

E. E. WHEELER.

WHITE ROCK, Mich., June 2d.

Bro. W. W. Blair:—I have been reading the *Herald* for the last three months, and not seeing anything in it about our branch I thought I would write and let you know of the great work God has done here; for truly the work is of God. We have had preachers of nearly every denomination to preach here, but they never got a convert. It has been told us that if Jesus Christ himself were to come among us, he could not convert us. But I feel to praise God, that when he sent one of his servants (J. J. Cornish) to preach the everlasting gospel to us, quite a number have embraced it, and all feel to say, "Praise God for his glorious gospel." It will soon be a year since we embraced the truth, and it has been a year of rejoicing for us all. We have prayer meeting twice a week, Sunday mornings and Thursday evenings. It is about eighteen months ago since Bro. Cornish first preached here. When he first came we all thought we would hear a Mormon, as we called them then. But when he had spoken once, nearly every one changed their minds and said, Truly the gospel has come. But some yet call us Mormons. Our branch numbers sixteen, and we still hope

for more. We were organized on the second of February, 1886. There is one Priest, one Teacher, and one Deacon in the branch.

Yours, THOS. RAWSON.

GARLAND, Ala., May 30th.

Bro. Joseph Smith:—I received certificate of appointment to labor in this mission under missionary in charge, but it will be July before I shall be able to leave home to enter upon missionary work, though I am as heretofore keeping up monthly appointments in different places. The South-Eastern Mission-field is a large one, with but very few laborers. The work has scarcely been opened up in this field yet, though there are a few branches and districts widely separated.

An Elder in this part of the mission needs a private conveyance in order to get about from place to place. The brethren can not always convey you about when you want to go, and ought to go, and then you can not go when you ought to. All the brethren who have been in this mission have felt this need, we believe. I think I shall soon be able to get up one.

I love the doctrine of Christ, and shall, with the help of God, enter heartily into the work. There are some good openings for preaching outside the branches where I think good will be done among good prominent citizens, and from these, other doors will be opened.

Yours, G. T. CHUTE.

## Communications.

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

### "CHRIST AND HIM CRUCIFIED."

"FOR I determined not to know anything among you, save Jesus Christ, and him crucified."—Cor. 2: 2.

There is probably not an Elder in the church who has gone out into the world and preached the faith held by us, who has not been advised to "preach Christ, and not so much doctrine." "Preach Christ and him crucified; that is all we need to know in order to be saved. It is not doctrine that the people need, but Christ, the Savior of the world." At any rate, the writer has been frequently so exhorted and admonished by ministers and members of other churches; and the answer given has been in substance like this: "The exhortation would come with more grace, and in better taste, and with more pertinency, from us to you all; for it is we who preach Christ and not you." Of course they are both astonished and offended. But is our statement a just one? Do we indeed preach Christ, and that they do not?

#### WHO IS CHRIST?

And we might ask *what* is Christ, as well as *who* is he? The Savior asked the Pharisees at one time, "What think ye of Christ? Whose son is he?"—Matt. 22: 42. And he is answered "The Son of David." But the Pharisees who made that answer thought that, but they did not know that the one who asked the questions was the Christ. Nor could they know it, while unbelieving, unrepentant, and disobedient to the gospel, as they were. And why

not? Because they could not receive the Spirit of God, and without that, they could not know that Jesus was the Christ. It is a subject of divine revelation to the person who knows. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12: 3. Does Paul mean that no man can open his mouth and say the words, "Jesus is the Lord?" Nay; for men who do not believe the fact, (and devils who do), can utter those words without the aid of the Spirit. But he evidently means that no man can say he knows it to be the truth, that "Jesus is the Lord," except the Holy Ghost has revealed it to him. Men can believe any thing told them by others whether true or false, and thousands have believed, and do believe to-day with all their hearts, statements that are positively false and absurd.

Many of us have believed, in time past, and have taught earnestly and confidently what we believed to be truth then, but have discovered to be error or falsehood since. We may believe some things now which may be discovered to be erroneous after a while. But that which a man knows to be true, he ever knows it, for it remains a truth forever, if a truth once. And there are many things that are truth to a man or woman that they can not demonstrate to another. They may state what they know, and it may produce faith in the hearts of many, but not knowledge to any. I do not know thousands of facts that others do; and some things I know which thousands of other people do not. But I can believe what they know when they tell me the facts and circumstances of what they know; and they may believe what I know, and when they hear my testimony concerning what I know. When Paul preached Christ he did not, as the clergy of the present time, preach him as somebody else had explained to him, or as he learned it at the feet of Gamaliel, or in the schools of divinity among the Jews. He preached what he knew, and he readily showed from the Scriptures acknowledged by his hearers to be the rule of faith and practice among them, that what he knew to be the truth, the prophets before him also knew to be the truth; and they believed his testimony, and that of the prophets before them that Jesus was the Christ; but this produced only faith in their minds, the knowledge of the truth was to come in an altogether different way, namely, by revelation to themselves direct; or by the operation of the Holy Ghost given them by the laying on of the hands of the ministry, after they had heard the preaching of the gospel, repented, and were baptized for remission of their sins.

They could not "say that Jesus is the Lord, but by the Holy Ghost." And that divine instructor was not promised them until they were obedient to the gospel. The natural or unregenerated man, that is, the man who has not received the washing of regeneration, (baptism in water), and renewing of the Holy Ghost, (baptism of the Holy Spirit), can not receive the things or revelations of the Spirit of God, "for they are spiritually discerned, and he can not know them."—1 Cor. 2: 14. But

Paul says: "God hath revealed them unto us by His Spirit; for the spirit searcheth all things, yea the deep things of God." Who are the "us" that he is writing to? The "Church of God," to them that are sanctified in Christ Jesus, called to be "Saints." In other words, to the baptized believers of the gospel at Corinth, and "in every place."

Paul declares that as the spirit of man knows the things of man, or, as the spirit of a man, understands all that pertains to the man, so does the Spirit of God know what belongs to the characters, attributes, powers, surroundings, knowledge, and purposes of God; and that "things of God" are subjects of revelation, for "God hath revealed them unto us by his Spirit," said he. Revelation is therefore the foundation of my knowledge. What revelation though, I would inquire? That given to Moses, to Abraham, to David, to Isaiah, to Peter, to Paul; or to any apostle or prophet or Saint in these days? Nay; for what has been revealed to another can only produce faith in me, when I am informed of what has been revealed. What revelation then brings me knowledge? That which comes to me personally. I can know the things of God when they are revealed to me by the Spirit of God; and not otherwise. And I can not receive them while a "natural" or an unregenerated man, or in other words "unless I am begotten" "by the word of truth"—"the gospel of the kingdom," and "born of water and of the Spirit." Now, if I am not thus begotten, and thus "born again," I "can not see (*i. e.* perceive or understand) the kingdom of God," or "the things which concerned the Lord Jesus Christ." If I preach Christ at all, and am not thus "born again," and have not received the Holy Ghost in God's appointed way, I preach Him as I have heard of him, not as I know Him; and therefore I do not preach Christ and him crucified as Paul did. If our advisers who tell us to preach Christ have not believed and obeyed the gospel, and received of the Holy Spirit as the ministry did eighteen hundred years ago, they preach only what somebody has told them, or what they have read, and as they can not discern the things of God except they have the Spirit of God, or the gift or power to discern, they preach Christ variously and in contention, or I should say they do not preach understandingly, and therefore preach opinions of Christ; and not their knowledge of Christ; and this will appear more clearly when we discover who and what Christ is.

Now how did Paul preach Christ? "And I, brethren, when I came among you, came not with excellency of speech, or of wisdom, declaring unto you the *testimony of God.*"—1 Cor. 2:1. What was this "testimony of God?" "For I determined not to know anything among you save Jesus Christ and him crucified." Did God reveal to him, therefore, what he knew concerning Christ? Hear what he says: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to *reveal his Son*

in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood," &c.—Gal. 1:15, 16. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ."—Gal. 1:11, 12. Now as Paul knew only "Christ and him crucified," he received his knowledge of Christ by revelation. It does not make any difference whether it was by a personal manifestation of Christ, or by the revelation and teaching of the Holy Spirit; he was *revealed* as the Christ to Paul. I know that some, even many, assume that no one could be an apostle of Christ unless he should see him personally, as did Peter, James, John, and Paul, after his resurrection. And there be some in the church who believe that it is necessary to see Christ personally in order to be an apostle to-day. But we have no account of Barnabas seeing Christ personally, nor of Timothy, nor of Silas, who were apostles. There were over five hundred brethren who saw Christ after his resurrection, and surely they were not all apostles. Peter saw Jesus day after day, as did also the other apostles: yet they knew Christ only when God revealed it unto them. (Matt. 16:17). If the ground be taken that no one can *know* Christ, except by a *personal* revelation of himself, as in the case of Paul, then very few indeed in this age of the world know him; and how many who take this ground will testify that they thus know him? And if that is the only way to know him, and God the Father, then very few can hope for eternal life, for that cometh through knowing God, and Christ whom he hath sent. (John 18:3). And if Christ can be known otherwise, then it is not necessary to personally behold him, in order to know him. Now how are we to know God and the things of God? "God hath revealed them unto us *by his Spirit.*" "No man can say that Jesus is the Lord, *but by the Holy Ghost.*" "That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and *revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.*"—Eph. 1:17, 18. "All things are delivered unto me of my Father; and no man *knoweth* the Son, but the Father; neither *knoweth* any man the Father, save the Son, and he to whomsoever the Son will *reveal* him."—Matt. 11:27. How then shall men know who the Son is? How did Peter know him? "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: *for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*"—Matt. 16:17. The people did not know him, although they heard his preaching, saw his miracles, and witnessed his daily walk and conversation.

Divine as his doctrine evidently was; marvelous as were his miracles; wonderful as was his power over unclean spirits and diseases; immaculate as was his life;

and guileless as was his conversation, yet they did not *know* by these tokens that he was "the Christ, the Son of the living God," for they said he was John the Baptist, or else Elias, or Jeremias, or some one of the prophets. Some said he was this, and some said he was that, but none *knew*.

And how could they know? for they had not the Spirit of revelation in the knowledge of him. So if Jesus were on earth to-day, and taught, and wrought as he did eighteen centuries ago, the people would not, without revelation, know he was the Christ, any more now than the people did then. They would say, at least some of them, "He is a good man," while others would say, "Nay, but he deceiveth the people." And, indeed, the majority would say the latter, because they would say that the true Christ said that false Christs would arise and show great signs and wonders to deceive, and would, if possible, deceive the very elect, who are the elect according to the covenant. No; they would not believe any more to-day in Christ, even if attested by signs and wonders of the most marvelous and stupendous character. Some would follow him, of course, especially if he would turn water into wine every little while, or feed them on bread and fish, miraculously provided. But if he would require them to deny themselves of ungodliness and worldly lusts, or to sell their worldly possessions and give the proceeds to the poor, they would cease following him; for if they think that the "surplus" is too much to give, and "after that one tenth of their interest annually, what would they do if Christ would tell them to follow the example of the early Christians, as recorded in Acts 4:32-35. But, I repeat, that although Christ should visit the earth to-day, and prove the divinity of his mission and his divine sonship by the evidences he formerly gave, and the people should hear and see what those did when he was on earth before, they would not *know* him now, any more than they did then. And if they all would not set him down as an impostor, (as multitudes would) they would say he was a good man, a prophet, perhaps, but they would not know that he was "the Christ, the Son of the living God," and for these plain, and divinely given reasons: (1) that "None can say that Jesus is the Lord but by the Holy Ghost," (2), that no man has the promise of the Holy Ghost unless he believes the gospel, repents, and is baptized for remission of his sins. And as not more than one in five hundred of professed Christians have done this, they would not have the Spirit, and therefore could not know that Jesus is the Christ, the Son of the living God." They do not believe in present revelation from God through the Holy Ghost; and not believing, they do not possess, and can not expect to know, what can only be known by *revelation*. So if they preach Christ, it is not the Christ they *know*, but the Christ they have read of, or heard somebody else preach about, who in turn may not know, but *believe* only. And yet these people who are ignorant of the matter themselves, who *know* no more than a



babe about the subject, presume to admonish us, (who claim to know by revelation the divine truth, that Jesus Christ is the Lord, and the Son of the living God) to "preach Christ."

Paul who preached Christ, preached a Christ whom he knew, not one that he believed in merely. He says, "For I know whom I have believed (or trusted)." John also knew; hear him: "And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, (and what is the 'understanding?') that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."—1 John 5: 19, 20. And John knew these things by the Holy Spirit: "But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. But the anointing which ye have received of Him, abideth in you, and ye have no need that any man teach you, (and why not?), but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John 2: 20, 21, 27. The Saints of old did not say, "I think that I believe, that I have a knowledge of the things of God; or I trust that I have a hope in Christ;" but rather "I know whom I have trusted." "Beloved, now are we the Sons of God, and it doth not yet appear [the time had not yet come] what we shall be; but we know this much, that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in Him purifieth himself, even as he is pure."—1 John 3: 2, 3.

If we are ever saved, it will be by knowledge, and not by faith only. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent."—John 17: 3. And as no one can know either the Father or the Son unless each reveal the other, so unless revelation be a truth, a fact, an experience to-day, no one can have eternal life, or be saved. It will not do to say that God has revealed his Son though former prophets and apostles, and we are to believe their testimony, for this can only produce faith; it can not bring knowledge. But did God reveal his Son, and did the Son reveal the Father to ancient prophets? O yes, certainly, say our friends. But why not one tell the other, commencing with Adam, or with Abraham if you please, and thus hand down the story from one age to another, instead of every prophet receiving the revelations of God to himself? The old Testament taught fully concerning Christ. Jesus commanded the Jews to "Search the Scriptures," for they testified of him; and he declared that Moses and the prophets wrote of him, and he showed his disciples after his resurrection, both from Moses and the prophets and the Psalms, the things concerning himself, even his death, burial and resurrection, John 5: 39, 46. Luke 14: 45, 46. Yet

the apostles could not know who Christ was by reading of him, or hearing him read in the synagogues on the Sabbath day.

Nobody could give Peter the knowledge that he so emphatically expressed, viz, "Thou art the Christ, the Son of the living God." Did Jesus say "Blessed art thou Peter, because thou hast properly understood the Scriptures concerning me? Nay; because that would have been pertinent if Peter had said, "I believe that thou art Jesus, the Christ, the Son of God;" for he would then have expressed what his faith was, which faith would come by hearing the word of God preached. But Jesus did not ask the apostle "whom do men say that they believe me to be?" nor did he say, "Whom do you think I am?" but, "Whom do men say, that I, the Son of Man am?" and, "Whom do ye say that I am?" And the answer is in harmony with the question,— "Thou art the Christ, the Son of the living God." It is not that, I think, or imagine, or guess, or hope, or believe; but a positive statement,— "Thou art the Christ." And Jesus well knowing that this could only be said because of knowledge, and that said knowledge must come from God, declared that Peter was blessed, because he received the knowledge from God the Father. And upon the principle of revelation and facts revealed, and the knowledge obtained in that way, Jesus declared that he would build his church.

The reason why Jesus said, "Thou art Peter," when speaking of the "rock" to found his church upon, and in contemplating the building as made of "lively stones," was because his name, both in Hebrew and Greek, signified a "stone." Thou art "Petros," and upon this "Petra," said Jesus, I will build my church. But if he meant Peter as the rock, was it Peter as a man, or Peter as an Apostle? Upon the man, or upon the office? If upon the man, then it has a mere human, earthly foundation. If upon the office, then as the foundation of the church is the "apostles and prophets," it would not be amiss, inasmuch as the office is a matter of revelation and operation of the Holy Spirit. But I understand that Jesus merely mentioned the fact of his name being Petros, (or Cephas, rather, as he spake in the Hebrew tongue doubtless. See John 1: 42) and then said upon this rock,—that solid, substantial, and eternal rock or principle of revelation or truth revealed by the Holy Spirit,—he would build his church.

Peter knew the Christ by direct revelation from God, the only way that any man can know him. Do those who tell us to "preach Christ," know him? Do they receive revelation from God to-day? "Oh no," they reply, "there has been no revelation since John finished his book called the Apocalypse, or Revelation." Then, of course, they do not know Christ, but believe in him only. But do they really believe in him? I repeat,—if they do not know him, do they truly believe in Christ? If I should deny it, what then? Why, give a good reason for denying it, or admit that you are making an unjust accusa-

tion," you say. It is a serious charge to make, to say that thousands who profess to believe in and preach Christ, do not believe in him. But let us see how much they believe.

Some things concerning him they doubtless believe. I mean they believe some truths concerning the person of Christ; but do they believe in "the Christ?" Now what I mean is simply this; the term *Christ* is official. It is an office, and not a mere name given as a patronymic, or to please some friend, or because it was euphonious; but it signifies the official character of the person holding it. The term in Greek is "Christos," and means "anointed," but as applied to Jesus it is generally "o Christos," the Anointed. It is a Greek translation of the Hebrew word "Messias," the Messiah. It is said that Matthew wrote in the Hebrew; and if so, the word used by Peter was not Greek, *Christos*, but the Hebrew, *Messias*. He would therefore say, (in our language), "Thou art the Messiah, the Son of the living God." The answer to our question, Who is Christ? is therefore this, "He is the Messiah, the Anointed One. The term Messiah is just as much an official one—as much a title—as that of president, queen, king, emperor, czar, &c. Jesus of Nazareth is the *Christ*, the Messiah, as Cleveland is the *President* of the United States, or Victoria is Queen of Great Britain, or William is Emperor of Germany. And when we speak of Jesus the *Christ*, we mean his official character, just as we do when we speak of Cleveland the *President*, or Victoria the *Queen*.

Now, who is Christ? Who is the Messiah? Peter answers, that he is "the Son of the living God." Right here we are told by those who say to us "preach Christ," Yes, and he is "the very Eternal Father," by which they mean that he was composed of "two whole and perfect natures, divine and human;" the divine nature was the Father, and the human nature was the Son." Now if this is true, then if there was a time when the human nature of Christ did not exist, then there was a time when there was not any Son of God, and the Father alone existed. That time was previous to the birth of the child Jesus in Bethlehem of the Virgin Mary. Now what does Jesus mean by such statements as the following, "Before Abraham was, I am." "Abraham rejoiced to see my day, and he saw it and was glad." "And now, O Father, glorify thou me with thine own self with the glory that I had with thee before the world was." Did he mean this: "O thou Divine nature, glorify thou me, the human nature, that I, the human nature had with thee, the Divine nature before the world was?" "He was in the world, and the world was made by him, and the world knew him not." "God \* \* \* hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and

being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."—John 8: 56, 58; 17: 5; 1: 10; Heb. 1: 1, 2; Phil. 2: 6-9. What did Jesus mean by such an expression as this, "What and if ye shall see the Son of Man ascend up where he was before?"—John 6: 62. These and many more quotations clearly prove the existence of Christ, separate and distinct from the Father, before the body, or human nature, was born. When God said "Let us make man in our image, after our likeness," &c., he surely spoke to some one, and that that person (or those persons, if more than one), should take part in the creation of man. We have seen that Christ was with the Father before the world was. Paul affirms that "By him were all things created that are in heaven, and that are in the earth. \* \* \* All things were created by him, and for him; and he is before all things, and by him all things consist." And he "the image of the invisible God, the first born of every creature."—Col. 1: 15, 16, 17. Now, if the Divine nature was the Father, and the human nature was the Son, and the Son was born 1886 years ago, there must have been two Sons of God, the pre-existent Son, and the one born some eighteen hundred years ago of the Virgin Mary, or else it is one Son with two natures, and not the Father as the Divine nature and the son of Mary as the human nature. It was not the Father who took on him the seed of Abraham, or the form of a servant, but it was the Son, the pre-existent Son of God. The body born of Mary was not the "first born of every creature;" but this being the "image of the invisible God," who "was in the form of God," "the first born of every creature," was not other than Christ, the Son of the living God. He was the Son of God unknown ages before he was born of Mary, or before he "took upon him the form of a servant." Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;" for verily he took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. 2: 14, 16.

If this does not show that Christ pre-existed, it proves nothing at all, and that the divine nature, or pre-existent nature was not the Father, is evident; for that while the two natures were blended on the earth, the Father was in heaven, as Jesus so abundantly taught; for instance in the "Lord's prayer," "Our Father who art in heaven;" also his address to Mary after his resurrection, "I am not yet ascended to my Father, but go to my brethren and say to them, I ascend unto my Father, and to your Father, and to my God and to your God,"—John 20: 17. Stephen saw two personages in heaven after Christ's resurrection and ascension into heaven: "Behold I see the heavens opened, and the Son of man standing on the right hand of God." And from the beginning of Genesis to the last of Revelations, the separate, distinct, yet harmonious, personality of Father and Son is maintained. They are

"one," it is true; but not one being, one person, or one entity; Jesus prayed that his disciples might be "one" in the same sense as he and the Father were one, and that they might be "one" with the Father and himself. John 17: 21-23. Does this mean that all the disciples of Christ, then and now are "one God?" No one will be so silly as to claim that; yet Jesus prayed, "that they be one, even as we are one." Now what is the doctrine taught by the words of Peter—"The Son of the living God?" This, that he is "the first born of every creature." The creator of heaven and earth. The Only Begotten Son of God. The heir of all things." The possessor of "all power and authority;" therefore "the author and finisher of our faith," "The Judge of the quick and the dead," "King of Kings and Lord of Lords." The "Alpha and Omega; the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Is He not called "the Everlasting Father?" Yes, but at the same time there is a being who is the Father of this "Everlasting Father." Is he not called "God?" Yes, but there is a being who is His God, and who is called the "God and Father of our Lord Jesus Christ"—called so by Paul, Peter, and by the Lord Jesus himself. 1 Cor. 1: 3; 11: 31. 1 Peter 1: 3. John 20: 17. See also Heb. 1: 8, 9.

What think ye of Christ? Whose son is He? The Son of Man, the Son of Adam, of Abraham, of David, because of being born of Mary; but the Son of the living God, in the spiritual body, and also in the physical body, the one born of Mary, being begotten by the Holy Ghost, or the Spirit of the living God. And while the Son of Man because of the nature received from his mother, yet that nature was not purely human; it was partly human and partly divine, being begotten of God, while born of a woman.

[To be continued.]

#### THE FALL.

"Adam fell that men might be."—2 Nephi 1: 8. No text, we think, in the entire scriptures has been so badly misapplied at this. So far as our comprehension reaches, we can see but two facts set forth by the writer; first, Adam's fall; second, the reason why he fell, namely, transgressed. Concerning the first fact, namely, that "Adam fell," we are not aware that any difference of opinion exists among professed Christians. But in reference to the second, it seems that, not only a wide difference of opinion exists, as to the bearing of the text on the relation the fall sustained to the Divine plan, but also as to the fact actually set forth in the words—"that man might be." Some tell us that this text teaches that man (the race, I suppose) could not have existed except by the fall, and that the fall was therefore a part of God's pre-arranged plan, as he evidently intended that the earth should be peopled, and the fall was the only means by which this could be accomplished in keeping with his plan.

Now I confess that I am too dull of

comprehension to see that the text warrants the conclusion that God had anything to do with pre-arranging the matter referred to in the least. The reason is given why Adam fell—not why God caused him to fall. Indeed, no reference is made to Deity whatever.

Suppose I should say that "Brigham Young fell (into polygamy) that Mormons might be." Would any one be so inconsistent as to say that my remark taught that the polygamous mode of propagating Mormons (instead of converting Gentiles) was the only way to make or secure adherents to the original teachings of the Seer? It is no doubt true that Brigham Young did fall, (go into polygamy), transgress that he might by more rapid propagation (as he taught) the more speedily increase the number of Saints. But this was not the way God had commanded his people to seek to build up the kingdom. It was B. Young's way, however. So with Adam; if it could be shown that the verb "be" in the text meant "that man may exist, (which we do not believe), even then it would only show that Adam adopted a plan, (which God had forbidden), that he might, by his own wisdom, excell the plans of Deity by breaking his law and following the council of his wife when under Satanic influence. How unlike the devil, to help man to fulfill God's high behest; and how unlike our God to punish his children with death, and curse for their sakes the whole earth, for doing his will! It will not do to say that they were not doing his will in taking the forbidden fruit and still claim that the fall was a part of his plan; for if his plan is not in harmony with his will, then is God arrayed against himself. Inconsistency always attaches to an effort to defend an inconsistency; hence those glaring incongruities. It will perhaps be urged that Eve so understood the relation her act of disobedience sustained toward God's plan through the fall, as indicated in her words in the Inspired Translation, Gen. 4: 11, when she says in effect that, her disobedience was the means by which it was made possible for them (Adam and Eve) to have "seed." To this I reply that Adam, on whom the "Holy Ghost" fell that day, would have been good authority had he uttered those words; but he did not, neither did he intimate anything like it. If God desired to inform mankind in this matter so difficult of belief, and so robbed (apparently at least) of every element of consistency, why has it not been reiterated by some one who had authority to teach and receive revelations as a "rule of faith and practice?" Adam had such authority, why did he not so speak, or at least say Amen when Eve had finished her saying? "Two or three witnesses" are not found to this view as set forth by Eve; but a great many may be found who assert the evil, sin, sorrow, curse, and death resulted therefrom. Though Eve may have rejoiced over the fall, it can not be shown that God, angels, (except fallen angels), or good men ever did; nor can it be shown that Eve was inspired when she made the above cited statement, no more than it can that those

disciples were when in company with Jesus at his transfiguration and wished to "build three tabernacles," one for Christ, one for Moses, and one for Elias. It is not to be supposed that Jesus' inspiration presupposes the disciples' inspiration simply because they were in his company; neither that Eve was inspired when she uttered the above simply because she was in company with her husband who was inspired; nor yet because the words uttered were recorded. The disciples referred to, were perhaps nervous; and withal a little enthused at the honor conferred upon their Lord by the visitation of those heavenly guests, and spoke under their over-excited zeal. Eve was similarly situated and circumstanced. They (Adam and Eve) had received a heavenly messenger; the Holy Ghost had fallen on her husband; and she, overjoyed, and no doubt enthused at God's kindly notice of them. As the hungry man rejoices to see a table spread with choice food, so she rejoiced exceedingly at the return of God's favor. But we are no more bound to accept what she said as a revealed truth than we are to accept the doctrine of building tabernacles for every noted angel that appears, simply because it is recorded that certain disciples under certain exciting circumstances thought it would be a good thing. But the sentiment expressed by Eve, as above referred to, lacks the elements of authority, lacks corroboration, and is wholly wanting in even the slightest degree of evidence pointing to it as an inspired statement or truth. Hence it is not competent as testimony, or valid as proof, in any controversy whatever on matters of fact.

We will now return to the text used at the outset and see what it teaches, namely, "Adam fell that men might be." We call special notice to the words "might be." The verb "be" is, according to some authors, indefinite and uncertain as to its meaning, &c., more especially would it be so when connected with the word "might" as its (grammatical) auxiliary, which here implies perhaps, permissive power or force. But as the verb "be" does not mean here simply to exist or to have an existence, but as defined by Webster, (and as evident from the surroundings at the time of the fall) "to exist in certain relations." This is surely the meaning of the word here, for as a spiritual entity man already existed; as a physical being he existed as represented in Adam and Eve; hence in the absolute sense man already existed, but relatively, "in certain (in fact many) relations," he did not exist. Now, what one of those many, as yet unoccupied relations, did Adam hope to occupy by his act of transgressing? This is the real question. If "Adam fell that men might be" (might exist in certain relations); if he concluded that he could afford to violate the expressed will of God in order to obtain, or attain unto certain relations, it would seem that if we can find what considerations induced him to partake, what he expected to gain, what "relationship" he expected to enter into by the act, then we would have a key to the whole mystery. We are not informed, it is true, that Adam had any

independent views about it; but according to Genesis 3:23, he "hearkened unto the voice of his wife." Her reasons, her arguments, whatever they may have been, were then the considerations under which Adam acted. What then, were her reasons for partaking of the "forbidden fruit?" See Genesis 3:11. "And when the woman saw that the tree was \* \* \* to be desired to make her wise, she took and gave also unto her husband, \* \* \* and he did eat." So she desired to be wise, and took of the fruit, Adam hearkening to her voice, (reasonings no doubt), also took and did eat. What for? Evidently "that men might be" (wise). The "certain relations" into which he then hoped to "be" and was inducted, was an advanced relation as to wisdom—to "become as gods," knowing "good" from "evil." Still farther, by it (the fall) he was subjected to "misery, woe," and "death." That our existence as now situated, and that the activity of propagation may have been greatly increased by the fall, (which brought carnality and gave carnal, sexual appetites, and resulted in excess in this direction, also resulting in changes in the organizations of men, largely affecting propagation), we freely admit. That we "exist in (the) certain relations" we now do because of the fall, we also believe, as found in Genesis 6:49, "Because that Adam fell we are" here. Are as the "present indicative plural of the substantive verb "to be" is used, and means, as before shown in reference to the phrase "might be," "to exist in certain relations," namely, in our present relations, which are wholly dependent upon the fall. Hence it is eminently proper to say, "Adam fell that man might be;" or that "because Adam fell, we are." But this does not argue that it was either God's will or plan that man should fall by transgression. It is, we think, self-evident that God foreknew that man would fall, and that he would be overcome by Satanic influence; and that he pre-arranged for the conditions by which a remedy for sin and death might be made available unto man. As a wise and good parent would prepare a remedy in advance for use in his family whom he knew were exposed to, and would be bitten by a serpent, so did God prepare the remedy for the "fall of man." But as it was not the desire of the parent that his children should be bitten by the serpent, so it certainly was not the desire or will of God that man should transgress and fall into satanic captivity and death, requiring the anguish and death of his Son and a universal curse upon all men and the earth also. (Criticism invited).

T. RUTH.

[Both the Bible and Book of Mormon locate Adam and Eve in the garden of Eden. They represent that Satan deceived the woman, and she transgressed the command of God in partaking of the forbidden fruit. For this sin she must leave the garden. Adam knowing this would necessarily separate them and thus end their companionship and prevent them from multiplying and replenishing the earth, he therefore "fell that men might be;" and he did so knowingly and purposely, it

seems, for St. Paul states, "And Adam was not deceived, but the woman being deceived was in the transgression."—1 Tim. 2:14. The reader should bear in mind the important fact, that "if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden," and thus have been separated from his wife. But all this we now mention does not decide the question as to whether God designed that Adam and Eve should sin, nor as to whether they would not have had children had they remained in the garden of Eden. We shall hear further, likely, on these points.—Ed].

#### IN DEFENSE.

AS I REVERE the memory of my father, Elder H. H. Deam, it has been annoying to me to see the disposition of some in the past to disregard and put him in the dark, so to speak, and also to speak disrespectfully of him in church relationship, as well as otherwise. And considering what I have lately heard, I think it due my father that something be said in his defense in a public manner, and will try and do so if permitted.

My father was a High Priest in the church during the days of the Martyr, was one of the Twelve at the start of the Reorganization, and was the one through whom came the revelation to reorganize the church. He became somewhat dissatisfied with what he thought to be undue priestly domination, and consequently was indifferent and cold in the church, and possibly did not claim a connection with the organization at the time of his death. But he always believed and taught the gospel as restored in these last days. Now, I gather my knowledge from those who were personally acquainted with him, several of whom I have conversed and corresponded with.

What has caused my attempt at defending my father is that it has lately been told that he never believed in the successorship as is taught by the Reorganization; that he denied the faith entirely, and finally "died cursing God with his last breath." I defy any one to prove especially the last statement. It is positively known that he died very quietly and peacefully—so much so that they hardly knew that he had died. I have some letters from Bro. David Powell, in answer to inquiries of mine. I quote from his letters, as follows:

"I don't believe a word of it that he died cursing God. It is the first time I ever heard such a thing intimated. As to his not believing in the successorship and saying God called him to preside over the church, is not true. He did write to Joseph, and we were sitting at the table for dinner when one of the boys came in with a letter from Bro. Joseph Smith, and it was then and there opened and read. I can not repeat the contents of the letter, but it was concerning the successorship. That proves he wanted Joseph to come,—his mind and my own were the same on that subject."

Again, in another letter Bro. Powell wrote:

"I was very intimately acquainted with your father from 1846 to 1859; worked with him a good deal of the time, and stand ready to defend him as a truthful, honest, upright, industrious, fair-dealing man, a devout believer in the latter day work, until, as I told you, he became discouraged."

I have much more testimony concerning my father, but lest I occupy too much space and am not allowed in the columns of the *Herald*, will let this suffice for the present. And in conclusion I wish to say that I have understood from my mother or some one, that father was intending to attend the Amboy Conference of 1860, but was taken sick and could not. If he had attended he would undoubtedly have united, with all his former zeal.

W. H. DEAM.

#### COST OF THE HERALD.

EDITORS OF THE HERALD:—Having heard complaints from time to time in regard to the price of the *Herald*, I have been at some trouble to examine into the matter, and send you herewith figures to substantiate the fact that, considering the size and circulation of our church paper, it is one of the cheapest religious journals in the United States, if not the very cheapest. The circulation of the *Herald* is, I believe, not over 4,000 paying subscribers, and many of these names are retained upon the list long after the subscription has expired. There are papers with a circulation of from 15,000 to 26,000 paying subscribers, at the same price the *Herald* is furnished to us, and some of these furnish far less reading matter, because the type is larger; and in addition to this they are largely supported by a long list of well paid advertisements. Now brethren and sisters, I am fully persuaded in my own mind that it is high time for us to cease fault finding and go to work to build up a larger circulation for the *Herald*, not only as a means of spreading the truth and building up the kingdom of God, but that its price may be reduced. Many of the Saints are poor, and the *Herald* is not only the one paper which they can afford to take, but many times they can barely afford that. A larger list of subscribers would enable the "Board of Publication" to reduce the price and thus good be done to all interested in the work. We listened to a sermon last night, which to every one who loves the work of God would be worth far more than one year's subscription to the *Herald*, and yet there is no money to pay for reporting, and consequently it is lost to all except those who heard it, and even they will soon forget large portions of it, whereas if it was reported and printed it would belong to the church and be handed down to help those young in the cause of truth to know the foundation upon which the church rests. Let us think of it who testify that we are willing to do all we can for the cause, and instead of tearing down by fault finding, strive to build up in righteousness.

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Trust in God, but mind your own business.  
When money speaks, the truth keeps silent.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

### Original Poetry.

#### WHY NOT?

To soar on eagle's wings away,  
And leave this world behind,  
Would ne'er avert the final day  
That comes to all mankind.

We are the handiwork of God,  
Made from the potter's clay,  
And all are doomed, beneath the rod  
To lay, some future day.

Then, let us all with willing hands,  
The Master's work roll on,  
That we may see that better land,  
When time with us is gone.

O sinner, turn from evil's way,  
And seek a home above.  
Why will you throw your soul away  
When Christ the Lord is love?

Life's path is but a stormy track,  
And leads but to the grave  
And sinner, you will fain come back,  
You, for your God to save.

So then, prepare while yet you may,  
The Savior's yoke is light.  
And He will aid you on your way,  
To shun eternal night.

VALPARAISO, Indiana.

COLE MOXAN.

### Selections.

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

#### THE JEWS OF JERUSALEM.

THE following is from a letter written by H. G. Spafford, a Chicago gentleman, now in Jerusalem, under date of April 13th, to Mr. Chandler, of Chicago, and is taken from the *Inter-Ocean*:

Palestine has now a very different appearance from the one worn when you were here. I have never seen the country looking so beautifully. The rains have been abundant (the rainfall about thirty inches up to the present, and the crops are all in most promising condition. The wild flowers, too, surpass, this year, anything we have seen before in variety and beauty. In a two hours walk yesterday afternoon, through fields north of the city, I gathered a bouquet of cyclamen, ranunculus, blooddrops, flax, wild pea, and clover blooms, etc., etc., which was simply glorious. I never saw a more beautiful collection of flowers in my life. It would seem that a sight of it, without other proofs, would be sufficient to suggest to one whether the curse which had so long lain upon this land had not begun to pass away, and whether the set time to favor Zion had not come.

Shortly after you left, the tourist season set in, in full vigor, and since that time all the hotels and hospices have been uncomfortably full. Our friend Lloyd has had several parties; he left here last week with a company of nine for Damascus and Beirut.

Mr. Arbeely is still here. I understand that he was officially informed several

weeks ago, through Mr. Merrill, that his nomination had been finally rejected by the Turkish Government. The report may or may not be correct.

During the past week—the weather having become more settled—building has been resumed in every direction. We hear of many new building enterprises afoot, most of them by Jews or for the accommodation of Jews. The present season, I doubt not, will be one of unequalled activity in this direction.

A few weeks since I visited some of the new Jewish agricultural colonies in Central and Northern Palestine, and was surprised to find how much had been already done. The moneyed Jews of Europe, among whom have been raised heretofore the "baluka" funds which have been distributed among their brethren in Jerusalem, Safed, etc., have latterly, and it would seem very wisely, changed their policy, and now direct their benefactions in aid of these agricultural colonies and of certain other enterprises having in view the promotion of industrious habits among the Jews. Heretofore thousands have hung about the cities here, relying upon these baluka charities for their support, and it has been one of the causes which have prejudiced the people of the land against them.

At one of these colonies, Samoin, near Haifa, extensive preparations were making for the cultivation of eucalyptus trees; and at Nazareth we met a gentleman who had been sent out by the Sultan to plant a large tract in the valley of the Jordan, south of the Sea of Tiberias (and which belongs to the Sultan personally) with the same tree. To-day a gentleman from the Jordan told us that the culture of bananas, which as you know, was only begun there a year or two ago, was this spring being greatly extended.

In the light of the sure promises of prophesy that this land is yet to rise from its desolation, such facts as those given above are of exceeding interest. A few years ago Jews were constantly liable to be treated with indignity whenever they appeared on the streets of Jerusalem. They were very few in number; owned none of the land, were a little community of despised outcasts. Now, as you know, they constitute considerably more than one-half of the population of the city. They control its trade and own much land. On the Christian Sabbath the fact that Christian shops are shut produces scarcely a discernible difference in the tide of business sweeping along the streets. But, as you doubtless noticed, on the Jewish Sabbath the streets are well nigh deserted. The fellaheen marketmen and women do not find it worth while to come to the city with their produce on the Jewish Sabbath, but take no account of the Mohammedan's Friday or the Christian Sunday. And so we find that suddenly, without warning, Jerusalem has become, in fact, again a Jewish city! It is a change which has come like a thief. The busy world has taken little notice of it—but it has come. Does it not look as if that time of the treading down of Jeru-



salem by the Gentiles—upon which so many of God's purposes respecting the Jews and the whole world are in the Scriptures made to depend—was about fulfilled? Sincerely yours,

H. G. SPAFFORD.

#### THE ONE-TENTH DEMANDED OF US.

BY A CONVERTED JEWESS.

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28: 22.

"And concerning the tithing of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Leviticus 27: 32.

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."—Heb. 7: 2.

A solemn question for us to consider, more so, at the Advent of this Glorious Easter. "The Lord is risen indeed," will be the salutation of many. Can we say: Here is the tenth of the income of the sum Thou hast lent me during the year, or the remainder of it? Have I been regularly, as I make my other investments, first laying by the tenth in that bank which never faileth, and from which calls innumerable demand its being emptied out yearly, monthly, aye daily. Can we enter the Holy Church militant on earth, and say, "This house is free of debt, or do we owe Him from whom cometh our gold and silver this sacred debt?"

Let each one answer this to our God, and give regularly the tenth of His own, lent us. To one He gives one talent, another ten, etc.; so will we be judged. Our Heavenly Father has given us a little blank book, called Time, and on each leaflet, composed of seven, is written all that we do, think or say; help us Blessed Jesus and Holy Spirit to say no evil of our fellow-creatures, but to endeavor to walk in His footsteps, who calls all penitent sinners to the Cross that his light may shine around us, and His Peace dwell around and within us all. Amen.—*The Hebrew Christian.*

#### THE "LATTER RAIN" RESTORED TO JUDEA.

REV. HUGH STOWELL wrote in the *Scottish Presbyterian Magazine*, in the fall of 1853, the following interesting letter in respect to the then condition of Palestine, the restoration of the "latter rain" in 1852, and the relation which this had to the coming fertility of the Holy land and the restoration of Israel. If the reader will now turn to 2 Nephi, eleventh chapter and especially the 19th paragraph, he will see how plainly and definitely the present condition of "Lebanon"—Judea—was pointed out by the Book of Mormon in 1829. The eleventh and twelfth chapters also delineate with clearness and fullness the condition of the world from 1829 forward to the end. These facts taken in connection with the letter of Mr. Spafford in this issue make very interesting reading for the Saints, and for all who rejoice in the wonderful works of God as set forth by promise in the Holy Scriptures. Truly,

God is speaking from Jerusalem in the fulfillment of His word as recorded in the Bible, Book of Mormon, and in the Doctrine and Covenants.—Ed.

I see manifest signs and tokens that the Holy Land is preparing for the people, and that the people are preparing for the Holy Land. If I turn to Palestine, I perceive indications the most distinct that God is returning to water its desolate places, and clothe its mountains once more with beauty and fragrance. The clouds are again dropping fatness upon its desert places, and many of its wildernesses are beginning to blossom in promise that they shall bloom in due time like the rose. I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And He who has brought back the latter rain in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high.

There is another fact which, though small in itself, is not a less striking one—the well of En-rogel, or Job's well, supplies the little stream that waters the once blooming vale of Jehosaphat. That well, in Israel's palmy days of plenty and of peace, used to overflow every year, and its overflow fed the streams that, diverted into various channels and gathered into reservoirs prepared for the purpose, provided a supply of water for each season, and so the valley was made to bloom as the garden of the Lord. But on account of the wickedness of the people, the supply of water from that well was long diminished. For centuries the well of En-rogel has, it is supposed, overflowed but once in four or five years; but during the last four years, since Christianity has been shedding its light on Mount Zion, and the first-fruits of Israel have been gathering in, the well has overflowed year by year again. The little stream has trickled along its course annually, with its sweet silvery music; the various reservoirs and tanks have been replenished; and the vale of Jehosaphat is beginning again to blush with the vine and to wave with the cedar. There are other incidents of an equally interesting character in connection with the preparation of the land for the people. You recollect the remarkable circumstance mentioned in the prophecy of Jeremiah, when Israel was about to be carried captive into Babylon, how at the bidding of God, it is said, that the prophet took witnesses and purchased a field from his kinsman, and had the writings of conveyance duly signed and sealed, one open and the other folded. He then gave them to Baruch to put them into an earthen vessel, and that earthen vessel, was to be carefully kept, and I believe it is still in existence, and will come forth in latter times. God declared by these figurative translations, that again houses, fields, and vineyards should be bought and sold, and writings sealed and signed in the Holy

Land. Now I can not conceive that this could be fulfilled, if these fields were to be new fields, and if other lines of demarkation were to constitute the groundwork of the future transactions which are to take place when fields are to be bought and sold by those who alone are the rightful proprietors; I can not but believe that the old landmarks will be discovered in like manner as the buried ruins of Babylon and Nineveh are being brought forth by the mighty hand of God. So I believe the landmarks and boundaries in Judea will come forth; and indeed thus has it actually come to pass. A large portion of soil has been cleared up for cultivation by the returned Israelites, and after removing one or two feet in depth of sand from the surface, they have come to a rich alluvial soil; they have also discovered the ancient landmarks—the stones standing at the corners of the fields, which had been buried there, perhaps every since the carrying away of Israel into captivity. Thus the fields may now be traced, and may be bought and sold in the Holy Land. And there too are the ancient wells, only waiting for the showers of rain in order to be filled again. But this is not all.

It is delightful to find that once more the shepherd is tending his flocks on the mountains around about Jerusalem. I was recently in the company of some gentlemen in Leeds, and among them was a wool merchant, to whom a clergyman addressed himself and said: "Are you prepared to purchase some excellent wool?" "Yes," was the reply, "there is no article more in demand at the present moment." "Then," said the clergyman, "a cousin of mine, who is gone to Judea, for the purpose of promoting agricultural and pastoral life there, has written to me, requesting that I would negotiate with the wool-staplers of Leeds for the sale of 4,000 lbs. weight of wool." "O!" was the response of the wool-stapler, "it will be most welcome to me, and will realize the highest price that the market of Leeds will command, for wool grown on the mountains of Jerusalem." Now, circumstances like these indicate emphatically that the land is preparing for the people. But there is more than this. Mark how the attention of Europe is, at the present moment, concentrating and being fixed upon Turkey and the affairs of the East.

Behold what liberty is now given to the Jews at Jerusalem! I believe that our nation is more jealous, in some of her possessions, of the progress of Christianity, than the disciples of the false prophet are of the spread of Christianity in Jerusalem. It is a most wonderful fact, that there is more religious liberty enjoyed at this moment in Jerusalem than in almost any other country of the globe. Surely this is the Lord's doing, and it is marvelous in our eyes.

REV. HUGH STOWELL.

#### REPLY TO LITTLEFIELD.

We have for sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Miscellaneous.

### TO THE SAINTS.

LAMONI, Iowa, May 29th.

I have felt for a long time that the *Herald* has been neglected by the church. The office has been badly in debt for years, and the press standing still two-thirds of the time. This had not ought to be. If the Saints would take hold of it with a will and furnish us with two thousand new subscribers, we could pay off the office debt, and place the weekly *Herald* before them for threefourths of one cent per day for each working day in the year. Some may say they have not the money to spare. Take a few less of the things that are not necessary for this life and you will have. You farmers take five minutes more each day in the care of your horses, cows, and to all the live stock you have around you; keep the weeds out of your farm and garden; read the *Herald* and the books of the church, and I will insure you that you will have more money at the end of the year, and feel happier. I am surprised to see that some of our members who own farms are not taking the *Herald*, and at the same time men not members of the church who are living on rented farms are taking it.

D. DANCER, *Business Manager*.

### CONFERENCE NOTICES.

The conference of the Alabama District will convene at the New Hope Branch, Monroe Co., Alabama, Saturday, July 10th, 1886, at ten a. m. There will be meeting on Friday night before. We hope to have a good representation from the different branches, and shall be glad to have any of the brethren and sisters from the Florida and Mobile Districts meet with us on that occasion. Elder Montague is expected to be with us. I suggest to the brethren and sisters of this district to fast and pray on the first Sunday in July, that the good Lord may bless the conference, and the work in this part of the vineyard.

G. T. CHUTE.

### NOTICES.

As I am now situated it will be impossible for me to visit all our district for some time; and as the church needs financial aid, and needs it badly, I hereby appeal to the members of the Southern Nebraska District for tithes and offerings, that we may be able to sustain the families of the Elders who are actively engaged in the ministry. The gospel must be preached and the Elders will have the message to bear, but who will sustain their families while they are in the field? Brethren, please come forward and lend a helping hand. Means can be sent me by post office order by mail, and I will receipt for the same.

Respectfully,

J. W. WALLSMITH, *Bishop's Agent*.

NEBRASKA CITY, Nebraska.

*Dear Herald:*—Allow me to say to the Saints, and more especially to those residing in my field of labor as appointed by the last General Conference, that on account of the severe and protracted illness of my wife, I have been detained at home. I therefore ask for their patience, for

bearance and prayers. Humbly bowing to the providence of Him that doeth all things well; my desires and zeal are unabated.

Hopefully,

ROBT. M. ELVIN.

NEBRASKA CITY, Neb., June 8th.

### MARRIED.

SMITH.—SMITH.—At the residence of the bride's father, Independence, Missouri, June 2d, 1886, by Elder Joseph Luff, Elder Heman C. Smith, to Vida E., daughter of Elder A. H. Smith. One hour after the ceremony, the happy couple were on board the train, speeding away towards California, the bridegroom's field of missionary labor, bearing with them the good wishes and prayers of all. May their lives be long, their voyage safe, and their happiness complete.

CLOSSON.—BROWN.—In the Saints' Chapel, Lamoni, Iowa, at the close of the service on Sunday evening, April 4th, 1886, Bro. Andrew V. Closson and Sr. Mary A. Brown were united in marriage by Elder H. A. Stebbins. The bride is the daughter of Sister Valentine White. The home of the couple will be in Richland county, Wisconsin, and their friends wish for them a happy life and the blessing of God.

### DIED.

ANDERSON.—Sister Huldah, daughter of Bro. Charles J. and Sr. Anna Anderson, died at their home near Wirt, Ringgold county, Iowa, at midnight on May 13th, 1886, of measles. Her age was 25 years, 6 months and 18 days, and she had been a member of the Church of Christ since her tenth year, having been baptized at Ogden, Utah, in 1870, by Bro. Brand. She lived a faithful life as a daughter, sister and friend, being always ready to do good and to sacrifice herself for those who needed help. Hence she is greatly missed at home and in the meetings of the Saints, also among the people of the world, for they honored and respected her. She was brought to Lamoni for burial and laid to rest among the Saints. The funeral sermon was preached in the Evangelist's meeting-house at Wirt by Elder H. A. Stebbins, the minister and members of that society having kindly given us the use of their house for the occasion.

Wanted to know the whereabouts of George W. Davidson, by John A. Davidson, of Carnerio, Ellsworth county, Kansas.

## Conference Minutes.

### POTTAWATTAMIE.

The above district conference was held at Crescent City, Iowa, May 29th; H. N. Hansen president, Robert Kirkwood secretary *pro tem*. Crescent City and Council Bluffs branches reported. Bishop's agent's report was read as follows: on hand last report \$7.75, received \$53, paid out \$1, balance on hand \$59.75; approved; Andrew Hall, agent. He also reported receiving from the Council Bluffs branch as district treasurer the sum of \$7.50. Brethren H. Hansen, Harding, Hall, and H. N. Hansen, each reported that they had labored to the best of their ability. The resignation of Bro. F. Hansen as district secretary was accepted, for the reason that he has moved out of the district. Under suspension of rules Hans N. Hansen was elected president for the ensuing

quarter. On motion the Elders and Priests of this district were requested to labor under the direction of the president, as circumstances may permit. Bro. A. Hall preached in an able and instructive manner. On motion, and by request of North Star branch, Bro. John Carlisle was ordained to the office of an Elder, Elders H. N. Hansen and A. Hall officiating. On motion Bro. R. Kirkwood was chosen secretary for the ensuing quarter. The president made some timely remarks, and gave good instruction to the Saints. One person was baptized by Elder H. N. Hansen. On motion, adjourned in the Hazel Dell branch, August 28th, 1886.

### CENTRAL KANSAS DISTRICT.

The above district conference convened at Fanning, Kansas, on the 15th and 16th of May, 1886. Minutes of last conference were read and approved. Elders Reports: D. Munns, D. Williams, Hiram Parker, W. Gurwell, G. George, W. Hopkins. By letter Elders J. B. Jarvis, H. Green. Priest Josiah Price; Teacher Watson Thatcher; Deacon Abram Gurwell, reported. Hiram Parker, Bishop's Agent, at last report had \$8.75; at present, \$10.40. Elder Griffith George reported his expenses to and from General Conference \$8.64, received from the district \$8.65. Report of Branches: Good Intent 27 members, including 2 Elders, 1 Teacher; Fanning 30, including 2 Elders, 1 Priest, 1 Deacon; Netawaka 30, including 4 Elders, 2 Priests, 2 removed by letter; Scranton 26, including 7 Elders, 1 Teacher, 1 Deacon. Moved, That all the Elders in the district labor as circumstances may permit. The present officers in the district were sustained, also all the authorities of the church. Resolved that when this conference adjourns it does so to meet at Good Intent on the 14th and 15th of August, 1886, at ten o'clock. All the Elders are requested to send in their reports in time. Saturday evening preaching by Elder G. George, assisted by H. Parker. Sunday, preaching by Elder David Williams, assisted by D. Munns. At two o'clock held prayer and testimony meeting, conducted by Elder D. Williams and Priest Josiah Price. Sunday evening, preaching by D. Williams, assisted by Elder W. Gurwell.

### CENTRAL NEBRASKA.

This district conference convened with the Clearwater branch, March 27th. L. Gamet president, G. S. Hyde secretary. Branch reports.—Deer Creek 32: 1 added by letter. Columbus 39. No reports from Clearwater, Glen Alpine, Cedar Creek and Grand Rapids. Reports.—High Priests G. W. Gally and H. J. Hudson, by letter; Seventy, G. S. Hyde, in person; Elders John A. Taylor, P. W. Premo, J. B. Williams, R. H. Wight and C. L. Stephenson, by letter; L. Gamet in person; Priests C. H. Derry by letter, Martin Cain and J. H. Smith in person. W. H. Blaylock, Teacher, and John Holland, Deacon, reported. Committee appointed at the December session to visit Glen Alpine branch to consider the advisability of continuing its organization reported, and committee continued, with the change of eliminating the name of Benjamin Kester and substituting that of Martin Cain. Resolved, that in the opinion of this conference Bro. Kester has treated with contempt the action of conference in the case of Bro. R. H. Wight, and that we sustain the action of the president in silencing him

for the same; and be it further resolved; That he remain under said disability until he shall acknowledge his error to said conference. Provided further; That in case Bro. Kester shall come before the Clearwater Branch in its public meeting and there acknowledge his wrong in thus treating with contempt the conference of Central Nebraska District, and further; shall acknowledge his wrong to the president of the district, then the president of the district shall, at his discretion remove said disabilities. Report of Charles Brindly, Bishop's Agent was accepted, and his book audited and found correct. Voted to issue to Bro. C. H. Derry a Priests' licence. C. H. Derry was chosen as delegate to General Conference. L. Gamet sustained as district president, and W. S. Barbee, secretary. On account of a protracted snow storm the attendance on Saturday was small and no meetings were held on Sunday. Adjourned to meet with Deer Creek branch on the 19th and 20th of June, 1886, at ten o'clock a. m.

#### WESTERN MAINE.

The above district conference convened at Deer Isle, Maine, May 15th and 16th, 1886. W. G. Pert, president, John W. Blaster, clerk, protem. Branch reports:—Bray's Mountain, referred back for correction. Green's Landing, 30 members, including one Elder, one Priest, two Teachers and one Deacon. Brooksville and Deer Isle, not reported. Elders G. W. Eaton, J. B. Eaton, S. S. Eaton, John W. Blaster, W. G. Pert; also Priest, L. C. Gray, and Teacher, Peter Eaton reported. Elders G. W. Eaton, J. J. Billings, W. G. Pert were chosen as a special committee to settle difficulties in the Bray's Mountain Branch. W. G. Pert was sustained as district president. Report of Bishop's Agent:—Received \$11.64, paid out \$11.12, on hand 52 cents. Saturday evening prayer and testimony meeting. Sunday, forenoon and afternoon preaching by G. W. Eaton. Testimony meeting in the evening in which the Spirit was enjoyed, and many good testimonies were borne. On motion the time and place of the next conference were left with the district president.

#### SOUTHERN MICHIGAN AND NORTH-ERN INDIANA.

This district conference was held at Galien, Michigan, June 5th and 6th, 1886. G. A. Blakeslee, president pro. tem.; E. Whaley, secretary pro. tem., and C. Scott assistant. Branch Reports.—Hartford, organized September 6th, 1885; 1 baptism; present number 16; Francis Robertson was ordained a Teacher in the branch by W. H. Kelley, September 6th, 1885; Henry Manea president, George Conolly clerk. Marcellus, organized September 6th, 1885; 2 added by baptism, 1 by certificate; present number 13; C. M. Bootman president, C. E. Goodenough secretary. Coldwater reports 66 members, including 1 Apostle, 3 Elders, 1 Priest, 1 Teacher; 1 added by certificate, 1 died; B. Coless president, F. Granger clerk. Galien, present number 71, including 1 Bishop, 1 Seventy, 1 Elder, 1 Priest, 1 Deacon; 3 removed by certificate, 1 died; C. Scott president, Flora L. Scott clerk. The Clear Lake, Hopkins, Dimondale and Webberville branches did not report. Elders C. Scott, C. M. Bootman (baptized three) reported. B. V. Springer, of the Seventy, reported being in his field. Elder C. Thurston also reported. Priest J. Shook had

done all he could to move the work along in the village of Buchanan. Deacon Alcott reported. Bishop Blakeslee gave a very interesting account of his visit to Utah and California since last reporting to this district conference one year since, showing the outlook for the work in those regions to be encouraging. Had done all in his power to promote the interests of the good work. Bishop's Agent, W. Lockerby, reported having received \$120.13. Paid out \$108.40. On hand \$11.73. C. Scott was chosen president of the district till next conference, O. B. Teters was sustained secretary, and Wm. Lockerby, Bishop's Agent. Bro. C. Bootman preached Saturday evening, B. V. Springer Sunday morning. At 2:30 p. m. sacrament and social meeting was held, during which Robert Alcott, by recommendation of the Galien Branch, was ordained an Elder, and Reuben B. Wheaton a Teacher, by B. V. Springer and C. Scott. The good Spirit certified the acceptance of the work done. All felt strengthened and renewed for the conflict. The authorities of the church were sustained. C. Scott preached Sunday evening, after which the conference adjourned to meet with the Coldwater Branch, the time to be designated by the district president.

WE have received from reliable authority, H. L. Hastings, of Boston, Mass. "Atheism and Arithmetic," one of the Anti-Infidel series. "The alarming increase of Skepticism and Atheism in the land, as illustrated by the fact that in the United States, the number of homicides was more than twice as large in 1884 as in 1883, indicates the importance of dealing promptly and vigorously with these important questions. The fact that cheap atheistic publications are being scattered by hundreds of thousands, not only through this land, but also in heathen countries where Christianity is just beginning to take root, furnishes another reason for prompt and energetic action on the part of Christians." The price of "Atheism and Arithmetic," in strong manilla covers, is 15 cents; cloth, 35 cents. We heartily commend this book to our readers.—*Sel.*

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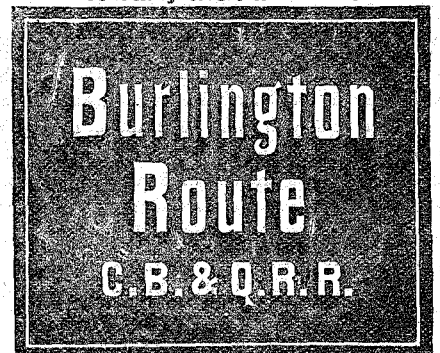
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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, June 26, 1886.

### DOES THE CASE SO STAND?

THERE will be found elsewhere in this issue an article with the caption, "How the case stands," from the pen of Elder Jason W. Briggs.

In publishing this article the HERALD is desirous that some things stated in it may be more properly understood than they would be from the terms of the article itself.

1. The paper of withdrawal states specifically that the parties had sought to have certain alleged points of belief and church policy modified or corrected; and further states that the parties had hoped that such obnoxious features had been "set at rest; and we were induced to believe that they were, and that the church was disposed to drop these doctrines as essential to membership and good standing."

The language quoted above is from the article of withdrawal itself, and warrants the idea said by Elder Briggs to have been conveyed by the editorial referred to. It was the intention to "convey" just that "idea," for it is certainly conveyed. In the article of withdrawal, it is stated, "In the years gone by we have sought to have the action of the body upon the more important of these, (doctrines), and preparatory to the action sought have endeavored to show from the books themselves that the church have been, and that many are still in error." No juster inference can be drawn than that these men sought to have the church "recede" from, or "drop" some of its doctrines.

2. The conclusion is also equally just that if the church were to drop a doctrine, tenet, or policy to accommodate itself to the opinions, or beliefs of those withdrawing, the same ones, or others might ask for other concessions, and so the church be asked to recede from all, if demanded, and for similar reasons.

3. There was no congratulation upon the representatives of the church standing firm, in the editorial referred to; but the

plain statement that they did stand firm. There was no effort to overstate the matter, or to underrate the men or distort the motives of those who withdrew.

4. The reasons given in the paper of withdrawal are not the assault upon the faith of the church. That assault was made before those reasons were formulated and presented; and the article by Elder Briggs itself states that those presenting their letter of withdrawal had "controverted certain doctrines, etc." It is not left to inference that because "certain doctrines and principles or policy are more or less accepted and taught by the Elders in the church;" these men withdrew from it; this is their own allegation. What conclusion can be fairer than the one that as the church had not, or would not drop the things complained of, and the Elders who accepted and believed them enjoined by the church from teaching them, these men withdrew from the fellowship of the church; thus making the belief of a few or the many of the Elders in those things which they did not believe the cause and the occasion of their withdrawal.

5. The report of committee to whom the article of withdrawal was referred, is not in substantial agreement with that article of withdrawal. It is a reaffirmation of the position the church has occupied and now occupies upon the points named in that report. If the things affirmed in the report are a correct statement of the positions of the church, and in agreement with the men withdrawing, then should they not have withdrawn. If Elder Briggs is in substantial agreement with that report, then was there no occasion for withdrawal.

6. There was no necessity for the church to affirm belief in what the parties withdrawing objected to. The church had never affirmed some of them at all, and some of them in nothing like the sense in which those withdrawing presented them. Some of the objections are without point, as far as the belief of the church is concerned; and no one should expect an elaborated answer in such a case.

7. The gagging by the Board of Publication could apply to but one of the parties who withdrew, if to any, and was a matter solely within the control of the Board, subject to an enquiry before the Conference. No complaint was made to Conference of refusal to publish, and the Board asked to state why such refusal was given, or explanation asked from the Board before the Conference.

8. The action of withdrawal by the parties named in it was presented at an early moment in the conference, and made the giving a reason for refusing to sustain

at the preceding session unnecessary; hence the inference that the Conference could not have formulated a reason is a wrong one. No complaint of the action of the previous conference in failing to sustain was formally made; nor was there an effort made upon the part of those withdrawing to obtain a reason for not sustaining; the reasons for such refusal to sustain were asked for by others than the ones who withdrew, and they urged at the former session that such reasons should be given.

9. The substance of the Committee's report has been affirmed at repeated sessions of the Conferences of the church, and its essence and spirit may be found in several of the actions of Conferences held prior to 1885. The principle of toleration found in it, is found in the report of the Presidency in the fall of 1879; and has ever been recognized on all necessary occasions. The principle of toleration formulated by Jesus: "He that believeth and is baptized shall be saved; and he that believeth not shall be damned;" permits no latitude to individual opinion; and though human privilege may exist to refuse credence without coercion, the "word spoken shall judge men in the last day."

10. If the report of the committee is in substantial agreement with those who withdrew; and if such report correctly states the positions of the church; and if Elder Briggs' statement is correct that had these things been "incorporated in the proceedings of the conference of 1885," "it is probable" that "no withdrawal would have occurred;" the fault of misunderstanding does not rest upon the church, and we can all the more readily acquiesce in the statement of Elder Briggs, "we are willing to let the responsibility of the causes and the occasion for the 'grave mistake' rest where the record places it."

11. It almost seems that from the first to the last the church as a body has been placed as if individual rights were the only ones to be regarded; that rules of association, obligations of membership, courtesy to co-workers were all to be made subservient to individual rights and dignities; that the church was in duty bound to respect and regard individual rights and the sanctity of individual conscience and opinion whether she was heard and listened to or not. We do not say that such has been the intention or purpose, and trust that we mistake appearance.

THERE is yet fear of the influence of the royalist feeling in France, as may be seen from the following which is from the *Chicago Tribune* of June 3d:

"The Committee of the French Chamber of



Deputies having in charge the Expulsion bill has decided that the measure shall be compulsory, not permissive, and that it be applied to all members of all families which at any time reigned in France."

#### FALSE AND VENOMOUS.

THE Indianapolis (Ind.) *News* of April 21st, sent us by Bro. D. O. Trout, of Whitestown, Ind., contains an article from its Washington correspondent, "Murray," which is an attack upon Mormonism in general, and in particular upon Brighamism. There are at least two evil principles that thread their two weary, wriggling columns from beginning to end; first, its gall; and, second, its downright falsity. We do not say but what some of its statements are true; but what we do say is, that many of them are absolutely untrue. Here is a specimen excerpt:

"The English language is not rich enough in terms to express the horror and indignation of the good people of this country as to polygamy. All men of all parties have joined mouths from the earliest days of Mormonism to the present in common cause of denunciation. Against it year after year have been hurled the weekly thunder of a thousand pulpits of the church. Political parties have fulminated platforms against it. Laws of the most stringent character concocted by the shrewdest lawyers and congressional experts for the express purpose of leaving no loop-hole for escape, have been passed. Armies have been sent against it. From State to State it has been driven—all in these fifty years."

Replying to the above we assert that, from "the earliest days of Mormonism" up to 1844, polygamy was not only no part of its doctrine, but, on the other hand, that the church denounced it in the plainest and severest terms, both by means of the Book of Mormon and Doctrine and Covenants, and also through its papers and periodicals. The apostate Utah leaders did not teach polygamy publicly till August 29th, 1852.

It is true that "armies have been sent against "Mormonism;" also that "from State to State it has been driven—all in these fifty years." But this fact is not now, nor will it ever be, to the honor of those who inspired or did the driving. When the history of these drivings by mobs and armies are weighed in the cool, dispassionate judgment of worthy men and women, the very evidences furnished by those who incited and did the driving will overwhelm them with deep and damning disgrace.

Very many of the errors and evils forced in among the Mormons, very much of the bitter, retaliatory, and vengeful spirit exhibited by some of them, are traceable directly to the inhuman, brutal, fiendish treatment the Saints received all along from 1830 to 1846 and later. The genius of American institutions forbids and frowns down both mobs and military interference in correcting religious or domestic evils, whether real or imaginary. But this correspondent cites such treatment of the Saints with evident gusto, and without doubt fully endorses it, and is therefore not fitly qualified to write up so grave a matter.

The facts are, taking the testimony only of the leading non-Mormons immediately connected therewith, the mobbings and driving of the Saints which occurred at and near Independence, Missouri, in 1833, arose (1) from the fact that these Saints claimed the same system of religion in form and spiritual power that is recorded in the New Testament; and (2), because they were eastern people chiefly, and were anti-slavery in sentiment; and, (3), because the Missourians were afraid they would interfere with them politically. These were the reasons, substantially, which were set forth in the published addresses of those who persecuted and drove out the Mormons, not only at and about Independence, but of those who expelled them from Clay and adjoining counties afterwards. In proof of this we not only have the published testimonies of these persecutors themselves, published in their own papers, but we have likewise the testimonies of the late Col. Pitcher, of Independence, a confessed mobber, and that of General Doniphan, a noble man and chief citizen of Richmond, Mo., both of which were published in the *Kansas City Journal* in 1881. Especially is this true of the statements of General Doniphan, now living in Richmond, Mo., honored and beloved by all who know him. He says of the Mormons of those times:

"They were northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed 'free-soilers.' The majority of them were intelligent, industrious and law-abiding citizens, but there were some ignorant, simple minded fanatics among them, whom *that people* said would steal." \* \* \* "I think the real objections to the Mormons were their denunciations of slavery, and the objections slave holders had to having so large a settlement of anti-slavery people in their midst, and also to their acquiring such a large amount of land, which then belonged to the government, and was subject to pre-emption."

He further says:

"While the Mormons resided in Clay county, they were a peaceable, sober, industrious and law-abiding people, and during their stay with us [in Clay county.—Ed.] *not one* was ever accused of a crime of any kind."

The very worst (and much of that was untrue) that the Jackson county mobbers could find to say of the Mormons up to the middle of July, 1833, and the very best reasons they could and did give up to that time for persecuting and driving them were as follows, taken from their own paper, the *Western Monitor*: "They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by divers pretenses derogatory of God and religion, and to the utter subversion of human reason. They declare openly that their God hath given them this county of land, and that sooner or later they must and will have possession of our land for an inheritance."

These, with the charge (which was afterwards proved false) that some of the

Mormons had "tampered with the slaves," were their publicly avowed and published reasons for persecuting the Mormons, destroying their printing press, store and other property, and for expelling these American citizens from their own lands and homes! These mobbers were the men who professed to defend morality and the religion of the lowly Nazarene! These men sat in judgment and executed wrath upon those whose religious notions happened to differ from theirs, though precisely in harmony with that of Christ and his apostles as set forth in the New Testament. These self-constituted conservators of law and religion were the very ones who first openly and with force ruthlessly violated both, and then raised the hue and cry that the Mormons were unparalleled and unendurable sinners, and then used every means in their power to spread and fasten their statements upon the public mind in order to excuse, or palliate their evil doing.

And when "Subsequently, Governor Boggs, in a special message to the Missouri legislature in 1840, referring to the Mormons, used this language: 'These people had violated the laws of the land by open force and avowed resistance to them. They had undertaken, without the aid of the civil authority, to redress their real or fancied grievances. They had instituted among themselves a government of their own, independent of and in opposition to the government of the state. They had at an inclement season of the year driven the inhabitants of an entire county from their homes, ravaged their crops and destroyed their dwellings. Under these circumstances it became the imperative duty of the executive to interfere and exercise the powers with which he was invested, to protect the lives and property of our citizens, to restore order and tranquility to the country, and maintain the supremacy of the laws,'" he evidently did so to excuse his own wrong doing towards the Mormons, and to palliate his own offenses in that matter against the very commonwealth of which he was then Governor. When this man in an order to General A. W. Doniphan and other officers said that "the Mormons must leave the state or be exterminated," he exhibited the real animus of the persecutions that followed the Mormons in New York, Ohio, Missouri, Illinois and elsewhere. It was the same spirit that moved and marked the persecutions of the early Christians, of the Reformers in Europe, and of the Baptists, Quakers, etc., in the United States.

General Doniphan pronounced the Governor's order "illegal;" and in his report to him he stated that "the age of extermination was over," and that if he "attempted to remove them to some other State it would cause additional trouble."

This governor Boggs from that time on sank rapidly into merited political and social oblivion and contempt, and his name will probably be known to future generations only in connection with the Mormon persecutions in Missouri, in which he took such an active and inglorious part.

General Doniphan's testimony is that of

an intelligent, conscientious officer and citizen, one well acquainted with the facts of which he speaks; while that of Governor Boggs and his fellows is that of bigoted persecutors who seek to conceal, disguise, or excuse their own misdeeds. "Murray" and his like had better study all sides of "Mormonism" before they undertake to write it up.

THE senior editor was away from the office from the 4th to the 14th of June inclusive, on a visit to Independence, Missouri. While there he preached three discourses and attended service when others spoke.

The branch seems to be doing fairly well. It is already quite large and additions are constantly being made by arrivals from other places and by baptism. A good feeling seems to prevail, and if they can only bear the irritation of daily business intercourse in the struggle for the bread that perishes with the using, they will continue to do well. It is a trying ordeal.

A temperance revival was in progress when we arrived there, under the labor and direction of Capt. Dan. K. Shields, of Virginia, an enthusiastic and able lecturer. Sixteen hundred and thirty-one had signed the pledge and donned the red ribbon of promise. It was quite apparent that much good was done. The editor attended several of the services, but took no part other than to listen. Brn. F. G. Pitt and Joseph Luff had been assisting in the meetings to some extent.

On the way down to Independence we were most agreeably surprised with the coming on board the train at Bethany of Bro. Hiram Rathbun and his wife, on their way to Kansas. He had been stopping at Avery, Iowa, since conference and had preached there and at Cuba, with good effect. He is now at Dover, Shawnee county, Kansas, has spoken twice; once in the Congregational and once in the Baptist church. What the result may be he does not know. Bro. Rathbun sent us a long, breezy letter, dated June 10th about his trip, but some of it being of a personal flattering nature to us, we omit it and give the closing pages of it. We found Bro. Rathbun and wife pleasant companions, and derived much pleasure from a sketch of some of the interesting scenes in Bro. Rathbun's life, connected with the latter day work. He writes:

"We arrived here about noon last Saturday. Dover is a small village on Mission Creek. The houses are all good and nice. It is surrounded in every direction to a great distance with a splendid farming country. We have been known in this country for a number of years by some of the oldest and best citizens of the country, and especially for our anti-sectarian sentiments. We preached here some sixteen years ago. There are three churches here now—the Baptist, the Congregationalist and the Methodist Episcopal. Our coming here was totally unknown, and so it was a surprise; but it soon went abroad, everywhere. Unbeknown to me, or even my brother-in-law—Square Waldo, arrangements were made

and the Congregationalist minister, as a committee, waited upon me Sabbath morning, to preach in the Congregationalist church in the forenoon and in the Baptist church in the evening. I accepted the invitation and thanked them for the courtesy. We had a full house in the forenoon and a larger house packed full in the evening. We had excellent attention and good liberty. After the meeting in the evening the Baptist clergyman was quite anxious to take up a collection for me, but I appreciated his goodness, thanked him for his kindness and respectfully declined his taking up any collection for me until he was better acquainted with me and what I taught. What is now before me I do not know. My wife's health is improving so fast and she is enjoying the country and her visit so very much that she is quite anxious to stay quite awhile; while I am equally anxious to return to Michigan and take part in the Christian war there. I have not seen a *Herald* for three weeks. I do not know but what every thing is just ready to go off in a chariot of fire and leave me over here in drouthy, bleeding Kansas. Well, I shall try to do right, ever trusting in Him who doeth all things well, hoping to be remembered in love and lenity especially at the Galien conference, Michigan.

June 10th, 1886.

*Bro. Blair:*—Since my acquaintance with the *Saints' Herald* (about three years), I have been a careful reader of the question and answer column, and have I trust, gained some knowledge from what has from time to time been given therein.

In the *Herald* of June 5th, is an answer to a question relative to a statement made by Z. H. Gurley, that "marrying for eternity, and being sealed to two wives for eternity, was taught in the church in 1841." In said answer a question taken from the *Times and Seasons* for November 15th, 1844, containing the following: "If any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead;" is used as being the foundation for said statement. As the article from which this passage was taken was published after the death of Joseph the Seer, will you please state: 1st, Who was the author of said article? 2d, What authority, if any, had he for stating, that "if a man's wife die he had a right to marry another, and to be sealed to both for eternity; to the living and the dead?" 3d, Was the statement thus made accepted as authoritative? 4th, Has the principle of being sealed to wives for eternity at any time been taught in the church? 5th, If such a principle has ever been taught in the church, has it subsequently been denied, and if so, why?

Replying to the foregoing questions, we have to say:

1. The author of the article mentioned in question 1, is "An old man of Israel."
2. We know of no authority for marrying or sealing wives for eternity. The Sadducees argued that if the resurrection were true, then marriages performed in time would be binding in eternity. But Jesus refuted them, saying: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry

nor are given in marriage."—Luke 20:34, 35. Paul, following Jesus, teaches that the marriage bond is of force only in and for this life, "For the woman which hath a husband is bound by the law of her husband so long as he liveth; but if the husband be dead, she is *loosed* from the law of her husband."—Rom. 7:2. See also 1 Cor. 7:39.

Joseph the Seer in his "History" for Dec. 13th, 1835, *Mill. Star*, says,—"*I sealed the matrimonial engagements between Mr. E. Webb and Miss E. A. McWithy, in the name of God, and pronouncing the blessings of heaven upon their heads, closed by returning thanks.*" In his "History" for Jan. 14th, 1836, he says he joined "in matrimony," "Mr. John Webb and Mrs. Catharine Wilcox," "also Mr. Thomas Carrico and Miss Elizabeth Baker, at the same place; all which I performed in *my usual style*, in the midst of a large assembly. We then partook of some refreshment, and our hearts were made glad with the fruit of the vine. This is according to the pattern set by our Savior himself, and we feel disposed to patronize all the institutions of heaven." This is the kind, and the manner, of the "sealing" and marriage practiced by the Seer, as recorded in his authentic history, and the only kind we have any knowledge of as being authorized by the church up to 1844.

It has been rumored that there were secret sealings and secret marriages, not in the church proper, but among some of its members, as early as 1843. But nothing of this kind appears in any of the genuine authentic records of the church, until the statement made by "An old man in Israel, Nov. 15th, 1844, near five months after the death of Joseph the Seer. John Taylor was then Editor of the *Times and Seasons*. This last answer covers the ground of questions 3, 4, and 5, and points to the fact that there is no recorded evidence of and no claim by command or precedent for plural sealings of any kind for eternity up to Nov. 15th, 1844.

#### EDITORIAL ITEMS.

"A NEIGHBOR" writes from Fall River, Mass., of late, that he attended a conference of the Saints at New Bedford, Mass., the 5th, 6th and 7th inst., which he says was "one of the most solid conferences we ever witnessed. The preaching was by Brn. Charles Coombs, E. N. Webster, M. H. Bond, and F. M. Sheehy, and in great power. The gifts of tongues, interpretation, etc., were enjoyed. Two were baptized by Elder John Smith. And the writer assures us that "such order, such interest, and such power, are marvelous."

Bro. Joseph Gilbert, of Omaha, Nebraska, called on us June 14th and 15th on his way to England, his native land, where he thinks to do some good by telling the gospel story, as revealed in these last days.

Bro. Thomas Connors of Independence will also go to England on a visit to his relatives and friends. While there he expects to tell them what he has seen of the goodness of God.

In the HERALD for June 19th, on page 371, there is a question and answer that will hardly be understood in the connection in which they appear. The third question is, "Did the body ever legislate or authorize it? If so, when?" Answer, "Yes; April 13th, 1883, at Kirtland." This question was one of a number asked consecutively, and should have followed the one on page 323 in the HERALD of May 29th, having reference to the Reunion Meeting held at Galland's Grove, October, 1885, and not to the question in regard to discourtesy to members which it follows.

Bro. John S. Lawton of 1220, Tremont street, Boston, Massachusetts, sent us copies of the Boston *Globe*, containing a good notice of the late conference for the Massachusetts district, and a short article by Bro. Lawton, objecting to the use of the word "Mormon" as an appellation applied to the church. We thank Bro. Lawton for his remembrance of our work in sending the papers.

Papers from Bro. Wm. Street, also, and others of the brethren abroad, are thankfully received.

Brethren R. J. Anthony and Peter Anderson were at Pleasant Grove, Utah, June 9th, doing what they could.

Bro. William Newton has baptized three near his home at Wyandotte, Kansas, since the last conference.

Until further notice the address of Bro. B. V. Springer will be Box 835 Coldwater, Branch county, Michigan. Those corresponding with Bro. Springer please bear this in mind.

Letters from Sr. Mary S. Gill, Wheeling, West Virginia, May 23d; Lizzie Wiper, of Forman, Sargent county, Dakota, herself and family all the Saints there, are anxious to have an Elder visit them and preach there; Samuel Shaw, Beatrice, Nebraska, June 6th, containing a dream.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The healing of his seamless dress  
Is by our beds of pain;  
We touch him in life's throng and press,  
And we are whole again.  
Through him the first fond prayers are said,  
Our lips of childhood frame,  
The last low whispers of our dead  
Are burdened with his name."

WHEN God made choice of men and women in any age of the world to do a work for him, he chose those who were rich—*rich in faith*—and we have not the slightest idea that the same qualification is not just as necessary to-day. A living faith is requisite, and if we have it, works will follow it. It has been our intention for some time to give a brief account of what the sisters have been doing (by their own labor) for the branch in Lamoni. We have not time just now, but promise to do so in a future number. We want just now to tell you what they contemplate doing for the "HOPE," together with the Sabbath School cause. The citizens intend celebrating the Fourth of July in this place, and they (the friends of the Sabbath School) intend to have a stand, sell refreshments, and appropriate the money to the advancement of the work. We speak

of this in the hope that the suggestions may be timely to others who may be located where they can do the same. September is not very far in the future. If we are going to work, or encourage our children to work, we have no time to spare. We heard two sisters conversing yesterday, and one said, "Why, I would be willing to do a day's washing and give the money I earned." "I would do so cheerfully," was the response of the other; and we are of the same mind, and think it a small thing (for us we mean) to do. If the Psalmist David esteemed it far better to stand even at the door of the house of God, than to dwell in the tents of ease and luxury, is there anything we ought to esteem menial which is to be consecrated to the good of our fellow beings. Let us do nothing which we can not and do not ask the blessing of God upon, and having an approving conscience, let our faith and works go hand in hand—let us not testify that we are willing to do all in our power for the spread of the work and then fold our hands and do nothing. If it is a worthy object to enlarge the *Hope* in order that the church may have such a paper for the home and the Sabbath School as shall supply fully the needs of both, then let us work for that object; if it is not worthy, then work for one which is.

We are fully persuaded in our own minds of the great need of the work, and have committed ourselves fully to it, and we believe that we shall make a success of it, and if the church sustain us we know that we shall. Read what Bro. Dancer says in regard to "the idle presses and an office burdened with debt." There must be need of effort in some direction, and for some one to put forth. Turn to the news from Jerusalem in your last *Herald* and read again: "And so we find that suddenly, without warning, Jerusalem has become, in fact, again a Jewish city! Is it a change which has come like a thief. The busy world has taken little notice of it—but it has come. Does it not look as if that time of the treading down of Jerusalem by the Gentiles—upon which so many of God's purposes respecting the Jews and the whole world are in the scriptures made to depend—was about fulfilled?"

Shall the day of the Lord overtake us as a thief in the night, or will we be of the number of whom the Master has said: "Blessed is that servant whom his Lord when he cometh shall find so doing?"

LAMONI, IOWA, June 19th, 1886.

*Dear Sisters:*—Permit me to make you another visit. I believe in my last I just stood upon the threshold, but allow me this time to enter just a little way, and perhaps by a gradual advance I may lose my timidity, and once landed thoroughly in your midst, I shall not be afraid to talk. If I should digress a little, and turn face about to the brethren, now and then, I trust my sisters will be charitable and forgiving. Having meditated somewhat upon the subject in hand, I have pleaded with God for his aid and assistance, that my thoughts and pen may be directed aright. Surely he will give his servants and handmaids wisdom when they seek it, for he has promised, and who of all God's creatures need wisdom more than parents, in rearing the young! We must care for, not only the little lambs, but the half grown ones. It has been said, It is a grand work to rescue from sin those whose lives have been spent in wickedness; but to take the little sinless ones

and train them for God, is a labor which yields a much more abundant harvest—the former not being left undone of course. Then it is our duty to train our own children in the principles of purity and moral rectitude; and blessed be those parents who lay for the future of those children broad and strong foundations, (I say parents because I am talking to the fathers as well as the mothers). Here let me ask one question, Shall we reach out and beyond our own homesteads to convert others to Christ, and leave our own households to wander in sin and the follies of the world, and not make an effort to guide and control them? To my mind this is like faith without works, precept without example; then let us see to it that our children's as well as our own lives, are characterized by the gospel truths we are striving and endeavoring to impart to our neighbors. Fathers; when your authority to your children is needed, show it, do not always wait for mother to do all the reproving, rebuking, etc., etc. Be not unconcerned as to your children's outgoings and incomings. Keep a watchful eye over them, as God watches over you, with patient forbearance and kindness. Do not let your angry passions blind your judgment, it often provokes bad feeling in return, and leads to many evils. Extreme severity on the part of parents is not wise. Be firm, but be kind; bear and forbear, as our heavenly Father bears with us. Overcome evil with good, if possible, and live peaceably with all. Greater is he that ruleth his own spirit than he that taketh a city."

Order is heaven's first law, and how beautiful is home where order reigns. It makes our duties easy and agreeable. To my mind the chief point of order is the right state of our own mind. Better is the lowliest fare where love, order, and goodwill prevail, than the greatest dainties with discord and contention. Then, husbands and wives, combine your efforts. Will not a better result be obtained. I think so. God will help you, He must when you rely on him for strength and support. He has promised, and who can say nay. Wives and mothers, when your husbands are called from home to minister the word of life and salvation, do not neglect your duties at home. Keep up the family worship; do not let the altar crumble. Prune the little vineyard while your husbands are pruning the vineyard abroad. Dig about the little plants; clear away all unnecessary rubbish, that they may grow morally healthful. God by his grace will give necessary moisture. It requires much patience and skill, lest by plucking out the bad we pluck out some of the good also. Husbands and fathers who are called to the ministry to convert souls to Christ, look well that no effort on your part is wanting to set your own house in order first, for God will hold you responsible, and I doubt if your labors in the field will meet with success if this is left undone. Convert your own household to Christ, as near as possible, then can you go forth with a clear conscience, and better results as to your labors in inviting souls to Christ; and when absent from your home circle, do not forget to send home, occasionally, a word of cheer, comfort, counsel and advice to your loved ones. They will cherish it, in your absence, read and re-read it, until it is so thoroughly stamped upon their hearts that they will never forget nor weary of it. They may lay it away as a treasure among other relics, only to be brought out in after years, (when the

heart that indited, and the hand that wrote it, will be still forever), to do duty again, not only to your grandchildren, but your great grandchildren. When you have converted men and women to the gospel of Christ, do not leave them to perish. If its not practicable to stay with them till they can walk alone, you can at least send them an epistle, once in a while—a good spiritual letter, such as good old Paul did in his time. Loving and caring for and praying for the Saints, giving cheering words, good counsel and instruction, your labors will not be lost,—“Cast thy bread upon the waters,” New converts are like new born babes, they must be nourished and taken care of until they have developed sufficiently to take care of themselves.

Truly, we as mothers have great responsibilities; have not the fathers also? O fathers, awake to your duties to your wives, your children, yourself, and your God; do not shoulder all the burden upon the weary, worried, and heavily taxed mother. You who labor around home, can do much toward relieving her burden. Truly she may do her part, and do it well and nobly, but have you not considered the strain upon her mental as well as her physical powers, having borne from six to twelve children, perhaps upwards, as the case may be, and of course is the weaker vessel; and in nine cases out of ten, has poverty to cope with, which makes her task more arduous, and very trying to her patience. (O, patience! thou art a virtue I covet).

Husbands, help your wives; share her burdens in rearing the young; rule well and wisely. They who would guide or govern well should have their own minds well governed; goodness incites to goodness, and where the law of kindness rules, there is the greatest power in ruling. Wives, help your husbands; study their comfort; let your homes be neat, and clean, and inviting, when he returns from his daily labor, do not go *en deshabille* all the day through; be cleanly in your habits, neat in your person, adorning yourselves, not with jewelry, finery, for his home coming, a clean calico dress, neat little apron, collar and pin, or small bow of ribbon; and above all do not let the smile from a good natured soul be wanting; let it beam right up from the bottom of your heart, and grace your countenance. It adds a wonderful charm to your features, better than any paint or powder, and costs nothing. Try it wives, mothers; it acts like magic, and he is a bear, and his heart is as adamant, whose admiration and love is not awakened by such pure, simple, yet graceful adornments. I am sorry to say there are some such; but I thank God they are exceptions. May we live and improve, and profit by all that is good, with God for our guide, and his Spirit for our companion, I bid you all adieu. AUNT PATIENCE.

RIVER SIOUX, IOWA, April 21st.

*Dear Sister Frances.*—A few lines to the “Home Column.” I feel impressed to write. I do feel the great importance of the “Column,” and I would like to drop in my mite. I want to put forth my hand to aid in all good things. I get a great deal of instruction and light from the “Column.” We sisters can do a great deal towards lifting up the bowed down and strengthening the feeble, the aged, and the frail. I can do nothing without the good Spirit is with me. I am astonished at the greatness and goodness of the Lord. When we seek his kingdom and his righteousness, then

every thing else will be added. I hope we will all go on from grace to grace and from knowledge to knowledge, until the perfect day.

I remain your sister in gospel bonds,  
M. HOAGLAND.

#### LOVE.

DEAR SISTERS.—Do we all understand the full meaning of the term “Love?” I fear not: for although a small word, yet there is not a word in the English language that conveys a deeper meaning. Many may think they understand its meaning, but I fear they do not, for I hear many wives and mothers say, “From the time our honeymoon went down he began to grow cold and distant.” Should we let the love of our companions wander from us by any failure upon our part, God forbid. When we stand at the altar we covenant before God and the angels, and other witnesses, that we will love and cherish each other while life shall last. Have we kept the covenant, or have we broken it? The record is in heaven, and if we have failed, will stand against us. I fear many will have much to regret, if not in this life, they will in the life hereafter. I have thought of this subject much, and this has caused me to be observing. I have seen many mothers let their love for their children rob their husbands of the love they had promised him. Of my own married life I can say truthfully our honeymoon never set till my companion was taken from me by death. I seemingly did all I could for my companion; yet had I my life to live over, I would try harder to please him than I did. Sisters: let not love grow cold; if we do we must expect to lose as much love from our companions. A SISTER.

I HAVE felt glad ever since our kind Editors have granted us space in their valuable paper to converse with each other of things which are of the most importance, that by so doing we may become better acquainted, and be enabled to do each other good. I have always believed there was a great work for the sisters and mothers in Zion to do. When we contemplate the fact that mothers and sisters were last at the cross and first at the sepulcher, and from that day to this have been zealous workers whenever there was a great work. I feel that we, who of all ages are the most favored, who are permitted to live in the day when the gospel is restored in its fulness, ought to strive to do the work assigned us, and do it well, before the Savior makes up his jewels. I hope some of the mothers will tell me the right course to pursue in entertaining the young who do not wish to study all the time. It is a question I have for years worried over, prayed over, and wept over. I know it is written, if we lack wisdom let us ask of God, yet I confess I am yet at a loss to know just how to lay down rules in this direction. As a mother wrote: “I gave the best I had to my children. I never could do justice to my house, because I bestowed so much of my time upon my children. I did not give them fine clothes nor things of the world; but I read, talked, sang and prayed with them, until now my sons are ministers of the gospel, and my daughters are workers for the Master.” Would that all mothers could say as much; but I can not say it. Although I have read, talked, sang and prayed, lo these many years with mine, as yet none of them (neither my husband) have obeyed the gospel. I often ask myself and my God, where

or what the trouble is. Whose fault is it? Am I to blame? I have prayed that whatever may hinder that God in his great mercy might remove the hindering cause. I do want all the dear Saints who may read this very imperfect letter, to pray for me and mine and the cause here.

Before I close I wish to bear my testimony to this work; not that I have anything miraculous to tell, for I have not; but I have a constant, living, growing, and abiding faith. Not that I have not seen the outward manifestations of God's love; I have seen the sick healed, as well as many other gifts of the Spirit, but none are to me such a testimony as this increasing faith each day, notwithstanding my loneliness, and the great need of associates in the faith. Not one day passes but I can say I rejoice in the truth. I wonder often if my lonely ones are not a great help to those who go out to gather in the sheaves, for if I judge others by myself, we do a great deal of praying for them, and God hears effectual fervent prayer. May his choicest blessing rest upon all his earnest workers, is the prayer of your sister in Christian bonds,

M. A. CHRISTY.

GREENVILLE, Pa., May 24th.

*Dear Sister Frances.*—May I come in and be numbered among the dear sisters, wives and mothers, who help to make up our “Home Column,” and which has helped to make our beloved *Herald* even more complete than it was before. Every piece and every letter that has appeared since its commencement I have read, and some I have re-read; and I must confess that I have been greatly strengthened for my duties, that of caring for my five children—the oldest only fourteen, four girls and one boy, all active and sprightly; needing much patience, firmness, and some forbearance, in order to bend their young, active minds in the right direction, both mentally and spiritually, to say nothing about the care of their mortal bodies. We want, by the help of our dear Father above, to so train them up that they may be fit converts for Zion; and although Zion's children are scattered, we have much to do before we are pure in heart, as we shall have to be in order to dwell and remain there; therefore I feel that there is no time to waste; but, thanks be unto God, he through his beloved Son has promised us rest by and by.

Somewhere about eighteen years ago I read in the *Herald* “The Plea for the Little Ones.” At that time I was not married, but yet my heart was made to thrill with joy and thankfulness that a great want was about to be supplied—a want that I had felt ever since joining the church, two years before; and now, after twenty years have rolled away with all their wondrous changes, I am permitted to see from the same pen, a Plea for Home and Home Culture. Ah! that is indeed the grandest key-note of all; it should be sounded by every true-hearted Latter Day Saint. Let us, little by little, be making our homes and all their inmates pure; then indeed will we come off more than conquerors, through Him that hath loved us, and who died to redeem us from sin. Then will the church put on all her beautiful garments, and her excellence be known over all the earth. But oh, how much there is to be done! Sometimes I feel weary by the wayside, and almost discouraged with the thought of my own weakness, and my inability to meet the trials and cares of life with that patience and charity which



is demanded of every true follower of the meek and lowly one; but when I go to him in humble prayer, his gracious words come to me with much force, giving new strength to go on: "Come unto me all ye that are weary and heavy laden, and I will give you rest."—Matt. 11: 28.

How often I am led to praise God for the gift of his dear Son, and for the blessed example which he has set before us.

Yesterday, four of our children were baptized into Christ's kingdom. They had been taught at home (there being no branch here) by their father, in the first principles of the gospel, and they well understood the importance of entering into the kingdom, and were to be baptized sometime before they were. After that was done they were confirmed, and also the sacrament was administered. I felt very much of the power of the Holy Spirit there, and I did ask the Lord if it was his will to give some outward manifestation of his Spirit, that should be a source of strength to our children. Just before the close of the meeting a brother sang in tongues the following hymn, and also gave the interpretation, to the tune of "Webb:"

Rejoice ye Saints assembled;  
Lift up your hearts and pray;  
The Lord has taken cognizance  
Of all your works this day,  
For some have been inducted  
Into the Church of God,  
Who shall be instrumental  
To spread this work abroad.  
The days are fast approaching  
When you shall be at rest,  
And perfect peace and comfort  
Shall enter every breast,  
And you shall be united  
With bonds of perfect love,  
A life that's everlasting  
Awaits you from above.

What more could I ask? My prayer was answered, our dear children's faith strengthened in the truth, as well as that of many others. My heart felt full of overflowing of thankfulness to our kind Father because he had so blessed us, all unworthy as we are. Blessed be his holy name for all his tender mercies unto us.

Your sister in the gospel,

EMMA GARRETT.

## Correspondence.

### PHILADELPHIA SAINTS.

*Dear Herald:*—Having missed Nahum's chariot this morning to take me to the beautiful city of the Quakers, I thought a few lines would be deemed worthy a place in your columns. You are one of the most faithful (harbingers) messengers of peace to the people of God this enlightened age ever saw or ever will see. I often read in your columns about obedience and disobedience, and the too much use of that little member betwixt our teeth called "the tongue." "Mine own way," has led thousands into the broad way of folly and shame, and thousands more to the gallows and to an untimely end. But God's way—the narrow way of truth, and light, and life, has led millions to joy, peace, and happiness here, and life everlasting hereafter. Who are the Philadelphia Saints? What are they like? They are composed of the same material—made in the same mysterious manner, as liable to err, as willing to forgive, as all the rest of God's people called Saints. It is a well known fact that the Holy Scriptures, Book of Mormon, and the Book

of Doctrine and Covenants, after the strictest researches of an enlightened and enquiring age, are still allowed by the wise, judicious, and thinking part of mankind, who are acquainted with them, to be the only books in the world which truly fit and fully show the way of salvation to all those who take any serious thought about it. The books, from the solid principles of truth contained in them, have the strongest testimony and tendency to improve and perfect human nature in every branch of personal and social duty, and to make mankind wiser and better in ever situation, station, and relation in life. This effect they have produced and will still produce wherever they are duly attended to. An attempt, if well executed, to promote the knowledge and practice of the truths they contain, must therefore be of real benefit and service to society; and though the attempt should fail, the undertaker may, nevertheless, enjoy the pleasure of a heart ready and disposed to do good, while the candid part of mankind will, on account of the goodness of the design make the most favorable allowances.

Bro. Hosea Beacon is a Priest and presides over the branch at present, also preaches every Sabbath morning, except, when there is an Elder present, and of course the latter is given the opportunity. There are three Elders who can expound the word, viz, Brn. Stone, Copeland, and Stewart. The latter seems to have a mission in Elkton, Maryland. There are within a radius of twelve miles upwards of fifty members who could attend the Philadelphia Branch (but for some reason or other) they don't. Whatever is the cause the writer is unable to say. But every man and woman, saint or otherwise will have to give an account of their stewardship. The Scotch phisosopher, Beattie, had a bright intelligent son betwixt five and six years of age, once he taught him the existence of a Supreme being and a lesson on religion which he never forgot. "I went one day, says Beattie, into the child's garden and sowed some mustard and cress seed, so that when it came up it would exhibit the three initial letters of the child's name. About ten days after the child came running to me all amazed that his name had grown into the garden. I smiled, yet appearing not to attach much importance to the matter. But the little fellow insisted that I should go and see what had happened. Of course I went, and coming to the place, Yes, said I, see it so; but there is nothing strange in this, it is merely an accident aint it? and went away. He quickly followed me and walking very seriously he said; "That can not be. Some one must have prepared the seed." These was the substance of his thoughts. Then said I; You think it can not be by chance? He replied firmly, "I think so." Then I said; "Who made your little hands, toes, legs, and arms and all the members of your body? Aint they by chance? "No," he replied, "That can not be. Some one must have made them." I then made known to him the existence of a Ruler of the universe, (adapting it to his own age), the acts of obedience and disobedience, the fruits of sowing and reaping good and bad seeds, &c., and he never has forgotten the occasion, nor the circumstances of it."

By the time this is in press, it will be Whitsuntide, and thousands of mothers in Europe will be managing to dress their children in holiday attire. I thank God that the "Mothers' Home Column," has made the *Herald* a little brighter,

so that the mothers in Israel can exchange their views and teach their little ones the path of duty and of safety.

Respectfully yours in bonds,

WM. STREET.

No. 19, Wylie St., Falls of Schuylkill,  
PHILADELPHIA, Pa., May 23d, 1886.

TEXAS, Mich., June 14th.

*Bro. Blair:*—Our meetings at and near Hartford, Van Buren county, during the latter half of the month of May were well attended, and much interest was manifested by quite a number. I believe a number there will embrace the faith at no distant day, if proper labor be done there soon. I was blessed at times while there with unusual liberty. By request of Custer Post, G. A. R., I delivered on May 30th, the memorial discourse in the M. E. Church, at Galien, where the Post and their friends attended services in a body. The next day by invitation, I pronounced the Decoration Oration in Bro. Blakeslee's Grove, in the presence of a large audience. These services were for some reason very impressive.

Our district conference was held at Galien the 5th and 6th inst., and although not very largely attended by Saints from a distance, owing to the very busy season of the year and the near approach of harvest, was a spiritual and profitable meeting. Unity of feeling and sentiment was a prominent feature of the business and deliberations. One noticeable thing was, there was not one of the district officers present; Bishop Blakeslee presided *pro tem*, Bro. E. Whaley was chosen clerk *pro tem*; Bro. B. V. Springer was present and aided. His sermon on Sunday morning was timely and encouraging. The social meeting in the afternoon was a time of refreshing; only, I fear that some, the glow of whose faces indicated that they were burdened in heart with the unction from the holy one, perhaps failed to do their duty in full, by not revealing to their friends present the joy they have in believing the gospel in fulness. Those who do the work enjoined in "the perfect law of liberty shall be blessed in their deed."—(Jas. 1: 25). During this meeting Brn. Robert Alcott and Reuben B. Wheaton, of the Galien branch were ordained; the former to the office of Elder, the latter to the office of Teacher, by Elders Springer and Scott, the former being spokesman in both ordinations. Bro. C. M. Bootman is still zealous in the cause, and gave us an able discourse on Saturday evening.

The Saints present thought it better to have a change in the district presidency now that Bro. W. H. Kelley has removed from the district, and so seldom gets to labor therein. We felt sad to give up the president who had ministered among us so long and with so universal acceptance; but we are glad to remember that he still presides over us in charge. June 10th I preached the funeral of little Willie, son of Bro. and Sr. J. D. White, who died the 8th, of dropsy, after lingering several months. A large audience was present, and in the midst of our sadness we felt cheered, as the loving care of our heavenly Father for the little ones was reviewed, as illustrated in sending his angel to care for Ishmael, in raising the widow's son, in Christ's blessing them, and the promised resurrection of them, (Jer. 31: 15, 16), and their enjoyment of the world to come, (Isa. 11: 6-10). In some of the Sunday School libraries are books written by learned men, illus-

trating how grievous sinners some children are, say from four to seven and nine years of age. All their little poutings are represented as terrible sins! That children from birth are sinners. So we must all be converted, and become as these little sinners, or forever be shut out of the kingdom! Let Saints examine books before putting them into their Sunday Schools.

I came to this place Friday 11th inst., and held two services yesterday, and have an appointment out for Tuesday evening, and thence on in the good cause as the way opens. I hope to be remembered in the prayers of all Saints.

Your brother,

C. SCOTT.

BELMONT, N. Y., June 1st.

*Bro. Joseph:*—Yesterday was observed by the people of Belmont as Decoration Day. It was a grand day for Belmont. There was not a drunkard to be seen through the day or night. Never before on such an occasion do I remember seeing so much order. Belmont appears to be trying to do something for temperance. For years some of us have toiled on from year to year trying to have men elected that would do the temperance cause justice. We have almost got the cup to our lips when it would be dashed from us. Then again we would see the young men and boys of our friends sipping the poison cup and we be powerless; but we have faith that we shall conquer. We can do nothing only by God's help. Last evening the Good Templars had a Festival; had ice cream and cake; cleared twenty-five dollars for the temperance cause.

Yesterday the G. A. R. made a dinner for the benefit of Ephraim Rigdon, son of Sidney Rigdon. He lived in this place a few years. While here he joined the Baptist Church. He was a soldier in the Union Army. He now lives in Carlton, Cattaraugus, N. Y., instead of Jamestown, as I wrote you. I am anxiously looking for some of the Elders this summer that I may once more hear the gospel preached to this people.

Firm as the rock of ages, I remain in the latter day work, yours,

P. L. HYDE.

DIMONDALE, Michigan.

*Dear Saints:*—Are we living up to our privileges? Are we growing stronger in the Lord daily, and doing his will in all things? If so the favor of God will rest upon us; we will deny ourselves and take up our cross and follow the Lord Jesus. We should seek for much of the presence of God and his power in our souls. "Blessed are the pure in heart, for they shall see God." We must be pure in heart. The Holy Ghost is the purifier and the refiner to cleanse us from all dross. In the Revelations we are counseled to buy of that "gold tried in the fire that we may be rich, and white raiment that we may be clothed." We should seek for such riches with all our hearts, and have our "eyes anointed with eyesalve that we may see" clearly what God requires us to do, that we also may help to save some poor wanderer by bringing them to Christ. If we live in Christ, and Christ in us, we will be up and doing something for the Master. It means something to be a Saint in these latter days, when iniquity is so abounding and the love of many is waxing cold. The love of the world instead of the love of Jesus is filling so many hearts. What good is it to profess to be Christians and not be? We may join the church, and be lost at last, if we do

not follow the teachings of our Lord and live up to all his teachings. I have just finished reading the Book of Mormon through the second time since the 6th of February, and how it stirs my soul to redouble my diligence in living near the Lord, and to be a Bible Christian in every sense of the word. My dear sisters; let us see to it that we adorn ourselves in modest apparel like the holy women of olden time. Then we will have more means to do good with, and the Lord would be better pleased with us. Alma said to the church, "Behold, are ye stripped of pride? I say unto you, if ye are not, ye are not prepared to meet God." Again he asks: "Have ye been spiritually born of God? Have ye received his image in your countenance?"

Let us live up to what we believe. If we believe in the Bible and Book of Mormon, in the name of God let us live up to them. I would give more to see one that lived up to the teachings of God's word than a thousand that say they believe in the books and don't take a decided stand and live up to them. If the ministry would come up to the high privileges, "cry aloud and spare not, show the people their transgressions, and the house of Jacob there sins," what a reformation there might be. We can't be true to God and mingle with the evil doings of the world, and dress in all its hideous styles and fashions. Oh, what a shame for us to profess to be Saints of the Most High, and not reform in these things. We except the drunkard to reform, also the thief and liar. But some men and women can be as vain as ever, and the church must keep still.

MALINDA A. WHITE.

TULARE, Cal., June 6th.

*Bro. W. W. Blair:*—We are few in numbers, and although on the main line of the Southern Pacific R. R., we feel that we have been overlooked by the traveling ministry, excepting our worthy district president, Bro. J. H. Lawn. The work here needs looking after, and we need reviving again. I feel the responsibility resting on me and desire to see my confirmation prophecy fulfilled; that is, "Thou shalt turn many unto the Lord thy God," but obstacles are in the way. We have faith and hopes of better days. I have done what I could (fire-side preaching). Near my home I have some interested, and one who never heard our claims till he met me says that he likes the doctrine and will obey ere long. The Scripture which he could never understand before, now seems to be plain. And I hope to see at Alila, my home, a live, wide awake branch ere long. My heart would rejoice to know that I had been the instrument in God's hands of directing some to the kingdom of God's dear Son. I too have felt the thrill of God's Spirit bearing witness with my own to the truth of what Bro. Z. H. Gurley, Sen., wrote on the rise of the Reorganization; indeed it is very timely and appropriate to now print it; it is meat in due season. The *Herald* is more appreciated by me as the years pass by.

Elder Henry S. Green, my father-in-law, is sick; will the Saints please pray for his recovery.

Your brother in gospel bonds,

WM. N. DAWSON.

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[Concluded from last Herald.]

"CHRIST AND HIM CRUCIFIED."

WHAT IS CHRIST?

Not only is Jesus "The Son of the living God," but he is the Messiah. As this is a Hebraic term, what was the Hebrew idea of it? What did it signify to them? We answer, The Restorer of the Throne of David; The Redeemer of Israel; The Rebuilder of Jerusalem as the Capital of the restored kingdom of Israel; The Redeemer of the land of Palestine, from the yoke of the Gentile oppressor.

Were the Jews wrong in these ideas? shall their hopes prove futile? Nay; for the Scriptures can not be broken, and most clearly and abundantly do they teach that the throne and kingdom of David shall be restored, that the children of Israel shall be gathered to their own land from all quarters of the earth, even the dispersed of Judah, and the outcasts of Israel; that the land shall be restored to its ancient fertility and productiveness; and that Jerusalem shall be rebuilt and re-inhabited, and that Jesus shall do this grand work. And doing this will constitute him "the Christ." And if he does not do it, he will not, and can not be Christ. I shall quote but little Scripture on this head, for I should not have space in a half ream of paper for all the Scripture bearing on this subject; but I will refer to some under different heads, and ask the reader to find and carefully read them.

1. The restoration of the throne and kingdom of David. 1 Chron. 17: 11-15; Psalms 89: 34-37; Isaiah 11: 6, 7; Ezek. 21: 25-27; Amos 9: 11; Luke 1: 30-33.

2. The Restoration of Jerusalem. Isa. 4: 3, 4; 52: 9, 10; 60: 1-22; 62: 1-7; 65: 18-25; 66: 10-20; Zech. 1: 16, 17; 11: 12; 8: 3-8; 12: 6-8; 14: 9-21.

3. The restoration of the land of Israel to its former fertility. Isaiah 29: 17; 41: 17-20; 61: 4-6; 65: 21, 22; Ezek. 34: 26, 27; 36: 8-11, 33-36; Joel 2: 21-27; Zech. 8: 12.

4. The restoration of the people of Israel to their own land. Isaiah 11: 11-16; 14: 1; 49: 13-26; 54: 1-17; Jeremiah 23: 7, 8; 30: 3, 10, 11, 18-21; 31: 7-14, 27, 28, 31-34; 33: 7-26; Ezek. 11: 16-20; 19: 33-44; 34: 11-31; 36: 22-38; 38: 21-28; 39: 23-29; Hosea 14: 4-8; Joel 3: 16-21; Amos 9: 11-15; Obad. 17-21; Micah 4: 1-13; Zeph. 3: 14-20; Zech. 8: 7, 8, 13-15; Luke 20: 28-30.

5. The Jews are to be saved, and indeed the whole house of Israel. The angel told Joseph, that the child of Mary should be called "Jesus, for he shall save his people from their sins."—Matt. 1: 21. "His people" are the Jews; for he was a descendant of Judah. He is to save them from their sins. This is a future work, it

will be accomplished by his personal appearance. They will believe on him—after the “pattern of Paul,” who says, “Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting.”—1 Tim. 1:16. Paul believed on Christ by seeing him personally. He did not hear the gospel preached by man, and so obtained faith in this ordinary way; but he obtained his faith by seeing and hearing Christ.

Jesus gave the Jews to understand that they would receive him when he came again. Matt. 23:39. Zechariah shows that the Lord will save Judah, or the Jews, first, and that they will see Christ personally, will mourn on account of him, because they (as a nation) crucified him, and after this repentance, they will be baptized for remission of their sins in the fountain which shall be opened *at that day* in Jerusalem, (which “fountain” is not that which the hymn says—“filled with blood, drawn from Immanuel’s veins.”) See Zechariah, chapter 12, entire; and particularly 7, 8, 9, 10 verses, and first verse of chapter 13. Also see what Paul says—Romans 11:25, 26, 27. Ezek. 37:21–28; 36:23–29. This work has not yet been done, but it surely will be; and because he shall do it was the name of the Son of God, and the son of Mary called *Jesus*.

Now, do the majority of the clergy of the present day believe and preach this doctrine? Nay, they do not; and yet they profess to believe in *Jesus*.

Do they believe in the literal gathering of Israel, in the flesh, to the land that God gave to their fathers, to Abraham, Isaac, and Jacob? They do not. Do they believe, that the throne of David and his kingdom shall be restored, and that Christ shall reign upon that throne, and that the first apostles shall reign also upon thrones and judge the twelve tribes of Israel? They do not. Do they believe that Jerusalem is to be rebuilt and be the Capital of that restored kingdom of Israel? They do not. And yet they say they believe in Christ, and that they preach Christ. And they want us to preach Christ, and not so much “doctrine,”—just as if any one could preach Christ and not the “doctrine of Christ.” What did Paul preach? He “testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.” “And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Son, Jesus Christ, with all confidence, no man forbidding him.”—Acts 28:23, 30, 31. In plain words he preached the fulness of the gospel. Philip preached to the Samaritans the same doctrine;—“But when they believed Philip preaching the kingdom of God, and the *name* of the Lord Jesus Christ, they were baptized, both men and women.”—Acts 8:12. Now, in preaching the kingdom of God, everything concerning the church, the coming, and reign of Christ, his millennial glory, including the

resurrection of the dead and eternal judgment, must necessarily be preached. In preaching “the things concerning the name of the Lord Jesus Christ,” everything concerning the promises made to Abraham, Jesus’ birth, life, sufferings, death, burial, resurrection, ascension into heaven, his mediatorial work, the salvation of the Jews, and also the salvation of the world—all this is preaching Jesus. In preaching Christ, the history of the rise, fall, and restoration of the kingdom of Israel must be preached. No man can preach Jesus who does not preach the conversion and salvation of the Jews and the whole house of Israel. Yet some think that if they preach his death, burial, and resurrection, they preach the gospel in full. But how many of them understand *one* great purpose of his resurrection? And what was that? you inquire. Why, to sit on David’s throne. Now hear what Peter preached in “his great Pentecost sermon.” Speaking of David he says,—“Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul should not be left in hell, neither his flesh did see corruption.” What does he mean, unless it was that David understood, that in order for God to fulfil his oath to him, Christ must be raised from the dead? For it was not a throne in the spirit-world, or in heaven, that David sat upon, but on earth, in Jerusalem, in Palestine; and Christ must reign on that throne, now indeed overthrown and even destroyed, but to be restored, at Christ’s second coming. Do these parties who prate so much about Christ’s death, burial, and resurrection, understand this, that his resurrection was necessary to fulfil the covenant that God made with David? Do they preach that he was raised from the dead for this purpose? Do they comprehend that the promise could not be fulfilled if Christ was not raised from the dead with the body which was David’s seed? and that it was to be “in the flesh” that Jesus must reign on David’s throne? With very little grace, indeed, do those who do not believe in the salvation of the Jews, and in the restoration of the throne and kingdom of David literally, admonish us to “preach Jesus Christ and him crucified.” If we do not do that, who under the whole heaven, does? Peter understood his calling thoroughly; for when preaching to the Jews it was not needful to explain concerning the work of the Messiah; for the Jews understood what that work was to be. But his efforts were directed to the convincing of the Jews that Jesus was the Christ,—the Messiah. Paul labored to that end; “For he mightily convinced the Jews, and that publicly, showing by the Scriptures (the law and the prophets) that Jesus was Christ.” (Margin “*the Christ*.”)—Acts 18:28. But when preaching to Samaritans, Philip preached “the things concerning the kingdom of God, and the name of the Lord Jesus Christ;” and Paul when preaching to the Romans and others,

preached the same things, because the Gentiles understood nothing, and the Samaritans but little of the Messiah, as to who he was, nor what he was to do, while the Jews understood the work of the Christ,—but did not believe that “Jesus was the Christ.”

Now, we may discover right here why the sectarian world, which has spent its millions of dollars, in vain efforts to convert the Jews, have so signally failed; for while they undertake to tell the Jews that Jesus is the Messiah, they undertake to show, by misconstruing the Scriptures, that the Messiah is not to do the work that Moses and the prophets so clearly, and so abundantly declared that he shall do. These people need first that the Jews teach and convert them to the “doctrine of Christ;” and then when converted, they in turn may convince the Jews, from the Scriptures which they accept, that Jesus is the Christ, of whom their Scriptures teach. Yet these self-conceited, ignoramuses (on this point, at least) tell us to preach Christ. Well, that is what we want to do, and to preach him to them, too, if they will only come out to hear us. But that, only a few of them will do. They condemn the Jews for their blindness in not understanding the Scriptures, and say that they were justly rejected of God for that blindness; and yet they are equally as blind. For instance; they say that the Jews are not excusable for not taking the sixth verse of the ninth chapter of Isaiah in a literal sense. “Can’t they see,” say they, “that Christ should be a child born, and a Son given?” &c., “Can’t the Jews understand that he should be born in Bethlehem, according to Micah?” But why can not they, who condemn the Jews, understand that the seventh verse of the ninth of Isaiah, is also to be literally fulfilled? That this very “child,” and “Son,” who was literally “born,” and “given” and in Bethlehem, too, was to sit on David’s throne, and “upon his kingdom to order it, and to establish it, with judgments and justice henceforth and forever.” Do they know that the “zeal of the Lord of hosts will perform this?” No; for they say that this throne of David, and his kingdom, is in the church, and that Christ is to reign in the hearts of his disciples, and his kingdom is “within us.” Do they understand the Scriptures any better than the Jews? Nay; the Jew spiritualizes the sixth verse, and gives a literal interpretation to the seventh; while the so-called Christian spiritualizes the seventh verse and interprets, in a literal sense, the sixth! How can a just God reject the Jews for their blindness, and not also reject the Christians (?) for their equally inexcusable blindness? Well, we will wait till the Messiah appears in judgment, to ascertain the result of their not understanding the Scriptures.

I conclude I would say, I understand, that in preaching “the things concerning the kingdom of God and the name of the Lord Jesus Christ,” or “Jesus Christ and him Crucified,” that the gospel in its fullness is preached; and that in this preaching revelation as a principle, and the truth revealed thereby is clearly discovered;

and that the fulness of the gospel or the "gospel of the kingdom of God; or, to express the idea more fully, "the things concerning the kingdom of God and the name of the Lord Jesus Christ, is the "rock" upon which Christ's Church is builded. We may call it "truth revealed by the Holy Spirit," or the principle and fact of revelation; but "the things concerning the kingdom of God, and the name of the Lord Jesus Christ," covers the whole ground. There is nothing in the fulness of the gospel that is not covered and included in the testimony of Peter,—“Thou art the Christ; the Son of the living God.” Every item of gospel truth is expressed in that short sentence. If “the Christ,” then he is the “Redeemer of Israel;” the heir of, and the restorer of the throne of David. And in this thought is included the idea of His second coming and reign. If the Son of God, then his pre-existence must be conceded, his birth in the flesh, the character of that birth; His purpose in coming into the world in this manner, His teachings, His work, His atonement, His death, burial, resurrection, ascension into heaven, His mediatorship—everything connected with his mission on earth is included in the truth or fact that he is “the Son of the living God.” His divinity, power, authority to teach all things, to command all things, to perform all things necessary to save mankind, is understood by the fact that he is God’s Only Begotten Son. I am willing to concede that upon this declaration the Church of Christ stands. But it does not follow because that is true that every Church *professing* to believe that declaration does in truth believe it; or that it is the sort of church that Christ established. Paul said he laid a “foundation,” which the Saints could build upon, and that they could build with “gold, silver, precious stones,” and also “hay, wood, stubble.”

The foundation of every true Saint’s faith and hope and spiritual experience, is Christ—the Lord Jesus Christ. But men can build error, and delusion, and dead works upon this foundation; or they can build truth, and confidence, and righteousness or good works. The right foundation was laid by a master-builder; but the house built thereon which is every man’s own personal business or work, may be altogether an unworthy edifice, or unskillfully built, or of destructible material. But the building that Christ reared upon the rock of “truth revealed by the Holy Spirit,” even the “fulness of the gospel,” and the knowledge,” of the truth resulting therefrom—that building is *but one*; and it is perfect in all its parts. It has nothing superfluous, and it lacks nothing. It is but one “building,” one “temple,” one “house,” one “church,” and “one body.”

God, through the Holy Spirit, established the “rock.” Christ laid the foundation of the apostles and prophets, and himself the chief corner stone, the rock. And upon this “foundation” he built his Evangelists, Pastors, Teachers, Bishops, Elders, Priests, and Deacons, and various gifts of the Spirit. Men may claim to build on that “rock,” but they do not so

build, because they do not comprehend it; they do not know where it lies, nor how deep they have to dig to find it. And beside, they lack both the wisdom, the power, and the authority to build on the “rock” if they ever understood its locality and position. And they even refuse to copy after the original building which they admit Christ did establish eighteen hundred years ago. Ignoring the pattern without authority to re-build the old one, or without revelation to build a new one. On a foundation of their own construction they build houses of various forms, of different materials, for various uses, and without seeking help or counsel from God, who they say will not answer if they did call for help and instruction they have thus built, and still continue to build edifices which they suppose Christ will acknowledge as his own workmanship. Yes; “Preach Christ and him crucified.” What was he crucified for?” “The sins of the whole world,” we are answered,—“He is the Savior of the world.” Will he save the “whole world” from their sins? “O, no; only a small part will be saved; all the rest will be eternally damned.” Why? Would they not believe, and repent? “O, they could not, it was foreordained of God that they should not.” They must be damned whether they want to be or not. Yes; Jesus was crucified for the sins of the whole world, however, only the elect will receive any benefit therefrom. Do these elect ones believe in the Christ, and in the name of Jesus, the Savior of Israel in the flesh? O yes; Israel are the elect among the Gentiles; for God has cast away Israel in the flesh, and Christ is the Messiah of these elect Gentiles; O yes; we believe, and “we preach Jesus Christ and him crucified”—as we understand it. Ah! there is where the trouble is. Their understanding of “Christ and him crucified” is a misunderstanding of the whole matter. Paul was willing that Christ should be preached, even in contention;” and so are we. We want to have Christ preached, but not the mistaken and decidedly erroneous notions of men concerning Christ. Yes, we say to one and all, “Preach Christ,” but be sure that you do preach Christ, while professing to preach him. We will all do well, if we are “determined to *know* nothing among the world and each other “Save Jesus Christ and him crucified.” We will then *know* a vast amount of truth when we know that.

T. W. SMITH.

#### DOMESTIC ECONOMY.

A TREATISE upon the culinary arts would properly belong to the *Mothers' Home Column* to which the masculine gender are not to contribute. The object of this brief article is to consider according to the best light we have, the sacred relationship of husband, wife, children, and associates. These ties are human—earthly it may be said—yet they are tinged with the golden luster of divinity. Violation of them is sure to entail consequences more serious and far-reaching than casual observation will recognize. “How many Latter Day Saints are true in every respect to their

family allegiance,” is a serious interrogatory that each should seek to answer for himself after close and careful self-examination. Can the work of God prosper in our hands if we are untrue to those of kindred tie? Is it not our duty and privilege to reflect a better light at home than others of less profession? So it seems to me.

The family alliance is ordained of God for the mutual benefit, safety and protection of its members. Each owes to the other, or others, the love, sympathy, confidence, and heartfelt assistance of which they are rendered capable by age, capacity, or experience. For one to be devoid of love, bereft of sympathy, or negligent of duty that they so justly owe to those with whom they sustain this reciprocal relationship, is disastrous to domestic felicity, and blighting in its every tendency. It is intended that home should be a place of peace, a refuge of safety from the evils of a sinful world, a blessed resort where rest to the soul and body can be found when all other things earthly shall seem to fail. When unitedly the domestic oar is plied, how smoothly sails the home-craft o'er the tempestuous sea of life! In vain the angry waves of adversity dash with threatening violence. This tiny bark is guided by an unflinching hand. The motto is—“In God we trust.” The storms may be fierce, and high the billowy tide, but within the genial sunshine of conjugal, parental and filial love casts its rudy glow upon every face. Blessed source of hope, of comfort, and of heavenly strength! Angels look upon no fairer scene, me thinks, than the home where dwells the healing influence of peace and love. Each courts an opportunity to make others happy, while patience and forbearance help to overcome many difficulties otherwise incurable.

Shall we turn this fair page and gaze for a moment upon the sadder scene, where neglect, distrust and division have cast their shadow of deep gloom? No member of the household escape the withering infection, and just to the extent that these evils prevail, the work of grace in the human heart is retarded; the light of God is not exemplified; others are not led by “good works” to “glorify our Father in heaven.” A rehearsal of troubles peculiar to the domestic relation would not edify. Sufficient, perhaps, to say that the husband is legally and morally bound to “love his wife, even as Christ loves the church;” while a corresponding obligation is imposed upon the wife to “reverence her husband.” Those whom we love we will cherish, protect and help in every possible way. By such a course the husband proves himself worthy of “reverence.” True affection is seldom lost or misplaced; but in almost every instance will bring its reward. Generally we “reap as we sow;” and with what measure we mete the same will be measured to us again.

Children are to “obey their parents in the Lord,” which fact strengthens the obligation of parents to “provoke not their children to wrath.” The moral obligation of parents to children is as great or greater



than that of children their parents. Our capabilities are developed, while theirs are not. We must set the example of righteousness, truthfulness, patience, forbearance, charity, diligence, perseverance, economy, neatness, etc., which give force and meaning to the commands we give them. We must also adapt ourselves to their limited understanding. It is a true saying that "old heads can not be put on young shoulders." A "patient continuance in well doing" in their behalf—in short, genuine parental love and Christian sympathy manifested toward them—will serve to gain their confidence, develop their affections, and call to the front all the good there is in them. Harsh arbitrary measures may excite fear of punishment and effect a temporary subjection to the domestic rule, but nothing short of winning the affections and gaining the confidence of our children will enable us to stamp upon their minds favorable impressions that shall continue with them as they pass from beneath the parental roof into contact with the evils of a sinful world, and shield them from the snares and temptations to which the tender youth is subjected. The fragrance of a mother's love will linger with her darling child so long as life shall last. How often has the memory of a saintly mother restrained an erring child from following the paths of vice and sin! By reason of his peculiar calling, the missionary becomes a student of human nature, and an observer of the various and varied phases of life. He comes in contact with every kind of religious, social and domestic element. Having his likes and dislikes, he is led to compare as well as observe the different phases of home discipline.

Sometimes his lot is cast among those whose profession and duty are of the highest type—those called to be Saints—and to reflect the luminous light of the Holy Spirit. If in the discharge of duty his spirit is sensitive to the influences that surround him, where there is peace, his soul is at rest. But where discord reigns, he feels the harsh vibrations of incongruous elements upon the tension of his being, and in the burden and sorrow of his soul he is led to cry, "O, God! Can these be saved who fail to cultivate the work of grace in their own hearts? Will a nominal assent to the truths of the gospel, but a failure to adopt the course by which the soul becomes regenerate, entitle them to the tree of life?" The strength of the gospel is its righteousness and purity. Our weapons are not carnal, but spiritual; nevertheless they are mighty to the tearing down of strongholds of sin. Gospel conquest is chiefly effected by example. As all have sinned and come short of the glory of God, the way of life contemplates a reformation of character. Baptism, laying on of hands, tongues, prophecy, miracles, gifts of healing, the understanding of all mysteries, &c., will avail us nothing unless they are the result of the work of grace within the heart. Abstractly, signs and wonders prove nothing, so far as the truth of the gospel is concerned; while a reformation of character, a change of heart

or purpose in living, demonstrates to all the regenerative powers of the plan God has given, and which he has promised to confirm with signs following.

The work of God is designed to teach men the art of right living; hence, when permitted to exercise its rightful dominion it will build up and preserve the institutions of home and good society. Better citizens, truer husbands and wives, kinder fathers and mothers, happier and more intelligent and obedient children, are results to follow the preaching and acceptance of the plan of salvation. Charity enjoins a mutual forbearance upon the part of all. Kind words, and acts of sympathy and true regard, best demonstrate our love for each other. Solitude makes one miserable. We must commune with man, or beast, or flowers—with *something*. Without some resource of communication the soul, it almost seems, would perish and die. The mind must be occupied, and the affections center upon some object or being which creates a desire to live and act, without which existence would be torture. The loving and merciful Father has ordained that human beings should bless each other, and in turn receive benefit by this voluntary association. Loving parents care tenderly for the innocent and helpless babe upon whom they look with fond delight and hopeful anticipation, while within their hearts, softened by the presence of this holy being, burns and glows the deep and infinite love they are powerless to fully express. It is the messenger of God to them to gladden their days. O God! what would our lives be if deprived of the comforts, affection, and influences of home. Sometimes death makes its inroads, and our darlings are severed from us; but, thank God, the hour of restitution will come, and our loved ones meet us again!

In fellowship,

GEO. S. HYDE.

FORT NIobrARA, March 13th, 1886.

#### HOW THE CASE STANDS.

EDITOR OF THE HERALD,

*Lamoni, Iowa*:—In a late issue you take occasion to express the opinion that those who withdrew from the church, at the late conference "made a grave mistake;" and in connection therewith you convey the idea that those who withdrew had sought to "get the church to recede" from, or drop some of its doctrines, which if complied with, others, or the same ones might object to still other tenets calling for further concession, the thin "end of the wedge" being inserted would do its cleaving work until there would be no faith to stand by, etc. You then congratulate the church upon the assumed fact that her representatives in the late conference stood firm—would not yield an iota of the faith so ruthlessly assailed (by these withdrawing members). Now what are the facts upon record in the case?

1st. We, Z. H. Gurley and myself, controverted certain doctrines and dogmas, usages and policies of the rejected church, as contained and taught in the Book of Doctrine and Covenants, and which we

alleged were not necessarily applicable to, or binding upon the Reorganized Church. For this the *Herald* was closed against us, and the next Conference promptly placed us under a ban. We then submitted our reasons for withdrawing, which were a disbelief in those things that we had controverted, and these reasons constituted our assault upon the doctrine or faith of the church, if we assailed it at all. Now in what manner did the church's representatives stand firm and resist this assault? The committee to whom was referred the same reported substantial agreement with us in every particular and affirmed *nothing* that we had objected to; omitting to notice one specific reason and the climax of them all, to wit: that we were *bound*, (by the preceding Conference), and gagged, (by the Board of Publication), and this report was adopted by the Conference!

No wonder that this conference could not formulate a *reason* for the act of the previous one complained of. It is probable that if the substance of that committee report had been incorporated in the proceedings of the conference of 1885, instead of 1886, and shedding its spirit influence upon the Board of Publication, the result would have most likely been, as stated in that report concerning individual opinion, that the principle of toleration as taught and practiced by Jesus, "should be so broad as to make no occasion for persons to wish to withdraw,"—and no withdrawal would have occurred. We are willing to let the responsibility of the causes and "occasion" for the "grave mistake" rest where the record places it, and with the declaration that at no period of my life have I valued the truth more than at the present moment, and the love of it—all truth—has, so far as I am conscious, the chief seat in my heart of hearts; and hoping it will prevail.

I am, respectfully, yours, &c.,

J. W. BRIGGS.

WHEELER, Pottawattamee Co., Iowa,  
May 27th, 1886.

P.S.—If it seems to you presumptuous in my asking a place in the *Herald* for this communication, I am nevertheless impressed with its justice and its propriety.

J. W. B.

#### MEXICO CITY.

"THE presence in Mexico of two leading Mormons, Dr. Pratt, son of the great leader Orson Pratt, one of the original quartette of impostors, and the brains and scholarship of the new faith for its first fifty years, as Brigham Young was its great executive head, and Mr. Percele, a relative of Bishop Percele, so published in Mexican papers, creates considerable comment. That they are here to provide land for a large colony in Chihuahua, seems to be well understood. To the credit of Mexico, there appears to be no eagerness to gain such neighbors, though it is not improbable that they may find a foothold in some part of the Republic. There is so much of plural marriage in Mexico, or its equivalent, that the polygamous teachings and practices of Mormonism might seem to be no objection, but despite the lewd practices characterizing peoples where the Romish

Church has been dominant, it should be acknowledged that no church has been more absolutely loyal to the divine teaching on the subject of marriage and divorce, so far as theory is concerned. What hostility might arise, and how far it would take the form of active resistance, to a polygamous sect is not certain. I do not hear that Mexico has been a better field for converts to the new faith, than Georgia or Scandinavia. The history of the delusion for the first fifty years, beginning with its birth in New York, and following the line of its success among civilized and Christian nations, is a sad comment on the gullibility of mankind. That it should have been permitted in the middle of the nineteenth century of the Christian era, in the very heart of the empire State of the great Republic, and the faces of the most advanced culture, for such a bare-faced and shameless imposture to arise, under a vicious, ignorant and knavish leader, and that it should be able to take root, and in less than sixty years count its converts by the hundred thousand, and not from benighted pagan tribes, but from Christian altars, and that it should in that time have founded a State in the center of the Republic, which is able to defy and hold at bay the Government itself, and show signs of permanence and growth of unparalleled rapidity and strength, is one of the most amazing and discouraging facts in the history of the race. The resort to force to exterminate so vile a blot, is at the same time contrary to modern thought and of doubtful efficacy. It is not amenable to the common laws of reason. The prospect is that it will take its place among the great constructive forces of the future. How shall the hideous viper be scotched?

"It ought to be possible to enforce the law against polygamy in the case of Mormons as against all other citizens. Doubtless this will be done; but were it done effectually, that by no means settles the Mormon question. There is nothing more that law can do, but this only shows that the evil transcends the power of Government. The deadly virus is in the imposture itself, polygamous marriage is but an incident, and by no means the core of the trouble. Were it abandoned at once and forever, and were the sect converted to the straightest sect of monogamists, the evil would lose none of its deadliness. So much the Government is bound to arrest and extinguish, but what or who shall grapple with the tap-root of the mischief, and who shall measure the enormity of the evil that will grow from it? In open day it has been planted and sprung up, and produced a great tree. In the very generation in which the lie was born it has laughed at exposure. It has spread itself over the earth. It has its missionaries in all lands. It seeks no concealment. It travels on steamships and forces its loathsomeness into all places, and with brazen front defies rebuke. It has already appeared and claimed recognition in the Government itself. Exposure is vain. The time has already come when it laughs at the impotence of the press, and school and pul-

pit. It goes abroad and deceives the very elect. Multitudes come from distant lands, to be followed by still greater multitudes, to find in the great American wilderness the "Mount Zion of the Latter Day Saints." Christians send missionaries to convert the heathen. The Mormons convert more Christians to the new faith than are won from heathenism. We sleep or mutter merely; they batter and flourish at the very doors of our temples. We rub our eyes, exclaim, wonder, turn over and sleep again; awake and find a vampire has fastened on the vitals of the world. What can we do? Nothing. Our hands are nerveless, our brains dull, our Mormonized souls dead. The woe fastens on the ages, and generations unborn must undo or suffer the result of our imbecility. It will destroy itself, we fondly imagined. What deception ever gave up its hold of the mind of the ignorant, without the dissemination of knowledge? "While men sleep the tares are sown." They grow a harvest afterward, until men awake, pull them up and clear the choked and obstructed grain. We are too busy to pluck up the sapling, our children must pay the price, and grub the forest of rank and poisonous growth."—*Bishop R. S. Foster.*

For one we feel very thankful to "Bishop Foster" for the unwitting witness he has borne to the vitality of the *seed sown*. Comfort yourself, brother Foster, with the fact that Jesus knew all this. It was before him when he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" and again he testified of the fact when he showed unto John upon Patmos "Another angel flying in the midst of heaven, having the *everlasting gospel* to preach to every kindred, nation, tongue and people." No wonder this people have been so persistent; and it should not astonish you, when the word of God assures you that the angels are hearing their part in it.

We sincerely hope the law against polygamy will be enforced, with every other righteous law of the government we live under; but let us assure you that when that is done, and if it were possible you could crush out forever and completely this vampire which has its head and heart at Salt Lake, you would not have made a beginning towards uncovering the soil where the tap-root is buried. Have you any recollection of a parable put forth by the Savior in which he compares the kingdom of heaven to leaven which a woman took and hid in three measures of meal? If you have, you will remember that it remained there "till the whole was leavened." It is now doing its work rapidly, and if the process is a painful one to you, comfort yourself with the assurance that the Lord has promised to cut it "short in righteousness." Already your systems and man-made creeds are tumbling to ruins before the glorious light of the gospel of the Son of God; and when the polygamous church of Utah shall have found a more congenial soil for her institutions, then will the world begin to realize

the fact, that what they are pleased to realize the fact that what they are pleased to term "Mormonism" and had thought existed there and there only, has been growing and flourishing here in their midst, and will continue to grow and flourish until "the kingdoms of this world become the kingdoms of our Lord and his Christ." M. W.

#### SERMON BY ELDER J. A. MCINTOSH,

OF GALLAND'S GROVE, IOWA,  
In the Saints' Chapel, Lamoni, Iowa,  
April 7th, 1886.

[Reported for the Herald and prepared by the Editor.]

IN introducing Elder McIntosh, Elder Jonas Chatburn said:—In introducing our brother to you, I ask that you will give him your undivided attention. The condition of his eyes requires that he keep his hat on, he can see much better when his eyes are shaded, so he will speak to you with his hat on, I suppose. Our brother, if he lives until next Wednesday, a week from to-day, will be eighty years old, so you discover that he is along way in the Lord's time. Three score years and ten are allotted to man, but the brother will soon be four score, so we must not expect that he will be able to make us hear very plainly—those that are far back in the room; but nevertheless we must all try and pray for him, that the Lord may bless him. Uncle John McIntosh, of Galland's Grove, Iowa will address you. We call him uncle; he is uncle to us all.

BRO. MCINTOSH said:—Brothers and sisters, I am glad to be with you. My mind this morning has been running over my past life, and the scenes that I have gone through; and when I meet so many intelligent servants of God who seem to have stamped upon them the Spirit of our Master, it does my heart good. Why it is that I was called upon to talk to you this morning, I am not able to say. I am an old man, and have gone through a great deal in my lifetime, and a great many people have heard of me, and perhaps many here have never seen me, and I suppose that they wanted me to be presented so that the brethren and sisters could all see me. . . . I have but little to say to you this morning about the doctrine of Christ, for those in this house all know it well; but I might say something about the blessings of God to those who have embraced the gospel; but I will only be rehearsing that which you all have received, if you have kept the commandments of God and the covenant that you made with God when you went into the waters of baptism. It is something over forty-six years since I first embraced this work; and though there was a while that I was in the sloughs of despondency, when I thought all was gone, yet I have never thought that there was any other way; but I bear record that all the enjoyment I ever did have was in this work; all the happiness I ever did have was when I, in my weakness was traveling and preaching the doctrine of Christ to dying men and women, and pointing them to the Lamb of God. That is all the happiness, all the real enjoyment I ever had.

Although I have passed through many trying scenes, yet I thank that God whom I have tried to serve all my life long that he has been with me, and has sustained me though them all.

While the brother was talking last night, I thought I would try and study up when I first began to love the Lord. I had been raised a Baptist, and I will say that I had a good old mother who taught me the character of Christ in such vivid characters, that I loved him, and thought I would love to be His child. I thought I would like to have lived and been with Him when He was tabernacling upon the earth. I thought how blessed it would have been to have lived upon the earth and been one of that number who followed him from place to place and heard his blessed voice, and been worthy to have been one of that company. Of course I did not expect that I would ever be with Christ's Church organized as it was then; I was not looking for such a thing as being with the church organized with Apostles and prophets, evangelists, pastors and teachers inspired of God, and so forth. I thank God that my life has been cast in a time when I live to see Christ's Church assembled, and that I am talking to brethren this morning on my right and my left, and can feel that I am talking to so many servants of God ready to go through anything whatever for the testimony of Jesus, I feel to thank God, I say, from my inmost soul, and I have no fears as to the future; for the servant that goes forth and lives his religion will receive help in every time of need. No matter what the trials or circumstances I might be thrown in, He has ever been a present help in every time of need. In the days when I traveled first in this work, it was not like it is now. I went as I was commanded to go; I went wherever the prophet or the conference sent me; I was ready to go anywhere. One circumstance I will relate. When I was a little boy, my mother talked so much to me about Christ, and his goodness especially, that I once went into the woods some place there, and I kneeled before God; why I did it I can not tell, unless it was because of the teachings of my mother, and there I told the Lord I did not care how much I was persecuted, nor in what way; if I knew anything that he wanted me to do I would do it if I could; and I had faith to believe that if he ever called me to do anything I could do it. I have been looking back over my life, and I am nearly fourscore, and I can say that when anything has been made known to me, and I believed it was of God, I had faith to accept it as of God. I have never gone back on that promise, though I made it when I was but a little boy.

To be sure I was prejudiced at first against the Latter Day Saints. The work was first presented to me in 1838. Previous to that time I was prejudiced against it, as many persons have been; for I was raised by an old Baptist—one of those old Hard Shell Baptists. I do not know as you know anything about it, and it won't hurt you a great deal if you never do know

much about a great deal of it; but some of it I regard as very good. I had begun to be a preacher; I had learned "the tone" and could do pretty well, and I thought I would meet these Latter Day Saints and send them out of the country by argument. I never did believe in mob law. But when I would go and talk with them, the texts that I quoted they took and used for themselves, and I thought that they might hunt up their own scriptures without any help from me. I went out into the woods and told the Lord if they were his servants I did not care what people said about them, or what they might say about me, or what they had said about the beloved prophet; if it was his will, if they were his servants, I was willing to be associated with them and willing to be persecuted for the doctrine of Christ. I had no idea of being baptized the day that I was. I want to tell you some of my experience for to-day. I do not know as I can tell you anything else. A day or two after I was baptized. I had forbid my wife being baptized; there was considerable of Scotch in me, and I told her she had better stay away, I did not want her to go; I was strong and they could not do anything with me. But in the morning when I gave her my consent to be baptized, she took her clothes that morning and mine too. She went and prayed, (she was a praying woman), and that morning as she prayed she had a presentiment that I would be baptized too that day. She believed this so strong, that when she went and got her own clothes she took mine too. I had no more idea then of being baptized than I have of walking home this evening. When I went down to the water I began to want to be baptized; I wanted to be associated with that people; I did not want to part with my wife—I was a little like Adam, you know. I said to my wife, You go now and dress yourself and I will go home and get my clothes. She says I have your clothes with me, I brought them along. Says I, What did you do that for? Says she, I knew you was going to be baptized too. I said to the man officiating, If you consider me worthy I would like to be baptized. Of course, I went into the water and was baptized with her. When I came out of the water I met my old uncle—my uncle was a great Baptist preacher—and the old man was crying like his heart would break and my wife was talking to him. Well, he said I had made a great mistake, I was gone forever. I told him I thought I had not; that I loved the people, and I did not think I had made a mistake, and so got away from him as quick as I could. She guessed it pretty straight, and she was no yankee either—she was from Tennessee.

Well I soon began to preach the gospel everywhere. The Elders when they confirmed me ordained me before they took their hands off my head. Elders Clapp, Wilson and Hunter ordained me; and from that time until to-day I have been called a Latter Day Saint, or Mormon. I began preaching the gospel at once, started right off into the ministry and preached over that whole country—

down in Tennessee, Kentucky and Illinois. I found God to be a present help in every time that I needed him. Brothers and sisters, I did not know the ground rules of arithmetic. I went in the name of the Lord, and preached to them as a servant of God, and pointed them to the Lamb of God by whom they might attain unto eternal life, if they would obey him. I went in faith, though in weakness. God sustained and supported me.

I thank God to-day that I see so many of my brethren and sisters, (or could see them if my eyesight was good enough,) that I have brought into the church, and some are able men of God. It does me good to think that there are so many young men here as I see to-day, who are men of mind, men of talent and power, and who compare favorably with any in world in intelligence. I say to them, that if they are faithful God will be with them, and he will sustain them in every trying hour, and will never forsake them. I say I thank God to-day that I see so many of these young men who are engaged in the service of God; and I say to them, that God will be with them, no matter where they go, in prisons or any other place, he will ever be with them, if they keep his commandments. Love God and keep his commandments, and he will dwell in your hearts, you will know the joys of Christ. I have to say that I have proved this all the way down my life, and have had God with me in every trial; and in every place he has been with me. I have proved his goodness, and in my weakness he has made me strong. I feel to love the people. I feel to go and point them to the Lamb of God if I had the strength to do so. God has ever been true to his promises to me. This has ever been my experience, and I am old now. From those reports read yesterday, the people want life; they want to know the way of life; they want Elders sent to them to preach to them. I felt in my heart to say that if God intends me to live any longer in this world, if it was so I could be made strong, I was ready to go wherever they wanted me to go and tell the people about Christ. My brothers and sisters; I have waded through tribulations; I have waded through mud and traveled thousands of miles on foot, and very often alone, my brethren that were sent with me very often concluding that they could not stand it, and would go back. My intention was always to go, and to do that that I was sent to do. I recollect that I was once called upon to go and take a mission to Texas and Arkansas. I had a muddy road to go, but I stopped for nothing; and let me tell you more than that, I went and did not have a dollar I could pay. No; I would tell the story, "I am a preacher, but I am hungry if I am a preacher, and I want something to live upon." I never was turned away but once, and that was pretty rough; I understood him exactly. He pointed to the gate, and told me if I did not start he would shoot me—and I started. But God promised me through the Prophet Joseph Smith, that if I lived faithfully I never should lie out of doors because I could not get a place to sleep in;

and I found that promise sure and steadfast everywhere I went. And let me say to you, that I traveled all the way from Illinois into Arkansas, Missouri, and Kentucky. To be sure Kentucky was my birthplace; but I found many just as ready to kick me out of my birthplace, that is if I had been afraid of them, but I was not afraid of them. In all cases and places, though I was a young man, and though I was weak I went in the name of the Lord, and many have been brought into the kingdom of God through my instrumentality. And I can only exhort you, brothers and sisters, to trust in God; there is no need to fear. When we do our duty there is nothing to fear. To be sure I have passed through mud and climbed mountains, tied my clothes on my head and swam rivers to get across to places where I was called on to preach. I recollect one time I was crossing Black River, Arkansas. I called the ferryman across, and when he got across, before I got into his boat, says I, I am a preacher and have no money for you. He cursed the preachers, and said he did not want to see me traveling any more in that country. But when I got over he told the people that I was a preacher, a Mormon preacher, and it created an anxiety to hear me preach. I preached, and had a large congregation. They brought a gentleman to refute me, but after I closed he did not say anything, only he bore his testimony that if I had not preached the truth he could not see it; he believed it was God's word, and that I was a good man.

I waited in poverty from the time Joseph was killed until the Reorganized Church came to me in 1859, brothers Briggs and Blair brought it to me. And when I heard brother Briggs, (the first or second time he ever preached alone by himself, I do not know which, but brother Blair told me he was a young man, and I heard him preach I think the first sermon he ever did preach), it had the same sound, if he did not preach as well as he has done since that time. I think it was the best sermon I ever heard him preach in my life. I says, That is God's servant, and I am going to begin again to love that God. I desired, when I was passing through that dark and cloudy day, to break loose from my condition, and I desired to be preaching again the gospel of Christ. I desired to tell the people about the goodness of God, but I could not do it. I tried to be an infidel and everything else. But I want to say to-day, that the testimony of last night given to you by brother Blair I was a good witness to it. God blessed me everywhere. Not only has he blessed me with his Spirit, but he gave me strength so that I have been able to reach the hearts of many others, and I have been able to bring many others to Christ. I have seen the sky beclouded many times. When I say I tried to be an infidel, I wanted to know the reason of these things; I tried to be wise. I want to say to you this morning that I have received special blessings that I could not get around. I was raised from death once, and I will tell that story if the devil killer is behind me. I thought I talked with

him—the dragon. I was down sick, and I got so that I could not turn myself in bed, and I had to be lifted from place to place; they had to move me to make my bed. One night I remember I saw that old man and talked with him. He said I would be well again, that he was king of kings, or something similar, that he was the master, the son of the morning, and all flesh was in his hands. I talked with him, but I want to say that my wife did not hear me talking with him, nor my mother nor my brother, although they sat by me. My wife was sitting on the bed while I was talking with him, and I saw another crowd that attracted me a great deal more than he did, all dressed in white at my right hand. I concluded at last to go with them, and I thought that I started to go; I think so yet, I may be mistaken, but I think so yet, my brethren. My wife raised me up and they commenced to talk with me, and that I think stopped me. I have lived this long since, and I still think they stopped me. I told them I wanted to see what would become of the Latter Day Saints' theory. I thank God to-day that I was stopped, and did not go with that company; and many happy times since I have thanked him that I did not go with that company, although I wanted to go. Well, my brother laid hands on me, and administered to me, and before he took his hands off my head I was as well as ever I was in my life. I had been lying there for several days—or several weeks. The next morning I put on my clothes, and went out and came in again. If I *imagined* that I was healed, I will state that that imagination continues to this day—it continues yet. Since that time I have been telling people a great deal about the goodness of God, and the love of God; and if we love him and keep his commandments, he will bless us. I could not get around this, it was too plain a thing; and when brethren Briggs and Blair came in 1859 and brought the gospel again to me, it was easy, when the same Spirit that used to be with me came upon me again, to get right up and tell them that I was going to live for God while I did live. To be sure I have made many crooked steps since; but if I do wrong it is my motto to try again, and if I do it again I will try again, and I will have to keep trying until I pass from these shores. Perhaps I will never see you—I do not expect to see you all here again; but it is just as I told the conductor as I was coming down. There was a lot of us Latter Day Saints in there, giving our tickets to him, and he was punching them, and at last says he, You are all going to one place. Says I, That is what we are trying to do. We all should keep on trying till we get to that one place. It will be enough for me to get to that one place. I want to say to you many things; I think we will then have a time of rejoicing, and it may be that we will laugh over some things that we have passed through here. I see that we are all just as fond of laughing now as ever, and I think we will be just as happy then as we are now. I can not talk much, but I am a witness of the goodness of God. I have passed through

a great many trying things in my life, and I have found God a present helper in every time of need.

I have a great mind to tell you another yarn. When I first began preaching for this church, it was soon after I was baptized. I had been a Baptist, and a kind of a Baptist preacher. Well, the unbelievers said they did not know whether they could get me into stealing or not; but if my mother would send for me to come and preach, it would be no disgrace to her, because I was her son, and they would get a chance to hear me preach. People had begun to tell that I was quite a preacher, although I was very young in the gospel. I took a text, and I think through that week I preached my sermon over fifteen or twenty times, and it may be more; that is, I studied to show myself a workman approved. And I had my text laid out, firstly, secondly, thirdly and lastly, and I think it was a first rate one too. I went to my mother's the next Sunday, and when I got to the end of the lane I looked, and it was full of horses. That scared my preach clear out of me, and I do not think I ever thought of it from that day to this. I do not know what my text was; neither my firstly, lastly, nor fourthly. It is gone, and I sometimes wish I could think what that text was. Well now, I went down into a deep valley; it was a ravine on the banks of the river. I kneeled down there, and I told the Lord that I had been studying all week to show myself a workman approved, "And, Lord," says I, "it is gone from me. If you don't bring it back to me, I can not preach. I kind of concluded that he would bring it back to me. I went back and got up and tried to preach, and I was scared a heap worse than I am to-day. My mother was there and some others of my folks, and I thought it would not do to go back on them then; I at least must make some apology to them. They sang for me, and I got up to make an apology, and the first thing that I knew, half of that congregation was in tears. I guess it was the best sermon that I ever preached in my life. My mother wanted to hear me again, and pretty soon I baptized her and my sisters and my brothers, and then I did not mind getting scared a little; for I was glad that my mother and my sisters had come into the church. As I stated to you before, there was no mistake about it when I went down into that valley to tell the Lord all about it; I was not joking one bit. I thank God he was with me there, and has been with me all the time.

God bless you my brethren and sisters; may the Lord ever be with you and give you light in his light and strength in his strength is my prayer. May his love be in your hearts, so that in the presence of devils you can sing of the love of God. I can not talk any longer.

REMARKS BY ELDER J. W. CHATBURN.

There are a few moments left, and I do not know as I will be able to occupy even what is left. Uncle John has given you some of his experiences, and I have been amused while he has been relating those experiences; and no doubt they were reali-



ties to him, and at the time some occurred no doubt they tried him. But as he says, if we have the love of God in our hearts, and we go forth with a determination to do the will of God, we shall overcome, and we shall be able to perform whatever is right for us. I have been acquainted with the brother for many years, and I can testify that he has always had a love for the work that he has espoused, and I think that love still burns bright on the altar of his heart to-day, and he feels an interest and care for that work, the same he did in the days of his youth, when he went forth manfully to proclaim the gospel to a dying world. I speak from an acquaintance with him for many years.

He speaks of a dark and cloudy day. I have passed through the dark days along with him. I was acquainted with him in those times, and I like him thought all was lost. It was of no use to drift off into those factions that we had been so deceived with; and we, as the old apostles when Jesus Christ was taken and crucified, they thought that they would return back to their former occupations, they thought all was lost, and I was like them. I knew Joseph had been taken and slain; and after Brigham had set up "the mystery of iniquity," I began to think that all we had suffered and passed through was in vain, and like my brother I began to think there was nothing left for me but infidelity; and I undertook to be an infidel. But often with these things in my mind, and when I would lie down at night upon my pillow, my thoughts would be about the work of the last days; and my first thoughts in the morning would be about this work in the former days—that is in the days of Joseph. I could not, with all my infidelity, lay off this work; I could not say that it was not of God in the days of Joseph. I could not say but what it was true; for I had seen too much, I had known too much for me to say that there was no God in it. Consequently, when I was determined to be an infidel, I was then hankering after something else. There was no satisfaction to me in infidelity.

When the good sound came again—when brother Blair came to western Iowa, with brother Briggs, I heard brother Briggs preach his first sermon there, but I was a little afraid; I thought that it was something bad, and like what had gone to the west to Utah; I was a little afraid; for as the old saying is, "A burned child dreads the fire;" so that I did not take hold of the work as quick as my brother. But nevertheless it was still with me. I remember brother Blair and brother Silas Conditt came to my house for the special purpose of seeing me about the Reorganized Church. When they came to the house, I invited them in, and they stayed and talked for about half a day; and as I took down my Book of Covenants, I had made a great many marks in the book, that is, marks that I might use in my infidelity, and brother Blair and brother Conditt talked with me upon the Reorganization. I told them plainly that I could not endorse it. I objected to their views at that time from the fact, as I told them, that I did not

believe they were sent of God; that is they were running before they were sent. When the two brethren rose to leave, I stepped with them to the door, and brother Blair, after I had talked with him—well, I might say after I had abused him about as badly as I knew how, so far as trying to destroy the truth he was presenting to me—when we got to the door he laid his hand upon my head and asked God to bless me. Well, now, after they had left me I thought a good deal about that; and afterwards when I was trying to establish myself in infidelity, this would come to me, that these servants of God, after I had done all that I could to destroy or overthrow what they had presented to me, they had even asked God to bless me. I tell you it is with me from that day to this; and I believe that God was with him, and that he was dictated by the good Spirit.

When I embraced the gospel, I embraced it for life. When I came into the Reorganization I did so because I believed that it was true; and from the time that I associated myself with the Reorganization, I have never had a thought but what it was of God; so that I can say, as my aged brother says, Go forth and rely upon the promise God has given, and he will never forsake you, but be with you in all your trials and troubles. Though you have to surmount difficulties he will be with you and assist you in doing so. For we are all well aware of this, those of us that have waded through trials and difficulties in former days. I am like my brother here. He is old and is not able to travel any longer; but he still feels a desire to go forth and proclaim salvation to the world. He says he can not expect to meet you again in this life. But whether he meets you in this life or in the life to come, yet I can say that the brother has done a great work in the work that we are engaged in. I can vouch for that, for I am well acquainted with him.

He said he did not know why he should be called upon to preach or talk to the people here, and I feel the same; I do not know why he was called upon nor why I was chosen to assist him, from the simple fact that I am no preacher. My days of preaching are over. I am getting away along down the stream, and I can not travel as I used to. I used to take my valise upon my back and wade through the mud. I can not do that now; I am not physically able to do it. But while I live, let me tell you that I hope God will be with me to enable me to bear my testimony, wherever my lot may be cast, to my fellow men. Let me say that I never shun the duty of bearing my testimony to my fellow men, no matter where I am, I will state it to all, no matter whether high or low, that I have a faithful testimony to bear to the latter day work, that when the time comes that I have to give an account of the deeds of this life, it may be such an account as I can give with pleasure and not with grief. There are but a few days allotted to us old vetrans to stay with you; but while we are with you we hope to be of some comfort to you. There is an old

saying, "Old men for counsel, and young men for war." I believe that is a very good saying. At any rate, after we have sown our wild oats, and traveled a while on the down hill of time, we begin to take things into consideration more clearly, and have more reflection on needful things. I believe the old men are necessary as well as the young. . . . Not only that, but I am glad to see the young stand up and proclaim the gospel with all the vehemence of their youth, because the object is to have the gospel proclaimed to all men. And I can say to those young men in the ministry to-day, they will make their mark in the world. This work must march on until it accomplishes the objects for which it was established.

I feel to say to my brethren and sisters that, I am glad I am with you to-day. I had no idea that I could be with you; but circumstances occurred so that I could leave my home, and I am glad I am with you. As I said before, I can not preach, I can not talk much to you. We have passed through a great deal—those of us who are old Saints—We have passed through the bitter times of trial and trouble, while to-day we are comparatively at peace, as it were. We have places we can meet in and call our own; but when the brother and I first began sounding the gospel trump we had to preach out of doors, or anywhere where we could; we preached in private houses, or anywhere we could to tell the good story. Even in that day the Lord worked a marvelous work. And it was not only "a marvelous work," but "a wonder." All I can say to you, my brethren and sisters, is to be faithful; be faithful in the work we have engaged in and the Lord will perform his part; I have no doubt of this at all. He will never forsake us, nor turn us empty away, when we come unto him in faith, believing.

## Conference Minutes.

### KEWANEE.

The conference of the Kewanee district was held at Millersburg, Mercer county, Illinois, June 12th, with devotional exercises on Sunday June 13th, 1886. J. W. Terry president, and J. D. Jones secretary. The president presented in brief the business to be transacted, cautioning all to remember that all that comes before the body should be done in the spirit of the gospel, making the natural man subserviant. Kewanee Branch reported present number 71, baptized 3, removed 4; R. Holt president, J. D. Jones secretary. Rock Island 16, baptized 6; F. G. Dungee president and clerk. A committee of three was appointed to audit the Bishop's Agent's accounts, and during other sessions reported "correct," having a balance on hand of \$14.93. The trouble existing between father J. L. Adams and the district—it having been referred back to the district by his quorum for further legislation was again taken up, and resulted in the presenting and unanimously passing of the following motion, to wit: Resolved—That president Terry be considered a committee, by the taking of others as he

thinks wise and visit father Adams, with the intent of bringing about a reconciliation and reporting results at our next conference. The following brethren reported as having been dutiful, and intending to continue: M. T. Short, D. S. Holmes, E. T. Bryant, John Chisnall, J. D. Jones and president J. W. Terry. A question sprung as to the advisability of changing our conference to "semi-annually in place of quarterly, which resulted in the passing of the following: Resolved That at our next conference session we take the matter into further consideration, and there render our final decision. Resolved, That when this conference adjourn it does so to meet at Buffalo Prairie, Mercer county, Illinois, September 11th, at 10 a. m. sharp. It having previously been resolved that all visiting Elders participate in all of this conference exercises—unity of feeling prevailed through our entire deliberations. Sunday services were conducted in the following cheering and edifying manner. First, prayer and testimony at 9 o'clock, a. m. conducted by J. D. Jones and I. B. Larew; preaching at 10:30 a. m. by D. S. Holmes. The baptism of two promising young men between the hours of one and three p. m.; preaching by M. T. Short commencing at 3:30 p. m., after which the two in question were confirmed by Elders Bryant, Jones, and Chisnall. Preaching again at 8 o'clock p. m. by John D. Jones. The entire business and sacred devotion throughout were satisfactory, edifying and consoling to all; for the word was declared in power by the brethren.

#### STRING PRAIRIE AND NAUVOO.

Conference held at Montrose, Lee county, Iowa, June 5th and 6th. Convened by calling Bro. James W. Gillen to preside, Samuel Ferris to act as clerk. Elders J. W. Gillen and A. J. Moore, from Lamoni, were invited to take part in the deliberations. Opened by singing; prayer by Bro. J. W. Gillen. Reports from Montrose, Rock Creek, and Farmington branches were read and approved. Burlington and Keokuk reports read and sent back for correction. A letter was read from Elder H. C. Bronson, tendering his resignation as president of the district. High Priest O. P. Dunham said the Lord was blessing him in his labors, had administered to the sick with good results. Bro. Revell, of the Seventy, said, when he had a chance he officiated in the work, and was trying to do the best he could, as he loved the work and hoped to continue. Bro. McKeirnan's labors had been confined to the Farmington Branch, but hoped that they might be greater in the future. Elder A. J. Moore, was pleased to meet with the people of God, and felt good in their assemblies. B. F. Durfee had labored some in the district, but not as much as he should like to have done. H. T. Pitt was striving to present the truth when opportunity offered. John Lambert's determinations were to spread the work of truth. Samuel Ferris had labored in the Keokuk Branch, as he was its presiding officer. Priest, A. Hall, had labored in the Montrose Branch; was holding meetings regularly. Afternoon session. Bishop's Agent's Report: Balance on hand last report \$1.74, received since \$36.50, total \$38.24; paid out since last report \$28.40, balance on hand \$9.84; in hands of solicitors, subject to my orders \$12.00. John Lambert agent. A committee consisting of Brn. Ferris, Pitt and Durfee was appointed to

audit the Bishop's Agent's book. It was resolved, that Bro. James McKeirnan be elected to the office of district president for the next six months. The above resolution was carried. It was Resolved, that when this conference adjourns it does so to meet at Rock Creek Branch, the first Saturday and Sunday in September. Carried. Bro. Samuel Ferris was sustained as district clerk, for the next six months. The license of Bro. McClintock was renewed by resolution of conference. Evening session. The committee appointed to audit the Bishop's Agent's book, reported: Money collected from December 5th, 1885, to June 5th, 1886, \$81.04. Paid out for same period \$71.30. Balance due church \$9.74. Samuel Ferris, H. T. Pitt, B. F. Durfee, committee. Report received and committee discharged. Bro. A. J. Moore occupied the stand on Saturday evening, taking for his text, the 10th verse of 1st chapter of Ephesians. He clearly showed that Christ, and the apostles and prophets predicted that the church established by Christ would fall away; and that a new dispensation would take place in the last days; and that God would reveal his will to his children as in former days. The discourse was clear and forcible. At its conclusion two were administered to by Elders J. W. Gillen and James McKeirnan. At eight o'clock Sabbath morning the Saints met for prayer. Elder H. T. Pitt in charge of meeting; the Saints enjoyed themselves and had a time of rejoicing. Met at half-past ten. Hymn 361 was sung and prayer by Bro. McKeirnan; Elder J. W. Gillen read a morning lesson from first Epistle of John and first chapter; and preached a lengthy and powerful discourse, to a large audience. Closed by singing the 232 hymn. Met at half-past two in the afternoon and spent a short season in prayer and testimony; two sisters that were baptized before meeting were confirmed and then the sacrament was administered. A glorious time was had. Met at half-past seven for preaching, when Elder J. W. Gillen finished the subject that he took up in the morning, to the satisfaction of a large audience. We had a good time all through the sessions of conference and the Spirit of the Lord was poured out, the Saints rejoiced.

### Miscellaneous.

#### NOTICE.

There will be a two days' meeting held in Little Compton, Rhode Island, on Saturday and Sunday, June 26th and 27th, 1886; those desiring to be met with teams, will please correspond with Joseph B. Pearce, Adamsville, Rhode Island.

Our late conference just closed at Fall River, is conceded by those who were present, to have been the very best in the history of the district; peace flowed like a river through all the meetings.

Yours in the faith,

JOHN SMITH.

#### FOURTH OF JULY EXCURSION TICKETS.

On Saturday, Sunday and Monday, July 3d, 4th and 5th, the "Burlington Route," C. B. & Q. R. R., will sell Round Trip Tickets between all local stations at one fare for the round trip. Tickets will be good to return up to and including Tuesday, July 6th, and may be obtained of Ticket Agents on the line.

#### CAMP MEETING.

A camp meeting will be held at Camp Creek, Calhoun county, Iowa, commencing on July 8th, and to hold over the following Sunday. Parties coming by rail from the west and south-west will be met at Carroll City, Carroll county, on the 7th by teams to convey them to the place of meeting. Those coming from the north, east, and south-east will be met at Lake City, Calhoun county, on the same day. Teamsters will be known by their wearing a blue ribbon. If those desirous to attend will send a postal card to Wm. A. Carroll, Grant City, Sac county, Iowa, a week before the time for holding said meeting, they will confer a favor, and thus enable him to provide sufficient teams to accommodate all coming.

W. W. WHITING, *Dist. Pres.*

#### DIED.

TANNER.—At Lucas, Iowa, June 9th, 1886, Naomi, daughter of James and Elizabeth Tanner, aged 2 years, 5 months and 7 days. Funeral service by Elder John R. Evans.

WHITE.—At Galien, Michigan, June 8th, 1886, of dropsy, after lingering in suffering several months, little Willie, son of Bro. and Sr. Jesse D. White; aged 1 year, 10 months and 27 days. So young, tender and so pure, he has gone on to mingle with the pure, in the sphere of the holy. Funeral remarks by Elder C. Scott, on the 10th June.

#### FRUIT AS A MEDICINE.

Of all fruit with which we are blessed, the peach is the most delicious and digestible. There is nothing more palatable, wholesome and medicinal than good ripe peaches. It is a mistaken idea that no fruit should be eaten at breakfast. It would be far better if people would eat less bacon and grease at breakfast and more fruit. In the morning there is an acrid state of the secretions, and nothing is so well calculated to correct this as cooling sub-acid fruits; such as peaches, apples, etc. The apple is one of the best of fruits. Baked or stewed apples will generally agree with the most delicate stomach, and are an excellent medicine in many cases. Green or half ripe apples stewed and sweetened are pleasant to the taste, cooling, nourishing, laxative, far superior in many cases to the abominable doses of salts and oil usually given in fever and other diseases. Raw apples and dried apples stewed are better for constipation than some pills. Oranges are very acceptable to most stomachs, having all the advantages of the acid alluded to; but the orange juice alone should be taken, rejecting the pulp. The same may be said of lemons, pomegranates, and all that class. Lemonade is the best drink in fevers, and when thickened with sugar it is better than syrup of squills and other nauseants in many cases of cough. Tomatoes act on the liver and bowels, and are much more pleasant and safe than blue mass. The juice should be used alone, rejecting the skins. The small seeded fruits, such as blackberries, figs, raspberries, currants and strawberries, may be classed among the best foods and medicines. The sugar in them is nutritious, the acid is cooling and purifying, and the seeds are laxative.

We would be much the gainers if we would look more to our orchards and gardens for our medicines and less to the drug stores. To cure fever or act on the kidneys, no febrifuge or diuretic

is superior to watermelon, which may, with very few exceptions, be taken in sickness and health in almost unlimited quantities with positive benefit. But in using them, juice should be taken, excluding the pulp; and then the melon should be fresh and ripe.

**BE TRUE.**

THERE are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they stretch things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high-colored adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage." Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you have to say. Never "stretch" a story or fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for telling wonderful stories or making foolish and falsely "funny remarks." There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass. One has well said, "Never deceive for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend." Dear young friends, be true. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely and true.

**DIPHTHERIA.**

THE season of the year is upon us when that dread disorder known as diphtheria is liable to break out and become epidemic. Some years ago the English government offered a reward of \$25,000 to any one who would discover and make public a sure remedy for this disease. A certain Dr. Greathead had used a remedy which was almost infallible, and it is so very simple that the only wonder is it was not thought of before. The doctor cured thousands of cases with its use, and he is authority for the statement that if the disease is taken in time the remedy never fails.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 830, Book of Covenants and Commandments, sec. 109, par. 4.

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No. 26.

## THE SAINTS' HERALD:

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Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 3, 1886.

### PULPIT APOLOGIES.

APOLOGIES made by an Elder before he addresses the congregation before which he stands to speak are always regarded with more or less suspicion. It has happened that an Elder has said at the outset of his effort that he had "nothing of myself to say, unless the Lord has something to say through me, I shall not speak to you;" and has then rambled on in such an incoherent and careless way that every one could see that he had not received the Spirit to teach at the time. An instance or two of this kind happening to the same man, will greatly injure the efforts such a man might attempt. We advise the Elders that they take thought on this, and when they are called upon to preach, make no apologies, put up a silent prayer for direction and help, and do the best they can. If they have no liberty it is better to stop than to bore the people and ruin their own reputation. When one has exhausted the thoughts given for utterance, stop and close the effort, no matter whether it be five minutes or an hour. Some, otherwise splendid speakers are noted for not knowing when to stop. It is far better to leave much unsaid than to risk losing a good impression already made by protracting the speech until the listeners are worn out. Two sermons of fifty minutes each, are much better than one of ninety or one hundred and five. It is better to avoid the habit of saying "in conclusion" and then beginning a new topic. We once listened to an Elder who said, "in conclusion," and occupied thirty minutes in a new direction that fell flat on tired ears.

Elders should try diligently to avoid the repetition of useless phrases, and pet expressions. No matter how fine such expressions may sound at the first hearing of them, they wear upon the ear, and if repeated often they jar on sensitive nerves to such a degree that a fear of their repetition incapacitates the hearer from rightly judging of what else is said. We

remember once hearing an Elder use the words, "and the great God of heaven," twenty-five times in a sermon thirty-five minutes in length. We heard another use the terms "this age of the world," "that age of the world," fifty-eight times in an hour's discourse. Another the sentence, "the children of men" fifty-three times in as many minutes. All such repetitions injure the effect of the Elder's speech, and thus hurt his efficiency. Do not use the terms "admit the fact," "considering the fact;" unless the Elder really understands what is stated as a fact and knows it to be such and is willing to stand by his admission if it be observed by an opponent. The words "and we find," "we see then," "my dear friends," "my Christian friends," "my dear hearers," "bless you," "bless your souls," and all such expressions are burdens unnecessarily placed upon the thought the speaker is expressing and are only "filling" at the best.

We are charged to help each other in becoming useful in our work; and these suggestions are not intended to hurt the feelings of any rising Elder, but as needful instruction which will be beneficial to all, if heeded.

It is understood that the Elder is to minister as the Spirit may direct; but it is not proper to understand that the Spirit supervises the utterances of words that convey no meaning in keeping with the harmony of the subject upon which the Elder is speaking. A man may cultivate both the manner and matter of his delivery.

### PRAYER MEETING ETIQUETTE, AND TESTIMONY MEETING COURTESIES.

ALL "meetings are to be conducted" by the Elders, as "they may be led by the Spirit."—D. of C.

While we fully believe the rule as stated above we should be much pleased to see a better degree of order and propriety observed in prayer and testimony meetings than is now and then manifested—evidently in the absence of the Spirit. It may not be permissible to prescribe a set of rules to be observed at each and every meeting for prayer and testimony; but we may make a few suggestions, which if heeded may help sometimes in having a "good meeting."

1. All who attend the meeting should be at the place of meeting on time.

2. The officer whose prerogative it is to preside should call the meeting "to order promptly, either presiding himself, or inviting some brother to take charge. If no recognized branch officer is present, then the one highest in office should be called by vote, or himself take charge and call the meeting to order.

3. The officer presiding should be brief in his opening address, or omit it altogether. He should be wide awake and cheerful, prayerful and watchful. He should set a good example of decorum, respecting the rights of all, and avoid scolding; especially should he not scold the absent over the shoulders of those present, thus spoiling the pleasure of those who have come to the house of prayer for needed help and cheer.

4. Every one present should remember that "words fitly spoken are like apples of gold in pictures of silver," and avoid preaching a sermon when bearing testimony. No one should take occasion to air any pet theory, or to relate any trouble between himself and another. Strive to impart good as well as to receive good. Do not mar the good that a judicious silence may do by an improper or an untimely speech. There are times where "speech is silver, silence golden."

5. No one should resent what another may say in prayer meeting. It is not the time, nor the place for personal altercation, either on conduct or doctrine. The presiding officer is the one to rebuke an offender in doctrine; let him attend to that duty.

6. When one rises to speak or kneels to pray, he should not be interrupted till done, either by officer or member; except in case too much time is being occupied, or the person speaking is using improper language. If two or more rise to speak at once, the brother in charge should name or designate the one first rising, and after, the others in their order if time permits. If one begins to sing or pray, he should not be checked for another to speak. The same in regard to one speaking in tongues &c. The decision, or call of the brother presiding should be taken as final, and no one should insist on his right to speak if another is recognized by the brother in charge.

7. When praying avoid the repetition of the name of the Deity in any form. It is always understood that those who pray are praying to God the Father; and for a person to be constantly using the name of the father is to weaken the spirit by which others enter into the prayer. We have heard the name and appellations of God repeated as many as one hundred and twenty-five times in a prayer ten minutes in length. Avoid repeating the name of Jesus Christ in either of its forms. It is understood by all who hear a Saint pray, that he is asking in the name of Jesus Christ, for they are charged to so ask; to constantly repeat the name is to injure the sentiment of respect in which all should listen to prayer.

8. The Spirit of God is not an accusing



spirit, and for this reason if one finds himself indulging in accusations he should at once stop, and sit down to serious self-examination.

9. Avoid telling long stories, especially if all who are present have heard you before tell the same story. No matter how interesting it may be to you, it may be tiring to others.

10. Be hearty, speak quietly, pray fervently, sing cheerily and in time and tune with others who may be singing; in short do what you can to be glad and cheerful and make others feel so too.

#### ERRATUM.

ELDER L. O. LITTLEFIELD, of Logan, Utah, writes under date of May 22d, 1886, stating that there was an error in the letter of Mrs. Mercy R. Thompson, as published by him; and which we reproduced in HERALD of April 24th, and asking us to reprint the letter as corrected by him.

We reproduced the letter as published by Mr. Littlefield, and do not feel that we should do more than give the words claimed to have been omitted by the "type setter" in the *Journal* office. In the first line of the first column on page 243, of HERALD for April 24th, after the words "wish me," Mr. Littlefield states that it should read, "to live such a lonely life and wished him." In the letter thus corrected the line would read "telling him that he did not wish me to live such a lonely life and wished him to request," &c.

WE are again beset with questions respecting secret societies, whether or not it is right for members of the church to belong to them. All we have to say in regard to them is that the Book of Mormon warns its readers against secret societies, the object of which is to get "power and gain." The question whether the societies existing in and near to the immediate neighborhood of each man's place of abode is an organization to get "power and gain," is a question that each man must determine for himself; we do not know, and will not pretend to decide.

If upon examination any one of the secret societies claiming attention for membership therein is found to be an organization to "get power and gain," it would be better and safer for Saints to let it alone. Personally, we have neither time, money, nor inclination to join any of them. It does not necessarily follow that a society because its meetings are not open to the public, is for that reason a wicked society. Every society has the right to protect itself from intrusion and disturbance by any and all lawful means. If the object of organization is a good one, the secrecy of its meetings does not necessarily make the order a wicked one. "For God will bring every work into judgment, with every secret thing." All that is secret will be discovered in that day. The object and intent of every secret, oath-bound order will then be made bare. Saints ought not, for consistency's sake, to engage in anything of which they should feel ashamed in that day, when these secrets should be made

known. We should think that no difficulty should be encountered by any one in determining what he should do in regard to joining a secret society. We should ask: First, is it right in itself? Second, is it necessary? Third, what is to be gained by me in belonging to it? Fourth, have I the means to spare from other demands to spend in such connection? Fifth, have I the time to spend away from other duties and pleasures, my home duties, wife and children? and Sixth, have I the inclination to spend both the time and money, union with such society will require.

To these questions may be added one, What are the objects of the society: protective, beneficiary, social, or for getting power and gain. If these questions are settled, it ought to determine the matter, or furnish every one the key to the situation so that he could determine it for himself.

Jesus, the Master, said: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whether the Jews always resort; and in secret have I said nothing."—St. John 18: 20.

#### EDITORIAL ITEMS.

A two days' meeting was held at Alledale, Worth County, Missouri, June 19th and 20th, at which Bro. H. A. Stebbins presided, and which was well attended. Bro. Stebbins, Banta, John Johnson, C. Jones, and the Editor were the preachers. There was a fair attendance and good order, as a rule. The exception was on Sunday evening, when a bevy of half a dozen girls each attended by a youth as cavalier, gathered in a group not far from the stand and busied themselves in conversation. Uncle Jack Carr, Justice of the Peace, finally noticed them and requested order, which they apparently reluctantly gave. It was not a disturbance traceable to antagonism to us as a people, but simply an exhibition of bad manners.

Brother R. J. Anthony baptized two at Carbon, instead of one as reported by us in HERALD of June 12th. He also baptized eight at Salem, or Pondtown, Utah, June 13th.

Bro. Oliver Johnson has been appointed a Deputy United States Marshal, by Marshal Ireland, of Utah.

Sister Alice Strickland is at Strang, Fillmore County, Nebraska, and thinks that if an Elder will come there to preach, she could succeed in securing a place for the meeting to be held in. Will brother Levi Anthony please inform sister Strickland by card when the next session of district conference will be held at Wilber.

Uncle Wm. B. Smith was at Clinton, Iowa, June 18th. He had been there nearly two weeks, had spoken on several occasions. There seems to be local trouble there, although there is some interest to hear the Elders.

Bro. H. N. Hansen, under date of June 19th, says: "We appreciate the proposed enlargement of the *Hope*, and in order to assist will double our subscription. . . . We now take fifteen copies, and will then take thirty."

Bro. E. L. Kelley wrote us a line from Detroit, Michigan, where he was making a brief stop, on his way to the Wyoming (Pa.) District. He reports finding a colored member of the church, holding a certificate given by an eastern branch in 1842, duly signed, and commending to fellowship. Bro. Kelley also reports that the Michigan District is improved and improving.

Bro. L. F. West, of Milton, Santa Rosa County, Florida, wishes brother George Montague to correspond with him as he does not know Bro. Montague's address. The Saints of the district are anxious for brother Montague to visit and labor among them. Bro. West says, "Tell him to come, and come soon."

Brother Enoch Ledsworth, of Port Crescent, Michigan, writes us June 6th, saying, "My wife and I are the only Saints in this place. I feel thankful to God that I know Joseph Smith the Seer was a prophet of God, that the Book of Mormon is true, and also that the Doctrine and Covenants is true."

Bro. E. L. Kelly, writing from Brown City, Michigan, June 15th, informs us that the late conference in the North Michigan District was well attended; the Saints felt well, and altogether it was a good one.

Bro. W. R. Calhoun writes Bro. D. Dancer, June 21st: "My faith in this great and glorious latter day work was never stronger than now. Our branch numbers fourteen, and each member of the same claims that Jesus has verified his promise in John 7: 17 to them. They all testify that they do *know* that the work is true.

Bro. C. M. Fulks writes from Arcadia, Kan., requesting Elders passing Spencer Station, Medina County, Ohio, to call and preach at his brother William's. He lives ten miles south of the county seat, Wellington.

Bro. William Clow of Wyandotte Kan., a city now numbering about 12,000 inhabitants, was re-elected to the city council last Spring by a majority of near five hundred over the next highest candidate, and was then made president of the council by vote of seven to three. And when it is noted that he is not a professional politician, but a business man, (a foreman of one of the principal departments of the U. P. R. R. Co's. works), his official position is so much the more significant and complimentary. We wish him full success.

Bro. Stephen Butler, of Odell, Neb., in his letter of June 21st, says:—"To say the 'Mothers' Home Column' is good, is not enough. It is evident that the fire that refines and purifies, burns within the hearts of the mothers of latter day Israel."

By card from Bro. F. G. Pitt, president of the Independence Branch, we learn that Elder W. P. Brown is in Zion, rousing the dormant, &c. When he came to Lamoni he told the people that the Holy Ghost told him to come, and he should stay until the same spirit told him to go hence. He left Lamoni June 15th, whether directed or not, and went to Independence. Bro. Pitt states that Elder Brown was to

occupy the chapel there for four nights, beginning June 21st, with an agreement that one of the brethren was to be permitted to follow him in reply after each discourse. Brethren Joseph Luff and Thomas E. Lloyd were chosen to answer for the branch, as should be agreed between them. Bro. Pitt's card was dated the 22d, after the first evening.

Bro. J. W. Brackenbury reviewed the Hedrickite position presented by Elder Hill, at Independence, Missouri, Sunday, June 20th, at their request. Bro. Brackenbury so informed us in a letter dated June 21st.

The Associate Editor preached three sermons to small congregations in the Lutheran Church at West Burlington, and three sermons in the Saints' Hall, Burlington, Iowa, from the 13th to the 18th inclusive. We found pleasant homes with Brn. W. R. Sellon and Alexander McFarland. The weather was for the most part very dry and hot, yet we enjoyed the company of the Saints and hope they will be revived with refreshings from the presence of the Lord. There are some excellent members in those places, and they should live in peace and love, and serve God in the unity of the Holy Spirit.

Bro. Heman C. Smith has reached his California field of labor.

WE clip the following from the *Stewartsville, (Mo.) Independent*, for June 12th:

"Rev. L. L. Luse, who was loose in this part of the country some time ago, lately had his picture in the *Police Gazette*, a member of the Christian Church in this community showing us a copy of the paper containing it."

We take no pleasure in the disgrace of Mr. Luse, notwithstanding he did about all he could, in connection with "Rev. Clark Braden," to worry and outrage the Saints by attacking them and their religion with base misrepresentation, falsehood, and beastly slander. By the way, "Rev. Braden" and his helper at Stewartsville—Riedel—have fallen with Luse into the very pit they digged for the Saints. "Vengeance is mine; I will repay, saith the Lord."

WE clip the following from the editorial notes of the daily *Sentinel* of Independence, Mo., for June 21st. All our readers will be pleased to see that Bro. Luff is again actively engaged in the Master's work; also that Bro. I. N. White is blowing "the trumpet in Zion."

"The pulpit of the Latter Day Saints' church was occupied at eleven a. m. by Elder Joseph Luff, and in the evening at eight by Elder I. N. White, of Clinton, Mo. Elder Luff's text was from John 14; 15, and the force of his argument was employed in showing the folly of mere form or ceremony in religion regardless of the impelling motive referred to by Christ. Neither the hope of heaven nor the fear of hell should constitute the incentive to service, but love for God and Christ, approximating as nearly as possible to the standard of model furnished in the world's exemplar, Jesus Christ. If christianity does nothing, it is nothing, and all its doctrines, cere-

monies and promises might safely be measured as to their worth by the amount of good resulting to the race from their legitimate operation among men. An earnest appeal was made to all present to study Christ in his perfect character as revealed in the word, and make him alone their pattern. Elder White took his text from Isa, 29, and following in the line marked out at the morning service, spoke of the results reaped by mankind from service to God. His remarks were calculated to stimulate men to faithfulness and devotion in their christian career by showing the good reaped even here, thus perfecting the hope of what was in store beyond.

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it necessary to use the words "I seal the gift of the Holy Ghost on thee," "Receive thou the Holy Spirit," to confirm individuals as members into the church?

*Ans.*—No.

*Q.*—Is there any particular form of words to use in confirming members into the church, if so please state it?

*A.*—There is no form given.

*Q.*—If there be no form nor particular words to use, other than I (or) we confirm you a member of the Church of Jesus Christ of Latter Day Saints, why is it that often when two Elders, or more take part in confirming, they rehearse what the first has said principally, and claim a mistake was made.

*A.*—We do not know why Elders have so repeated. They who have so repeated the words of another could best tell why they did so. Elders are sometimes led to do things not given in any formula. The substance of what should be said in confirmation is the recognition of the rite for confirming into the church, the praying for and conferring the Holy Spirit.

FROM the clipping from the *Chicago Tribune*, of June 22d, which we give below, it may be seen what abstinence from intoxicants can do for a town. Let the good work go on.

BEEVILLE, Tex., June 21.—The telegraph station at this place was opened this morning, and the Beevillites are busy telegraphing their friends and watching the dispatcher. The following is a copy of the first telegram sent over the line:

BEEVILLE, Tex., June 21.—*Col. Swain, Controller, Austin, Texas:* I take pleasure in sending you the first telegram ever sent from Beeville, to let you know that we are now connected both by rail and wire with the balance of the world, and to say that we are solid for local option.

D. T. A. WALTON,

Sheriff of Bee County.

In this connection it may be said that Bee County has allowed no whisky or other liquor within its borders for nine years past. A local-option election was recently held there, and after nine years of trial, the vote for prohibition was unanimous. "Court does not sit in our town long enough to warm the benches," said a Bee County official to-day. "We have absolutely no crime. The constable's office is a sinecure and our jail an architectural vacuity. I don't suppose that it holds three prisoners a year, unless they are criminals sent here from another county and on change of venue, or something of that sort." Beeville is the latest town reached by the Arkansas Pass Road.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

WHEN reading the letter sent us by sister S. Bourgoiin which appears in the "Column" this week, we felt to exclaim with the Apostle James, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him!" Can any cause fail which has support like this? Never, while God endures! When Jesus sent back the messengers of John, commanding them to tell John the things which they had seen him do, as if it was not enough that he enumerated the works of mercy he was doing, such as cleansing the lepers, giving sight to the blind and hearing to the deaf, he added yet this other and perchance greater confirmation of the divinity of His calling, "*And the poor have the gospel preached unto them.*" It was the gospel light shining upon the offering of the poor widow, which enlarged it until it outshone and outweighed all the gifts of the rich. Offerings like these will bring with them the prayers by which they have been consecrated, and if used in the same spirit in which they have been given, no power on earth can resist the influence which they will carry with them. We know of many such and have now in our mind one who was our guest at conference time. Many of the readers of the *Herald* know the terrible afflictions through which sister Slocum of Nebraska City has been called to pass. She came to us a stranger, but we felt when she left us that truly we had entertained a sister of the Master. Every year she pays into the storehouse of the Lord more than many who are worth their thousands and yet she earns her living by peddling apples and candy on the streets. "I have been blest in doing this," she said, "my basket has never been empty and the Lord will never let it be." Rich in faith! Lift up your heads and rejoice ye sorely afflicted, tried and tempted ones, for the hour of your redemption draweth nigh. He who could multiply the loaves and fishes, who said of her offering, it is more than all, has promised to return and the signs of his coming already appear. His reward will be with him and his work before him. If perchance like John when cast into prison, any of us should be doubting by the way—should think the work moving slowly, let us banish our doubts, lift up our heads and strengthen our hands for the work before us, for his chariot wheels will not linger and his judgment not wait.

We are in receipt of letters from sister Emma, Aunt Ruth and M. A. Mathews also selection by "A Sister."

ST. JOSEPH, Mo., June 12th.

*Dear Sister Frances:*—I can not write much, because I am German, but I read in the "Sister's Column" that you want help to enlarge the *Hope*, and I think it ought to be enlarged, so I send you a dollar for that purpose, and pray the Lord to bless your effort. I have no children, but I take the *Hope*, for I think it a duty to sustain the paper. I have nothing in this world but my hands, yet I am rich in the Lord. I never have

a doubt of this glorious gospel; I know it is of God, and I wish I could write well, I would tell you of God's mercies to me. May the Lord bless your effort, and help you in all your work by his Spirit, is my prayer.

Your sister in Christ,  
S. BOURGUOIN.

May 11th.

*Dear Sister of the Gospel of Christ:*—I have been thinking for some time that I would write a few lines for the "Mothers Home Column." Then I would almost give it up, knowing my weakness and inability for such a task—as I am no scholar, and have had no experience of this kind. If we never make an effort to do that which we desire to do, we will never accomplish what we might if we do make an effort. Then sisters, let us try and see what we can do for the Master, and the good of our children. I receive the *Herald* each week; I could not do without it. I am so thankful that I can take the *Herald* and sit down and read such good sermons as brother Blair's on the sixth of April. It does my soul good. And such good advice in the "Home Column." I do appreciate the good counsel given by the sisters. I think it is a great help, especially to the young mothers. Let each one of us who have small children read sister Ella's letter of April the fourth, and try her way of teaching our little ones, for she has said that which many mothers can not say, and tell that which is true. I am sure if we follow her advice we will lose nothing. We should strive to teach our children to be obedient and truthful. I don't believe there is any surer way than sister Ella's. We are to apt to say to ourselves:—"Oh the dear children, they will outgrow their bad ways. It is no use to be correcting them so much. They will be old enough some day to be ashamed of their conduct. They will naturally grow out of their bad ways." Now this is not always the case. Some children will go from bad to worse, if they are allowed to have their own way. I think it is every parent's duty to set a good example before their children, and be sure never to do anything or say anything that they would correct one of them for. I have been a member of the restored church for nine years; have only had the privilege of hearing a few sermons preached in that time. Have lived away from the church and away from any of the Saints; have been adrift in the world. Not tossed about by every wind of doctrine. I have heard a great many kinds preached. I have felt a great many times as if the tares had almost choked out the good seed that was sown. I thank God that the seed is still there, and all it needs is to be well watered. I do hope that we may not always be left without a shepherd. I will close, praying for the welfare of all God's people.

A Sister in the one faith.

GRAYSVILLE, Ohio, May 11th.

*Dear Sister Frances:*—May the Lord sustain you in your work for good. I have been a reader of the "Home Column" since its first introduction in the *Herald*, and I must say I have been edified by the productions of every sister, and I have been impressed many times to cast in my "mite." I believe when impressed by the Spirit to do anything we should act. If we have only

one talent, let us improve it. I feel confident the good Father is helping those who write to cheer and do good through the "Home Column." We should not be ambitious to do the greatest and grandest work, but let us do just the work God gives us to do. When the Spirit guides us all the work will be beautiful and for a purpose. Then let us remember every part assigned us by God is a good part. We should not strive to do too many and great things, but patiently improve on what talent God has bestowed upon us, and He will increase it as we are dutiful and worthy.

"Ye have need of patience," is an inspired teaching, sisters, let us patiently (with whatever talent God has given us) strive to be found "living stones," remembering the beautiful sisterhood of the graces is marred wherever a divine patience is wanting. I think those verses sent in by sister Orilla Sheehy, were beautiful and timely. May they encourage many to patiently strive to be "living stones." Here are some similar ones I selected for the "Home Column." Since the commencement of the sisters department. I have been gathering selections, and will send as I have opportunity. Sisters let us rally to the assistance of the editress of the "Home Column," and with divine assistance, let it be interesting and for good to all people.

Your sister,  
SARAH A. ROSE.

"AS THY DAY."

When the tale of bricks is doubled,  
Moses comes," the Hebrews say;  
When the night has grown the blackest  
Comes the long-expected day;  
When our cares have grown so heavy  
That we scarce can bear the load,  
Then a hand is stretched to help us  
On our weary road.

When the tale of bricks is doubled,  
As our cares and wants increase,  
Comes a double share of courage,  
Though the battle may not cease,  
Though the fight may rage the fiercer,  
And the fiery darts be hurled,  
If we will but call for succor,  
We may face the world.

When the tale of bricks is doubled,  
When oppression bows us low,  
Comes a Moses who will free us—  
Break our fetters at a blow;  
And if we will truly follow  
From the black Egyptian night,  
He will guide us, He will lead us,  
To eternal light.—Selected.

EAST DES MOINES, Iowa, May 31st.

*Dear Sister Frances:*—I am encouraged that my last did not find a place in your waste basket. Although I can not write with the same ability many of my sisters can; yet I know I would let my light shine (even though it be a "poor little rushlight" as one sister expressed herself); I must not hide it under a bushel, but let it be a light to the world. The "Mother's Home Column" has lead me into better and higher thoughts and aspirations, or rather it has quickened and strengthened me into a firmer determination to fulfill those thoughts and aspirations which I have ever had; and by the grace of God assisting me I am determined to strive with all my powers to do the will of God. I feel my weakness, and often feel fearful I may be overcome by the temptations and trials I meet; I find God's grace is all sufficient, and I shall be tried only sufficiently to test and prove me. I often think how loving our Heavenly Father is toward us, his children. With what gentle, tender compassion he chides us when we go astray; how we must grieve his Holy Spirit by our oft disobedience; how long will he bear with us when we value his love so little! When I read and hear

of the terrible destruction of life and property throughout the world, I thank God that he is a prayer hearing and prayer answering God. I can ask him to care for us his people, and trust him that his arm will be stretched forth to protect and keep all who are worthy of his care and protection.

Dear Sisters, how can we make our home the most desirable place for our sons and daughters? They will soon be men and women, they will no longer cheer our hearts with their childish glee, or as many a weary mother has felt the noisy mirth that they would wish to check. Let us not speak the harsh word that would give us cause to regret in the future when they have left home. Mothers, we do not wish to drive our children out into the streets by our fretting at their noise, we were children once and we could not always restrain ourselves; we often wished our mothers would let us make all the noise we could. Let us not be over troubled that our boy leaves the print of his boot in mud on our clean floors; soon, ah too soon those feet will be out in the world, we may wish that they will come even though they left a little dirt for us to clean after them.

May our lives be pure and holy,  
Like the Savior's, meek and lowly,  
And when this life has passed away,  
May we dwell with him in endless day.

Your sister,  
LUCY B. MERRILL.

BOUTON, Iowa, April 15th.

*Dear Sister Frances:*—Since the beginning of the "Mothers' Home Column" I have often felt impressed to write a few lines for it, yet I greatly feel my inability. Yet still I can say a word of encouragement, if nothing more. To-day while reading the sisters' letters my heart rejoices, for I can truly say I have been edified, and must say with sister Lloyd, Alas, how needy I am! Pray for me dear sisters, that I may be blessed with the spirit of meekness, and with charity, that I may keep the commandments of God, with an eye single to his glory. As a wife and a mother I too have a responsibility resting upon me. I want to raise my daughter in the nurture and admonition of the Lord, and I realize that the "Mothers' Home Column" has already been a great benefit to me. I am isolated from the Saints and only occasionally get to meet with them, yet I am not always alone, for the Father often blesses me with his Spirit. Will Sister Perla please tell us how or where to get the leaven that is better than yeast?

S. E. BOUTON.

FOUNTAIN GREEN, Ill., May 16th.

*Dear Sisters of the "Home Column":*—Living remote as I do from any branch of the church, I feel the more drawn out to communicate with you through the *Herald*. The time allotted me for my sojourn here in all probability is near an end, therefore while I live I want to do all that I can for God and the truth. I am living with my son and his family and we seldom have any preaching here. The *Herald* is the only messenger of glad tidings which visits us and it gladdens my heart to see the interest my sisters take in helping on this great and glorious work of the last days. When I wrote before I did not know that David Whitmer was still living; for I had heard he was dead. David Whitmer and his wife were both of them present when the first conference of the church was held. They were mem-

bers of the church at that time and I have often heard him about seeing the angel and also the records and say "Tongue never can express my feelings, while talking to the heavenly messenger." This testimony he still bears.

The persecution we suffered, after the church was organized, was so great that we left our home and moved into the house with my brother Hyrum's family. The Lord warned Hyrum in a vision when he was out preaching to return and take his family to a place of safety, for his enemies were in search of him. A few days after he was gone, a number of men, came and searched our house for him. Mother, myself and younger sister were the only ones at home; but the men insisted that they knew he was there and they meant to have him. When we insisted that he was not there, their anger turned upon us and they commenced to rob the house. While they were plundering us, my brother, William, came. He had been warned that we were in trouble, and upon coming in he asked mother, "What were those men doing?" She told him they had come for Hyrum and were now plundering the house. Arming himself with a stout club, he soon drove them from the house. They had come in carriages with dark lanterns, and if they had found Hyrum it was their intention to have him put to death. His work was not done, therefore the Lord spared him. In the fall our family moved to Waterloo, in La Fayette county, near old father Whitmer's. My brothers and the Whitmer brothers, held meetings, first at one house and then at the other, for preaching and prayer, and this continued until near spring, first one preaching and then the other, wherever they could get a hearing. As spring approached they were commanded to go to Kirtland, Ohio, and the rest of the church were to go in the spring. When the members of the church had all assembled, ready for the journey, my mother took charge of the company, and with the aid of Bro. Humphry and my brother William, we accomplished the journey as far as Buffalo. Mother then sent brethren to the wharf to inquire for a Capt. Blake. When they found him, and mother had spoken for our passage across the lake he told her that the lake was so blocked with ice he did not think it would be possible for us to sail for two weeks. She tried to rent a room, but could not get one. The captain then gave us permission to go on the boat and stay until we could sail. The ice, he said, was four miles out in the lake, and four feet thick.

The outlook was anything but pleasant. Children were crying, sisters complaining, wishing they had stayed at home where they could enjoy their comfortable rocking chairs, much as the children of Israel longed for the flesh pots of Egypt. Mother bore all their complainings patiently, and had great charity for and sympathy with them. Her faith was strong in the Lord, for she believed that he had commanded us to go and would carry us safely through. We held a prayer meeting and prayed that the Lord would open the way for us to pass out and reach our destination. We also sung praises to our God for the blessings he had bestowed upon us in restoring the gospel in these last days. The captain came to mother and begged her to have her company quit singing, for his men were so attracted by the music that it was impossible to get them to obey orders, and the ice was liable

to break now at any time and then sail must be hoisted. Shortly afterwards we heard a great noise and cracking in the ice. The captain called all hands and set them to work, for the crack had widened and a channel had opened in the ice wide enough for our boat to pass out. The ice then closed up behind us, and not another boat passed out for two weeks. The first night we laid over on the Canadian side and made some repairs on the wheels. The captain said he had been on the lake for thirty years, and that it was the roughest time he had ever had, and he believed nothing had saved us but Mother Smith's faith and prayers. When we sailed into Fairport we found my brothers waiting for us. They had come to get news of us, as the word had reached them that we were all drowned. Our joy was great in seeing them again after passing through such trials. We took breakfast at Bro. Partridge's, the first regular meal we had eaten since we started on our journey. I do not remember how many there were in our company, but of our own family there were eight. Mother, my oldest sister, her husband and one child, brother William and Don Carlos, myself and sister Lucy. My brothers took us to Kirtland where we met father. I can tell you it was a day of rejoicing, and when memory brings these things afresh to my mind I can not help weeping. Then we were a united, happy family; now all but two have passed over the dark river. With Job I feel to say, "All the days of my appointed time will I wait until my change come." The church prospered greatly, and members were added unto us daily.

Your sister in gospel bonds,

KATHARINE SALISBURY.

MEDINA, TEXAS, May 27th.

Dear Sisters:—In reading the instructive pages of the "Mothers' Home Column" I have been blessed and strengthened many times, and therefore write at this time, hoping it may do good to some one who like myself is on the outskirts of the Lord's vineyard. I am one of the scattered ones, but I know the arm of the Lord can reach me here. I was tossed about for years on the sea of doubt and uncertainty, but through his mercies I have been made to see the errors of my ways. I was aroused to the sense of my duty by the preaching of Bro. A. J. Cato and my nephew, Heman C. Smith. After many mighty prayers and supplications to God I received the following: One night as I was riding home from preaching, (it was a clear night with the stars shining brightly over us), I bowed my head in prayer to know what to do. These words came before me as if written with chalk: "Obey the law," written with small letters, as you see. I was astonished, after all my asking, to think the Lord was mindful of me, and I so indifferent to my soul's salvation. With this continually before me, I went into the waters of baptism on the 28th of December, 1885, and was baptized by Heman C. Smith. I have received that peace of mind that is promised to all who obey. Oh, that my loved ones that are yet in darkness could see as I do! Daily do my prayers go up in their behalf, for their deliverance from darkness, and placing their feet upon a more sure foundation.

I too am a mother, and also have two orphan children under my care. Pray for me, dear sisters, that I may have wisdom to guide my household in the path of peace and righteousness. As

one of the sisters has said, "Let peace be our motto," and let love and peace be in our homes, and there will the Spirit of the Master abide. Let us also adorn our homes with the workmanship of our own hands, and let cleanliness be ever present, that when our weary husbands and sons come in from their toil they will find home an inviting place in which to rest. I believe if more mothers would spend their time in this way, there would be fewer husbands and sons found at the groceries. Let us therefore do all we can, and leave the result with the Master. My desire is to live faithful to the end. Ever praying for the good of the cause, I am your sister in the one faith,

SOPHIA WIGHT.

[Dear Sister: Follow the example of sister Garrett, with your children. No teacher can be like a mother. The *Hope* lessons will be intended as a help, and God will be your strength.—Ed.]

## Correspondence.

CORMORANT, Minn., June 16th.

Brethren Joseph and William:—Our conference is over. Had a very good one; much of the Spirit was present. Brother B. B. Anderson, a member of the old church, and one that did much work on the temple at Nauvoo was present. His memory is good, and he bore a good testimony before those in and out of the church that he knew that old Joseph was a prophet of God, for he had heard him many a time speak in the Spirit of prophecy, and saw his words come to pass; and also that he knew "young Joseph" was the successor of his father, and that he did not doubt it any more than he doubted his own existence. Brother Anderson has several sons grown to manhood, who belong to the church. I heard them bear their testimony in the Spirit of God.

Brother T. J. Martin, H. Way, W. W. McLeod, J. Chester, M. Powell, H. Tabbut, B. E. Emmons, Farrow C. Griffith, also sister Way and daughter Nellie, H. Tabbut, sister McLeod, M. Chester, my wife and little Mamie went to the conference. Our ride by carriage was one hundred and twenty miles. On our way we called at Frazee and took a lady along with us, and at the conference I had the pleasure of baptizing her—sister Ellen Albertson. On my way, in Luce I preached two sermons. Will hold a series of lectures there soon. The people are very interested. They heard brother Holt last winter and liked him very much. Brother Holt left a good feeling here among the people, and he did the people good. God bless the preacher.

Brother W. W. McLeod is building a new house for us to live in, and brother Joseph Chester is the boss carpenter on it. He charges nothing for his labor, but says he will stick to the house until it is done. Yours,

J. C. FOSS.

WALLSEND, N. S. W., May 19th.

Bro. Joseph:—You see by this address I am back from Victoria. While there I was much blessed of the Master in all ways needed. Generally I had excellent liberty in presenting to the people the truths of the gospel. Many are investigating our faith, and while there thirty-six united with the church, and others are near the kingdom. May our Father bless them with power to obey, and not wander back into darkness, is my earnest desire. The ministry are capable



and able, and if they are faithful will keep the Saints together, edifying them, and also adding to their number. There are some excellent Saints there, and some young men who may be a great help yet to the work in Australia. I expect to remain in this region for a few weeks and then go on to Nambucca, and the district about there. I am engaging the "Hall of Science," (a Freethinker's hall) in Newcastle, for a week's services. I have not tried that town yet, and the brethren thought I had better try it now. Expect to begin a week from Monday, and continue as long as the interest will warrant. Our address is always "Wallsend, New South Wales," and not Sydney—and it will be so until we go again to Victoria, which will not be for some time probably.

The conference, with its cares, anxieties and sorrows; its pleasures, joys and peace has passed. Many earnest prayers were offered by the Saints here that God would bless you with the wisdom and power of your holy office and calling. We felt peculiarly anxious during all the time of conference, but, now feel quiet, yet very anxious to learn of the results of the assembly. I hope the Lord will continue his blessings to the Australians the coming year as he has in the past. I feel quite old, and have not so much ambition as formerly, but my anxiety for the redemption and salvation of men is increasing. I hope to be able to do as much work this year as last, and more if possible. I am quite well, and retain my interest in the great latter day work. I certainly think the church will soon be on better working grounds than ever, according to my dream in *Herald*, April 10th. The church will be cleansed; then the first three quorums—"tanks"—filled. Then the work, unhindered by schismatics or doubters, will surely go forth, bright, clear and strong as it ought, for the salvation of our fellow men. I would like to know whether the thoughts in the last part of the first paragraph of the dream are correct—I mean in reference to your filling the "tanks," or reasons for not filling them.

Yours, J. F. BURTON.

CANAAN, Ind., June 15th.

*Brother Blair:*—Our District Conference has just closed, and the session was one of rejoicing. The gentle Spirit, in its calm and peaceful operations was manifest, and the Saints were greatly edified and strengthened. Owing to a rain-fall during the session there were no multitudes in attendance, yet we believe good was done, and in spite of apparently hindering causes the meetings were graced with fair audiences, and very strict attention. The main point of regret was the absence of so many of the Saints throughout the district whose presence was much needed in the deliberations.

It seems almost an age since our district has been visited by the traveling ministry. Our local ones are working in proportion to their temporal means, and consequently the work is not extended as the Lord would have it. Many are thirsting for "living waters." We have been laboring as much as we could consistently. Before visiting this point we presented the claims of the church to the best of our ability two Sunday evenings successively at Moorsville, four miles distant from New Albany, Ind. Bro. J. G. Scott had labored at that point a few years since and left a good impression; consequently we were encouraged by large crowds—house was

filled to overflowing. We were teaching vocal and instrumental music at that point, and advertised our meetings as "a lecture."

On Saturday eve of conference we endeavored to present the word of truth in the grove which the Saints had prepared for service, taking as a basis the latter clause of the third verse of Jude's letter. Monday evening following, we convened at the house of Bro. Winscott, where we were greeted with a fair audience, and we greeted the audience with that principle in the divine economy which unfolds truth as the church demands it—*Revelation*:—"He that followeth me shall not walk in darkness, but shall have the light of life"—"Jesus." Maintaining that this promise was not confined to the first age of Christianity and that the personal pronoun "He," was used *generically* "he," "who," or any one who follows "the Shepherd of the sheep" could claim this "light of life," which is divine revelation, we held that our eternal salvation is suspended on the reception of personal revelations, for "this is life eternal, to know thee, the true God;" and "no man knoweth the Father except the son, and he to whomsoever the son reveals him."—Jesus.

We believe that some good seed was sown. In taking a retrospective, cursory view of the men that were chosen and ordained by Christ after they received a knowledge of Christ and his doctrine through the medium of the divine Comforter, the advocate of Messiah's cause and kingdom, we noticed the labors put forth for the accomplishment of his will;—they were not deceived; but they counted "all things but loss for the excellency of the knowledge," etc. Brethren, did they wait for their temporal supplies? If they had, would they have counted all things but loss? Would they be sacrificing, houses, lands, etc.? Did they not fling themselves gallantly and unreservedly into the arena, defending the claims of the Son of God, against all the peculiar dogmas and doctrines of that age? Yes, where even the very fire brands of persecution were being hurled against them. Can we believe those men labored in the face of these disadvantages on mere belief? No! They had a knowledge of God and his Christ. Now what is the responsibility and duty of those in our day whom God has blessed with this special knowledge? If we wish to obtain life, what should we do? Stay in our tents? "Yes," says one, "until we accumulate the riches and luxuries of this life sufficiently to keep us on the war path." When will that be? Echo says "when?"

Gather my Saints together unto me; those who have made a covenant with me by sacrifice." But would that be "sacrifice," to wait for a sufficient accumulation? Brethren, let us see if we are not offering the Lord a *lame lamb*. We think Cain was guilty of a similar offering. Let us then obey God rather than man. "Seek first to build up the kingdom of God, and these things will be added," is the command of our Great Captain. Let us disrobe ourselves of stupidity, sloth and fear, and bear the victorious banner of Jesus Christ into mighty Rome, and the enthroned opinions of immemorial generations will sink beneath the divinity of our mission, and then will crumble the temples of hoary superstition; then will the "ensign" wave in glory and secure immortal honors for us, even eternal bliss and peace in Christ. Our labors in

the Master's vineyard with pure hearts and proper motives, sacrificing for Him and His cause, will obtain His approbation, blessings and peace in this life, and eternal happiness in that to come. Our names will then be emblazoned in immortal registry before the throne of God, never to be erased. This word I would give to all engaged in the latter day work. All have a work to perform; all have a proper sphere; and they should be active and not slothful servants, but realizing their responsibilities.

Let us as Saints centralize our faith—not in man—but Jesus Christ, and be encouraged even though some drop from our ranks through various motives. If our regiments appear thin, it only requires more energy on our part to conquer the enemy. God will superintend his work and carry it on in spite of all opposition. The object of the establishing of the "stone kingdom" was to smite; and Jesus, the Christ, being the embodiment thereof, is called the stone, even that which the builders rejected; and "on whomsoever this stone shall fall, it will grind him to powder." Cling to the "rod of iron" that leadeth to the city of bliss. Ever looking for the prosperity of the work, I am yours in the one faith."

LEONARD SCOTT.

EAST LAKE, MICH. June 12th, 1886.

*Bro. Joseph:*—From the many questions that are asked me concerning the Voice of Warning, it is evident that many of the Saints do not yet fully understand what is meant by the proposition in the *Herald*. So with your permission I will explain more fully. I do not expect any of the Saints to be responsible for the wear, tear, or loss of any of the books, but hope they will be loaned until they are worn out by being often read, losing as few as possible. I cannot give directions for loaning them; each one will have to use his own judgment. The way that I do is to keep a memorandum of the date, name, and location of the persons to whom I loan them, and ask them to hand the book to me, or leave it at some place where I can get it, when they have read it. I do not leave a book over two weeks in one place unless there is a reason for it. If I have an opportunity I ask them how they like the book, and many times I can dispose of their objections in a few minutes. Those who seem to be pleased with the book I ask them to loan one or more to their friends, and in this way they are read by many who could not be reached by me. The object of asking for the reports is that I may be able to judge of the amount of good they are doing, whether it is best to continue this work, and whether it is best to put out other church publications in the same way. There is no question as to what the books will do properly handled. The result will largely depend upon those who receive the books to loan. I see no reason why 10,000 copies of the Voice of Warning may not be constantly kept in the hands of interested readers if the Saints will make the effort. The only objection to selling them is that I wish to increase instead of cutting off the sales from the Herald office. I hope every Elder, Branch President, or traveling Elder, will assist in getting the books started in the Branches, also send for books for their own use, if in position to use them. Isolated members can often loan books to as good advantage as those in Branches. There is no objection to any member of the church assisting in this work

who has a sufficient interest to do so. I will send books to any part of the United States, or Canada. Please write the name and address plainly in ordering books. Post Office Cards often get so defaced that they are not readable. Hoping that I have made all points plain I remain

Your brother in Christ.

J. H. PETERS.

PLEASANT GROVE, Utah, June 16th.

*Bro. Joseph Smith*.—Since I last wrote you, brother Peter Anderson and myself took a little run south, as far as Salem. We called at Pleasant Grove, Provo and Springville on the way. We found the Saints usually well except at brother Goff's; their daughters a Mrs. Ewing, was sick as we thought unto death; with this one exception, all seemed about as we left them last December. All enquired about you and when you were coming back to Utah. At Springville we met Bro. Thomas Burt, and went with him to our old and tried friend Proctor Humphrey's, where we were made happy. But in the midst of our surroundings we were made sad on hearing of the death of sister Lapworth of Salem; you will remember her; she come to Springville with brother and sister Hennings that stormy day to see you and have a talk with you before you left. She was a member of the Female Relief Society for fifteen years; but when she heard the message from the true Shepherd calling misguided, erring, wandering Israel back to the old paths whence they had strayed, she at once recognized the voice, and with the sacred books in her hand, the law in her heart, and the Holy Spirit giving her cheer and gladness, she placed herself on the rock of eternal truth. I preached her funeral sermon in the school house in Salem on last Sunday evening to a goodly and orderly congregation. Brother Burt had taken us over on the Saturday before. At two p. m., on Sunday, I preached in brother Killian's house in Salem, to a fair turnout. On Monday I baptized eight at that place, immediately in front of the Bishop's house, in a beautiful lake or pond. Salem used to be known as Pondtown. Those I baptized were the fruits of others' labors. We had a most excellent spirit in our confirmation meeting.

On our return here we called on brother Morgan David, Wm. Bona and others at Spanish Fork, taking the evening meal with Bro. Thomas, son-in-law of Bro. Morgan David; you will remember them, you stopped with them when you blew the trumpet in Spanish Fork. You have many warm and true friends in this land and if I was to guess I would say in the near future you will have more. The people in the mountains are sorely pressed and distressed. To all outward appearance they are almost driven to desperation. While I know they are wrong, I am pleased to see the degree of patience and forbearance exhibited by them. There is no rest or peace for this poor misguided people now. The Marshals are raiding the settlements daily, and taking the polygamists wherever they find them, with their families, and placing them under bonds. Many of the polygamists are fleeing after their false and fleeing Shepherds. Brigham used to say that the day would come when "Judgment would be laid to the line and righteousness to the plummet;" and when Johnston's army was on the way here, he said they should be harassed until they should not have

"sleep to their eyes nor slumber to their eyelids." This surely is the time; only it comes the other way. Perhaps there never has been a day like unto this in these mountains. There has been a time here when no man could safely speak against the "Priesthood," or fairly oppose their measures without being denounced in public and private as an apostate, or a vile wretch. And because of the fear and complete isolation many were compelled to submit to a state of cruel oppression. Scores of women have been forced to submit as wives to men that were loathsome to them. They forced upon them oaths and penalties that have been as a forged chain around their necks. But the tables are turned. "The measure that you mete out to others shall be meted unto you again," is a truth whether it is good or evil. Surely in this case it is being heaped up, and the end is not yet. I feel splendid, hopeful and encouraged to stand in the truth. Yours for Zion's triumph.

R. J. ANTHONY.

RICHLAND, Dakota, June 16th.

*Dear Sister Walker*.—With respect to your "Appeal" I heartily endorse it, and have long since felt the necessity of making more ample provision for the feeding of the Lambs of the flock with such food as will be adapted to their mental and spiritual growth, and at the same time afford amusement and pleasure to their youthful minds.

I am aware of the fact that my pen is too clumsy, and my mind too gross, to furnish such mental pabulum as they need, and hence I have tried but little in that direction. But I would be glad to see the *Hope* enlarged, and the truth simplified in such a manner as to attract the attention of the young and create a desire in their minds for a knowledge of the things pertaining to life and salvation. I am satisfied if we do not educate the rising generation the world will; and the terrible consequences of a false education will be traced to our doors, and we shall be held responsible. I have been pained to see the neglect of parents, and my soul has been grieved to see the results of such neglect. I have in my mind's eye, a loving father and mother, the father an honored Elder in the church. Their family have, I believe, all been born within the pale of the church, have grown up to maturity, and nearly all have become parents, yet not a member of that family, except the father and mother referred to, ever placed their names on the church record; nor do they appear to have any desire to do so. Yet I am satisfied those aged parents love the Church of Christ, and have suffered much for the same; but they have neglected something—it has either been the setting before their children a proper example, or the wise teaching of the precepts of the gospel. One or both of these all-important duties have been neglected, and the immediate result, as it now promises to be, will be the mournful fact that when their earth-life is closed, not one of their posterity will stand ready to take their places in the ranks and do battle for the cause of truth; and I am sorry to say that this case is by no means a rare one. Almost every parent makes laudable efforts to have their children fitted for positions of trust and honor in this world, but the purpose for which their existence here is given, seems to be lost sight of, and their fitness for the state that must be eternal

is almost entirely neglected. And this statement is too true even among the people of God. Our heavenly Father has manifested his care for the little ones, and has shown the vast importance of shielding them from the influence of the world; by instituting the ordinance of blessing; and he has made it a duty for parents to have them blessed, as Jesus blessed them when on earth. "Every member of the Church of Christ having children, is to bring them unto the Elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."—D. C. 17:19.

Thus the parents are taught the necessity of dedicating their offspring to the Lord; and surely when thus dedicated, it is the duty of such parents to see that they train these sweet pledges of love to the service of him to whom they have dedicated them, so that when they shall arrive at the age of accountability they may be prepared to make a wise choice as to the service in which their lives shall be spent. He has not only instituted the ordinance of blessing, He has further decreed as follows: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands: And they shall also teach their children to pray, and to walk uprightly before the Lord."

I once thought the childish mind could not, at such a tender age, comprehend the principles of the gospel sufficiently to obey them intelligently; but experience and observation have taught me that God was wiser than I. Many have fallen into this error of supposing that their children at eight years were too young to undertake such a responsibility as the dedication of themselves to the service of the Most High; but observation and their individual experience should teach them that children at that age are capable of intelligently breaking a law, and hence have the power to intelligently obey. Moreover, we forget that it is our bounden duty to instruct them in these duties, so that when they are eight years old they may have sufficient understanding to obey the gospel.

Last Sabbath I was called upon to preach the funeral of one of the sweetest and brightest little flowers of our Sabbath School. She was eleven years of age. Her parents are devoted members of the church, nor had they neglected the duty of teaching this little darling the principles of the gospel; but when she had requested permission to obey, they were afraid she was too young, and requested her to wait a little while, to which she reluctantly consented. But "the dread messenger" did not wait! He laid this little flower prostrate upon her bed, then snatched her from the bosoms of her loving and sorrow-stricken parents. They regretted this delay in tears of deep sorrow and repentance; but it was too late. The little one called for the Elders; they administered in faith and were blessed. The little one was also blessed; for it was transplanted from earth to bloom in the paradise of God, because of her im-

PLICIT faith in Christ, and her desire to obey his gospel. I trust those parents have learned a lesson, and that many more will profit by the same. I have wandered from my subject. I desire to see every proper means used for the training of the children for the service of God, that they may attain to the celestial glory.

I have not written this for publication, or I would have only written on one side of these sheets. I have written to encourage you in your noble efforts,—“in your work of faith, and labor of love.”

In gospel bonds, I remain your brother,

CHARLES DERRY.

[Bro. Derry must pardon us for sending this to the *Herald*, as we esteem it far too important to belong to ourselves. Thank God for every indication of the spirit of awaking to a sense of the duty the church owes to the young. M. W.]

CORNING, IOWA, June 16th.

*Beloved Saints:*—It is long since we have met, but if no preventing cause transpires we will come to you on the train Monday afternoon, the 21st of this month. It seems strange to ourselves that we have lived to such an advanced age. How many days we have yet to number is to us unknown; but we have decreed that be they many or few, they shall be spent to the best of our knowledge to promote this cause. We are not our own; we are bought with a price that no human being can tell the amount of. We owe our lives and all we have and are to Him who had bought our pardon at the expense of his own life. We have not the smallest thing by which we can make return for the wonderful favors we have received. We are debtors to Him for the dust of which we are made, and for the continuance of our lives on the earth. Gratitude should move us to be strict in keeping all his commandments, which if we do, it greatly enhances our happiness here, and secures to us eternal life at the end of our probation in this state of existence. We are now very feeble, and can not walk but a short distance, and would be glad to be met by some one that you may appoint. It is easier for me to talk than to write, and as we hope to see you shortly, I will close, joined by my wife and daughter in love to all.

As ever, your brother in the Lord,

JOHN LANDERS.

[Brother Landers arrived at Lamoni on Friday, June 18th, and was received at the station as requested. He preached an excellent sermon Sunday forenoon, June 20th, to a most interested congregation. He will be ninety-two years old next August, is healthy, vigorous minded, and very happy in Spirit.—Ed.]

A FARMER writes: “I always manage to have sod for corn on which manure has been spread the fall before. After corn I sow in wheat, then in clover, and pasture one year. I always try to plow my corn six times. I am raising fifty bushels of corn where, four years ago, they could not raise ten. Clover, manure, and deep plowing is the secret of my business.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.

Ideas generate ideas; like a potatoe, which, cut in pieces, reproduces itself in a multiplied form.

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

### Original Poetry.

#### I LOVE THY CHURCH AND KINGDOM, LORD.

Old Tune—Dennis, (F). Laban, (C).

I love thy kingdom, Lord—  
The house of thine abode—  
The church our blest Redeemer saved,  
With his own precious blood.

I love thy church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be given,  
Till cares and toils shall end.

Sure as thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven.

C. STCLAIR.

### Communications.

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

#### SERMON BY ELDER E. L. KELLEY.

OF KIRTLAND, OHIO.

In the Saints' Chapel, Lamoni, Iowa,  
April 8th, 1886.

[Reported for the Herald and prepared by himself.]

IN the fifth chapter of the gospel as recorded by Matthew, we find these sayings: “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”

At the time that our Savior visited the earth, he seems to have found society in a condition in which the people were not doing like their Father who was in heaven was doing. They were not doing such deeds as would give them title of being called the children of our Father who is in heaven; they were doing many things contrary to the wish and will of our heavenly Father; and they were also leaving many things undone that were particularly binding upon those who wished to be called the children of our Father who is in heaven to do. And the Savior introduces his work, as an element to remedy this evil in the language of my text this evening. He seems to draw a distinction between what the people were doing in the world, in order as they thought to have

life and salvation, and what was required of them to do by the Father. He seems to make clear a distinction that he wished always to exist, and places the things that they were not doing properly before them, that the people might understand more perfectly what his faith was, and what it was for; that the children of men might not be deceived or mistaken as to what constituted true religion. At the announcement of his birth, which you have read, recorded in this language, “This is good news, glad tidings, which is to be to all people,” as was the proclamation of the heavenly ones. They no doubt referred to the grand plan of the gospel—indirectly the message he should bring, as well as his special work; and it was thus brought in as we read from the New Testament Scriptures, in such manner as to call the attention of the people to it. In reference to the disciples of true religion he makes a comparison for instance between those who kept the old law as it is outlined in the first verse of my text this evening, and those who should walk in accordance with the new faith that was to be revealed. He says, “Ye have heard it hath been said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;” and the great object was this: “that ye may be the children of your Father who is in heaven.” That they might arrive at a condition and standing before him, higher than that they were in at the time he was addressing them. That it was not only necessary for them to live religious lives, but it was necessary for them to live proper religious lives. It was not only necessary for them in this world to do good, but it was particularly binding upon them to do all the good that came within their power to perform. That it was not only necessary for them to live in accordance with the rules and regulations governing affairs here, to act in accordance with the laws of society, but it was absolutely necessary for them to live a higher rule than this. This higher life, and these higher rules were to enable them to attain better things than was possible for those who simply lived in accordance with the rules and regulations of this world; and they were required to observe them that they might be the children of our Father who is in heaven. Hence he makes the apt illustration: “God makes the sun to shine on the evil and on the good; he sendeth his rain on the just and on the unjust.” So Jesus says that his children in their habits and their desires should conform to this manner of life and work. They should conform in that way and manner in their lives, that would make them in their devotion, in their desires, in their works, in all things that they might undertake in this world more like their Father who is in heaven. Those who simply lived in accordance with the rules and requirements of this world, he points out in the reverse sense. Referring to these he says to his disciples, “If ye simply love them that love you,

what reward have you? Do not even the publicans so?" Individuals whom you count unworthy of sitting at the tables with you, those individuals whom you do not permit in your synagogues, (unless it is by a mental reservation); you are not any better than those individuals whom you look down upon. They can love each other. There is no true religion in the fact that individuals can merely love themselves. Such a religion is not different from the religions of this world. There is no feature in that to distinguish it from the religion you may find in the lodge room, in the society simply organized in this world for beneficiary purposes; in these they salute each other as brethren. Religion must set up a higher standard, and point to acts more noble than these, if we expect by its practice to become the children of our Father who is in heaven.

Then Jesus brings the very apt illustration, wherein he says: "If ye salute your brethren only, what do ye more than others?" This can be done by those not of our faith. It can be done by those professing no religion at all. It is done in every union and society. They salute their brethren. But can they rise to the grand plane of saluting those who differ from them, and feeling tolerant to those who speak evil of them, and praying for those who spitefully use them, doing them good, and when they shall come in contact with the evil of the world overcoming it with good instead of resisting evil by evil? This distinctive difference Jesus sets forth, and wishes his disciples to take notice of it. I know that the question is liable to arise, and some will say, "It is very difficult for us to act in that spirit towards those who speak evil of us; I can not feel well enough towards my enemies so that I can pray for them; I can not afford to turn the other cheek when I am smitten; I can not rise to the height where, when I meet evil I can return good for it." If you can not, then why do you claim to be the children of your Father who is in heaven? This is the question for us to answer as a people. We must either live according to the law given us, to be entitled to the consideration that lawfully comes under it, or we must say that we are lacking, and do not come up to the standard that is provided in the law, and fail of the blessings of our own selves. Hence it is, that we have been making failures in the past. We have not felt in our hearts to live up to this high standard before our Father who is in heaven. We have not felt to pray for those who spitefully use us, and bless those that persecute us; to ask God's mercy upon those who are out of the way; and return blessings for cursings. We have not arrived to this position yet. There is room to go up a little higher, according to the instructions of the Savior upon the mount, when he was teaching his disciples. This was a proper part of preaching the gospel; or, it was in the line of preaching the gospel as I understand the Savior.

It is in keeping with that record wherein it is written, "When Jesus heard that

John was put into prison, he came to the coast of Galilee, preaching the gospel of the Kingdom of God, saying, repent ye, and believe the gospel." The disciples were afterwards instructed to carry out in their preaching and teaching these same principles, as he sent them forth; and they were afterwards endowed with power from on high, that they might teach this gospel, these principles of life and manner of living about Jerusalem, and to the uttermost parts of the earth. In the "commission" which he gave to them after his resurrection, this is the understanding conveyed; this message that was to be carried to the world, was the plan of salvation, and was under the title or head of "the gospel"—and these practical things come under the head of this same gospel. This plan was evidently devised in the economy or wisdom of our Heavenly Father before the worlds were, or "from the foundation of the world," as is the language of the apostle; for Jesus being the central figure of the gospel, and a "lamb slain from the foundation of the world," the gospel must have existed then and there or the "lamb," the type, could not have existed. Hence it is that when he comes and presents this plan, we understand that it is a plan not simply of a few principles, but of many to govern in our lives and work. We have what are termed first principles of the gospel, but these first principles are not "the gospel." The first principles, if you will permit me to use an illustration in mathematics, or arithmetic, would only introduce you to the science of arithmetic or mathematics. They would not be arithmetic or mathematics, but would only be those principles upon which the system is build. We can not become mathematicians without the use and the recognition of these first principles; but a world of first principles would never give us a knowledge of the system, unless we did other things connected with them. So it is with the gospel of our Savior. The Savior came into the coasts of Galilee, preaching the gospel of the kingdom of God, preaching and teaching those things that you and I preach when we are presenting the principles known as first, fundamental or foundation principles of the gospel, together with other rules and duties connected therewith, as I understand by the Epistle of Paul in his definition of it being a system of faith, wherein the righteousness of God is revealed from faith to faith, "as it is written the just shall live by faith." And so far as righteousness is connected with the gospel, it comes about by reason of conformity with the law—doing right things—as we are to become right doers in this world, either from the things we have to deal with in the world, complying with the principles and customs that are right. But in the gospel from obedience to the principles of the law given by our Heavenly Father. As we deal with these and keep them, they being enjoined upon us to be kept, as just principles, so we perform acts of righteousness; so works of righteousness. The gospel is the power of God unto salvation. Why?

"Therein is the order of righteousness, (right doing) revealed." When an individual has the principles, and all that pertains to the gospel of our Heavenly Father, he has those things that pertain to his conduct, right doing in this world. If he would be a son or daughter of our Heavenly Father indeed, he must conform to these principles. He must conform not simply to one or two things known as first principles; but there may be many that have issued from the mouth of God; not only known as the first principles but in the Epistle of Paul it is said: "Therefore leaving (or not leaving if you please) the principles of the Doctrine of Christ, (termed fundamental) let us go on to perfection." The gospel was given as the power of God unto salvation; but not simply just the doing of the first principles is the power unto salvation. There is something else connected of works, just as binding as these first principles; and so it is, that when the time shall have come wherein we are to be judged by our works under the law, they will be tried under the law according to the pattern, which is Jesus Christ; and we shall find that our works will be honored before our Heavenly Father if we shall have conformed to the works of Christ. We must not only have lived according to the gospel law, so far as obeying the first principles are concerned, but we must have carried out the gospel as it is revealed here in all the works of righteousness that are required. It does not consist only of repentance and baptism, but also in those things pointing out the duties that we owe to the church in attendance upon church worship, upon the worship of our Heavenly Father; and those other principles whereby we are to govern our acts and conduct. So far as works are concerned, they are connected with the doctrine of repentance. When Jesus was talking with regard to this doctrine of repentance he gave an illustration as to what it consisted of. It is found in the parable of the two boys who were told to go and work in the vineyard. The father told them to go and work in his vineyard, and said unto the one "Go work," and he said, "I won't do it;" but he afterwards repented and went and did the work. And he said unto the other, "Go work," and he said, "Yes, father, I am ready to do anything you tell me to, I love my father, I want to be a very good boy, I am always ready to do anything." As soon as the father goes and leaves him to himself, however, he seems to have skipped out and did not do the work at all. He was all right while his father was there, but his good promises soon were forgotten.

We purpose to make the application a little nearer if you please. While the preacher was there, and good discourses were being presented, teaching that we must not only conform to the first principles of the gospel, in order that we might become initiated into Jesus' kingdom, but we must also perform the works required of us as citizens of the kingdom after initiation, one is all right. As soon as the preacher goes away however, he forgets



these things and does not perform the works; and so it is that his profession only will not amount to anything. A profession of a belief in our Heavenly Father, of a belief in the Holy Spirit, unconnected with the works that were required under the law, and the testimony of Jesus as it is revealed here in his word, with obedience to the faith and principles of the doctrine of Christ, will be unconnected with life in the day of salvation, when we expect to enter into the kingdom of our Heavenly Father, according to the grand illustration of Christ to which I have referred you. You will find in that beautiful vision that we have here in the Book of Doctrine and Covenants, where it is shown to the Seer the final destiny of all the human family, and this class of sayers and not doers belongs to what is termed the Telesial region. "These are they who deny not the Holy Spirit." There are many people in this world who do not do that but do deny the necessity of Christ's doctrine. Have you ever thought of it? Have you ever thought of where they are going to be placed? They make claim to the Holy Spirit; that it is necessary to salvation, and urge that they have it all the time, but deny the word. Instead of such being permitted to come into the glory of God we have it pointed out that they are to go down and suffer the penalty of the unrighteous. I will read: "These are they that deny not the Holy Spirit. These are they who receive not the gospel of Christ, neither the testimony of Jesus. These are they who are thrust down to hell?" It is not only necessary in this world for us to make a profession and claim of a belief in the Holy Spirit; but if we believe in that Holy Spirit we must receive the testimony, the doctrine of Jesus; the grand point of distinction is this: The Holy Spirit is for the purpose of guiding us into all truth, not for the purpose of guiding us into error. If we have that Holy Spirit, it guides us in the ways of truth; it does not lead into false ways or by paths, or into strange doctrines, that are not becoming to our Father and our God. The individual who has this Holy Spirit will be guided in accordance with the teachings of the Master. If he has not lived by them, if he has lived in disobedience to them, he can not have had the Holy Spirit to guide him into all truth. There is an absolute merit to be attained in the gospel of Jesus Christ that is found in no other system of religion. Therefore Paul says to Timothy, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." There is a necessity evidently for all the things found in the principles of the doctrine of our Heavenly Father. And there is no mistaking the fact that we must obey all the requirements if we wish to be entitled to make the claim of being the children of our Father who is in heaven. Hence it is, that the Savior in his teachings laid before his disciples in great plainness the fact, that they should not only live by a few things that had been given of God, or the few things that were in the scrip-

tures that they then had, but as he said to the tempter, "by every word that proceedeth from the mouth of God." That was the position of the Savior, when he entered upon the life-work of a minister, eighteen hundred years ago. And when I have looked over the pages of the writings herein recorded by the evangelists and the other writers of the New Testament Scriptures, I have looked in vain to find where any of these different individuals ever taught the people that they were authorized to disregard anything of His revealed will in the past. But in the instruction given by Jesus, by Peter, by Paul, and by John, they were to search the scriptures and take comfort from them, and gain wisdom and all this: for the prophecy came not in old time by the will of man, (not as man desired in his heart), to have it simply, but it was a revelation of our heavenly Father; he granted it because of himself and his ways. Peter says: "Holy men of old spake as they were moved upon by the Holy Ghost." Therefore take heed to their testimony; if you can gain light from it, do so, it will guide you into the way of truth. If an individual tries to break away from this in any sense, in the day in which we live, as it was the fact in the first century, he will be like a man in a ship on the broad ocean, without compass, he will have no possible way of finding out where he is religiously; having shut up the record, he is without a guide. If it is a guide to our feet and a lamp to our pathway, let us make it such a guide. When the Holy Spirit, the Spirit of truth comes, the Spirit that will lead into all truth, it will guide us in the way of truth, which is the way of this record; it will not guide us away from it. If you find yourselves at any time guided away from it, it does not make any difference how you *feel*, how good you may feel, or anything about this, if away it is not the Spirit of truth that is guiding you. It is a fact that sometimes when an individual feels the best, he has not done the best. You will find it so in all the ways of life, so far as religion is concerned. Now, what I wish to call your attention to particularly in connection with this gospel, is: That with the church since its organization in 1830, where the gospel has been represented by the church, there has been connected with it certain duties known as duties under the law touching temporal things, or God's law with relation to individuals, and their duties with respect to obligations to use properly temporal things in their possession. There have been various ideas with reference to this law, as to the purpose for which it was given, and the force of it to-day, if it be binding upon us as a people. I wish to call your attention to this as being a law connected with the gospel; for I regard this as a necessary part of the gospel of Christ.

It has been the understanding of some, that the law, so far as tithes and offerings are concerned, as held out by the Bible, is the law that was instituted under Moses, and carried out under the ceremonial order simply in the wilderness. But a few

quotations this evening will be sufficient to give you an understanding that the position is untrue. The law existed, so far as that is concerned, before it was referred to by Moses in the 27th chapter of Leviticus, as you may turn and see. This is the first reference to be found, I believe, to the law of tithes under the Mosaic economy. The law is not here instituted; the people were in the wilderness, it was enjoined but not instituted then. But by reason of the false premise taken by some in the past that it had its origin under the Mosaic regime, some have been led to believe that it did not have reference to our day and generation. They have forgotten, that so far as this is concerned, that in the wilderness there were a great many things added to the system before in existence, because of the transgression of the people. There was not only some things that pertained to their duties as to the Sabbath day and sacrifices, and all this, whereby they must live, added, but there were other things added, as you will find from reading the fifth chapter of Matthew, the gospel presented by the Savior to his disciples on the mount, in this language: "Ye have heard that it hath been said by them of old time, Thou shalt not kill." Who said this? Turn and read the ten commandments. That was the law under Moses was it not? O yes, it will be said it was the law under Moses. But before Moses gave the law known as the carnal commandments, was there not any law binding upon the children of men with reference to the taking of life? And if there was a law with reference to this, what was it? We may gain a knowledge of what it was by turning to the instruction of Jesus that he gave to the people. He says, "I say unto you,"—it is a little different, not that I expect to let you kill your fellow men, no, no, that is not the idea—"I say unto you, whosoever is angry with his brother without cause, shall be in danger of the judgment." Such a one will be out of the way. I came to bring a higher law than was brought before. This law given before relates simply to your actions; I bring a law that relates to subduing and correcting the purposes and desires of your hearts, which will restrain the feeling and keep down or in subjection those things that are wicked. There is no necessity for the law to be made in the way it was before, because this higher law will restrain the thoughts of your hearts as well as your actions, and relates to the actions of the children of men, before the law has been broken. And so there is a difference in many other things; for instance, with regard to the law touching blasphemy, or extreme vows. Again, "Ye have heard that it hath been said by them of old time thou shalt not forswear thyself, but perform unto the Lord thine oaths. But I say unto you, Swear not at all, neither by heaven nor by earth." It is a fact my brethren, that Jesus when he was here, recognized a difference between the application of the law as contained in his teachings, and the law given in the wilderness.

There is in the seventh chapter of John an apt illustration of this principle made in

reference to the rule governing the Sabbath day. The Jews marveled at Jesus because he had performed a good work upon the Sabbath day, having healed a man. He said to them: "Moses gave unto you circumcision, not because it is of Moses, but of the fathers." Moses gave it to them simply, it was instituted before Moses' time. But Jesus in referring to it presented the issue that has been just recognized, the thought that there was a difference between the law that the Jews were under at that time, and his law. "Moses gave unto you circumcision, not because it was of Moses, but of the fathers, and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the Law of Moses should not be broken; (he calls it the law of Moses, but says it was not instituted of Moses, but was of the Fathers); if ye on the Sabbath break the law pertaining to the Sabbath, that the law of Moses, (or that that belonged to the fathers should be kept), are ye angry at me because I have made a man every whit whole on the Sabbath day?"

The rule governing with reference to the Sabbath day as it existed under the law of Moses, was such that it could not for every cause be set aside. But as the rule relating to circumcision was preeminent the rule relating to the Sabbath day, had to be set aside when in conflict. It was a law of God, and had to be recognized in preference to the rule that was given to the Jews in relation to the Sabbath day. Now this is not only true in relation to these two, but in relation to all other laws. The Apostle Paul makes this very plain in his letter to the Hebrews about the law of tithes and offerings that related to the children of God in the time of Abraham, as you will find recorded in the seventh chapter of the Hebrew letter. I do not read this because I want to bring you proof that our Savior now is receiving tithes and offerings; but for the purpose of showing that Paul recognized the law relating to tithes and offerings, as a law existing in a gospel dispensation, and hence permanent and above the laws that are known as carnal commandments.

He says: "Now consider how great this man was, unto whom the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises." Under what law? Under that law under which there is a portion of the Jews permitted to exercise the right of receiving tithes. When the law was given to the Jews it was ordained that the sons of Levi might take tithes under it, and they were to be a standing ministry to the church in the wilderness. They were permitted to take tithes of the people; and if you will turn to the 27th of Leviticus, you can learn the reason of taking these things, as it is laid down by Moses. "And all the tithes of the land, whether of

the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord." Had he made it holy then when he instituted the law, and made it binding upon the people? I wish you to consider this point; it was made holy unto the Lord. Was it holy in the time of Abraham also, and belonging of right to the Lord? Then it speaks concerning the tithe of the herd, and says that a tenth shall be holy unto the Lord. Why? The Lord had ordained that those whom he had called to be ministers should have some part under this law. Here is the thought, many principles of the gospel law were not set aside by Moses in the wilderness; many principles connected with the gospel to-day, were taught also in the wilderness. But there were many things there that are not binding to-day. The true discriminator will not say, that just because it was done in the wilderness, that therefore it is bad. That has been the logic of the criticisms on this in the past. The true discriminator will say, if it was bad in the wilderness, and was not allowed, or was not recognized under the gospel dispensation, that it does not belong to us; and is not applicable to us, and therefore is not binding upon us; and that will prove it bad; but not merely because it was done by this man or that man, in this age of the world, or that age of the world.

And it is written, that so far as these people are concerned, "they did all pass through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all drink of that spiritual rock, which rock was Christ." It was "the Spirit of Christ which was in them" that made them look forward on testimony to the time of glory and redemption; and this caused them to drink of that spiritual rock which was Christ," that was as a "well of water springing up unto eternal life." There were many things connected with the gospel that were had among the children of Israel in the wilderness. The next verse following the language of my text, the first of the sixth chapter of Matthew, referring to the law of the church relative to the duties of its members, is one. Here Jesus refers to the law of almsgiving and states it as a part of the gospel. Certainly then it did not come outside of the gospel. When he was teaching the disciples what to do, and what they should teach to the people, as touching these things, he brings it under the law, as here set forth of giving of alms; and teaches them how they should do. The very fact that he teaches them to conform to the law, shows that the law existed, and that it was necessary for the people under the circumstances then existing to comply with it if they were to be perfect. He says, "Take heed that ye do not your alms before men to be seen of them" "Therefore, when thou doest thine alms, do not sound a trumpet before you." He is not teaching the people that they must not comply with the law of almsgiving, as it was there presented by him; or as it existed under the Jewish economy, and contained in the Jewish law; but he teaches them that they should obey it, and

conform to it. It is not, that law does not have anything to do with it, as some have supposed in the past; not that it has nothing to do with it, except that we are just merely to *give* from the abundance of the heart if we wish to do anything, and if we do not wish to, it is all right. Where is the place where the law of righteousness would then come in? Righteousness is right doing as provided by the law and comes by reason of our doing the things required of us in the law; and there is a law of the church relating to our duty with reference to these things in the church, and there is no way that I can see of getting righteous, except through the law; that is, by a performance of the things written in the law. Why Paul says that he was all right until the commandment came, sin revived, and I died; died because the commandment came. Why did the commandment kill him? If you will turn and read the explanation given in the Inspired Translation, and you must accept it on the account of its being common sense, if you do not upon any other ground, you will find that he died because he did not believe it. He believed not the commandment; that is the reason he died. And was brought under sin and under condemnation; but if he had believed and kept the commandments, then, instead of being under death and bondage, he would have been in the light and liberty of the children of God. If under the law here we are transgressors, we are liable to be arrested and brought before the courts, and have punishment inflicted. But when we have complied with it we are free from it. If we have obeyed the law, complied with the law of Christ, we are free men and women in Christ Jesus. We are not under the bondage of the law, but in the liberty of the law. And if we come before our heavenly Father we do not have to stand before him and say, I think I ought to be condemned and all that, send me to that bad place. We can stand before him and say, with those whom John saw that had gone to him, "O Lord how long shall we wait," until the promise of God to us for keeping thy word, thy law shall be fulfilled. We want to be free men and women in Christ Jesus, so that when we come before our heavenly Father we can stand up and say within our hearts, we have tried to do thy will and keep thy commandments; not that we have simply said, "Lord, Lord," we believe in thy Holy Spirit, but did not care anything about thy commandments. As a friend said to me not a great while ago, when I was talking with him about religion, he was religious as well as I was, very religious. I wanted to find out what ideas he had with reference to Christ and his word; what principles he believed in? "I do not care anything about that. I do not believe in any doctrine or anything of the kind. I believe in the Holy Spirit, and that Jesus loves me. That is all that is necessary. If a man has Christ within him, that is all that is necessary." But what is it to have Christ within us? Jesus says, "If ye abide in me, and my words abide in you." It is by the trial of our faith that we overcome. By

grace are ye saved; but you are not saved by doing nothing. You are saved if at all by making use of the grace that is handed down to you. It is a necessary part of the gospel work to teach the doctrine of works as well as of faith. It is one of the principles of the gospel referred to in the following: "Moreover, brethren, I declare unto you the gospel, (doctrine of Christ), which I preached unto you, wherein ye stand, and by which ye are saved if ye keep in memory that which I delivered unto you." Why one says, I thought we were to be saved simply because we believed in Jesus. It is one thing to say we believe in Jesus, and it is another thing to believe in him so as to keep his commandments. Hence it is, that if we have this Holy Spirit, we will not forget the commandment; for this Holy Spirit will guide us into all truth. In the language of the Apostle John, If ye have this Spirit, that is represented to be an unction from on high, "ye need not that any man teach you, for he teacheth you all things."

The Savior, when teaching the people as referred to in Matt. 6th, taught them to conform to the law relating to almsgiving in the church. That law relating to almsgiving we believe to be in force to-day. What is the law? The church has taken the position that the law generally is a law of almsgiving; specifically it is a law of tithes and offerings as certified to in the Bible and the Book of Covenants. I invite your attention as touching this to what I find recorded in the eleventh chapter of the gospel by Saint Luke, Jesus' words again. He had been to dine with one of the Pharisees. One of these individuals had taken considerable pains to have Jesus dine with him and to enquire about his teaching; and after he had come and sat down to dine the Pharisees made certain foolish objections because he did not wash his hands, and do this thing and that thing, relating to no grand duties under the law, but relating to some things preserved in the superstitions and traditions of the Pharisees. He says to them in language like this: "Ye fools, did not he that made that which is without, make that which is within also? But rather give alms of such things as ye have, and behold all things are clean unto you." He is talking about the law of almsgiving. What kind of a law of almsgiving is he talking about? He is talking about the law of almsgiving it seems to me, that is like that law that they had in the time spoken of here by the last writer of the Old Testament, Malachi, wherein they were to bring their tithes and offerings into the storehouse of the things that they had. That law of tithes referred to in the books here, wherein it was permitted to pay in kind. Men were permitted to give in kind of what they had, if they wanted to give in that way. It was the law of tithes and offerings under which Abraham was blessed that Jesus seems to refer to here. "But rather give alms of such things as ye have, and behold all things are clean unto you." Just think of this? All you have to do in order to be clean, everything will be clean to you now, if

you give alms of such things as you have. Bring of the fruits of the ground now, and of your cattle, and of everything that you have, and everything will be clean to you. Only do that and all will be right with you. But there is another idea here that I call your attention to. You can observe from the history of the conversation that there was something else said. Jesus could not have taught that if the Scribes and Pharisees gave only alms, that that alone would take them into the kingdom of God, or make all things clean to them. In the Inspired Translation there is light upon this matter, and that light given by a young man, Joseph Smith, who at the time of his death was but a boy, not as old as I am to-day by two years. This is a production by him, and I find so many things in it of like wisdom that I know, so far as my reason is concerned if I do not know any other way, that they must have been brought about by the inspiration of the Holy Spirit; and so it is, that if there is any one book, if there is any one thing that gives me strength in my faith, so far as his work is concerned, above every other it is the wisdom I find displayed in the translation of the Scriptures by this young man. I remember talking with President Fairchilds last summer at Oberlin College, I called his attention to the fact that the world had long tried to lay upon Spaulding the burden of writing the Book of Mormon. It is very strange to me indeed, that they should seek to make Spaulding to do this in order that they may have an excuse when it is not denied that Joseph Smith produced what we have denominated the Inspired Translation of the Scriptures. He that could produce such a work as that, would have no need to get some one to write the Book of Mormon for him. I think the professor took the hint. He is lecturing upon the Book of Mormon, but think you will find that he does not take the ground that Sidney Rigdon wrote the book. He is taking new and radical grounds; altogether these old lies on the young Seer are one by one going to the wall.

In the inspired translation it reads: "O fools, did not he which made that which is without make that which is within also? But if ye would rather give alms of such things as ye have, and observe to do all things which I have commanded you, then would your inward parts be clean also." This shows that he had commanded these individuals before. That they were to give alms of such things as they had, observe and conform to the law which had been given; and thus recognized the law under the gospel dispensation. So that the doctrine is clearly placed before us by Jesus himself, that when an individual desires to be clean everywhit, if he does belong to the body of Christ, he must not only conform to the commandments which Christ has given of almsgiving, but the gospel too; it is by an observance of the whole law that we are to come out clean and with pure robes, and be permitted to adorn ourselves with the robes that will admit us, and that will keep us in the wedding feast. Jesus further says: "But woe

unto you Pharisees for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." Now notice carefully the words which he uses. He first speaks of the law under the head of almsgiving. In this 43d verse of the eleventh chapter of Saint Luke's gospel, he refers to the same law under the heading of tithes. Almsgiving and tithes in the mind of the Savior seem to have referred to the same thing; and it ought not to be thought remarkable, that Jesus when he refers to this law recognizes it as good and binding. He teaches these individuals, who he had been teaching to conform to the commandments of God, to conform to this law also. He did not say to them as he did with reference to the law which said an eye for an eye and a tooth for a tooth, "but I say unto you" differently. He did not communicate a new rule of action as in the case where he says: "Ye have heard that it hath been said by them of old time thou shalt not kill, and whosoever shall kill shall be in danger of the judgment," but I say unto you differently, &c. Jesus had been referring to the law of almsgiving, and he here refers to it as the law of tithes; and if they would be clean every whit they must conform to it too. Not one of these things only which he had commanded them; but all these things ye ought to have done, that is all the things that are referred to, as judgment, mercy, and truth, ye ought to have done, and not left the law of alms or tithes undone; and teaches as plainly as can be, that in order to be clean every whit, they must not neglect mercy and truth and judgment; nor must they neglect the law of almsgiving, nor anything else found in the law of God; but must observe the whole law.

So it is that we find this law of alms here in the beginning of the New Testament, and I have not been able to go outside, and it conforms with the law as presented by the prophet Malachi in the old. If there was no such thing connected with the gospel touching tithes as was originally revealed to our father Abraham, who was the father of the faithful in Christ, the revelation of the rule to govern in relation to our tithes and offerings would never have been made to the prophet Malachi. "Ye have robbed me;" (God is talking now); "but wherein have we robbed thee?" Ye have neglected to give alms to the poor of the land in an indefinite, promiscuous way. Is that the idea? No. Bring your tithes into my store house. The almsgiving under the law of Christ then was as it is now. There is a specific manner under the law of Christ to-day, as was taught by Jesus, as was taught by Paul, and as was taught by the seer in this Book of Covenants; it was giving in a particular manner. That is the way Abraham complied with the law. Abraham did not comply with the law of almsgiving by scattering wherever he pleased. Paul did not ask them to comply with the law of almsgiving by scattering wherever they pleased. As you will read in the sixteenth of the Corinthian letter, he told them to

take their collections in a certain way. "As I have given order concerning the churches of Galatia, even so do ye." There is one rule in the church. You do just the same as they do down at Galatia. Don't have two different systems, but one law. "As I have given order down there," there is a law to be obeyed, "so do ye." Then he begins to tell them what to do. To lay by in store, and so forth. "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." Paul understood then that these alms were to go into the storehouse, as represented by the prophet Malachi; Go into the storehouse of the church; the church treasury was the proper place for them. I now further call your attention to this robbing of God as spoken of by the prophet Malachi. "Yet ye have robbed me. Ye say wherein have we robbed thee? In tithes and offerings."

There was never a time in the history of the Jewish nation when the priests were better maintained than they were at this time. A few priests had control. The priests were in high living; it was not keeping from the priests so far as their living was concerned. The priests wanted to get their living in a different way than had been communicated in the law. They did not bring it into the storehouse that proper measure might be had for a distribution of it. "Ye are cursed with a curse. Ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Bring it into the storehouse. This was the teaching concerning it in 1830. On the 147th page of the Book of Covenants, we find a communication that is in harmony with the law, and this was given before the young man had any particular knowledge concerning what was taught in the law and the prophets. "If thou lovest me, thou shalt serve me, and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them. (Not all your properties, but of them). And inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the Bishop of my church and his counselors, two of the Elders, or High Priests, such as he shall or has appointed and set apart for that purpose." It was to be brought into the church treasury, just the same as described by Malachi; just the same as described by Paul. And in the time of the Savior, when the treasury was instituted among them, I could refer you to passages where they placed their tithes and offerings in the treasury, or their alms if you please. They put them in the treasury, they did not give them wherever they pleased. They had a rule of order. So it is when we come down to our own day, we find this same order in the church. It

is not a law that we have instituted; it is not a law that Moses instituted; it is a law that was in existence before the time of Moses, and that existed after his time, and was recognized by Christ in his personal ministry on earth; and was recognized by him after his resurrection from the dead on the continent on which you and I live, in order that it might be of service to "after generations." But says one, did they always conform to it? They always did a great many things, so far as the history of the church in the past is concerned, contrary to the law of Christ and they still do the same in our own generation. That is no reason that we should not stand by the law. It is not what they undertook to do in the first century; it is not what they undertook to do, or what they did do; but it is what the law requires. That is what you and I should try to obey.

There is another matter that I wish to call your attention to. It has been said that the law has been misunderstood in the past. That it has been taught differently by the Elders, because they have understood it differently. So it has. No doubt the Bishop himself will be able to talk to you in regard to this, or his other counselor; I hope he will in private if he does not in public. It is written in the law here as a brother presented it to me in California, that those who come up to Zion "shall lay all things at the feet of the Bishop;" and he said it had been quoted to him by a certain minister, and he was a little alarmed. He understood if he paid his tithing and received his receipt, and then came up to Zion, that he must lay all things at the feet of the Bishop; and then if the Bishop wanted to give anything back, all well and good; if he did not he would be left out in the world a second time. That was a very hard picture of the law. I called his attention to this part of the law relating to laying all things at the feet of the Bishop as referring first, to the Elders of the church. When they go out upon their missions, they are to lay all things at the feet of the Bishop; make known to the Bishop their circumstances, their wants, their necessities; and they were to conform to the law first themselves. They will be apt to teach alike just as soon as they have done that. This was enjoined upon the early Elders before they started out in the world to preach the gospel at all. Before they went out to the world to preach the gospel, they were to conform to the law themselves, free themselves from the law; lay all their matters before the Bishop. If they do not have anything let them go out and have their wants supplied. This is placing themselves under the law. Not that they should give every thing that they had to the Bishop; that is not the idea. If our Elders conform to this, and make known their circumstances, and do this before leaving to go and preach the gospel in their fields of labor, then, when they go out to the world they will have no trouble; all will understand it alike, and we will go forward in conformity with the law; having conformed to it ourselves as we go out, and we will be acknowledged servants of

the Most High, the children of our Father who is in heaven whom the law recognizes, and we will have that abundance of the Spirit of peace and power, that has been before spoken of in this conference.

But says one, is not this rather tough upon the Elders, placing great burdens upon them. It is not and never was an idle thing to undertake to be an Elder in Israel. It means something. You are not called upon to exercise the functions of an Elder, simply because it is a fine thing. It means sacrifice; sacrifice not only of the means that you have in this world, but it means a sacrifice of your time; your means; separation from your families; and a sacrifice of many things that you hold dear to you and very near to you. This is the reason Jesus could say to his disciples, those who had been called to this ministry, "If you love father, mother, brothers and sisters, wife and children, houses and lands, more than me, you are not worthy of me." But again he says to his disciples, "You who have forsaken all," who have complied with this law, not only relating to your duties in the kingdom of God as relates to spiritual things, but as relates to the temporal also, you that have done this, "I will give unto you a hundred fold, not only in this world, but in the world to come." It is upon and by this grand sacrifice that the children of God in this age of the world are to overcome. We must not expect our brethren to sacrifice when we do not sacrifice ourselves. We should accept the promise, and have faith in the efficacy of the law of the kingdom of God.

I hope you will examine these things, and see if it is not only binding upon us who go out to preach the gospel, that we shall conform to the law relating to temporal things. And as we conform to it, we will go out preaching alike, observing alike; and there will not be this inharmony on the part of many in the body that has appeared in the past.

## Selections.

### ARCHÆOLOGICAL DISCOVERIES IN YUCATAN.

A FEW years ago Mr. Ignatius Donnelly of Minnesota, startled the religious world by the publication of a work which seemed to conclusively prove that thousands of years ago a vast island, or continent, situated in the bosom of the Atlantic Ocean, between Europe and America, and that was inhabited by a highly civilized people, suddenly sunk forever beneath the deep waters. No sooner had Mr. Donnelly's work made its appearance than it was bitterly assailed by religious bigots of all denominations. One critic styled it "the vagaries of a Grecian tramp, clothed in a beautiful literary garb by an Irish crank." Solon's narrative was stigmatized as a traveler's romance, while the dreamy and speculative character of Plato's writings were cited to prove that the story of the lost Atlantis must have originated in his superlatively imaginative brain. The orthodox triumphantly pointed to the Hebrew record, stoutly demanded that its



literal interpretation should be received, and asserted that as but 6,000 years had elapsed since the creation of the world and the appearance of Adam and Eve, and as the Bible says nothing of the previous existence of Atlantis, Solon's, Plato's, and Donnelly's accounts of the lost island must be received *cum grano salis*, or indulgently regarded as the vagaries of super-imaginative minds.

About three years ago the celebrated archæologist, Dr. Plongeon, found inscribed on the temple walls of Uxmal and Chichen Itza, in Yucatan, the old story of Adam and Eve and of Cain and Abel. But the Maya mother of the human race was composed of sterner material than the Hebrew Eve. She rejected the *orange* offered her by the serpent and drove him from her presence. Cay, or Cain, the so-called first murderer, appears in an altogether different light. Instead of his being a sullen and jealous agriculturist, he was an intelligent and pious priest. Instead of killing his brother, Chaakmol (Abel), he tried to save him, but the worthless brother, Ake, prevailed, Chaakmol (Abel), in spite of Cay's heroic efforts, was treacherously slain.

In prosecuting his inquiries among the sculptured obelisks and stones of the ruined cities of Yucatan Dr. Plongeon several times came across undoubted hieroglyphical records of the previous existence and the subsequent destruction of a vast Atlantian island or continent. Upon the publication of his discoveries the doctor naturally encountered storms of opposition and adverse criticism. Again the orthodox pointed to the Hebraic "Genesis," and again demanded its literal interpretation. So the innovating doctor and his accomplished wife and assistant were immediately ranked among that illustrious society of scientific cranks headed by Solon, Plato, Donnelly, Darwin, Draper, and Spencer.

But, unfortunately for the position assumed by the literal interpreters of the Hebrew "Genesis," recent archaeological researches in Nicaragua seem to vouch for the truth of the narrative of Solon, the "fragment" of Plato, and the bold theories of Donnelly. Late Central American newspapers teem with accounts of the discovery of two large stones and a huge rock that are covered with hieroglyphics and Phœnician inscriptions. One of the stones presents a map of the world with the lost Atlantis, situated in that vast space now covered by the North Atlantic; the other furnishes astronomical representations, which from the position of the constellations thus depicted certainly argue extreme antiquity. These stones were found forty feet below the surface of the Island of Zapateca by the celebrated archæologist, Prof. Mayer.

Of course the discoverer must expect to meet with the same opposition and the same orthodox contempt and scorn that have recently pursued Donnelly and Plongeon, but it is fairly safe to assume that he will manage to survive this terrible infliction, and will console himself with the reflection that his enraged antagonists will never be able to explain away the inscriptions found on the temple walls of Uxmal, Chichen Itza, and Papaulta, and will rejoice in the thought that as the world grows older its inhabitants become wiser and less credulous, and that a great many superstitions now believed by the vast "many-headed" will in the near future be relegated to the company of exploded ancient myths.

#### IF WE WORK WE MUST SLEEP.

THE restoration of energy which sleep alone can afford, is necessary for the maintenance of nervous vigor, and whereas the muscular system, if overtaxed, at last refuses to work, the brain under similar circumstances too frequently refuses to rest. The sufferer, instead of trying to remove or lessen the cause of his sleeplessness, comforts himself with the hope that it will soon disappear, or else has resort to alcohol, morphia, the bromides, chloral, etc. Valuable and necessary as these remedies often are (I refer especially to the drugs), there can be no question as to the mischief which attends their frequent use, and there is much reason to fear that their employment, in the absence of any medical authority, is largely on the increase. Many of the "proprietary articles" sold by druggists and in great demand at the present day owe their efficacy to one or more of these powerful drugs. Not a few deaths have been caused by their use, and in a still larger number of cases they have helped to produce the fatal result. Sleeplessness is almost always accompanied by indigestion in some one or other of its protean forms, and the two conditions react upon and aggravate each other. If rest cannot be obtained, and if the vital machine cannot be supplied, mental and bodily collapse cannot be far distant. The details of the downward course vary, but the result is much the same in all cases. Sleeplessness and loss of appetite are followed by loss of flesh and strength, nervous irritability, alternation with depression, palpitation and other derangements of the heart, especially at night; and many of these symptoms are grouped together under the old term hypochondriasis. When this stage has been reached, "the border lands of insanity" are within measurable distance, even if they have not already been reached.

### Conference Minutes.

#### DES MOINES.

The above district conference convened at Richland Creek School-house, Tama County, Iowa, on Sunday, May 29th. President W. C. Nirk, in the chair; H. A. McCoy secretary pro tem. It was resolved that in the future all resolutions becoming laws of the district and the repeal acts of the same, be forwarded with the conference minutes, with request for their publication. Resolved, that all games of chance are improper, and should be prohibited by the church; from the fact that the Supreme Court of Iowa has decided that they are violators of the law; and the church should discourage all violations of the law; this resolution only in force for future violation of the same. Branch reports:—Newton, 49 members; John X. Davis president, Wm. Coiner clerk. Boonsborough, 66; Wm. McBurney president; S. L. Ades clerk. Sheridan, 54; G. Shimel president; H. A. McCoy clerk. Des Moines Valley, 53; Geo. M. Jamison, president; Clara Brockett, clerk. Edenville, 80; Wm. C. Nirk, president; J. F. Roberts, clerk. Des Monies 87; J. P. Knox, president; Willis Chandler, clerk. Elder R. Etzenhouser reported by letter; J. S. Roth, Wm. Bozarth, N. A. Baker, George Shimel and W. C. Nirk reported in person. Bishop's Agent's report:—On hand last report \$55.13, received since \$21.50, total \$76.63;

paid out \$75.85, on hand 78 cents. W. C. Nirk was sustained as president; J. S. Roth as Bishop's and book Agent. J. S. Roth was elected vice president of district and secretary pro tem. was chosen to be district secretary. The spiritual authorities of the church were sustained in righteousness. Preaching Saturday evening by W. C. Nirk, assisted by G. Shimel. Saints' meeting Sunday morning, conducted by J. S. Roth, and George Shimel. Preaching in the forenoon in the grove by Wm. Bozarth, assisted by J. S. Roth. Preaching in the afternoon by J. S. Roth, assisted by W. C. Nirk. After this service the rite of baptism was administered, Bro. Bozarth baptizing two. Preaching in the evening by Wm. Bozarth, assisted by J. S. Roth. Adjourned to meet at Boonsborough, Iowa, Friday, September 10th, 1886, at half-past seven in the evening.

#### SOUTHERN INDIANA DISTRICT.

Conference convened with the Saints at Canaan, Indiana, June 12th to 14th, 1886, James G. Scott in the chair, L. Scott, secretary. The minutes of last conference were read, and reports were called for. Branch Reports. Eden reported 32 members, including 6 Elders and 2 Priests. No change since last report. Union 35, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Canaan 24, including 1 Priest, 1 Teacher. Olive 20; including 1 Priest, 1 Teacher, 1 Deacon. West Fork, Hope, Pleasant Ridge, New Trenton, and Amanda branches not reported. Elders Reports.—James G. Scott had preached at a point in Washington county, the last time to between four hundred and six hundred persons. James M. Scott had assisted Elder James G. Scott. David Scott, by letter, had done nothing further than by practical exemplification of his faith among his neighbors and acquaintances. Priests Wm. Foster and Wm. H. Burton had labored in their branches. L. Scott had presented the faith two evenings at a new opening. Teacher James Porter and Deacon John Freel also reported in person. Their labors were confined to branches. All seemed to have done something for the cause. Saturday night, preaching in grove by L. Scott from Jude 1:3. Sunday night preaching by James G. Scott at the house of Bro. Winscott, from 1st Thes. 1:5. Monday, 14th.—Resolved that the difficulties existing in Eden Branch be referred to president of mission. Resolved, That after every energy be put forth by the officers of the Olive Branch to satisfy the law to the letter, a full compliance to every item, and if no reconciliation was effected to withdraw communion or fellowship, until the offending parties brought forth the proper fruits of reformation. That from henceforth the branches in this district, in sending requests to the conference for aid to settle branch difficulties see first that the law has been satisfied and complied with in every item. The authorities of this district and the church were sustained in righteousness. Resolved, That we extend heartfelt thanks to the Saints of the Canaan Branch for courtesy and kindness during this conference. Three children were blessed, and six of the afflicted ones administered to, Elders James G. and James M. Scott officiating, and the influence of the Spirit was shed abroad in the hearts of many of the Saints to the glory of God and to the honor of his cause. Preaching at 7:30 by L. Scott from Matt. 16:17, 18. Thus passed a profitable, in-

structive, peaceful, and pleasant conference. All in attendance were strengthened and edified, and we trust, more determined to make a practical exemplification of every item of the religion which they revere and dearly love. Adjourned to meet at the call of district president.

#### SOUTH-EASTERN ILLINOIS.

The South-Eastern Illinois district conference convened at Brush Creek, Wayne county, Illinois, June 12th, 1886; I. M. Smith president in the chair, John F. Thomas clerk. Brush Creek branch 102 members; including 2 Elders, 2 Priests, 3 Teachers, and 1 Deacon. Nine of the above number were baptized since last report. Dryfork 31 members; including 1 High Priest, 4 Elders, 2 Teachers, and 2 Deacons. Bro. John F. Simms was recommended by this branch for ordination to the office of Priest. Alma 10 members; including 2 Elders and 1 Deacon. No reports from Tunnel Hill and Springerton: Elders I. A. Morris, H. Walker, John F. Henson, I. M. Smith, G. H. Hilliard, John F. Thomas, M. R. Brown, T. P. Green present, reported. The reports were encouraging. Priestcraft and prejudice seem to be giving way, as the calls for preaching the word are many. Teachers present 2, Deacons 2, John F. Simms Priest reported. Bro. David Hoover, Deacon, reported. Afternoon session; the Elders labors were appointed as follows: J. F. Henson visit Alma Branch; Brn. I. A. Morris and J. F. Henson to visit Richland; G. H. Hilliard to visit Franklin county, Illinois, J. F. Thomas and H. Walker to visit Jacob's Chapel, T. P. Green to visit Brush Creek, M. R. Brown to visit T. P. Green's house and preach there; J. F. Henson and H. Walker to visit the Green School-house, in Marion county, Illinois, M. R. Brown to visit Hazel Dell. A motion prevailed that all the Elders, Priests, Teachers and Deacons do all they can during this quarter. Bro. I. M. Smith was sustained as president, and J. F. Thomas clerk for the next quarter. It was moved that when this conference adjourns, it does so to meet at the Dryfork School-house in the Dryfork Branch, Wayne county, Illinois, Saturday September 4th, at ten o'clock a. m. It was resolved that we sustain Bro. A. H. Smith as missionary in charge this quarter, and request him to visit us. Motion to sustain all the authorities of the church in righteousness was adopted. Preaching at night by H. Walker, assisted by J. F. Thomas. Sunday, 11 a. m., preaching by I. M. Smith, subject The Atonement of Christ. At 2 p. m. preaching by T. P. Green assisted by I. M. Smith. Preaching in the evening by G. H. Hilliard. At the close of the exercises Bro. John F. Simms was ordained to the office of Priest, and six children were blessed. The attendance was reasonably good, especially on Sunday; there was a reasonable degree of the Spirit, and we had a fair time all things considered.

A MIXTURE of rain water, cologne and glycerine should be kept by those who are troubled with roughness of the skin. Apply to the face and hands after washing. Bean water is also good for rough skin. Put a handful in a bag and dip it in warm water and wash with it.

TO DRIVE away rats: Get from the drug store some bi-sulphide of carbon and pour down their holes. Every rat will leave the premises within twenty-four hours.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Miscellaneous.

#### ROCKY MOUNTAIN MISSION.

In the *Herald* for June 12th it will be seen that the Bishop has authorized me to act as his agent for the Utah District and the Rocky Mountain Mission where he has no agents appointed. By the last April Conference I was appointed to take charge of the Rocky Mountain Mission, embracing Western Wyoming, Utah, Idaho, Montana, and Eastern Nevada. In order that we may successfully prosecute the work assigned us, I ask all residing in the Mission to come directly to our support with such means as they can. There are now three brethren besides myself in the field, Bro. J. C. Clapp in Montana, and Peter Anderson and John Larson in Utah and Idaho. We are all ready and willing, but without financial aid we can not do the work you expect us to do. Let all the presidents of branches lay this matter before the Saints, and let all do what they can. Don't wait until you are better prepared, but do what you can *now*, and the Lord will bless you so you can do more by and by. Remember that a little from all will aid us much. All the Saints who are isolated from branches, who love the cause of God should also send us their tithes or offerings as the Lord has blessed them. Owing to the unsettled condition of affairs in Utah and portions of Idaho, times are hard and money scarce. But surely the Saints can see that the better days are near at hand. You have aided the Mission liberally in the past, and we confidently trust you will not fail us now. Remember, dear Saints, we are making sacrifice because we have been called to this ministry; and for this reason we call on you for a little sacrifice on your part, so we may all labor together for the advancement of the church and the glory of God. Send what you can, and when you can, much or little, and the Lord will bless you.

R. J. ANTHONY.

Box 1123, Salt Lake City, Utah.

#### CONFERENCE NOTICE.

Conference of the Pittsburg and Kirtland District will convene at half-past ten o'clock, July 24th, 1886, at Wheeling, W. Va. It is hoped that all the Elders and clerks of branches will be prompt in sending in their reports to F. J. Reese, No. 65, Fifth Avenue, Pittsburgh, Pa., or A. M. Teagarden, No. 4728, Jacob street, Wheeling W. Va. There will be some of the traveling ministry in attendance. We trust there will be a large representation from the different branches. It is expected there will be a change of district officials. Visitors will be amply provided for.

G. T. GRIFFITH, *Dist. Pres.*

#### BISHOP'S AGENT.

At a late conference held at Sweet Home, Lynn County, Oregon, Bro. J. F. Morris was recommended to me as my agent for Oregon. I therefore appoint him as my agent, and recommend him to all the Saints in receiving tithes and offerings for the church treasury, and paying out the same as directed by me.

G. A. BLAKESLEE,

*Presiding Bishop.*

GALLEN, Michigan, June 15th, 1886.

#### DECATUR DISTRICT.

A conference of the above district will be held at Lucas, Iowa, on July 10th and 11th, 1886, beginning at ten o'clock on Saturday. The ministry and members throughout the district are urged to try and be present; and it is hoped that the various branches will make out and send the regular statistical reports, by the hand of some one if they can, if not then by mail to me at Lucas.

H. A. STEBBINS, *District Pres.*

#### MARRIED.

McMILLEN—ROBSON.—At the residence of the bride's parents, Washingtonville, Ohio, June 13th, 1886, Mr. William McMillen and sister Isabella J. Robson were united in marriage by Elder David M. Strachan. The bride is the daughter of brother and sister Robson, and the bridegroom is the son of brother John McMillen. The couple went that same night to their home in West Austintown. The Saints of Washingtonville wish them a happy life and the blessing of God.

#### DIED.

EVANS.—At Houtzdale, Clearfield county, Pennsylvania, October 20th, 1884, Bro. David Evans, of paralysis. He was born at Pontypwl, Monmouthshire, South Wales, September 15th, 1815. He was re-baptized by Bro. John T. Phillips at Ystradgynlais, Braconshire, South Wales, came to America May 11th, 1882. Died strong in the faith, putting his trust in God. He leaves two sons and two daughters to mourn his loss.

GRIFFITHS.—At Scranton, Lackawanna Co., Pennsylvania, May 28th, 1886, after a lingering sickness of several months, Mary Griffiths. She was born in Montgomeryshire, North Wales, October 28th, 1824, was baptized at Dowlais, South Wales, in the summer of 1854. She was faithful, and when she heard the Elders of the Reorganization teaching the same as was taught to her at first, she was re-baptized, in the spring of 1864, by Bro. Evan James, at Aberaman, South Wales. She came to this county, January 17th, 1882, with her husband, Elder David Griffiths, who with her two sons and one daughter are left to mourn her loss. She was faithful through life, and will long be remembered by all who knew her, especially by the missionaries of Wales, whom she aided so much by making a home for them. By her faithful and generous works she might well be termed "a mother in Israel." She met death "calm as a summer's morning," knowing in whom she trusted. Funeral services by Bro. J. J. Morgan.

SMALL.—Near Portsmouth, Iowa, March 2d, 1886, Sr. Selina E., wife of Bro. Judson Small, and daughter of John E. and Mary Page. She was born near Burlington, Wisconsin, in 1848; was baptized September 24th, 1873, by Elder Jason W. Briggs, and confirmed by Elder Joseph Smith; she was a faithful Saint, an active worker, and did much good in her short life. Many will remember her as a kind and efficient school teacher. As a neighbor she did all in her power to comfort the needy and afflicted. A short time before her death she saw in vision her six little children who were dead, and was surprised to see the youngest, (who died a feeble little babe), looking as bright and noble as the rest. She much admired their happy appearance. Her friends are comforted in believing she is as happy in the

Spirit's Zion, as her little ones whom she saw there. Sermon was preached by Elder T. W. Lloyd.

DAVISON.—Lizze B. Davison, born October 17th, 1874, near Grinnell, Poweshiek Co., Iowa, died June 12th, 1886, near Magnolia, Iowa, being 11 years, 7 months, and 25 days old. Lizzie was an intelligent child, and a member of the Magnolia Sabbath School; believed the gospel; had requested the privilege to obey it, but her parents fearing she did not sufficiently understand, requested her to wait; she consented, but the "reapers" waited not, and she was gathered into the garner of God. She desired the Elders to administer to her the ordinance for the healing of the sick. The elders cheerfully complied; she was comforted and resigned, assuring her parents they had done all in their power for her recovery. Her funeral took place at Magnolia; the sermon was preached by Elder C. Derry, assisted by P. and W. C. Cadwell, also by J. F. Mintun.

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# THE SAINTS' HERALD.

Joseph Luf

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

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

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Lamoni, Iowa, July 10, 1886.

No. 27.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 10, 1886.

### LAYING ON OF HANDS.

ALL Saints believe in the laying on of hands, for all the purposes for which the ordinance was instituted. No one would be justified in attempting to formulate set rules to govern the Elders in administering the ordinance, including the form of words to be used, as there must be liberty to follow the direction of the Spirit, if any be given. We may, however, offer a few thoughts that may assist some in the discharge of the duty.

The statement in Habakuk, "God came from Teman and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands: and there was the hiding of his power," is descriptive and may be applied unto Christ without doubt, or hesitancy. Our Lord when he came illustrated the beauty of the figure "horns coming out of his hands," by adopting the laying on of hands to ordain his disciples; and to confer the Holy Ghost both by himself and by commandment by his disciples; and for the healing of the sick by both Jesus and his disciples.

### THE OIL.

The oil used should be the purest olive, or "sweet oil" that can be procured. It is a custom in the church that oil is set apart by consecration in prayer for the purpose of being used in the ordinance. No form of words is presented, and indeed none is necessary; but it must be evident that whoever officiates in setting the oil apart for the use intended, should do so in terms that are understood by those around him, if the ceremony takes place in a meeting of the Saints, or in a private dwelling where witnesses are present. Words in import like these should be used. "Our Father, we ask thee in the name of Jesus Christ to bless this oil to its intended use; Grant that faith may be exercised by those ad-

ministering and those administered to." Or, "In the name of Jesus Christ we set this oil apart to be used for right and holy purposes; asking that God may bless and sanctify it to those to whom it shall be ministered." Do not suppose that we give these as the precise words to be used; but as suggestive of what the object is that is desired to be reached, by blessing the oil.

### MANNER OF ADMINISTERING.

"Is any sick among you? let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." This is in accord with the commandment in Mark 16. It is evident that oil is to be used in cases of sickness. It is not here said how the oil shall be applied, but from usages, traditionally more or less prevalent, it is the custom to pour it upon the head, or using it from a spoon or other vessel, or the hand to dip the fingers into the oil and rub it upon the head or forehead, saying, "I do this in Jesus' name;" or "I anoint you in the name of the Lord Jesus Christ." Some Elders make this quite a lengthy part of the service, often offering a long prayer while the other one, or two as the case may be stand by waiting to lay their hands on the person's head. Others give a portion of the oil to be swallowed by the patient. Some in offering prayer direct a part of their speech to the person being administered to, and part to the Lord, &c.

We suggest: That when oil is used in anointing that the Elder take the oil bottle, or cruse in his hand and pour some of its contents upon the crown of the head of the sick person, enough to wet through the hair, saying, "I anoint you with this oil in the name of the Lord Jesus Christ, that you may receive blessing from God and be healed of your infirmity." If one desires to take of the oil inwardly, give it in the name of the Lord. Then, laying on the hands, if prayer has not been offered before, let a prayer be said asking the Father for such portion of his Spirit as will enable the Elders to administer acceptably. The prayer, or prayers offered for the sick should not be boisterous and loud, but fervent, full of sympathy and hope. We dislike to hear the words "by virtue of the holy priesthood," used by some. We think it decidedly more appropriate to pray, offering the requests made of God in a spirit of humility and resignation, and in a calm, quiet and firm tone of voice;—blessings are not to be commanded by human strength, but asked for in faith. Some seem to think that the powers of health are subject to the demand and order of the priesthood; we do not think so, but that they are the gift of God subject to the direction and control of his power and wis-

dom,—we should ask for them in this sense and with this understanding.

We advise that administrations to the sick be as quietly conducted as practicable. Avoid administrations in public preaching services before the mixed congregations usually attending service. Also avoid, as much as practicable administering at the close of a long service of testimony, prayer and song, after all are weary with the long sitting. In both cases it is better to either wait till the crowd has dispersed, or to go to a brother, or sister's house close by, and there in quiet attend the ordinance. In cases where Elders are called to the house of the sick they should go in full reliance upon God and his promises. They should avoid anything of a boastful, self-reliant nature in either word or act. They should remember that the power is that of God; the will is of God; the wisdom of recovery is of God; and the frame of mind that can most truly say, "Thy will be done," is the safest and most successful one to be in.

Avoid assuming that the affliction is the result of personal transgression of the afflicted. Do not officiously seek for a cause of the sickness, or for a testimony whether the issue shall be life or death. Many have erred in this and have mistaken the evidence, and so done much mischief by unwise prophesying contrary to the meaning of the manifestation. Do not "blow a trumpet" before you in this, any more than you would in the "doing of alms."

### FOR ORDINATION.

The one ordained is so ordained "according to the gifts and callings of God unto him, and by virtue of the power of the Holy Ghost which is in the one who ordains him."

This is only the statement that the act of ordination is but the recognition on the part of the church of the "gifts and callings" of God unto the one ordained, through the formal laying on of hands, and setting the individual apart to the particular office in the priesthood unto which he is called.

### THE FORM.

The manner of ordination should be simple, but solemn. The Book of Mormon, book of Moroni, chapter three, gives the following: "After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, in the name of Jesus Christ I ordain you to be a ———, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen."

While no set form of prayer is prescribed, and we think none is necessary, we are of the opinion that carefulness should



be used on all occasions to prevent the repetition of vain and useless expressions, the too often use of the names of the Father and Christ.

#### FOR RECEIVING LITTLE CHILDREN.

This rite of receiving and blessing children is one of the most beautiful known to the church. It is in keeping and harmony with the Savior's command and usage. In blessing of children we suggest that if it is done in the sacrament or prayer meeting that it be done at the opening of the service before the child is worn out and fretful. Be careful not to speak in a loud, harsh tone. Take the little one upon the extended arms if practicable, and the child is not fearful and shy, and in a quiet, pleasant tone, ask and pronounce a blessing upon it, calling it by the given name, or names that are given it. Ask that the blessings of God may attend the child; bless it if the spirit so points out, but be careful of being led into declarations that may raise false hopes about the child.

Children are not necessarily made members of the Church by the rite of blessing; it is but the recognition of Christ's statement "Of such is the kingdom of heaven." They are in the hands of the Father. The blessing by the laying on of hands, while it does not confer membership in the church, places them under the special watch-care of the spiritual forces attendant upon the children of the covenant, and undoubtedly does convey power by which they may be led into such ways of life and thought that they will more readily receive the truth when of proper age. We suggest that the substance of the words used in receiving the child be "We receive this child in the name of the Lord Jesus Christ, and pray that the care, protection, and blessings of the Spirit may attend it. And the name of—having been given unto it, we pray that in this name this child may grow unto manhood, (or womanhood) and being blessed of God to rightly perform all the duties of its sphere in life, may be crowned with eternal life with the redeemed and sanctified."

In what we have here written we do not intend to limit, restrict, or prescribe any form of words that may be suggested at the time to the Elder, or Elders officiating in any of the rites named; but we should much love to see all loose, rambling, incoherent and unmeaning speech avoided; and a purer, pleasanter manner cultivated in all of them.

#### FALSE REVELATORS.

SOME people talk of false revelations coming through prophets and seers sent of God as though they were nothing at all strange, but rather to be expected. And such also claim that each individual should sit in private judgment on all matters of revelation and accept of none except it agrees with his personal knowledge of the matters set forth, or with his construction of what he had previously accepted as divine. Such people seem to think that God ordains and sends forth such prophets and seers, giving them the highest creden-

tials both by prophecies and inspired promises given concerning them and their work prior to their mission work, and also by confirming their work by divine testimonies great in number and measure, and yet that he suffers them to give false revelations to his people, mislead and ruin them, and that this may continue on indefinitely at the will of the prophet.

This position assumes, in effect, that parts of the revelation which an authorized prophet gives to God's children may be true, and parts may be false and harmful, and that the power to know of the truth or falsity of them rests alone with each individual and must be determined by him by virtue of what he already knows aside from such revelations, or by such knowledge as he may obtain without them. If the individual is already possessed of whatever knowledge there may be contained in any revelation, then such revelation can be of little or no use to him; or if he can of himself obtain such knowledge without and aside from such revelation, then also it is of little or no worth to him.

But it is manifest that the revelations coming through duly ordained and accredited prophets are not alternately of God and the devil; neither are they alternately true and false. Besides this, God has not appointed that each and every individual must or may sit in judgment upon what is given to his people in a regular way by his prophet. Whoever undertakes to judge as to what is and what is not the word of the Lord, should first be divinely authorized, and then they should be fully and efficiently qualified for that high and important work.

The Lord in ancient times usually fore-showed the coming and work of his prophets and seers, as in the case of Moses. (See Acts 7:23-36; with Gen. 50:29, in Inspired Translation, and 2 Nephi 2:2, 3); and of John the Baptist; (Isa. 40:3, with Luke 3:4; also Luke 1:11-24); and of Jesus; (Gen. 49:10; Deut. 18:18; Ps. 110:4; Isa. 7:14; 9:6, 7; 53:1-12; Dan. 9:24-27; Micah 5:1-4; Zech. 9:9-11; Luke 1:26-35; and 2:6-38; Matt. 2:1-15; etc., etc.); and of Joseph the Seer; (Isa. 29:12-18; Dan. 2:4; Rev. 14:6, 7; 16:6; 18:4; 2 Nephi 2:2, 3; Book of Nephi 9:11, 12; B. Mormon 4:2). To these prophecies he has added, in greater or lesser degree, the confirmatory evidences of "signs and wonders and divers gifts of the Holy Ghost," thus confirming to the willing and obedient the divinity of his word, and the certainty of his wonderful promises. Who were they who anciently assumed, and who do now assume to pass judgment upon the "thus saith the Lord" given to the church in a regular way by any of these chief servants of the Lord! Let history answer. Whatever, in the providence of God, came to the saints in a regular authentic manner as "thus saith the Lord," by duly accredited prophets, was accepted for just what it claimed. When the authority of the individual to deliver the word of the Lord to the people was properly established, then that word, when delivered with a "thus saith saith the Lord," was held to be divine.

Joshua and his faithful colleagues never called in question the divinity of the "thus saith the Lord" delivered by the prophet Moses, notwithstanding its many peculiar requirements, and its many strange and improbable predictions. This word was given openly by Moses to the people, (Deut. 5:1-22; 29:1, 29; 24:3); and they as publicly covenanted to keep it. (Deut. 5:27; 6:20-25; 24:12-15; Heb. 9:19; Ex. 24:3, 7). The prophets and apostles never engaged in the discreditable work of rejecting, questioning, or treating lightly the professedly inspired utterances of their predecessors. What they sought to know was, as to whether such utterances came through men divinely ordained to that calling.

That was a matter of first importance. Rightful *authority* in the premises was the chief thing. If devils may question persons authority to officiate in the name of Deity—"Jesus I know, and Paul I know; but who are ye?"—then may the Saints know the *authority* of those professing to receive the word of God for them. But when God has demonstrated to his people and approved those to whom he has delegated such authority, it is a presumptuous and a dangerous thing to either reject or treat lightly a "thus saith the Lord" given regularly to the people through them. It is preposterous to hold that he calls, qualifies, endorses, and confirms men as his prophets and seers, and then suffers them by repeated and numerous false revelations to mislead and corrupt his people. That he will not suffer it is seen clearly in his promise in Deuteronomy.

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."—Deut. 18:20-23.

From this we learn that, if his prophet speak only "a word" in the "name" of the Lord falsely, speak that which he has "not commanded him to speak," \* \* \* "even that prophet shall die." If God will remove a prophet from this life for so grave a sin, will he not do so speedily? or will he permit him to repeatedly give false revelations, blind and corrupt the people of God, multiply his own mortal sins and bring reproach and ruin upon all! Will he not rather cause that such an one shall die immediately after the one false "thus saith the Lord" is uttered? Will not God shield his faithful people against any false "thus saith the Lord" given, (possibly), by his accredited prophets and seers? What are the dictates of common sense on the point! Inasmuch as God denounces death on such transgressors, shall that fate come speedily after the transgression, or shall the false revelator live on, giving more and more false revelations, and thereby deceive and mislead those over whom God

ha placed him! Certainly, this language—"that prophet shall die"—implies that he shall die quickly after such transgression. In respect to a somewhat similar transaction it is said in Ezekiel:

"Then came certain of the Elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying: Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all entranced from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God: Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourned in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself; and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have [not] deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God."—Ezek. 14: 1-11.—Inspired Translation.

This quotation shows that a prophet ought not to inquire of the Lord for wicked persons who had "set up their idols in their heart, and put the stumbling block of their iniquity before their face," and it teaches also that his prophets must not inquire at his hands in behalf of what he had previously denounced as "idols," and "iniquity." To this agrees the word of the Lord to Nephi: "Thou shalt not ask that which is contrary to my will."—Helaman 3:13. And so of O. Cowdery, through Joseph the Seer: "Do not ask for that which you ought not."—Doc. and Cov. 7:3. When God has revealed in plainness as to what is idolatry, iniquity, abomination, and the like, if persons, especially ministers, seek to be justified of God in such evils, and come before a prophet and request him to ask the Lord to permit such evils, or justify them, then the prophet as well as he who seeks unto him should know better than to do so; for God having once denounced such sins in his revealed word, that should be an end of all controversy and inquiry. And when persons seek for justification by revelation through a proph-

et in matters already condemned by God's word, that is a heinous sin and indicates want of faith in God's written word, and exhibits a belief that God may vary and change from what he has already said. Such an exhibition of disbelief in God and his word, such infidelity to high official trust, merits and brings down just and swift punishment. Of those who seek to be tolerated or justified in "iniquity," or in serving any of the "idols" they may have "set up" in "their heart," the Lord indignantly says to the prophet, "should I be inquired of at all by them?" This can only mean that he expects his prophets to know better than inquire of him for answers favoring idolatry of any kind, or iniquity under any form.

It is a grave matter to inquire of the Lord at the hands of his prophet, and more especially in regard to matters already revealed and plainly, amply written. Of this Joseph the Seer wrote in his history:

"We never enquire at the hand of God for special revelation only in case of there being *no previous revelation to suit the case.*"—*Times and Seasons*, 5: 753. *Mill Star*, 14: 413.

This is in exact harmony with the law of the church in Doctrine and Covenants, 99: 10:

"In cases of difficulty respecting doctrine or principle, (if there is not a *sufficiency written* to make the case clear to the mind of the council), the president [the prophet.—Ed.] may inquire and obtain the mind of the Lord by revelation."

This means that when God has once revealed and caused to be written to his people his will upon doctrine, fact, or principle, that forever remains his will on such matters, and can not be changed. And when his prophet and people have his revealed will given them, there can be no need for further revelation on such matters as are embraced in that revealed will, and when prophet or people seek for it, they greatly err, and exhibit both folly and unbelief. And when they seek for God's endorsement, justification or permission of what he has already denounced as evil, they exhibit a trifling, corrupt, disbelieving and rebellious heart. And it is in this last case that he declares to Ezekiel that he will set his face against such and will cut them off from the midst of his people. Of this matter Joseph the Seer further wrote:

"It is a great thing to enquire at the hand of God, or to come into his presence; and we feel fearful to approach him with subjects that are of little or no importance, to satisfy the queries of individuals, especially about things the knowledge of which men ought to obtain in all sincerity before God, for themselves, in humility by the prayer of faith, and more especially a Teacher or a High Priest in the church."—*Times and Seasons*, 5: 753, and *Mill Star*, 14: 413.

And when a prophet presumptuously seeks answers favoring what God's word already shows to be "iniquity," "idols," "abominations," and the like, it is possible he may then get a false and deceptive revelation, for he has already gone aside from the true service of God and placed himself on the grounds of the adversary, he is no

longer serving God, but has departed from him. And if the prophet does that evil thing, the Lord declares he will "destroy him from the midst" of his Israel, and he will also destroy the man who sought unto him for these evil things.

The Lord gives us the *reason* for his doing thus: First, to punish these presumptuous, unfaithful servants; and in the next place, to prevent Israel from going "astray" and becoming transgressors.

"And if the prophet be deceived when he hath spoken a thing, I the Lord have [not] deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him. That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God."

Inasmuch, then, as these parties must be punished, why not suffer at once, and immediately? And inasmuch as they were to be destroyed from the midst of the people of God so "that the house of Israel may go no more astray, neither be polluted any more with all their transgressions," but that they may be kept a pure people unto God, why, O why shall not the false revelator and his confederate be destroyed speedily after their sin! To cut them off, and that quickly would be the very means of protecting the people from the evils of a false revelator and his fellow. To suffer such a revelator to live and continue to give false revelation, would be an unmixed evil. No one can justify by reason or Scripture the idea that God would suffer such transgressors to live on and repeat their deceptive and ruinous doings. And while the Scriptures teach that it is *possible* for a prophet of God to speak in the name of the Lord falsely, they also teach that such "shall die" for that sin, and that they shall be destroyed suddenly, and this to save God's people from error and evil. Hananiah, one of the minor prophets, said, "Thus speaketh the Lord of hosts," when the Lord had not commanded him; and for his sin he was smitten, and died in less than two months after his false prophecy was uttered. (See Jer. 28: 1-17). This serves to show that God will quickly rid his people of his prophets when they utter a false prophecy. This treatment, (mark it well) pertains to God's prophets who violate their prophetic calling, and it does not refer to those *claiming* to be prophets, but whom God has not called, chosen, and accredited.

We conclude then, that if a prophet of God speaks "a word" in the name of the Lord, which the Lord has "not commanded him to speak," \* \* \* "even that prophet shall die," and that quickly; for the reason first, that God will not suffer him to mislead his people by false revelations; and, second, that he shall suffer such just punishment to deter others from sinning in like manner; and, lastly, that God may vindicate and protect his word and work in the eyes of his people.

God will always protect his people from all kinds of deception if they serve him aright and use the means he graciously provides. And in these "perilous times" he has provided ample precautionary means, and among them he authorized and qualified the duly organized General Assembly, August 17th, 1835, composed of the various quorums of priesthood set in regular order to "agree" upon his word. (See *Mill. Star*, 15: 299, with Doc. Cov. 41: 1, *Times and Seasons* 5: 649, 650). The "Great Shepherd of the Sheep" guards and guides the faithful, and will not suffer His accredited Seers and revelators to multiply false revelations and thereby mislead the faithful, trustful, truth-loving flock of God.

#### EDITORIAL ITEMS.

A TERRIBLE scourge called "black diphtheria, is ravaging the towns of Ecorse, Springwells, Royal Oak, and their vicinities, near Detroit, Michigan, numbers having already died from its attack. The throats of those attacked swell, and in a few hours they die in great agony. It attacks children and adults alike. George Campbell, of Royal Oak, lost five out of a family of seven. All of Moses Reno's family are attacked, two have died and the rest are low. Efforts are being made to prevent the plague reaching Detroit.

Sr. K. C. Creese writes us from Red Cloud, Neb., under date of June 24th, and assures us of her pleasure in reading the HERALDS. We trust that this young sister may be greatly blessed of God, and may find abundant success in her new home.

When at Burlington, Iowa, June 17th, we met Bro. M. B. Williams on his way to Aspen, Colorado. We wish him success.

Elder W. P. Brown of the "Church of Christ," was at Independence, Missouri, and occupied the Saints' meeting house from the 21st to 24th, inclusive, Bro. Luff reviewing his efforts each night after the discourse, with Elder Brown's consent. Bro. T. E. Lloyd's letter will further inform our readers of the affair.

Rains have fallen lately all round Lamoni it would seem, but here none has come for several weeks now. Crops need it badly. Wells and cisterns hold out yet, and corn looks well.

Some one has sent to Z. B. Chase, Bangor, Maine, an order for a copy of his book, and failed to give name or post office address. If any one of the Saints has ordered a book and fails to get it, he will probably know the reason why, when he sees this.

Brethren Thomas France and John T. Farmer, and Uncle Ross, are building at Lamoni; the first on the west side, south; the latter on the west side, north.

This number of the HERALD will be found to be an unusually good one. Articles by Brn. Short, Crabb, Kelley, Jones and X X X will be read with interest.

The two days' meeting at Wirt, Ringgold County, Iowa, attended by brethren Stebbins, Landers, Dillen, Johnson and Snively, was a good one; so reports Bro.

Stebbins. Three were baptized. Meetings were well attended; weather fine and sermons good.

The Senior Editor was at St. Joseph, Missouri, on June 27th. He found the branch in good condition. Bro. E. T. Dobson is presiding, with good and efficient assistant officers. Bro. H. C. Bronson is acting missionary there and is doing a good work. He is in active and pleasant co-operation with the branch officers and is well liked so far. He will attend two days, meetings in the district as agreed upon.

#### EXTRACTS FROM LETTERS.

Bro. C. Scott writes us from Galien, Michigan, June 28th:

"I baptized three at Texas, Kalamazoo county, Michigan, the 24th inst. One of them, Mother Hiscock, was eighty-three years old the 11th of June. Sister Julia Clum will rejoice with us to learn that her life-long, intimate friend, Sister Minerva J. Hiscock, has at length become one with her and all Saints in the bonds of the gospel."

Sister Ruth H Dennis writes from Sandwich, Ills., June 27th:

"I am about to take a journey, but am not going to renounce my faith in the Reorganized Church of Jesus Christ of Latter Day Saints, neither am I going to give up the *Herald* or *Hope*. Continue sending them to Sandwich, and when I reach the place of my sojourn, I will inform you of my whereabouts. I am trying to live that when the Lord calls my lamp may be trimmed and burning."

THE French Republic has issued a decree expelling the French Princes from the country. This is in pursuance of a policy intended to prevent a possible war in favor of any branch of the hitherto reigning families of the Kingdom and Empire of France, with the intent to reinstate a kingdom, or the Empire.

This measure seems to be extreme. The administration of the affairs of the Republic should have been managed in such a way that any attempt to re-establish a kingly dynasty, either kingdom or empire, would have been met by the people with sudden and positive disapproval. Whether there yet remains in France a sufficiently pronounced sentiment in favor of royalty and its trappings, to warrant such a wholesale expulsion from that country of numbers of its citizens whose worst crime may be that of birth, may not be known to the political economists of this western world, but it must strike many very strangely, and to the readers of the HERALD it will be but one of the tokens significant of the great changes that God proposes to work in these last days to accomplish his designs.

While we favor the continuance of the French Republic, and believe that a restoration of the Bourbon Empire, or the kingly house of Orleans would be a backward step in the progress of the world, we feel sympathy for those thus banished from their homes and their country. They must seek homes in other lands; and if those already in England and Ireland are

a burden to the land, how can the influx of a host of abandoned royalists fail to add to the already heavy burden.

What a trouble the world is in, to be sure. England with her starving and impoverished Ireland and Scotland, and her rebellious subjects in India, and her interests in Turkey and Egypt; Spain with her ruined reigning family, and the rising of other claimants to the throne; Germany with her failing Emperor and capricious Prime Minister, and her nihilists; Russia with her desires for conquest to the south, her Balkan war and her nihilists; France with her wavering republicanism, and her now exiled royalty; Canada with its threatened fisheries and its troubled inter colonial trade, and the United States with its labor troubles and strikes, its Utah problem, its anarchist strife, and its cyclones,—surely these are troublous times—what will the result be?

THE Kirtland (O.) correspondent of the Willoughby *Independent*, says of late:

"Temple visitors are numerous."

"Elder W. H. Kelley expects to leave for Southern Indiana the latter part of the week."

"Elder G. T. Griffiths spoke in Conneautville, Pa., last Sabbath, and will speak in the M. E. Church here next Sabbath morning and at Maple Grove School-house at 2 p. m."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Drop thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace."

#### "LET YOUR LIGHT SHINE."

DEAR SISTERS.—As we take up our pen this morning, we feel the quiet inspiration of the lines just quoted, until it becomes a prayer upon our lips to which the seal of the heart is set—

"And let our ordered lives confess  
The beauty of thy peace."

"Peace," said Jesus, "I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled." The peace which the Savior intended us to enjoy, is that peace which comes of perfect trust, of reliance so implicit upon the divine will and guidance, that we can rest undisturbed amid the wildest storm of opposition or even persecution, knowing that God is over and above all and that if he is our friend, in him we shall have peace. Sisters, we tell you to-day that the triumph of the gospel is to be largely brought about by the *home life* of its followers. "That others seeing your good works, may glorify your Father in heaven." This is not true of the gospel alone, but is equally true of every noble enterprise springing up beneath the shadow of the gospel. No matter where it originated if it is not nursed and fostered at home, it will soon wither and die for want of its natural food. The example set at home, the family altar there erected, from which ascends the incense of morning and evening prayer are weapons more powerful, means more productive of good to the cause of Christ, than all the controversies ever entered into, for the pur-

pose of maintaining truth. We like to hear the truth ably defended before the people. It is right in its place and the blessing of God will rest upon it, but if we are brave soldiers only when our colors are flying and martial music thrills our nerves, upon whom shall the Lord depend in the watches of the night, in hours when to all human appearance the battle is turning against us, and we find ourselves beset by foes, both from without and within.

"Drop thy still dews of quietness!" Through the prayer of faith, let us prevail with God that our vessel may be filled with oil and when the lamp is trimmed and burning let it be as a light "in the window," that the feet of the weary, wandering ones of earth may be led by its guiding ray to glorify the Giver of all light and all truth.

The majestic Ohio and Mississippi sweep through our land, bearing its commerce to the ocean upon their placid bosoms, but at times they rush with resistless force, overflowing their banks and spreading their waters to the detriment of all in their way, thus becoming a scourge instead of a blessing. The heat of summer comes on, the earth is parched and opens her surface in furrowed seams ready to take deep draughts of the rain or dews of heaven, which come not at her signals of distress. How gladly now would she welcome the cooling waves which deluged her so short a time since, but the rivers are shrunken within their banks and only the smallest craft can ply upon them. But hark, what greets the ear with its rippling murmur from the distant plain. It is the brooklet winding its way now among woodland pastures and now through verdant meadows, quietly cheering and enlivening all in its course. Here the children are quenching their thirst and there the cattle stoop to drink of its sparkling water. It has traveled far upon its way, from the distant hills but has blessed both man and beast through the length of its journey.

Hundreds and thousands of such rivulets bless the land, bearing joy and gladness with them in their flow. Like these rivulets to the land, so ought our homes to be. From them should go forth the life giving influence of the spirit dwelling within, and if it be the spirit of peace, its mission shall be more blessed than that of Noah's dove,

"All hearts confess the Saints elect  
Who twain in faith, in love agree  
And melt not in an acid sect  
The Christian pearl of charity."

"Fret not thyself upon any wise to do evil." Let us strive from day to day to overcome, remembering that if we do, we shall inherit all things. Let us plead with God from day to day, until we feel the heavenly influence of that peace Christ left as a heritage for us, that love which goes out to all human kind and embraces in its tender pity every creature upon the earth. Born into a world of sin and trial; heirs of an unknown destiny; beset by sin and snares upon every hand—have we no pitying sympathy to extend—we who have fled for refuge to lay hold upon the hope of eternal life? Nay more, who have the assurance of the law and the testimony that we have only to prove faithful to our covenant until the Master shall say, "It is enough, come up higher," when for us the conflict will be ended, and we shall sit down with Abraham, Isaac and Jacob in the kingdom of our God. The love of the Father embraces all mankind, and if such is the Father's love it is also the Son's and must be ours, if we love the Savior.

"Heaven's gate is shut to him who comes alone:  
Save thou a soul, and it shall save thine own!"

WE are in receipt of letters from sisters Bradley and Russell, also articles from sisters Ackerly and Bradley. In our next we will be able to tell those interested what we have been doing towards the Sunday School cause in Lamoni, and we are hoping to hear a good report from various other places.

LAMONI, IOWA, July 3d, 1886.

WALLSEND, N. S. W. May 17th.

Dear Sister Frances.—In reading the "Mothers' Home Department" of the *Herald*, I see much has already been said on the subject of training children, urging and encouraging obedience as a principle set forth in the Scriptures of divine truth. This is a subject I believe that should be brought before the minds of parents, and especially Saints, more frequently than it has been, and one on which there can not be too much said, if saying will incite to doing; for truly much needs to be done in that direction. The Apostle Paul foresaw these days of "disobedience to parents," and called them "perilous times." It is perilous to reverse, or set aside any of God's laws or commandments; but how often now-a-days do we see the reverse of what God so highly approved of in Abraham; viz., his government over his household. Are we the children of Abraham, and heirs according to the promise? If so we will do the works of Abraham, and command our children also. But why need there be so much said concerning obedience; is it really necessary? What is its great importance? Is it simply for the comfort and happiness of the family circle, and that children might be more amiable, more lovable? Or is there something beyond all of this that commends obedience? Truly the happiness in this life of both parents and children would seem sufficient to justify one in urging its necessity. But it is the effect of obedience or disobedience that I wish to show. If that ceased with this life, it would not be of such grave importance. Yes, there is indeed something beyond. There is both happiness and misery. Obedience as a principle, will place people in the former, disobedience in the latter. Obedience is a principle that must be indwelling and perfected in the heart and being of every creature that would dwell with God. We see how disobedience caused our first parents to go out from the presence of God. And also caused toil, sorrow, and death; and because of it they lost their right to the tree of life; neither could they come any more into the presence of God in that state. Let us remember that previous to Adam's fall, dominion had been given him over all that was created under the heavens. He stood at their head. It was a gift from God and could not be withdrawn. For the gifts and callings of God are without repentance; consequently all must suffer with him; death was passed upon all; and since then, all that has been written concerning God and Jesus Christ has been in connection with, and concerning the purposes, ways, and means, he has devised to regain his lost and erring children. First he gave his son, who freely came and opened up the way; gave certain laws, rules, whereby all might be saved. But, one positive condition was enjoined upon all; namely, obedience to his plan. God has said in his word that his work was to bring to pass the immortality and eternal life of man. He did not

say how early in the morn of creation that work began. When we contemplate the works of God we can not fail to see design in all things. This world, we learn is the probationary state of mankind—a place of training or preparing for a better state; and we see also how all things are ordained of God (if properly carried out) for the benefit of mankind, and evidently in a way that the greatest benefit might be derived. So I ask was there not design also in placing the human race on the earth as helpless babes; that they might be in the very best condition to be taught that one great principle that is needful to salvation, "obedience?" but through the darkness or short-sightedness of his creatures, they have failed to see the great design of our Heavenly Father. If Jehovah has not said in words, he has in works, that since man had disobeyed his counsel or his command he (man) should become in part responsible for the body and soul of all that is now called the race of man, (see Genesis 4: 10, 11 of I. T.), making parents in one sense creators, that there might be a tie of love between parents and children stronger than death. Neither disobedience, nor the death that followed separated the love of God from his children; and he has endowed earthly parents with the same attribute, that like unto himself they might never weary in seeking their children's benefit, and that which will be for their greatest good. Being of their own flesh and blood they will nourish and care for them, for no man hateth his own flesh. I ask again, can any one think of so great a work being done without a purpose? or could more have been done on the part of our great first parent, for the accomplishing of the great work of redemption, or recovering what was lost through the fall. Obedience, we find, is one of God's laws, and one that must be learned by all who would dwell with him. Think what disaster would befall the inhabitants of this world if the planets or the ocean heeded not his voice when he said "Thus far and no farther shalt thou go;" and think you that if it were possible for God to receive one in heaven in a state of rebellion and disobedience that that one could remain there? Verily, no; Lucifer, though a son of the morning, was thrust down, and a third part of the heavenly hosts, because of rebellion; and we read how dreadful their condition is. So let us thank God that he will not now receive any until they have first learned obedience in all things; and will not parents, especially those who have received the light of the gospel in its fulness, seek more diligently to train their children in a proper way.

Truly the little child in the hands of its parents is as clay in the hands of the potter, susceptible to every impression; and let every mother ask herself what are the impressions that she is making on those whom God has given her; and for which she will surely have to give an account to Him. Is she teaching her children to be submissive, to exercise patience, to be truthful in the fear of God, (for whosoever maketh or loveth a lie can not enter into the beautiful city), teaching them obedience as a principle, that the acts may spring from the heart, and not through fear of punishment only. If so, she is doing a good work in the sight of the Master, and forming a character, whether male or female, that will be prepared to go forth into the world to meet and withstand the trials and temptations of life, and



one that can walk uprightly, and will not be overthrown by adverse circumstances, but will make the world better for their having lived in it; and more than that, she has placed their feet in the path that leads to everlasting life. O, what years of ministerial labor, toil and sacrifice would be saved if all mothers were careful to instill those good principles into the minds of their children! But, on the other hand, parents of the household of faith, who fail to teach their children those principles—fail to bring them into subjection they fail also to place their feet in the way of life and happiness; and will they not fail also in a great measure at the day of reward? If God in his word has instructed his people to train up their children in the nurture and admonition of the Lord, and children to be obedient to their parents; and in making choice of men for officers chooses those who rule well their own household. I ask if in the face of all this, those who profess to be Saints shall allow their children to grow up wayward and disobedient, are not they also disobedient children of their heavenly Father?

SISTER EMMA.

May 26th, 1886.

*Sister Frances.*—As I have been benefitted by the "Mothers' Column," I thought I would add my mite to the testimonies given, knowing the importance and greatness of the work we are engaged in. I would like much to see you face to face, but am here alone in the faith, and deprived of the privilege of worshiping God in the sanctuary with my brothers and sisters. I would be truly thankful for that privilege, and also the ordinance of the Lord's supper, which I have had no opportunity of partaking of for the last four years. I wish some of the Elders would come this way and teach the way of life to souls that will surely perish without it. I was thankful to see the names of Brn. Lanphear and Stone in Conference Minutes, as they were the instruments, under God, of leading me into the Church of Christ. I may not know the hardships that some of the Elders' wives endure, but I would entreat them to be faithful to the Lord, and in due time he will crown them with glory and honor and salvation in His Kingdom.

Oftentimes our hands are weary  
 Battling with the world and sin,  
 But we know, when all is ended,  
 Heaven's gates will close us in.

Asking an interest in the prayers of the Saints,  
 I remain your sister in Christ,

ELLA M. FUHR.

SOMONAUK, Ills., June 14th.

*Dear Friend Frances:*—You ask me to write for the "Home Column." I would willingly comply with your request were I capable of giving instruction. There has been much written and the world is full of instruction from able pens, from those having wisdom and understanding, and I can say nothing new, but repeat that which has already been said. As the Scripture saith, "line upon line, precept upon precept, here a little and there a little." I feel the need of an education, but am thankful for what I've got which I think is needful, in this confused world, to take me to that better land where the pure language will be restored in all its loveliness and beauty—a second Eden, which I think is not in the far distant future. I feel that I am a stranger and a pilgrim, but to Jesus I will cling; He is my only friend, my hope, my all in this life and

the life beyond the grave. I believe it is through much sorrow and affliction we are to triumph. Yes; to be tried as gold in the furnace, that the dross may be consumed. I think I have tasted of the gall of bitterness. I have been sorely tried from my youth to the present time, and it is as written, "afflictions though they seem severe, in mercy oft are sent" for an allwise purpose. Many times in grief and oppression my soul cried out with the psalmist, "Why art thou cast down, O, my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise Him for the help of His countenance." To you my dear friends of the *Herald* I give the word of consolation as is written. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified."—1 Peter 4: 12, 13, 14. Dear friends, let us not grow weary in well doing, but continue on, and in due time we shall reap the harvest if we faint not by the way. I am edified in reading the *Herald*, and I feel more like pressing toward the mark for the prize of the high calling of God in Christ Jesus. Amen.

AUNT RUTH.

VICTORIA, Ills., June 19th.

*Dear Sister Frances:*—Feeling my inability to write anything worthy the "Home Column" I have hitherto kept silent, but I feel it would be little short of ingratitude not to attempt to thank you for the words of encouragement and cheer that we look forward to so anxiously each week in the *Herald*. When I read your words of encouragement to the scattered and lonely ones it strengthens and encourages me to persevere in striving for the faith enjoyed by the saints in the days of our Savior. Do we not have to contend with as much opposition as the disciples did in those days? If I had not possessed abundant testimony of the truth and divinity of this work, I am sure I should not have been able to bear the many trials I have been called to endure through prejudice and unbelief. O that I could tell every living soul the danger of resisting the truth until the adversary gets entire possession of our body. I can not write more at present as my time is limited, and three grand children are romping over the floor—twin boys in their sixth year, with a baby eighteen months old, who were left to my care when baby was two months old, by their parents having to be taken to the insane asylum at Jacksonville; the father only partially controlled by the evil spirits, the mother stricken down suddenly, in a night, to be what the world calls crazy; and when one feels sure in their own mind that could they have had the privilege of calling in the Elders they might have been released from the power of the adversary, it becomes doubly hard to bear. But, praise be to God who gives us the victory if we are faithful, I expect to see them restored yet. Will you add your faith to mine and pray the Father that my faith may be equal to my needs, and that the power of the adversary of souls may be overcome in this family, that the honest in heart may see and understand there is a God of power in this day

as well as anciently? Believe me a sincere lover of this latter day work, and one who, notwithstanding her many trials, has abundant cause to love and praise God for his many blessings.

SUSAN E. COOK.

P. S.—A sister who has never identified herself with the Reorganization, but whose heart is in the work sends a dollar with mine to place in the *Hope* fund.

S. E. C.

[May the dear Master whom we strive to serve, cheer, comfort and bless you. Those who stood nearest the throne, came there through great tribulation. There is more joy in trusting him, even when he hides his face, than all the world has to give at its best.—Ed].

#### HINTS FOR THE SICK-ROOM.

A SICK-ROOM should be equally as pleasant, and as well ventilated as a sitting-room. The best remedy for nervousness is a quiet spirit. Every patient should exercise patience for his own good, as well as the good of his attendants. Much more is depending on the state of the mind, in regard to the state of the body than people generally suppose. Patients should take their food at regular periods, neither too short nor too long. Too often, gives the digestive organs too much work, and a long time leaves them inactive, and the stomach is liable to be filled with gas. The food should be of such a nature as to counteract the disease, and the preparation accordingly. Imprudence in eating will make the well sick, and it will also counteract the remedies of the best physicians, and even nature itself.

Convalescent patients should exercise all they can without becoming much fatigued, and especially in the open air. If one cannot go out, let a room be well aired from without, and the patient sit and walk in it, having it closed from a draft. Wear suitable clothes for the occasion, and inflate the lungs as much as possible. Make it a practice. Strength like stock in trade gains if used wisely. We will give the readers of the Home Column other hygienic ideas if agreeable.

ALMIRA.

[They will be very acceptable.—Ed.]

SAN BERNARDINO, Cal., June 7th.

*Dear Sister Frances:*—I have just been reading our precious "Home Column." I don't know how we got along without it so long. I cannot express the good it has done me. There is another subject that I want to put before its readers, a subject that none of our Sisters have touched on yet. A great deal has been said about the duty of Parents to their children, and especially the duty of the mother. The question that troubles me is, How can a mother perform her duty as a Christian mother when her husband and the father of her children opposes her in every thing that pertains to a Christian life? Ought she to have her children baptized if she may at the proper age, when she has no hope that she will be able to keep them at Sunday School or Church as there is generally some piece of work set for that day; not only work but many other plans such as hunting, playing cards and the like? This subject has caused me, and not only me but a great many sisters that I know, many tears and sad hours. I would be glad if some of our sisters with age and experience, would give us the benefit of their years of experience.

I also want to say a word of comfort to any that may be situated as I have described,

During all my trials God has never forsaken me. If we humble ourselves and ask his assistance he never fails to comfort. It is the only way out of our troubles that I have been able to find.

Your sister in the one hope,

M. A. MATTHEWS.

[If the father is willing that they should be baptized and they have been fully instructed in the principles of life and salvation, and themselves wish to obey the gospel; by all means they should be encouraged to do so and then if through obeying the commands of their earthly father, they are compelled to break the commands of God, the Lord will hold the father accountable for their sins. As proof of which we refer you to Doc. and Cov., page 330, par. 4, which reads: "All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children and servants and prevent them from embracing the truth, will have to answer for that sin."

Dear sister, we have unlimited faith in the power of example and prayer. Such circumstances must be very trying, but to all things God has set a limit and the time will come when the prayer of faith ascending to him will be answered. We are to pray in perfect submission to his will, but we know that it is his will that all should repent and come to a knowledge of the truth. Let your whole soul be staid on God and "Trust him where you can not trace him," and if you believe in your soul that he will withhold no good thing from those who walk uprightly, his word is pledged that it shall be unto you "according to your faith."—Ed.]

## Correspondence.

MARMATON, Kans., June 27th.

*Bro. Blair*:—I send you money in this to pay on the *Herald*; wish I could send more, for I prize it very highly. Hope you will continue it; will try and send more as soon as I can.

I went to Mound Valley, Labette county, Kansas, to attend our district conference last Friday week, but was one week late, which was quite a disappointment, yet I trust it was not in vain; for I met with the Saints on Sunday at 11 o'clock and listened to Bro. Richard Davies preach a funeral discourse. At three p. m. we met in Saints' meeting, which was a pleasant one, in which several bore testimony, and in which I testified to the truth, exhorting them to arouse from their lethargy, and put on the whole armor by giving heed to the teaching of the Bishopric; not only to believe and talk about the law on temporal things, but put it in practice and do the work. I told them I felt that the Holy Spirit had directed me to go there and stir them up by putting them in remembrance of our duty to God. O, Bro. Blair, the Spirit rests on me in such power when I speak on this temporal law. They announced an appointment for me at night, and I had a good audience and good attention; dealt out to them the best I could, both to Saint and sinner, exhorting all to give themselves wholly to God; not quite so much as Jesus asked of the rich young man, but inasmuch as Jesus was only asking at this present time one-tenth of all we possess, and thereafter only one-tenth of

the increase annually. What a loving Savior to give us such a holy law by which we can build up the kingdom, that by obeying it the church will soon be as a city set on a hill. Oh, Lord, how long will thy Saints keep back that which is thine! We all teach and profess to believe that the Lord will bless all who love him and keep his commandments. I for one have covenanted to do this, giving my report to Bro. Davies, Bishop's Agent, and will pay the tenth of all, the Lord being my helper; for my heart and soul are in the work, and I desire to honor my Savior with the means he has given me. May the Lord bless us all, and put it into our hearts not only to say but to do his holy will.

L. H. EZZELL.

INDEPENDENCE, Mo., June 25th.

*Bro. Joseph*.—The old ship of Zion still floats, with her banners unfurled to the breeze.

Some ten days ago Elder W. P. Brown, a reputed Whitmerite, who so recently bestowed his attentions upon the Saints at Lamoni, came to this place as he alleged by direction of the Holy Ghost to raise his banner and reclaim the wayward Latter Day Saints to their allegiance to the "Church of Christ." The use of our church was given him for four consecutive nights, beginning with June 21st. It was agreed that there should be a reply to his discourse each night, if the party or parties representing the branch so desired. It would seem that Elder Brown is very courageous in his zeal to propagate his ideas of faith and church polity. He came to the front each of the four nights bold and aggressive, especially so in his onslaught upon the Reorganization. His efforts consisted of a tirade against the Reorganization, bumcombe, a great deal of talk about the Holy Ghost, accusations concerning sinners in our midst, the name of the church, and an attack upon the Doctrine and Covenants, all of which were weak and simple, and not in any way creditable either to himself or to those whom he is supposed to represent.

He was met on each occasion by Bro. Joseph Luff as the representative of the branch. It is no compliment to Bro. Luff's splendid ability to be pitted in forensic encounter against a man so weak as Mr. Brown. But the "powers that be" had so requested, and loyal to the cause we all love he joyfully responded, alike to the pleasure and instruction of all interested. Indeed, Bro. Luff proved himself to be a veritable "Gatling gun," raking Elder Brown's mistakes and errors, scarcely leaving a decent sized grease spot of his pretensions. Many were heard to express sympathy with Mrs. Brown, who was present and witnessed on each of the four evenings the terrible castigation given her husband in so able and masterly a manner. His arguments were met everywhere, and he was simply crushed. The wonder is that he continued for four nights to endure the racks to which he was subjected.

Elder Brown professed to be very spiritual, and assumed himself abundantly qualified to judge in all spiritual affairs. He asserted again and again, that the man who had the Spirit did not need the law [written word] and that the Spirit only was his guide; that if the church had the Holy Ghost there would be no contention, nor any difference of opinion as to doctrine or church policy; that the more of law we had the worse we would be off; that he was led by the Spirit to his present relationship in the church. All this kind of talk

and assumption might have had a more grateful reception accorded it any where else than in Independence. The fact is, he has lived here before, and his peculiar kind of spiritual knowledge and experience are simply not in demand in this market. Elder Luff gave to the audience several of Elder Brown's revelations, as testified unto himself by Elder Brown years ago, and as also stated by Brown to many others in this place. One of these spiritual facts (?) was a prophecy or prediction which he made some years ago, that this town (Independence) was to be soon destroyed; and moved by fear of the predicted calamity he removed from this place to another of supposed greater safety. This destruction was to be within two years from the time of its prediction; and after it should come to pass, he (Brown) would return here and assist in building up "the waste places of Zion." This is a fair sample of the evidence presented by Bro. Luff to show Elder Brown's special qualifications in spiritual matters!

No doubt these facts were painful to Elder Brown; for he lacked the moral courage to confess that he was mixed on spiritual things and sometimes deceived. Although fully known by at least twenty competent witnesses, many of whom were present, Elder Brown had the hardihood to deny that he had uttered or stated such predictions. But his mere denial, so overwhelmingly confronted, was of no avail with the audience, who were fully satisfied that as a prophet he had at least been measured by the standard of fact and proved to be false. Very naturally this has caused many to question Elder Brown's veracity—people find it hard to believe that his mistake (?) arises from a bad memory.

The Saints here were strengthened by the issue made, and we could not but rejoice in the Spirit and power of Israel's God, which at times rested in a marked degree upon Bro. Luff. May God bless and preserve Bro. Luff; for indeed he is a master workman, and a most excellent defender of the faith.

THOMAS E. LLOYD.

MANSFIELD VALLEY, Penn.,

June 27th, 1886.

*Dear Brother Blair*:—The Saints here are still striving to do the will of God. My heart rejoices to read in the *Herald* the letters of my brethren and sisters. It gives me strength to press onward, for all bear the same testimony to this work. I love to bear my testimony to the truth of this latter day work, for I can say it is God's work. In it I find peace and joy. I desire to ever live faithful to God and keep the commandments he has given. Bro. Jacob Reese has baptized two in this place since I wrote last, and we expect more to follow soon. I long to see a large branch of Saints in this place.

Your sister in the gospel,

LYDIA JONES.

BEATRICE, Neb., March 24th.

*Dear Herald*:—I love to read the *Herald*, and I do not know how I could get along without it; for it cheers, comforts, and strengthens me, and I wish the pure in heart every where could be permitted to hear the gospel preached. I am the only one in Mt. Olive school district who belongs to the church of Christ, and Bro. R. M. Elvin is the only Elder that has preached here in the last six years. He preached one sermon the last time but circumstances would not permit

him to stay longer. With regret we bade him adieu, for we felt he was needed here. But I hope he will soon return to us. We have lots of preaching here, but to my mind it does not compare with the powerful preaching of Bro. Elvin. To me he is a minister rightly dividing the word of truth, a workman that needeth not to be ashamed. I love this latter day work so far as I understand it; but I am aware I need much teaching yet. Dear Saints, pray for me that my faith in the works of righteousness may be strong. Yours in the one faith,

ADALINE GRAF.

HELENA, IOWA, June 28th.

Dear Herald:—You are always anxiously looked for, and are a welcome visitor. It seems that \$2.50 is a high price, but we would not do without it in the family. It is food to the hungry soul. It is worth double the money. You will find enclosed in this letter a postal note for \$2.50 for Herald. It is hard times with us. We have been "hailed out" two years in succession, losing our crops, and it makes money hard for us to get. I am much pleased with the instructions and explanations of the Bishopric in the Herald of June 12th. It is what I have wanted to hear explained by the Bishop. I am determined to try to keep all of God's commandments.

I am hoping and praying that God will give me knowledge and wisdom in his work of these latter days. We only started in this cause about two years ago; we thank God to-day that he ever gave us the true light. We have had some hard trials of faith, and much persecution. By the assisting grace of God we will try to stand for the truth. I ever hope and pray that all of the Saints may take the stand to do the Lord's will let come what may. We can not serve God and Mammon. Yours for the truth,

C. E. HAND.

GLENDALE, Oreg., June 18th.

Dear Herald:—I attended the Oregon Conference held at Crawfordsville. We met in a beautiful grove, the equal of which is seldom found in the east. The best of accommodation was had for those that came from a distance. Our numbers were small when compared with the camp meetings I have seen in the east. We had a pleasant time, and I think the work done will prove of lasting benefit to this fair western land. I traveled one hundred and fifty miles over mountains and through valleys to get there, but can say I am not sorry that I went. There are some noble Saints at Crawfordsville and Sweet Home, whose kindness I hope never to forget. I have seldom enjoyed myself as I did in those meetings.

Our worthy Elder Haws, who is in this mission, is, I think the right man in the right place, and I wish Oregon had more such men. I have not grown weary of this great latter day work. The more I see of it, the firmer my faith is grounded. I am satisfied if I live up to the requirements of the gospel of Christ, my future destiny will be one of endless bliss.

Ever praying for the welfare of God's people, I remain your brother in the gospel of Christ.

OLIVER HANSEN.

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## Communications.

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

### WHO ARE THE HEATHEN?

THE popular way to answer the above interrogation is to apply the term heathen, pagan or idolator to all the denizens outside the pale of Christendom. Those fortunate enough to be born in, or move amid the clans, tribes and nations where exists a tacit and passive consent that Jesus is the Christ are graciously styled Christians. In that wholesale manner a difficult problem is seemingly easily solved. In addition to simply believing, devils have trembled, confessed the holy sonship, proclaimed his power, and acknowledged past acquaintance, present authority and the forthcoming judgment. If *faith alone* will prevent the odium of heathen, and rank its possessor among the Christians, then Mr. D——I will surely come along and demand recognition. Let us imagine an orthodox missionary, all polished and drilled, armed and equipped, endorsed, and transported to the heart of the Celestial Empire where the colossal pagodas glitter in oriental splendor. Their forms of devotion are crowned with the laurels of remote antiquity, and their unity of thought and concurrence of action are made sacred by the memory of sleeping billions and heralded forth and sustained by living millions. What new evangel is this that seeks to assail, undermine and supplant this time honored institution? In Europe and America it is called Christianity! The little brown man has the instinct of the race at large. He would not wish or knowingly do himself any harm, or suffer his would be instructor to abridge his prospects of happiness here or henceforth. As he takes a meditative survey of the past he thinks kindly on the shrines of his ancestry, and hallows the memory of the pale sleepers, in the land of the sun. His keen, almond eyes will not look away from the national altars and domestic deities unless you challenge and secure his admiration. Political economists have said that governments should not be changed, revolutionized or abolished for transient or trivial causes. The desired panacea would be added affliction. That theory that holds good in state will figure largely on the religious barometer of the world. The ardent evangelist confronts the Sublime Buddha with the great Author of nature; but his friendly auditor claims the same Almighty power as revealed in the majestic rivers, or the sparkling streamlet; the hoary forest, or the tiny flower; the alarming tempest, or the merry sunshine; the universe, the solar system, the revolving earth, or the shifting sand. The physical creation, in endless variety, is common property. Seed time and harvest are revolving like an endless chain. Passion and pride, as also death and decay

spread throughout the zones and all over the old earth. To refer simply to elementary and physical blessing, and ring out the changes in dame nature would hardly produce a change in any one's theology. To announce that we have a holy book would evidently be met with a similar statement. To proclaim its authority and superiority would solicit and secure an investigation. The glad missionary leads out on the fall of man, and the consequent depravity, the deluge and the confounding of languages prior to the dispersion, Egyptian bondage, the fiery law of Sinai, the justice of God, the atonement of Christ, the present cross and the future glorious crown, and finally, a home in heaven, and an eternity of superlative bliss.

The hearer will concede that the human family is far from being pure, but when, how, or if ever it came about, he is at a loss. A universal flood is acknowledged on account of the finny and shell fossils found on mountain heights, but the story of the ark is not so readily granted.

He beholds mankind all over the globe, with different tongues and languages, but how this come to be is a mystery. He does not need to go back to ancient Egypt for slavery, and the prophetic calling of Moses is, to him an open question. In regard to the justice of God, the divinity of the Messiah, the forgiveness of sins, the redemption of the faithful, and all kindred topics, his little lordship demands plain and positive proof. At this juncture the poor Christian quibbles, begs the question, jumps to conclusions, exhorts to pray, relates a few deathbed scenes, narrates a number of sickly sanctified anecdotes, gets happy, shouts and subsides. "Is this all," says the wondering Mongolian!

With a dignified and pompous air he rallies, and offers on sale the Bible. Thirty-nine articles of faith, Commentary, Prayer books, discipline, liturgies, creeds, pamphlets, tracts, etc. He takes the first on the list, learns from its pages, and gladly discovers that the Lord's people are "baptized by one Spirit into one body," and "that the members should have the same care one for another." How delightful! how soul thrilling! how supernatural! says the heathen Chinese. He continues:—"I revere the sermon on the mount; the golden rule fascinates; the organization is perfect; the doctrine is elevating; the ordinances are purifying; the signs, gifts and blessings are copious; the heavenly canaan looms up in the distance, and the portals stand ajar.

Adversity is a mutual burden, and prosperity exalts the entire fraternity, for "divisions" are not countenanced or tolerated; for "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We have a unity of faith, but our church rites are repugnant, deep, dark and all shrouded in mystery.

Those "miracles," and "gifts of healing," and other "pearls of great price," tokens of divine favor, come not in the range of our system. An inspired ministry of living apostles and prophets is foreign to our order of things. Dear sir, I

had the good fortune to receive from London, and New York, catalogues of books. I find advertized some works that causes me to wonder; and especially and pre-eminently so when reflecting that these are the centers of commerce, of the arts and sciences; of temporal wealth and spiritual refinement, hence authoritative. What means this history of "The Great Reformation?" and "The History of all Denominations?" And what about those other books you wished to sell me? Well, my pagan friend, to tell you the unvarnished truth, the holy kingdom that was established, owned and blest by Christ the living head, was succeeded and supplanted by the great Romish apostasy. Many hundred years of gross intolerance and blind superstition rolled away before the great light of reform burst upon the European states, and illumined the civilized world.

Catholicism "Is the mother of us all;" but we grew weary of her domination and tyranny, and threw off our allegiance, proclaimed our independence, reconstructed the disordered fragments, maligned "The Mother Church," and denominate our numerous creations "The Great Reformation!" Those organizations that have been the most successful in securing talented clergymen, and in commanding wealth, and in proselyting those of elegant tastes and astute refinement we call the orthodox or evangelical churches. As there are many railroad routes across the American continent, in like manner we have scores of heavenly roads all to suit the convenience and disposition of the sojourner.

We do not wish to be thought narrow-minded, selfish, or at all bigoted; therefore we recognize all standard religions; but, of course, individually prefer our own, as a representative employee. Because of its prestige and ability, my fees, benefits or pay is a periodical certainty; and in addition I have received many valuable presents; and my darling wife and children are great favorites. Our teachers are not called direct, as in olden time, neither are they inspired as formerly; for, dear sir, things have changed. We behold the law of fitness, and give the candidate for holy orders the benefit of the theological seminary. As for miracles, they have subserved their use, and, long since, given away to intellectual development, and the achievements of science. Anointing, praying for, and laying hands on the sick have become obsolete, and the medical fraternity has kindly taken that responsibility from off the shoulders of the eldership. Those "divers kinds of tongues" are readily mastered in the college halls, while lexicons give "the interpretation of tongues." "Now abideth faith, hope, and charity; but the greatest of these is charity."

We will not extend the supposed interview further at this time. We wish to look at the situation and draw some legitimate inferences. The eastern empire has "one faith," and their combined energies flow in one well beaten channel. The nations of the occident have a contrariety of faith, while their efforts are adverse. The poor heathen's creed and belief are in

accord with his sacred text books; but those foreign emissaries are at war with one another, the Bible, and common sense. The idolator, in a given section of country, has a standard Deity; but these missionaries have their Gods variously defined. One of the novelties of modern times is to get up a Supreme Being, both bodiless and passionless, whose center is everywhere and circumference nowhere. As to signs following the numerous votaries of sectarian Babylon, they not only disclaim it in toto, but actually claim it is sacrilege, and blasphemy to "contend earnestly for the faith once delivered to the Saints" by Jesus the Christ. Their organisms, either singly or combined, do not correspond or even approximate a counterfeit when compared to the New Testament Church. When you find two hills without an intervening depression, or when two parallel lines form a right angle, then you may begin to imagine that there is a faint similarity between the orthodox way of adopting aliens, and the scriptural *modus operandi*. As to "obeying from the heart that form of doctrine," we say instead, "salvation by *faith alone* is a wholesome doctrine and full of comfort."

These heretical forms of devotion are spreading their influence over the land, like the frogs and lice upon accursed Egypt. His Satanic majesty accepts their prayers as sweet incense, so long as they do not obey the truth. These messengers make the Brahmin two fold more a child of hell than before, like unto themselves. Far better let the tribes of men follow the light of nature, or look up through an idol, than to degrade them with a perverted gospel, and set them to climbing "up some other way." If, as in olden times, "The Gentiles, which have not the law, do by nature the things contained in the law, \* \* \* their own conscience bearing witness," &c., do not, for pity's sake, push them out of the frying pan into the fire. Elijah's cloud, though compared to a man's hand for size, brought rain. Good came out of Nazareth, and who knows but what, under the spirit of all grace, the Latter Day Saints will save the world from downright infidelity, the whirlpool of atheism, or an insatiate hell.

Woe unto you, hireling priests! Woe unto you, blind guides! Woe unto all pious frauds! You call yourselves the harbingers of light, and, forsooth, you are the minions of darkness. You will not enter into the kingdom of God's dear Son, neither will you suffer those that would to obtain the precious boon. You calmly survey the blighted field, and even smile at the general havoc, if so be that the change and good name are forth coming.

Fetichism, or the most depraved and brutish superstition, still survives in central Africa. The Juggernaut is only restrained by the presence of the British lion. The mosques occupy the Zion of David, and the minarets cast their fitful shadows across the ancient retreat of Salem's great King.

The devotees of error still bow down to stocks and stones. Unbridled passion, and deep laid cruelty, stalk abroad in me-

tropolitan courts, and the common avenues of man. When we look at what ought to be done, and see how little has been accomplished, we feel the spirit of regret and the visitation of sadness invade the recesses of the tender heart. When will the tables turn; thy people rejoice, and saving truth go forth? The wonder working God will surely and speedily arise in jealousy, wage fury upon the evil doers, endow his servants with superhuman energy and wisdom, and magnify his glorious holy name in isles afar. In order that the glad era will soon dawn over the mountains, and shine in the deep dells, the Saints of the Most High ought to arise simultaneously.

United faith, profound reverence, unfeigned humility, unreserved piety, praiseworthy sacrifice, judicious living, conscientious and unceasing labor, the co-operation of God, and the omnipotent power of the Holy Ghost will evidently ultimately gain and maintain the ascendancy. Protestantism found its zenith when political freedom and religious toleration were evolved from the family quarrel. Thank heaven no rival sect, in all this modern embroilment, seized the reins of this republic. Their present pride, arrogance, and intolerance demonstrate that might would have been the measure of right if these orthodox (?) churches were not restrained and circumscribed by the constitutional law of the realm.

The Lord is withdrawing his Spirit from them now. The leprosy is spreading over souls, and the gangrene is visible, therefore come out, oh! come out and be ye clean! The fashionable pulpits, the popular press, the various mechanical inventions, the working mens' union, the railroad pools, and all such cliques can not usher in a millenium, or save the world from present disaster, or final perdition. Dear reader; do not procrastinate till the armies of Israel are greatly augmented, but take a fearless stand with the "little flock," and "be a hero in the strife." There is plenty of room for your ardent zeal, and missionary predilection, all in "the narrow way." Peace of mind unknown to the unregenerate, will be like a mighty stream.

Your sphere of usefulness will be enlarged *ad infinitum*. Let laggards, busybodies, backbiters, chronic fault finders, and jealous persons sow the seeds of discontent; but, as for the faithful in Christ, they will keep their even tenor. And now may the good Lord energize, direct, preserve, and save His is the prayer of

M. T. SHORT.

#### SPIRITUAL GIFTS.

"Now concerning Spiritual Gifts brethren I would not have you ignorant." I presume that there is the same necessity for a knowledge of Spiritual Gifts now, as there was in Paul's days. As we witness all the spiritual manifestations and influences that they had in those days; from divine to satanic, including that of the human, that there is danger of being deceived and suffering loss by false man-



ifestations there is no doubt to the thinking mind. So the more we understand of these powers, or manifestations the better it may prove to be for us.

God in his wisdom has provided a special gift of "discernment of spirits" that may be had by some and especially presidents of branches. But in the absence of this we will offer some thoughts that we have upon this subject. When God bestows the gifts of his spirit, he does so for our benefit, and to suppose that benefit does not follow, is to doubt the wisdom of God. Hence when I witness in church the gifts of prophecy, tongues etc. that does not edify, enlighten, renew, and build up, I put it down in my mind that such manifestation is not of God, though it is by power that will shake the person speaking and thrill the audience. The "thrilling touch" is no evidence of the divinity of such gift. The feeling, or sensation attend the other powers also that produce gifts, so may the feeling of sympathy. But there is accompanying the manifestation of the Holy Ghost, a deep feeling of contrition, and humility that does powerfully yet gently take hold of the deepest sympathies of our spiritual nature, and melts as it were the stern and proud heart.

I believe there are three powers that produce gifts, namely the divine, satanic, and human. This last is the one of which I will now write as I believe it to be much more deceptive in its character than the satanic, as it is always sympathetic and congenial. This may by some be termed satanic as it often proves adverse to that of God. But yet it is as distinct from the satanic as it is from the divine. It has manifested powerfully within the last few hundred years, in some of the churches; through their hand-shaking and circles it was most prominent; prostrating some persons and causing others to act in very unbecoming ways. In their prayers they characterize it thus. "May the spirit run from heart to heart as oil from vessel to vessel." What strange conceptions of the manifestations of God's Spirit, for a person to have who ever read the Holy Scriptures. In what way does oil run from vessel to vessel? One vessel has to be holden over another, (and tipped up a little of course), or some kind of an air pump used. But we as "children of the light" should pray for the "Holy Ghost sent down from God out of heaven;" "the spirit of truth whom the world can not receive," "that will take the things of the father and show them to you." This spirit that "runs from heart to heart" is nothing more than animal magnetism, and is as likely to deceive the Saints as any other people; for they desire and expect the Spirit, and many of them throw themselves wide out to spiritual influences. That this is a real power and in its vibrating sensation much resembles the Spirit of God, no one of experience will deny. And that it also affords a degree of pleasure to those influenced thereby I do not question, but it never reaches higher than a man's head. It does not elevate morally those who are exercised or influenced by it, and will in

my judgment, sooner or later bring evil. There are some persons who in church will work themselves up to a melting heat of enthusiasm, then of their own impulses will break out in prophecy or tongues and it be purely human. There is an other class who are always on hand at such meeting whose enthusiasm runs higher than their knowledge: so much so that many go away disgusted, and perhaps some of them were those without who were seeking truth. I believe it would be much better if the presiding officer would at the proper time and place instruct such ones to think more and talk less in meeting. My only reason for this writing is my love for the truth.

X. X. X.

#### BRANCH TROUBLES.

UNDER this heading I desire to suggest a few thoughts that pass through the mind, unrefined as they may appear to the better informed, believing that their superior wisdom will exhibit a degree of leniency towards the writer, as they are not offered to criticise what other wiser pens may have sent broadcast through the *Herald*. Truth may be presented in attire to suit some, and to others quite different. What is wanted, I think, is a full and complete understanding, and adherence to the gospel "law" given by infinite wisdom for our rule and practice. A branch of the church may be compared to a family—parents and children. If right and proper information in regard to order and true family discipline be had first by the parents, and by them lovingly infused into the minds and hearts of the children, they conducting themselves accordingly, they become a beacon light in that particular. If contrary to this, they are considered deficient and are not only pitied by the wise, but are shunned by society. So with branches. Officers appointed by divine calling to such praiseworthy positions to care for, watch over, and teach the ways of life, must not only possess knowledge and wisdom to instruct, but when reason demands that Christ's law must be honored, bring it to bear upon the willful transgressor, not with a view to retaliate, but with a godly desire to save. If such is not the rule to be guided by, how can we be considered the true representatives of Jesus? Christ seeks to save souls and his servants are expected to do their duty. But if duty is neglected let us become silent in regard to priesthood, or authoritative position, and step down from office and confess that we are not trustworthy.

Brother A. is informed that brother B. has transgressed against him, and upon inquiry he soon discovers that the sin is an intentional one, and at the time he happens to be off his guard, although fully versed in the law.—"If thy brother sin against thee, go and tell him his fault between him and thee alone, and if he hear thee, thou hast gained thy brother; but if he hear thee not, take with thee one or two more, so that in the mouth of two or three witnesses every word may be established, and if he hear thee not, then deliver him to the church," (the branch officers). The

good Spirit would say "Inasmuch as it wounds you so, go not only for your own benefit, but his, and nip the evil in the bud." Bro. A. concludes to do as impressed, but before an opportunity presents itself old Madam Rumor, ever on the alert, brings brother A. some more of her unsavory meat. A. gets up upon his false dignity, and declares that he will not humiliate himself to visit the offender. "I am as good as he, and will shew him so." The holy Spirit by this time has left for some more peaceful quarters, and brother A. is left to himself and the evil power. In this miserable state of mind he remains nursing hate, poisoning his once saved, undying soul, while the devil smiles and says,—"Now I have got you!" Finally brother A. will attend church services no more until the branch officers bring brother B. to time, and makes a public example of him, by having him confess before all. And to make matters still worse, several of the members have become more or less tainted with the disease, and all through lack of honoring Christ's law. Brother B., mark you, has continued to keep himself posted during all this, himself being perhaps truthfully the originator but in the midst of it all he goes to meeting, sings, prays, takes the sacrament, bears his testimony of the gospel restored and the law given to govern, knowing his own duty as well as the duty of brother A., which brother A. has so foolishly neglected, which reads as follows: "If ye come unto me, [Christ is speaking to the Nephites], or desire to come unto me, and remembereth that thy brother (A.) has aught against thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you." —B. of M., page 447.

I think I hear some good meaning brother saying—"If you, Mr. Scribler, succeed in getting this clause of law to govern us, why, nearly every member will be burdened with going to fault finders, and we will have but little time to attend to duties more important. And indeed, by catering to their whimsical notions, such fault finders will rule the branch in place of those appointed." Hold on, my brother, it is not expected or intended that you shall pander to his views, if they are discovered to be wrong, but rather to show him that he is mistaken, and must, if he wants to do right change his tactics. But if he be found right, why yield to him without a mental reservation. We now see that brothers A. and B. have become injured or wounded, both having broken the gospel ruling by getting up upon their false dignity and losing the Spirit of our loving Master. Each of these two transgressing brothers, mark you, has his sympathisers, "A ites" and "B ites" two parties dividing and tearing asunder a branch of Christ's Church which once bloomed and prospered like the rose, when under God's favor through the keeping of his law.

My inquiring reader by this time is ready to ask, What, in the name of consistency, are the branch officers doing all

this time? Are they asleep? Yes; but not in the land of nod, but in the land of "carelessness," and no alarm seems to wake them. But sometimes officers have not been sustained in their duties when trying to perform their duties, and that by a spirit of indifference on the part of other officials. At other times it occurs that some of the Teachers have neglected to inform themselves properly in right branch ruling, and are not prepared to teach in such an important sphere, for they are not in any way adapted to fill it. Other officers are sometimes indifferent to their duties. What is wanted is that true, noble, righteous, independence of character, which will never sacrifice principle for friendship with any in executing branch duties. Then, and not until then will branches become free from Satan's gin traps and spring guns, that he so oft lays to catch and subdue Christ's loved ones.

If a true and lasting impression could only be made upon careless officials by inserting their duties in this article contained in sections 17 and 42, Doc. Cov., I would do so; but let me say to such in the fear of God, Go take the book of Judah, the book of Joseph, and the revelations of God to the church in these days in Doctrine and Covenants, and not only read there your duties, but, better than all, "put them into practice." If not, what in the name of common sense is there of good derived from our testimonies?

We are told that we must bear with the transgressor. Very good; but I ask candidly, Are there not any limits or bounds for thus "bearing?" "No!" says old Merciful, "you must continue, and after you have continued—you must still continue to bear with them and forgive." What a loving old soul! much like the fallen angel, Lucifer, who was so merciful and proposed to save all, law or no law, if the righteous, just, and merciful God would only give his lordship His glory! To these "leave alone the transgressors," let me further say—In order to evade troubles and perplexing difficulties, what if we send over the lines some one bearing the flag of truce, and enter into a compromise with Satan and his army now fighting the cause of right, end the conflict, and have peace proclaimed! Nonsense! This half-way business I hate; for if we are on Satan's side, let us shew it by acts that are noble, or may be called so by him, at any rate. But, if we have enlisted upon King Emanuel's side, let us shew it in deeds to God and angels and the spirits of just men made perfect, that we will not only defend his word, but honor it from the heart by seeing that his law is kept. What is more cheering than that to the soul of one trying to become a good man when he goes to the meetings of a well conducted branch. Thousands can and will bear evidence. The Spirit of the Almighty is not only felt in its saving influence there, but the soul is refreshed and made strong for the conflict before us. While upon the other hand, when members are left to the impulses of erring nature, the law allowed to be trampled upon, why it is equivalent to going to a church made and founded by man, which

denies in emphatic terms the ancient gospel working of God's Holy Spirit.

But some good brother will say, "I will stay at home and serve God, for in place of feeling better by going to meeting, I am made to feel worse." To such let me say Battle on, my good brother, although your soul may be wounded, not with carnal weapons—but with the word coupled with the Spirits' power, until every foe is vanquished and Christ's law reigns supreme.

JOHN D. JONES.

#### REPENTANCE.

THIS second principle of the gospel we deem of vital importance, not only to the Bible reader, but also to those who desire to know and obey the truth. Upon this principle of the gospel rests the whole spiritual structure called the church, and we are forced to the conclusion at once that upon a strict adherence to the demands of genuine repentance, depends the hope of the seeker's acceptance with God. It seems to be the underlying principle of all the sacred writers' teaching. Upon it they hinge the hope of the Saints. He who knew every principle of the kingdom of God sets forth repentance in strong terms, and from that rule no one is privileged to vary. It embraces both restoration and reformation. And under those two heads seem to cluster all that this principle demands of mankind. Restoration is demanded of every one who has obtained anything unlawfully, even to the last copper, if it is in their power to restore. This must be strictly observed, for it would be impossible for any one to have the true spirit of holiness, and retain knowingly one copper that was unlawfully obtained.

If it is not in their power to restore at once, they must do it at the earliest opportunity. Restoration is the act of returning, or making good something a person has been deprived of. See Luke 19:8. Notice carefully how Jesus answers the determination of Zacheus to restore: "Lord if I have taken anything from any man by false accusation, I restore him four fold." Then said Jesus: "This day is salvation come to this house." This prohibited him from retaining one cent in his possession that was not obtained lawfully. This being true in this case, it is true in every case. This part of repentance is so strict that no one can enter "the straight gate" and not observe it.

That which is true of restoration, is equally true of reformation. Hear the counsel of Daniel to the king, Dan 4:27: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquility." To break off from sin and shew mercy, was a work demanded of the King if he would repent. Notice in connection with this the exhortation of the apostle Paul, to Timothy 2:19; "Nevertheless, the foundation of God is sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ, de-

part from iniquity." Again he says; "Flee youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid; knowing that they do gender strife." He further says, "Shun profane and vain babblings, for they do increase unto ungodliness." Thus we see how those sacred writers laid the foundation, that they who hear may build up the christian hope and a christian character. It was by restoring and reforming, turning away from all manner of sin.

Paul says, 2d Cor. 7:9, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner. For godly sorrow worketh repentance to salvation, not to be repented of." Repentance as it is taught in the scripture, comes in direct conflict with the world. This divine rule is almost entirely ignored by the religious sects of to-day. In fact, it would touch that which is dearer to them than their religion, that is—their pocketbook and other property. The law of repentance as is set forth by the Master by these words in Matt. 18:15: "If thy brother offend thee, go and tell him of his fault between thee and him *alone*." This can not be set aside for the convenience of any one. If one offends his brother, this brother must go to the offender, and tell him his fault alone. But if the one offended does not regard this, the offender must then go to the one he has offended and become reconciled. Matthew 5:23, 24. "Therefore if thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Thus we see that the work of reconciliation reaches both sides, so that both are left without excuse. One need not think for a moment that he can transgress against a brother and go to his secret chamber and obtain from God a forgiveness of that sin until he has first (as far as in his power), made the wrong right. This is what John meant when he told those wicked sinners to "bring forth fruit meet for repentance;" so we see the necessity of restoration.

WILLIAM KELLEY.

#### CHRISTIAN SABBATH.

HAVING recently delivered a course of lectures in Little Sioux by request, on the question of the Christian Sabbath, and having necessarily given the matter considerable thought, because of its being a question of some importance, and one that ought to be well understood by the membership, and especially by the Elders, I thought a synopsis of the positions taken might be of some benefit to those who have not given the matter much attention.

The first position taken was, that the ten commandments came in a negative form; that is, "Thou shalt not do" &c., and are not, therefore, calculated within themselves to exalt man, but only to condemn in case of transgression—but that

there was a higher, or an affirmative law not contained in the ten commandments, had among the fathers, from Abel down, that was exalting in its character. For proof of this the following Scriptures were cited: Deut. 6:5; Lev. 19:18; Matt. 22:36-40. It will be seen that this was not drawn from the ten commandments. Ps. 19:7; Jas. 1:25; Gal. 3:8, 9; Rom. 1:15, 16, 17; Heb. 3:16, 19; 4:1, 2; 1 Cor. 10:1, 4; Rom. 4:9, 14; Heb. 11. So that the law referred to by Christ in Matt. 22:36, 40, is not the first of the ten commandments, but a higher law, to which the law of Moses (which included the ten commandments) was added because of transgression; Gal. 2:15, 16; 3:17, 25; and was only to serve until Christ came.

The second position was: That the Sabbath commandment could not have existed before Moses, because time, previous to his day was reckoned by days, months, and years; that weeks were not known in the keeping of time, and therefore, the idea of a seventh day Sabbath could not have been prevalent.

By referring to the ten commandments as they appear in Deut. 5:45, it will be noticed that there is no reference made to the creation, but the fact that the Lord had delivered Israel from Egypt, was given as the reason why they were commanded to keep the Sabbath. And, as the latter was evidently spoken by Moses after the commandments were written upon stone; while the former as recorded in Ex. 20 were spoken from Mount Sinai before they were written; (I think that the record in Deuteronomy is most likely the correct one); and if so, there is not a shadow of proof that the Sabbath was given before Moses' day. And when we consider that the "Sabbath was made for man," and that prior to Moses' day the vitality of man was such that he did not need to rest every seventh day, we see no good reason for its being given prior to that time.

Third.—That the law given through Moses was given to Israel, and to Israel only. See Ex. 31:13, 18; Ezek. 20:11, 20. That the law of the Sabbath was not intended for Israel, even in a scattered condition, where they would be subject to extreme changes in northern climates; and that it could not be binding in the Christian dispensation as we are commanded to assemble together; (Heb. 10:25); because of travel being restricted to less than one mile on that day. See Webster; also Ex. 35:2, 3; 16:29.

The duration of the law "throughout all your generations," simply meant until the coming of Christ; (Matt. 1st.); at which time the law of circumcision should end; which designated Israel as a "peculiar people," in their generations. The Sabbath law went with it likewise, as they were both equally binding, and were to continue the same length of time. So also was the passover to continue the same time. See Ex. 12:14; 31:16; Gen. 17:9.

Fourth.—That the law through Moses, as a whole, was abrogated in Christ, and would ever have remained so, had not Christ restored a part; and that the part so restored is the only part binding in the

Christian dispensation. The objection raised here by Sabbatarians is that the Ten Commandments is no part of the law of Moses, but that they stand pre-eminently higher than what is termed "the law." To refute this fallacy, because I deem it as such, if not a downright quibble, (see Heb. 10:28), which refers directly to four if not five of the ten commandments to which the death penalty was attached, and that too, "without mercy," as there was no chance given for repentance that the offender might be forgiven. See Deut. 17:1, 8. Ex. 35:2; Lev. 24:17; 20:9, 10. That written upon stone is called commandments, laws, and covenant. Ex. 16:26, 28; 34:28.

To prove that what was written upon stone as well as the rest of the law of Moses was done away in Christ, and that too in the fullest sense, when the Savior was nailed to the cross. See Heb. 8:6, 13; 9:1, 4; Gal. 3:1-19; 4; Col. 2:8, 17; 2 Cor. 3:1-16; Heb. 7:19; Acts 15:5, 10, 24; Rom. 10:4.

Fifth.—That Christ taught a Superior law to that contained in the ten commandments; that is, in the sense that it is exalting in its character, instead of being condemnatory. But first to prove that past laws to be binding in the present dispensation, must be renewed. See St. John 7:22, 23. Then by referring to Matt. 22:36, 40; 5; as a whole 19:16, 19; Rom. 13:9, 10, and Matt. 28:18, 20, and other passages that might be referred to, it not only shows what rule of action is intended to make man perfect; but we discover, eight out of the ten commandments restored, and that the first and great commandment—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," necessarily carries with it the two first commandments in the Decalogue, and therefore leaves but one (the Sabbath) out.

It is quite evident that the Gentiles did not keep the Mosaic Sabbath prior to the days of Christ, and that the Sabbath law, together with circumcision, was that which caused so much enmity between the two nationalities. It would seem therefore, that if the Sabbath had been restored it would have been especially taught to the Gentile branches of the church. But instead, we find no mention made of it in the Scriptures after the Acts of the Apostles, only in Col. 2:16, and it is there spoken of as being nailed to the cross; 14th verse. And seeing that Paul "shunned" not to declare unto the Ephesian brethren (who were Gentiles) "all the council of God;" Acts 20:27; it seems to me conclusive that the Sabbath above referred to was not, and is not now, under the Christian dispensation binding. And also, from the further fact that it can nowhere be found that either Christ or the Apostles taught it as a commandment.

My position on the first day of the week being the Christian Sabbath or rest day, was something similar to that taken by Bro. Bays in his series of articles published in the *Herald*, that is, taking for texts Heb. 4:10; 7:12; 10:1, connected with Lev. 23, as the types and shadows referred

to, which represent the death, resurrection, sacrament, and pentecost.

See St. John 18:28; 19:30, 31; Luke 24:1-9. "Met with his disciples after he arose;" Luke 24: "on first day of week," St. John 20:24, 27. Pentecost when the endowment was given, was on the first day of the week. Acts 2:1, 4; Lev. 23:15, 16, Josephus, old edition, page 452.

These were very important events, all of which happened on the "first day of the week," and speaks volumes for that day as a day of rest, which is the primary meaning of the word Sabbath.

The last, and to my mind the most conclusive evidence was, that it was and is the only day in which the former Saints, or we, could or can commemorate the death and suffering of the Lord Jesus Christ. Acts 20:7; Luke 24:30; 1 Cor. 11:23-26. Shows that Christ when administering the sacrament before his death, did so as near the day of the week on which he arose as it was possible for him to do. And further, that the day should be honored, see Ps. 118:21-24; Rev. 1:9, 10.

We closed by reading extracts from history in Bro. Bays' article in *Herald*, August numbers, which places the matter beyond doubt. I will say that I was blessed in the effort; had good attendance and attention all the way through.

I think there ought to be a tract published, entering into the above subject in detail, as the country is flooded with books and tracts, setting forth claims for the Jewish Sabbath, and even some of our own brethren do not seem to comprehend the situation.

J. C. CRABB.

#### GOD'S WAYS UNIFORM.

SHOULD the readers of your cheering columns be inclined to regard our silence toward you as indicative of a lack of interest on our part in the divine cause you so nobly advocate, be this misapprehension hereby removed. Passing events, related to the work, bring confirmation of its divinity in such a manner as to intensify our interest in its fortunes, and confirm our faith in its triumph.

We care not to appear in print simply to be seen, nor desire to burden you with words void of benefit to those who take the time to read them.

As the "mustard" plant grows unperceived, so the Lord's "marvelous work" is enlarging in the earth, whether by the world recognized or not. "The kingdom cometh not with observation," but it develops nevertheless. Little was it thought by the religious "wise" of the world, fifty years ago, when God set his hand to re-institute his gospel and kingdom, that the soul of their varied institutions was "in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish." But where, to-day, is the leading church tenet of that time that has not been changed in some respect, or entirely abandoned? What are the opinions now of leading minds in relation to Calvinistic predestination, reprobation, and infant condemnation in the future? What of the "perseverance" of the Saints? What

of the policy now, of converting sinners by horrid mental pictures of their being eternally tormented, or by death-bed scenes? This latter being german to modern Spiritualism as they picture to the mind the spirit of the good dead relative looking down from the battlements of the beautiful with such intense interest upon you, or drawing near enough to you to influence you in some way—possibly to whisper in your ear—thus aiding you to be religious! But alas! these devices to excite people have about lost their attractiveness to the minds of thinking men. While the street parade, drum, fiddle, banjo and tumble-down-toot-horn device is being adopted as the means of attracting sinners to the place of the "mercy seat."

The leading religious attractions to sinners, with the more refined and orthodox, and the most successful methods of procuring means to convert the heathen, is the "church festival," "post office," "fish pond," or the cake cut into twenty pieces, on which the young man bets the church five dollars to a piece of cake he can get the piece with the gold ring in it. This is all done under religious pretence, but who, or what, is the God of this devotion? It is an easy thing now-a-days for the churches' faith to compass the "charity ball." Religious sustenance and the conversion of the heathen are ends which are supposed to justify such methods of getting means. A leading Michigan divine said recently in a ministers' meeting, that many of the methods now used by the church are dishonest, that the prayers offered in behalf of those methods are dishonest prayers, that they will not be answered, also that eighty per cent of all who come forward in the revival excitements go back into the world and are worse than before they came forward. This was a cool voluntary passage read from his paper. It was not questioned by his brethren in that meeting.

Religious doctrines are constantly changing, and to the extent that, should we avow as our honest convictions what was taught as the gospel in the days of the Wesleys, orthodoxy would say we, if persistent, would be damned. The warp and woof of popular religion is so changed that the world can belong to the church without materially changing either in belief or practice.

Note the following from one of the leading newspapers of our country:—"Increase in church membership does not necessarily show that Christianity is increasing. There have been established during the past few years a large number of organizations, nominally called churches, that have no creed, and which do not require persons to subscribe to cardinal doctrines in order to become members in good standing. There are institutions called churches that almost any person can join. The members of modern churches are seldom disciplined. The qualifications are hardly higher than in the case of a fishing club or debating society. It is no longer necessary to narrate a 'religious experience' or to testify to a 'change of heart' in order to be admitted

into most orthodox churches. The social and secret societies are more careful about who they admit to membership than some churches are. Nearly every church presents social and society advantages that many persons desire to avail themselves of, and to thousands of persons the church is the stepping stone to society. Many find the church very useful in a business way. A lawyer, doctor, or dentist may add greatly to his list of patrons by joining a large and influential church. Many traders and artisans are benefited in the same way. What a fashionable church is to a woman who desires to go into society, that the christian association is to a young man who desires to procure a situation. They both offer many advantages, while their requirements and restrictions are very few. In view of these things, it is not wonderful that the membership of these organizations increase every year." Of this membership, the same editor remarks:—"They greatly differ from the early disciples in the extent or quality of their faith, and they can not be relied on to fill up the ranks of martyrs."

"The masses do not attend church," was the subject of discussion at the National Association of local preachers, held at Washington, D. C., not long since, and many supposed reasons why, presented and considered. One reason among others, presented by Mr. C. C. Leigh, was, "It the first place, it is known among them that a mean aristocracy holds control there. That many of self-importance sail into their pews with ribbons and feathers flying, and in silks and furs of the most expensive kind, who at once form a society of their own in which the poor man's family is not wanted. Indeed they look coldly on them, and seldom give them a nod of recognition. Such snobbishness they can not endure, and so they leave the church." Another was: "Nor can any logic you may present convince the mechanics, day laborers and clerks, who constitute the masses, and whose earnings do not average \$1 or \$1.50 a day for a full week's work, that it is their duty to give of their scanty earnings for the support of a preacher whose salary is from \$5 to \$10 a day." I cite these passages to enable readers of the *Herald* to see how the condition of things appears to those both on the inside and out of the institutions referred to, and whose prejudices, if they have any, are favorable to those associations. Their testimony is gratuitous, voluntary.

But this sad state of affairs, as now seen and confessed by these aged investigators and actors in the scene, was foreseen and predicted by the boy Joseph, the Seer, fifty years ago. As we view the rise of so many distinct organizations, under as many separate leaderships, can we fail to see that "they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God (?)." The "substance of the idol" is indicated by the  *motive*  prompting the devotees as above cited, and its "image" reveals its character,—worldly glory. The question that rushes so forcibly through the mind as it contemplates this peculiar

state of things is, Can that be the kingdom of God in reality where this "mean aristocracy" freezes out the poor and repels them from communion?

When the young Seer uttered the language of Doc. Cov. 1: 3, the popular idea was, that the great Reformation would move right along till old apostolic teaching, doctrine and practice would be reached, and all humanisms be banished entirely from the religious realm, and the moral millenium be fully inaugurated. But alas, what a disappointment has come! And the end is not yet. The expression of astonishment from many, as they view the failure of their efforts to accomplish their desires is, "Why is it that our congregations are composed mostly of women?" "Why! the masses do not attend the churches!" "Our dear beliefs are not accomplishing what we expected."

The situation is truly alarming, intensely so to those who know of, and can see nothing better to offer to the perishing ones. A large number of people are separating themselves from the various religious associations, popular and unpopular, in a number of vicinities of our country, particularly in Michigan, Ohio, Indiana, Missouri, Kansas, Illinois and Texas. By some they are called "Come-Outers," or "Comer-Outs." Their reasons for thus coming out, as assigned by themselves are, there are so many separately existing and differing church organizations, or forms of church government, that they become disgusted with all visible organization, and believe in none but the invisible. That there are so many religious rites and ceremonies that they feel fully justified in rejecting all formal rites and outward ceremonies. And thus attempting to retire from one extreme, they rush on to the opposite one, and justify themselves in so doing by preferring the charge that, organic differences and ceremonious conflict, produce divisions in sentiment and faith, which are contrary in their very nature to the gospel unity prayed for by the Savior, and the result is, enmity, strife, contention, bitterness of feeling, hatred, emulations, and the development of "the works of the flesh," carnality; and the means supposed to propagate the gospel, becomes the agency of its defeat. But in this connection it may be proper to ask: What will be the result of occupying the extreme they choose to stand in, as opposed to the one they have left? To them, law is absolutely useless. Law is a rule of action. They do not propose to act, either organically or ceremonially. No definite, visible line of action can be adopted or pursued by them. All the religious actions they can perform consistently with their assumed position, must necessarily be invisible, hence, mental and emotional. But a standard of action or adjudication is absolutely useless to them, each one must be left to think, believe, and be invisibly devotional in his heart, as each one sees fit. But since no visible religious organization, or ceremony is to be performed, the invisible religious performances must not be allowed to appear visible in their results, at all, and hence the fervency of the heart's



prayer must never be heard by the ears of another, nor the melody of the song of the soul. Visible singing, praying or preaching, or visibly congregating together to visibly worship would be just as inconsistent as to visibly baptize, lay on hands or administer the bread and wine. And although such are supposed to be "the light of the world," each one thus separated from all visible organization must resolve himself into "a bushel," and shade his light, and his "profiting appear to" none; no one be constrained by seeing their good works, to glorify God; just desire the needy "to be warmed and fed," but show no outward evidence of it. Such are evidently the results of this latter extreme as compared with the other. This can not do any good; the former, they say, does not! An over abundance of organizations and ceremonies will not, does not bring about the desired results, the occupying of the opposite extreme to this, as we see, will not. Then, what are these extremists of both sides to do? It is said this new movement numbers fifty thousand. Now refer back to their assigned reasons for so coming out of the sects, and after diligently considering those reasons, you will conclude that the amount of testimony to the carnality, corruption and worldiness of sectarianism, is of some weight touching this subject, and is a confession to the truth of the prophecy under consideration.

We would ask the sincere attention of those occupying these opposite extreme positions, to "the golden mean" set forth in the will of God as revealed through Christ, both on the eastern continent and western, as contained in the Bible and the Book of Mormon, in regard to the doctrine, ceremonies, and organization of the church of God. The foundation, or first principles of the doctrine of Christ, as by him revealed are six in number, and by inspiration are called faith, repentance, baptisms, (of water and the Spirit), and of laying on of hands, resurrection of the dead, and eternal judgment. Heb. 6: 1, 2; Gal. 1: 6-9; John 3: 3, 4, 5; 2 John 9. The divine rites or ceremonies, ordained of God relating to his house or church are four, namely, baptism, which, in connection with faith and repentance, is the only gospel law for the remission, to sinners, for sins that are past. The laying on of hands for the gift of the Holy Ghost, the blessing of little children, administering to the sick, and ordaining ministers, administering the sacrament of the Lord's supper, and washing of feet of, or among, the ministry. See Mark 1: 4; John 20: 19-23; Matt. 28: 19, 20; Acts 2: 37, 38; 10: 48; Acts 8: 14-19; 9: 16-18; 19: 1-6; 20: 26, 27; Acts 13: 1-5; 2 Tim. 1: 6; James 5: 12-18.

The church organized by Christ, in illustration of his Father's will, is thus described by his apostles: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth

unto an holy temple in the Lord: in whom ye also are builded for a habitation of God through the Spirit." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. \* \* \* From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body; \* \* \* but now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? \* \* \* Now ye are the body of Christ, and members in partiaular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Peter 2: 5; Eph. 2: 20, 21; 4: 11-16; 1 Cor. 12: 14-28.

Now if our interest in this infinitely important subject is sufficient to lead us to the scriptural evidences here referred to, and diligently consider them, we will learn the following facts. First: the church described in these scriptures is that promised by Christ in Matt. 16: 18, when he said, "On this rock I will build my church;" and of which he, in all things, is the head, (Eph. 1: 21, 22), and that this church is a grand unity in itself, the "one body," "fitly framed together" of "many members, yet one body." Secondly: some of these members are official, yet all do not have the same office, but receive "gifts differing;" (Rom. 12: 4-6); and yet all are equally necessary to the very existence of the body on earth,—as much so as are the members of the human body to its existence. For as "the eye can not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of thee," so the teacher or elder can not say to the prophet or apostle I have no need of thee. For if the more feeble members are necessary, how much more necessary are those members not so feeble? 1 Cor. 12: 21, 22. As it is the peculiar shape or form of man, and the position of his members in his body, with his endowments, that distinguish him from all other grades of creation, and as it is the perpetuity of this form that perpetuates his distinction from all other creatures, so the peculiar organic form or shape of this "one body," the church, with its peculiarly arranged and endowed official members, contradistinguish it from all other organizations called churches, and it is only by the perpetuity of this organic form, that its distinctiveness as the Church of Christ can be perpetuated. It is an

axiom in all science, whether natural, political or religious, that a change in organic form implies a change in the organic law—the constitutional law. Who is prepared, in order to apologize for the many differing forms of church organizations that now exist, to admit that the organic law of the church of the Bible, of which Christ was the embodiment, has changed? If the great law of redemption has changed or been changed in any of its relations to the end designed to be brought about by it, or in any of its incidental effects where it has been submitted to, wherein did its original perfections consist? Please answer, who will. See Mal. 3: 6; Psa. 19: 7; Jas. 1: 25; Acts 10: 34.

Another thing we learn from these scriptures is, that the church organized as here set forth was designed to "grow unto an holy temple in the Lord," and not to disorganize and divide. But then it must abide the law of its creation. The apostle and prophet are found to be necessary just as long as the Elder and Teacher, and no longer. (Eph. 4: 13). Please consider the adverb "till," of this verse," with reference to the continuation of officers, and see if you can determiné how much longer one of the five classes here referred to, is considered to be essential for the duties indicated, than another. Now, from the foregoing considerations, we can not for a moment admit or believe that God designed that as a result of the establishment of the plan of salvation, a multitude of divided, contending sects, with widely differing organizations and contradictory faiths should intrude themselves upon the world of mankind, and say to the very christianity God authorized and established, Get thee hence, cease thou to be, thou art no longer necessary, because no longer needed! The christianity exhibited in the foregoing scripture is, when in the world, visible, hence we can not go to the other extreme and believe that the kingdom of God is altogether an invisibility. However great "the mystery of godliness," it is, nevertheless, manifest, that "a city that is set on a hill can not be hid."

A very inconsiderate, and, as it appears to me, weak objection urged by some against the perpetuity of the New Testament organization as referred to in the passages cited, and therefore against the position of the young latter day seer, is the officers set in the church, (apostles, prophets &c.), are of an extraordinary character, and their duties required them to be extraordinarily endowed with the Holy Ghost, their superior duties being to establish christianity, and when that was accomplished, their especial mission was accomplished, they are no longer needed, and hence, give way to the ordinary officers. Now, in the first place, the idea that the first officers in the church anciently, were set there to establish christianity in any other sense than their successors should is an assumption for which there is no Bible proof. And in the next place, there is no Bible authority for designating these ancient officers extraordinary as contradistinguished from others said to be ordinary, and is but another assumption. Nor must

we forget that the authority and offices of the so-called extraordinary officers, are a part of the christianity itself, which Christ established. In order to establish christianity, it is essential to preach the gospel. Their primary, official duty, was to baptize, to minister in the word, doctrine, and ordinances of the gospel, Luke 24:46, 47; Mark 3:13, 14; 2 Tim. 1:6, 7. To officiate in the "ministry of reconciliation" of man to God, in order to his salvation, 2 Cor. 5:18, 19, 20. And from all we can learn from the New Testament, only those are ministers of Christ to whom he gives the ministry and word of reconciliation. God deemed all this essential to man's salvation anciently. How much less than this will save the sinner now! How much less than this does it take to constitute a man a minister of Christ to-day, a minister of the laws of remission of sins that are past.—John 3:5; 20:22, 23. Acts 2:28; 22:12-16. Rom. 6:17.

The gospel—"the power of God unto salvation"—is just as powerful to-day as anciently. It never did, does not now, and will not in time to come, in the very nature of things, come to us "in word only." 1 Thes. 1:5. For it does not consist in word only, but is of power, authority, word, Holy Ghost, and much assurance. The gospel consists no more of "word only," than the "breath of life" consists of oxygen only. The gospel system, like breath, is a compound. An authorized inspired ministry, a perfect law, and the Holy Ghost, (the guiding, assuring Spirit), were the three instrumentalities used of God anciently to convert and save poor sinners. Ps. 51:10-13; 19:7; Matt. 13:18-23; Luke 24:49; Acts 26:16-18; Rom. 10:14; 15. And we conclude that, unless God or the system of salvation originally ordained has changed, he now uses the same agencies and means to convert sinners to him and save them. Has God inaugurated a new will, and nullified the former? or has he restored into actual, living operation the original? It was the refusal of the Jews to believe in the special revelation incidental to the establishment of this will anciently, that blinded them, and not disbelief in the coming of the Messiah. Acts 13:27. Will the like consideration overthrow the Gentiles in this dispensation.

C. SCOTT.

#### GARDENS.

"THE GARDEN is a source of health in the varied exercise it gives, the pleasant hopeful interest it excites, the fresh air and sunshine we get in it, and, perhaps, in a certain sympathy between the life of man and the life of plants and flowers. Plants purify the air by absorbing carbonic acid, and they enliven it by giving out oxygen. Certain odorous flowers are said to make ozone. Life elements are attracted by the trees and plants. Every pointed leaf is a conductor of electricity. As man was placed in the garden that he might tend to keep it, and live upon its fruits, it is his most healthful and delightful occupation. The healthful and delightful go together. Whatever promotes happiness promotes health, and *vice versa*. People say 'Be good and you will be happy;' we say, 'Be healthy, and you will be happy'

—be happy and you will be healthy.' Obey the simple, natural law of your being and you will be ooth. Every deviation from health or happiness comes of some wrong doing, our own, or that of our progenitors. It is as simple as two and two makes four. Every effect has its cause."

## Conference Minutes.

### OREGON.

The above conference convened at Crawfordville, Linn County, Oregon, May 28th, 1886, at two o'clock p. m. Brother C. E. Aldrich, was chosen temporary chairman, and brother A. Haws was chosen president of the conference, and Oliver Hansen secretary. Linn branch reported by C. E. Aldrich is in favorable condition. Elder T. N. Fields, president of Linn Branch, reported in person; had labored as best he could, preached some, administered to the sick with good results; felt strong in the faith; would do the best he could. Elder C. E. Aldrich reported in person. Within the last year or two he had labored as best he could; had preached in company with T. N. Fields; had administered to the sick, and in some cases with good results; had solemnized one marriage; acted as Priest and clerk of Linn Branch. Brother E. C. Dobson reported in person as Teacher; said he belonged to the Lamoni branch; he had done no work in the field; felt strong in the work. Elder A. P. Morris reported in person; had done no work; had not felt able to; would try and do better; his heart was in the work. Brother J. F. Morris, Deacon of Linn Branch reported in person; had done no work being inexperienced; did not know as he could. Elder A. Haws reported in person; had done as best he could; had not been able to do what he would like to have done. There were many calls that he had not been able to fill; was willing to do all that he could, and wished to continue in the field; thought good would result. On motion there be a committee appointed to provide a vehicle for missionary work in this mission, said vehicle shall belong to the Oregon Mission. On motion the president appointed A. P. Morris, C. E. Aldrich, James Butler, Oliver Hansen, and E. C. Dobson, to provide a vehicle and harness for missionary work. Bro. Jasen Butler promised the use of a horse free of charge. On motion brother J. F. Morris was recommended to the bishop as his agent. May 29th, prayer and testimony meeting at nine a. m.; preaching at eleven a. m. by Elder A. Haws. At two p. m. business meeting. A. P. Morris chairman of committee, advises that we purchase a vehicle for about \$50, (cost of harness not known). The committee invite the Oregon Saints to meet the above expence. On motion, A. P. Morris will receive funds and purchase above said vehicle and harness. On motion the president of this conference is instructed to investigate the case of brother J. L. Adams. On motion we sustain the authorities of the church in righteousness. At five o'clock, p. m., preaching by Elder C. E. Aldrich, followed by Elder T. N. Fields. May 30th, at nine a. m., prayer and testimony meeting; at eleven a. m. preaching by Elder A. Haws; at two p. m., sacrament meeting; at five p. m., preaching by Elder A. Haws. Adjourned to meet at call of the president of this mission.

### SOUTH EASTERN OHIO AND WEST VIRGINIA.

A conference of the above district was held April 24th and 25th, 1886, at Limeric, Ohio. T. J. Beatty in the chair. A. B. Kirkendall clerk. Branch Reports.—Syracuse 48; 2 expelled. Union Grove, Referred back for correction. Morgan, No change. Vinton, 60; 25 added by baptism, 2 expelled, 2 deaths. Milton, (new) 8. Liberty, 72; 9 baptisms, 5 received by letter, 1 expelled. Wayne and Lebanon, no report. Official Reports.—Elder L. R. Devore (baptized 23), J. Moler (baptized 20), Thos. Matthews, D. Thomas, A. B. Ervin, L. W. Torrence, T. J. Beatty (baptized 18), in person. Joel Allen and J. L. Williams, by letter. Priest H. E. Moler, in person. Teacher, R. H. Kirkendall, Joseph Kribel, J. F. Williams, O. Wildman and J. Spann, in person. Whereas, as the Lebanon branch has not reported for some time, and has been repeatedly exhorted to send in a report, Therefore, be it resolved, that if the branch does not report to next conference that it will be disorganized. Resolved, that our decision relative to the Cabin Run branch be deferred until we hear the decision of the missionary in charge. T. J. Beatty re-elected President. A. B. Kirkendall continued Clerk; J. Moler elected vice-president and Thos. Matthews sustained Bishop's Agent. Saturday night, preaching by D. Thomas, assisted by Thomas Matthews. Sunday morning, preaching by Thomas Matthews, assisted by James Moler. Sunday afternoon, testimony and Sacrament meeting in charge of T. J. Beatty. Sunday night, preaching by Thomas Matthews, assisted by L. W. Torrence. Adjourned subject to call of the President, to meet at Vale's Mills, Vinton County, Ohio. Due notice to be given through the *Herald*.

### KENT AND ELGIN.

The conference of the above district convened with the Zone Branch in the Zone Town Hall, June 12th and 13th, 1886, Arthur Leverton president, and R. Coburn clerk. Minutes of last session read and approved. Branch Reports.—Zone 42; 2 Elders, 3 Priests, 2 removed by letter. Petrolia 29; 1 Elder, 1 Teacher, 1 Deacon, 1 baptized. Wellington 15; 5 removed by letter. Ridgetown, no changes. Chatham, organized February 21st with 17 members, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Baddertown 19; 2 Elders, 6 removed by letter. Blenheim 36; 1 Elder, 1 Priest, 2 Teachers, 2 baptized, 1 removed by letter, 1 died, 2 expelled. Elders' Reports.—Arthur Leverton baptized 6, organized 1 branch, ordained Priest, assisted in ordaining 1 Teacher, 1 Deacon, and solemnized 1 marriage. R. C. Evans had baptized 30. Benjamin Blackmore baptized 3. Asa Vickery, Thomas Badder, Charles Badder, N. L. Blakely and R. Coburn reported, also Priests Peter McBrayne, John Taylor, James H. Tyrrell, and Thomas Miller, Teachers William Lively, and E. Coburn, and Deacon Thomas Vince. R. Coburn, Bishop's Agent, reported balance on hand last report, \$22.79, received since \$133.32, total receipts \$156.11. Expended since \$101.55. Balance on hand June 11th, 1886, \$54.56. Charles Badder and Robert Burr audited the above report and found it correct according to the book of the Bishop's Agent. A communication was presented from the London District stating that they accepted of the boundary as proposed by the Kent and Elgin District, namely,

that the counties of Essex, Kent and Lambton constitute the Kent and Elgin District. Samuel Brown and R. Coburn, committee on Howard Branch, were released. Peter McBrayne, William Lively, and Thomas Miller were appointed to ascertain the cost of a lot and building material for a house of worship suitable for the town of Chatham, and to report to the next conference. Arthur Leverton was sustained as district president, and R. Coburn clerk and Bishop's Agent. Preaching by R. C. Evans at 7:30 Saturday evening. After preaching a collection was taken up, amounting to \$5.10 of which \$3.55 went to pay off the indebtedness on the Lindsley meeting house, and \$1.55 to the district clerk to defray his expenses for stationery, postage, &c. Sunday, 9 a. m., prayer and testimony meeting; 10:30 preaching by James H. Tyrrell; 2:30 p. m. preaching by R. C. Evans; 6:30 preaching by Arthur Leverton. After preaching three who had been baptized during the intermission were confirmed, and the sacrament was administered to all the Saints present. Adjourned to meet in the Blenheim Branch on the second Saturday and Sunday (9th and 10th) in October next. We had a splendid conference; the Spirit of the Master being present to bless and strengthen the Saints.

## Miscellaneous.

### NOTICE.

Wanted, the address of James M. Hughell. When last heard from was at Oakdale, Stanislaus county, California. Lewis Hughell, Lamoni, Decatur county, Iowa.

### CONFERENCE NOTICE.

The conference of the Southern Nebraska District will be held in the Palmyra Branch, Otoe county, the 18th of July, commencing at eleven o'clock. As there is a matter of business pending that is of interest to all, I hope we can have a good representation from all the branches. Let as many come as can. Bring the Spirit of the Master in your hearts and the report of the branch in your pocket, and let us have a good conference.

J. B. GOULDSMITH, *Dist. Sec.*

### BORN.

At Davis City, Iowa, June 29th, 1886, to Sister Mattie, wife of Elder Ebenezer Robinson, Sen., a daughter; mother and child doing well. "Children's children are the crown of old men; and the glory of children are their fathers."

### MARRIED.

WEABSCRAFT—TANNER.—At the residence of the bride's parents, in Cleveland, Iowa, June 7th, 1886, by Elder John R. Evans, Bro. James H. Weabscraft and Sr. Mary E. Tanner, both of Cleveland.

BATTON—POWELL.—At the residence of the bride's mother, in Cleveland, Iowa, June 24th, 1886, by Elder John R. Evans, Bro. Parley Batton to Sr. Elizabeth Powell, both of Cleveland.

### DIED.

REES.—At, or near Krumroy, Ohio, March, 1886, Teacher David Rees, aged sixty-seven. He was from New Tredegar, South Wales, and was a faithful man to the end.

SMITH.—At Copicut, near Fall River, Mass., June 16th, 1886, of old age, sister Maria Smith, aged 84 years. She was interred in Dartmouth Cemetery. Funeral service by Elder John Smith.

WILLIAMS.—Mrs. Anne Williams, of old age, at Malad City, Idaho, April 17th, 1886. Deceased was the widow of the late Thomas Williams. They emigrated to Utah from Cap Coch, Aberdare, Wales, in 1863. Funeral services was conducted at the residence, by Elder John Lewis, on the 19th. Deceased leaves two daughters and two sons all living in Malad.

### SALT.

DR. NICHOLS says: "The excessive use of salt causes scurvy, salt rheum, irritation, and inflammation of the venal system; and other disorders too numerous to mention are caused, or aggravated, by salt. Many persons suppose that life cannot be sustained without salt. This is a mistake, as far as adding salt to our food is concerned. Salt is found in combination with our food. One who has not taken salt comes soon to find an egg quite salt enough for his taste. I once had a patient who was afflicted with salt rheum. The skin was covered with white scales, and it cracked and bled in a very distressing manner. I said—take a daily bath and entirely disuse salt. This implied living on Graham bread, fruits and vegetables. In three months her salt rheum was cured. I have had patients with renal irritations, and also inflammation of the bladder and urethra, from the excessive use of salt, which was cured by its disuse. It provokes thirst, and many a drunkard has been made by eating salt, and some cured by disusing it."

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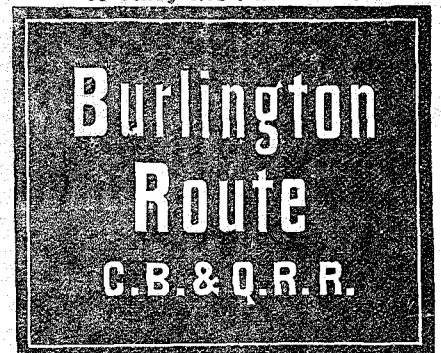
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# THE SAINTS' HERALD.

Joseph Luff

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 17, 1886.

THE following we find in the St. Joseph (Missouri) *Daily Journal*, of June 20th, which explains itself.

"MORMONISM.—Elder Joseph Smith, of Lamoni, Iowa, editor of the *Saints' Herald*, President of the Reorganized Church of Latter Day Saints, and son of Joseph Smith, the founder of that church, preached yesterday morning and evening at the hall of the Saints in this city, corner of Fourth and Felix streets. The hall is a comfortable and well furnished room, where the Saints of this city, and there are quite a good number, hold services every Sunday, under Elder Bronson. This the pure and original Mormon church, separated from the Utah Mormons by polygamy, which these do not practice. The hall was well filled last evening by the Saints and a good many visitors. The Saints are mostly elderly and middle aged people and are plain and honest looking, noted for plain dress and manners and cordial hospitality and would commonly be called "Old fashioned." Elder Smith took no text, but devoted his two discourses to the subject: "Mormonism, and What It Is." He said that in all ages men had investigated and established new churches, whence sprung all the branches of the Christian church, and claimed the same right for Joseph Smith, founder of the Mormon Church. He denounced polygamy, and stated the tenets of the Mormon Church and quoted a good deal of Scripture to establish them, principally the 16th chapter of Matthew and the 6th chapter of Hebrews. Mr. Smith is a pleasant and fluent speaker and evidently a deep student."

### POLITICAL UTAH.

HE is a dull and faithless Latter Day Saint, who is not in the belief that one of the purposes had in view by God in permitting the discovery of America, its peopling and subsequent successful revolt from the rule of England, was that in this land he would cause to be established a political government under which "his act, his strange act," might be consummated;

as such act had been predicted in prophecy.

He who will trace the history of the several forms of Government, under which the several colonies and settlements from which the United States finally grew, will discover that from the settling of Virginia by colonists sent out by the London company in 1607, to the latest proprietary grant and chartered companies of settlers, from New Hampshire to Georgia, all of them finally crystalized into the representative, or republican form, typified by the House of Burgesses, of Virginia, and the General Assembly of Massachusetts. These gave place to the State forms and the Congress now characterizing the government of the United States.

From this, and from the prophecies yet to be fulfilled, it is not hard to conclude that a republican form of government, of some sort, similar to that now existing, will continue until the coming of Christ Jesus to establish the throne of his father David, no more to be thrown down forever. Until the establishing of that kingdom "wherein dwelleth righteousness" the people of God are assured; they "shall have no king in time." No kingly rule or dominion was to hold the reins of governmental power over the soil of the New World, the land "choice above all other lands" from the time the dominion of the British Lion over the Colonies of America was broken, until the King of kings and Lord of lords assumes righteous control and rules in equity "for the meek of the earth."

No surer guarantee for the perpetuity of the republican idea in government, using the term republican to mean the government of the United States as a whole and not a political party, could be asked than is given in the promises made to the Saints in the statement that they are to have no king "in time." The success of the experiment that God is making in establishing the church as a forerunner of and preparatory to the ushering in of that kingdom must depend largely upon the character and perpetuity of the political government under which it was to be established and to flourish.

Whether the angel that delivered the message of restoration knew of the design, or not; he certainly must have been sent by Him who did, and an opportune time was selected; and if the message was not prematurely declared, then must the political conditions have been favorable to the execution of the design. Will the conditions be favorable to the continuing of the work. We think so.

How any Saint, whether he live isolated from the church or any considerable number, or in the midst of many of like faith

can be disloyal in word or deed to the land and Government chosen of God for the accomplishment of so much that is dear to the believer, is something strikingly singular to us.

Utah is occupying an anomalous position. Her religious element claims to be the church established in pursuance of the divine will upon the land of America, the precursor to that reign of Infinite love to begin at Christ's coming and his kingdom. Her men must know, if they are worthy the claim for intelligence they make for themselves, that the political government of the United States must continue to exist as God suffered or directed it to be established until the day hoped for by them shall come. If they do so know, how can they expect that so strange an antagonism as that now existing between them and the government can result, except in disaster to them and the frustrating or delaying their hope. It seems to us that the only safe and consistent course for the element in Utah, upon which the immediate political burden of the government of the territory must rest can pursue, is to take such steps as will bring the people of the territory and the government into harmonious relations, in order that the general and grand design so fairly shown in the bringing in of the latter day work may be accomplished. Joseph the seer said in 1844. "God hath set a flaming sword to guard the Tree of Liberty."

AMONG the many friendly press notices we are receiving, we give our readers the following from the June number of *Health and Home*, published in Washington, D. C., and Chicago, Illinois. We appreciate such kindnesses and shall seek to merit them by a faithful advocacy of the right and the true. The church has long been under clouds of reproach because of the heresies and evil practices which have found place among professed Latter Day Saints. But these clouds are lifting, the dawn has broken upon the church, those acquainted with the true Saints and their doctrine perceive it and are giving expression to words of cheer and favor. Truly, God is giving "grace and favor" to his people wherever they serve him in purity and faith, as he promised, June 22d, 1834, in Doctrine and Covenants 102:7.

"The *Saints' Herald*, published weekly at Lamoni, Iowa, sets forth the doctrines of the Latter Day Saints in a manner that is both agreeable and acceptable. The opposition that has been offered to this sect has certainly been prompted by either ignorance or hypocrisy. The *Herald* has been coming to our desk for the last several years, and we have perused each issue with both pleasure and profit. Did we have any advice to



give to those political reformers, who seek the annihilation of this church, it would be to subscribe for the *Herald*. This paper is the official organ of the Reorganized Church, and its every column breathes a purity of expression, and a candor that is sadly lacking in the Christian press."

THE following clipping sent us of late contains some truths, much speculation, with not a little of detraction. Brigham Young left many millions in real estate, bonds, stocks, and personal values, about one million of which his heirs, on demand of their church authorities paid back to the church as tithings, etc., found in the hands of Brigham at his death and unaccounted for.

Some of the sons and daughters of Brigham Young are very excellent and intelligent people. It is true Utah "contains some of the best land in the United State," and yet it is a fact that the Mormons have made "the desert blossom like the rose." They had the soil, the climate, and the mountain streams, and with these they had the industry, skill, frugality, and indomitable will to accomplish it. No land can boast a more industrious, orderly, economical, persevering people than were and are the Utah Mormons. Their accomplished facts, beginning in poverty in 1847 in a wilderness one thousand miles away from civilization, speak for themselves. And had the millions of Brigham Young and other wealthy Utah Mormons been used by those who earned them by honest toil, instead of going into the hands of those who "fleeced the flock," the rank and file of that people would to-day compare well with any like number in the United States. Many of these toilers may well say: "The zeal of thine house hath eaten me up."

We believe with Judge Baskin that many of the Utah people are being purged of their polygamic notions, and that they will return to "Old Mormonism" as it was taught and practiced from 1830 to 1844, in the times of Joseph the Seer, when great grace and power and success attended the work everywhere the gospel was preached in purity. Joseph, the son of Joseph the Seer, has sought diligently and faithfully, especially since April 6th, 1860, to expose the heresy of polygamy and its kindred evils, and also the evils growing out of priestly dictation and intermeddling in civil and political affairs. Give all their just dues.

#### BRIGHAM YOUNG'S FORTUNE.

"Judge Baskin tells me that though Brigham Young left over a million, his children are fast going through it. Many of the girls have not turned out well, and in his opinion, none of the children have the ability of their father. I came across a curious fact in connection with Brigham Young the other day, and that is that his children acted in the Salt Lake theater when it first started. The Mormons are not proud of this, and when I asked Mr. Caine about it one day he evaded answering the question.

"Judge Baskin tells me that Utah would be a thousand per cent better off if it had never seen a Mormon. He says the territory contains some of the best land in the United States—land which

will produce four hundred or five hundred bushels of potatoes to the acre, and other things in proportion. He says this talk of the Mormons making the desert blossom like the rose has been originated by the Mormons, and there is nothing in it. He says all the land needed was irrigation, and the streams of Utah are such that this could be easily gotten. Irrigation is better than rain, and any other class of Americans would have brought forth better products and a larger population than the Mormons. Had the Mormons kept out of Utah it would now have a thriving Gentile population. Salt Lake City would be larger than Denver, and the territory would be a state filled with some of the most enterprising men of the west.

"I asked Judge Baskin what was to be the future of the Mormons. He replied: "I believe that the Mormons will have Joe Smith's son as the head of their church within five years, and that they will accept his doctrine. This man is now in Illinois, and he teaches Mormonism as it was taught by his father before polygamy and temporal government by the church was mixed up with it. The Mormons of Utah are being converted to this doctrine, and if the government continues to legislate against polygamy, I think they will adopt it. The only thing that keeps the Mormon Church together now in a political way is the desire to uphold polygamy. This being taken away, the management of temporal affairs will pass out of the hands of the church, and it will become like any other religious denomination. Then Utah will grow, and it will take its rank among the western states as one of the most fertile and wealthy among them."

#### SIGNS OF THE LAST DAYS.

JESUS said:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 25-28.

Scientists are occasionally pointing out strange appearances in connection with the sun, moon, and stars. Here is one in respect to the stars:

#### THE NOVEL APPEARANCES ON MARS.

"If we are to accept the theory just broached by a French astronomer, M. Maurice Lespiault, on the subject of the novel and unaccountable appearances discovered by Sig. Schiaparelli on the surface of the planet Mars, they read a lesson to ourselves," says the *St. James' Gazette*. "The discoverer took them for canals; but M. Lespiault refuses to believe in canals a thousand miles long and fifty broad in Mars or any other planet. The mathematical regularity of the outlines forbids us regarding them as natural phenomena, however; and his conjecture is that they are vast strips of forest created to remedy the inconveniences to which the people of the planet found themselves exposed after having denuded the surface of their globe of the provision made by nature for their defense against the fury of

the elements, as we are on the high road to doing ourselves."

Whether the above astronomer be correct or wild in his theory, the fact remains, that peculiar and phenomenal conditions are seen in the planet Mars. Jesus foresaw that the planetary world would take on such conditions in the times prior to his second advent, and he gives them as "signs." All persons professing the Christian name should be instructed and comforted by these harbingers of the Bridegroom's coming.

THERE are a few Latter Day Saints in the Reorganized Church who are inclined to believe that the absolute prohibition of the sale of intoxicants is a bad thing, for reasons which seem to be good to them. During the strikes, broils and riots in St. Louis, Chicago and elsewhere this last spring, the following appeared in the *Chicago Tribune*, was read by many and has passed out of mind—it is full of significance, and we commend it to the careful perusal and consideration of those of our readers who are opposed to prohibition.

One of our reasons for thus commending it to our readers is that we are persuaded that however innocent a drink of beer may be, there is an expenditure of time and loss of muscle in haunting the places where it is sold and in drinking it that should appall the man of common brain and heart who stops to think of it.

Laboring men who are constant tipplers when disease and disaster overtake them, ought to have the decency to lay the charge at the door of the proper cause, instead of charging it upon the thrift and increase of the industrious and sober man and his methods,—read, read:

#### "THE ROOT OF THE EVIL.

"When a committee of the International Beer Brewers' and Malsters' Union, No. 1, of Chicago, called on the brewers last Saturday and submitted the terms upon which a strike might be averted for the time being, one provision was that 'every employe should have his free beer daily.' The brewers did not agree to this, but substituted an amendment to the effect that 'times for beer shall be 6, 9, 11, 2, and 4 o'clock, not to exceed three glasses at a time, or fifteen glasses during the hours of labor. How much free beer the men have consumed heretofore is not stated, but the *Philadelphia Times* says this in regard to the same matter among the brewers of that city:

"What," was asked of a prominent beer-brewer yesterday, 'is the meaning of the 'one hour daily in the tap room' to which the brewery employes are to confine themselves under the agreement last week with the master brewers?"

"It means that *two hours* only shall be allowed during each day for visiting the tap-room for beer and for meals. In all the large breweries there is a room to which the men are permitted to go for beer and drink as much and as often as they please without charge. Before this agreement was made the men could go to this tap-room when they pleased and as often as they pleased, without limit, and the result was an enormous waste of time, as many, if not most of them, would work a few minutes, then go for their beer, go back to work, go back to beer, and keep it up so all day, taking frequently a third of their day in going and coming from the tap-room. Now the time thus taken from their work is to be watched, and if it exceeds the

agreed upon two hours the men's wages will be doctored accordingly."

"The quantity of beer they drink must be very large," was remarked.

"Enormous," was the answer. "Then, too, the drivers are apt to do an enormous amount of drinking. It is their business to put the beer in the cellars of customers, in the ice-box, or wherever required, and naturally, the customer asks the driver to take a drink or a cigar. The driver generally takes a drink and that generally whisky. He can get all the beer he wants in the brewery, but no whisky. Therefore when on his route he prefers the harder stuff. Drunkenness is therefore far more prevalent among the drivers than among the inside men. A good many drivers habitually return to the breweries soaked, and once in a while one of them falls off his wagon, sometimes with a load on, and the first that we know of it is by the police informing us that the team is standing on the street, and that the man is either in the station-house or the hospital."

"So much for the Philadelphia practice. The members of the Chicago Maltsters' Union are nearly all red-flag Communists, who may accept the fifteen drinks a day or they may not. If they accept, it will be to receive daily what is evidently considered the minimum supply of beer for men doing their work. They will get but a beggarly fifteen glasses each during the working hours. For the remainder of the arid day their lips must remain parched and their tongues must cleave to the roofs of their mouths unless they pay for the beer. It must be borne in mind, though, that the fifteen glasses alluded to are generous ones. In breweries the glasses used are of the 'schoner' pattern, and in breweries there is no palming off upon consumers belonging to the craft glasses of alleged beer made up one-half of froth. About three of these brewery glasses, it may be estimated, will make a full quart, and so the hands it is proposed to limit in their consumption during working hours will get, at most, only a gallon and a quart apiece each day. This beer, obtained at a saloon, would cost them 75 cents each. Of course it is not to be presumed that the Communist who drinks fifteen glasses of free beer within ten working hours will do without the beverage for the remaining fourteen hours of the day. He will still have on his hands six evening hours, aside from those devoted to sleep, and in these six hours spent in saloons and theatres he will drink, at a very moderate average, six glasses more, which will cost him 30 cents. Were he compelled to pay for all his beer, as men outside of breweries are, the cost would be \$1.05 a day, or \$6.30 a week. The average Socialist, so far as the records go, appears as thirsty as the brewery Socialist. In fact, the average 'Knight' of any occupation must be thirsty, in Chicago, for statistics stand out glaring with the deduction. Figures compiled with greatest care, say that, in this city, the sum of over \$100,000 daily is spent on beer and other drinks and on tobacco. The tobacco is a heavy tax, but far less heavy than the drinks. Of this enormous sum of over \$36,000,000 yearly two-thirds is probably expended by the workingmen—over \$66,000 daily, over \$24,000,000 annually! Three-fourths of this, it may be fairly judged, goes for whisky, beer, and other drinks consumed. Fifty cents a day for only 100,000 workingmen would make \$50,000 daily. Make another computation. To the huge sum expended on whisky, beer, and tobacco, add the cost of halls, the expense of lodges and of unions, of meetings and processions, of 'walking delegates' and labor

agitators, and what will be the total! Put this enormous sum into the pockets of the workingmen, whence it all came, and put there also the many millions yearly supporting the expense of strikes, and is not the root of the present labor troubles found?"

BRO. BROWN, of the *Expositor*, is a little inclined to be facetious at our expense. In the July number of his paper he says:

"Under the head of 'Communications,' in the June 5th number of the *Saints' Herald*, a standing notice that 'articles under this head do not necessarily receive the indorsement of the editor,' is followed by 'Sermon by President Joseph Smith.' The *Herald* would not have us understand that the 'Editor does not necessarily endorse his own sermon,' would it? By the way, we like the sermon first rate, and in view of the modesty shown above, we endorse it, and commend it to the careful consideration of all the *Saints*, and say give us some more of the same sort."

Had Bro. Brown quoted the rest of the heading to our communication column there would have been no place for the laugh, "writers are responsible for their own views." This holds good against sermonizers, as against writers. The *HERALD* as a church organ is no more responsible for a sermon by President Smith than for other Elders—the matter in all must stand upon its own merit.

A SAN FRANCISCO, California, *Chronicle* for June 21st, has the following notice of Bro. Heman C. Smith.

"THE 'CHURCH OF JESUS CHRIST.'

"ANTI-POLYGAMOUS BELIEVERS IN THE BOOK OF MORMON.

"Heman C. Smith, a missionary of the Reorganized Church of Jesus Christ of Latter Day Saints, from Lamoni, Iowa, preached in Drew's Hall last night on 'What I know about Mormonism.' The doctrines which the missionary preached are founded upon the teachings in the Book of Mormon as originally written, according to the revelations claimed to have been made to Joseph Smith. Unlike the Utah Mormons, the followers of the Church of Jesus Christ are not polygamists. They, of course, believe, however, in the doctrine of continued revelations. The evangelist read a number of quotations from the Book of Mormon and the Book of Covenants, last night, to show that the true doctrines as revealed by Joseph Smith are not responsible for the abominations practiced by the men of Utah. 'The book declares,' said the preacher, 'Thou shalt not kill, and he who kills shall not be forgiven in this life, nor in the life to come.' If the followers of the faith believe thus, can the doctrine of continued revelations be said to be responsible for the Mountain Meadow massacre? I do not say who is responsible for that affair; I do not know. But our doctrines are not responsible for it. Again, the book says, 'Thou shalt not steal, and he who steals shall be cast out.' Can the doctrine of continued revelations be said then to be responsible for theft? In the Book of Mormon we read, 'Thou shalt love thy wife with thy whole heart, and shalt cleave unto her and none else.' And, again, the book says, 'Thou shalt

have but one wife, and of concubines none.' Can the doctrine of continued revelations be said to be responsible then for polygamy? That doctrine did not lead to polygamy, but it was different influences which were brought to bear that did it. I have met men who have said to me: 'I would not preach the doctrines contained in those books.' Why, I ask? Because those men in the mountains have practiced abominations, should we cast off the whole system? We would do so if the doctrine is responsible for the abomination. But that has not and will not be shown. Men have stood on the platform on which I now stand, and after stepping down have practiced abominations and transgressed the laws of God and of the land. And because they have done these things are we to be asked to stop preaching and also to step down? I know as a fact that where men have espoused our doctrines they have become better, and those who have said that they had espoused them, and have not become better, are hypocrites. Do not condemn the creed and the Church on account of the acts of certain men, but read and judge for yourselves. As a church, we desire to be called the Church of Jesus Christ. Our teachings from the Book of Mormon may as well be called Mormonism, as teachings from the Bible may be Biblicism."

"Mr. Smith will preach at the same place next Sunday evening."

EDITORIAL ITEMS.

THE Board of Publication has secured the services of Sr. M. Walker, of Lamoni, to take charge of the editing of the *Hope*; and it will be conducted by her, Sunday School lesson leaves and all, until other arrangements are made. Sr. Walker is a Sunday School worker, a teacher of some experience, a mother and lover of children, and anxious to see the cause flourish.

Elder Heman C. Smith's address is No. 1801, Polk Street, San Francisco, California.

Bro. F. C. Warnkey baptized two at Independence, Missouri, June 27th, and Bro. Luff one at the same place a few days before that. Bro. W. J. Smith, one at Armstrong, Kansas, June 30th, and Bro. Luff one at Independence, July 4th.

Bro. E. L. Kelley wrote us from Scranton, Pa., the 2d inst. He says Brn. Davis and Peak are engaged in missionary efforts in that region, but that present indications for success are not very flattering. Bro. Kelley will render such aid to that district as he can, and we hope he may reap as we once did in that field, for at that time there were many gathered to the church at Hyde Park, Continental, Pittston, Plymouth, Danville, Shenandoah City, St. Clair, Pottsville, Philadelphia, etc. May God revive his work mightily in all that region, and greatly bless his "fishers" and "hunters" for Israel.

Bro. George E. Harrington, wife and two children, of Armstrong, Kansas, spent a few days, including the Fourth, with Bro. Wm. Crick and family of this place. He is pleased with Lamoni and its people.

Bro. Thomas R. Allen, now residing at North Alton, Illinois, asks that the *Saints* pray for them, as they are full of sorrow and grief.

A certain sister writes us that herself and other sisters in the same locality have to suffer opposition and ridicule from their unbelieving husbands. We pity such wives. May heaven help them.

Bro. E. A. Steadman, of Lake Crystal, Minnesota, made his first effort in the ministry in Dodge County, Minnesota, where he had good audiences, and good liberty for beginning.

And now comes the Rev. Clark Braden, Minister of the Christian Church, and files his bill in the United States court against Leonard L. Luse for damages received and endured by the said Clark Braden, in a matter originating in and growing out of a debate on Mormonism with one Elder E. L. Kelley, in which debate said Braden sustained loss of money, reputation and feelings to the amount of \$20,000. From the *Wilber Nebraska Opposition*, for June 24th, which quotes from the *Omaha Herald*, date not known.

Letter from Sr. Fidelia Calhoun, Cortland, Dekalb County, Illinois, June 28th, informs us that Bro. W. E. Cherry, on June 27th, preached a most excellent sermon to the branch, of which he is president, upon the subject: "Our duty to God." The effort was Bro. Cherry's first one and was well received.

Bro. Omer G. Lytle, who has lately located at Neil, Dundy County, Nebraska, writes us that he hopes a capable efficient minister may visit them and preach for the people.

Bro. George Montague, whose letter appears in the letter department writes us that his address for the present will be Soldier, Monona County, Iowa.

Bro. George S. Hyde emphasizes his advent into Temple, Texas, by an article a column and a half long in the *Temple Times*, published at Temple, Bell County, Texas, in its issue for July 3d, the receipt of which copy we thankfully acknowledge. May Bro. Hyde's "shadow never grow less."

Bro. W. W. Blair will spend a few weeks preaching in Western Iowa, dating from the 9th instant.

A COPY of the *Weekly News Democrat*, Belleville, Illinois, July 2d, is sent us, we presume by Bro. J. E. Betts, from which we cull the following:

#### "MORMON LITERATURE.

"Elder J. E. Betts, of the Mormon Church, has recently donated three books to the Belleville public library, and more than a passing notice should be given of the fact.

"Mr. Betts, who lives in the West End, has charge of a congregation which believes in the doctrines of Mormonism, but is entirely opposed to polygamy, and claims that such a doctrine is not taught by the 'Book of Mormon' or consistent with the spirit of the truths as proclaimed by the conservative element of the church of the Latter Day Saints.

"The volumes presented to the library are worthy of examination, inasmuch as that while the general public have opinions about Mormonism, very few people have a conception of either its history or doctrines taught, and Mr. Betts'

donation to the library will enable those who may be curious or willing to inform themselves on matters relative to its origin, development and doctrines, to do so by reading the books now placed therein for their perusal.

"The most important of the volumes is the *Book of Mormon*, which the title-page says, was translated by Joseph Smith, Jr., and which, it is claimed, was written by the hand of Mormon as inscribed on the plates of Nephi. Attached to the manuscript as first shown to the early disciples of the church are the signatures of eight witnesses, who certify to having seen the original plates said to be discovered by Joseph Smith, who is supposed to have had a revelation as to where they were secreted.

"The construction of the books, some sixteen in number, are ingenious, and present a strange mingling of the mysterious with the plausible, calculated to impress such as are willing to accept the theory of divine revelation in modern times. It should, however, be borne in mind that well-substantiated claims are made that the entire work was written by a Presbyterian preacher of the name of Spaulding, after he had retired from the ministry, and that his original copy was stolen. For further information the student of this subject should consult the *American Cyclopaedia*.

"The *Life of Joseph Smith, the Prophet*, written by Edward Tullidge, and published by the publication board of Latter Day Saints, is the second of the volumes presented, and is well worth reading. It contains a full biography of the 'prophet' and a detailed history of the inception and early development of the church, with its vicissitudes, and some romantic episodes, which really form a part of American history.

"The third volume is entitled '*Doctrines and Covenants*,' a series of lectures on faith, and the commandments.

"The fact that this church, since its existence of about fifty years, should have secured a membership of 250,000, is in itself a marvel, and to those who have leisure the subject is really an interesting one to study."

WHEN MESSRS. MOODY and SANKY were opening their revival campaign in England in the place where the justly celebrated Rev. Spurgeon was located and preaching, he refused to lend them any aid, or countenance, much to the chagrin and discomfort of his friends and congregation. The reason assigned by him for refusing was that he had no confidence in their revival methods. At the expiration of a year from the closing of Mr. Moody's services, Mr. Spurgeon, referring to the matter, called the attention of the people to the fact of his opposition to the revival, and then challenged them to point to the disciples resulting to the church from the effort of Mr. Moody the year before: "Where are the disciples made from the conversions then had?"

His congregation were startled by his question, and upon further reflection admitted that their pastor had some reason for his opposition to popular revival methods.

And now come reverends Goodwin, Davis and Lawrence, of Chicago, and file a report of a similar condition of things

following the late wonderful revival of Messrs. Sam Jones and Sam Small. An editorial in the *Chicago Tribune*, of July 7th is given below:

#### THE SOUTHERN EVANGELISTS.

When Sam Jones left Chicago there were a number of projects looking to his return next fall. The most important was that of the West Side pastors, who held a general meeting and went so far as to select the Boulevard Skating Rink as the proper place for holding a series of meetings rivaling those at the Casino Rink, on Twenty-fourth street, under the auspices of the South Side preachers. A committee was selected which was empowered to call the West Side divines together in case it was thought advisable to call Mr. Jones back to the city, and also to have general supervision of the preliminary arrangements. This committee consisted, among others, of Dr. Goodwin, Dr. Davis, and Dr. Lawrence. Since the departure of the Georgia revivalist the preachers have apparently changed their opinions of his work as they have observed the permanent results in their respective charges, for at a recent meeting of the committee a resolution reading that the members did not "see their way clear to suggest any action in the premises" was adopted. This practically ends the matter, as it was understood when the committee was appointed that its decision would be final.

One of the causes leading to this result was the course pursued by the two Sams regarding tobacco, or, in the words of a member of the committee: "No one asked them to stop the use of tobacco. They did so of their own free will, but after all they said here they ought to have held out, and their course, to put it in the mildest way, was decidedly objectionable. Besides, on close examination of the church rolls, I do not see any great beneficial results to the church resulting from their work."

#### DRUGS UNNECESSARY.

THE celebrated Dr. Gregory declares that "more than ninety-nine parts in a hundred of all that has been written on the theory and practice of medicine for more than one thousand years is absolutely useless and worthy to be known but as a matter of curiosity, or a miserable warning and example of the worst errors to which we are prone." Authorities might be multiplied as to the mischief of medicine, and those physicians are wisest who use it least, and make physic "the art of amusing the patient, while nature cures the disease." The celebrated Sydenham is reported to have said, when on his death-bed, and surrounded by physicians who were lamenting his loss to the world: "Never mind; I leave three good physicians behind me." They crowded over him with eager looks, each hoping his name would be pronounced. He remained for some time silent, then said: "Yes, I shall leave three very good physicians—air, exercise, and diet."

#### Farm and Business for Sale.

A choice Farm within two miles of Lamon, and an interest in a good paying Business in the town, will be sold at a bargain if sold before October 1st, 1886. Address:

J. A. HOPKINS, Lamon, Iowa,

26jun4t

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The healing of his seamless dress  
Is by our beds of pain;  
We touch him in life's throng and press,  
And we are whole again.  
Through him the first fond prayers are said  
Our lips of childhood frame,  
The last low whispers of our dead  
Are burdened with his name."

### A THOUGHT FOR MOTHERS.

Only a tired woman, pausing when day was done,  
To think of the many duties which, from dawn till set of sun,  
Had filled up the flying moments, taxing the hand and heart,—  
Hand and heart which so simply and bravely had done their part.

Above, in the quiet chambers, five little sleepers lay,  
Whose needs and joys and sorrows had filled up all her day;  
Little wants had been tended, little griefs made light,  
Little rights defended, and little wrongs set right.

Crowding one on another, the constant claims had pressed,  
Till, musing now in the twilight, a thought, but half confessed,  
Arose and stirred in her spirit—"Everything seems so small;

I had meant to do so much for the Master; surely this can not be all!"

When, in the deepening twilight, fragrant with evening balms,  
Over her drooping eyelids sleep laid caressing palms,  
Into the land of shadows her spirit wandered free,—  
Land where sometimes earth's children meet heavenly ministry.

The sound of low, questioning voices fell first on her spirit-ear,  
Then a pause of hushed expectation, and following, soft and clear,  
The silvery tinkle of water, as from a vessel poured;  
And then, through a breathless rapture, floated the voice of the Lord,

Falling in tender cadence, "Know ye what I have done?  
Among you as he that serveth am I, the beloved Son.  
Not being ministered unto lifts to the highest estate,  
But in rendering lowliest service souls grow divinely great."

Slowly her eyelids lifted; the twilight had deepened to night,  
But the thought that had dimmed her spirit had fled before the Light;

She arose, and ever unfaltering, uplifted by His word,  
She walked in lowly service, strong in the "joy of the Lord."  
—*Evangelical Magazine.*

The birthday of our nation has passed, but not without due celebration and rejoicing, throughout the land. In Lamoni all passed off quietly and pleasantly. The stand in which the ladies of the Sunday School were interested was a success, but not to such an extent financially as we had hoped, owing probably to the fact that stands were so numerous. Still we do not feel at all like despising the day of small things and return just as sincere thanks to our friends for the generous efforts put forth, as though we had realized dollars in place of pennies. The net profit from the refreshment stand and that obtained by private subscription amounts to nearly \$8000. We are not prepared to give exact figures as some bills have not yet been settled. We ourselves feel the great need of the enlargement of the "Hope," but are far from wishing to press others into our views. If the membership of the church

do not feel it, it is useless for any one or even dozens of individuals to feel it for them, consequently we shall cease to agitate the subject and quietly rest our faith in God's good time. The harvest is plenteous and surely there is always work for willing hands to do. If the Board of Publication decide adversely to the *Hope* being enlarged, we will return or transfer such money as has been paid in to us, as the parties interested may direct, using the net proceeds of the refreshment stand for enlarging the Sunday School library.

We are in receipt of letters from Sisters Ettie Gulenbe, H. E. Birchell and Emma W. Simpson. LAMONI, Iowa, July 10th, 1886.

### PRIDE.

PRIDE is one of the great evils that is sinking humanity in the pit of sorrow and misery. It is of the world, and the world loves its own with all its pomp and vanity. Every one that is proud in heart is an abomination to the Lord. Proverbs 16: 5. The fear of the Lord is to hate evil, pride and arrogance. Proverbs 8: 16. Then can it be possible it may be found within the walls of the church, even within ourselves? Let each one answer. Entering into covenant with God, did we put off the old man with his deeds, and become new through that spirit the gospel brings, which is antagonism to the spirit of the world; therefore can not be in the enjoyment of both at the same time, for no one can serve two masters? The result of pride is seen in various ways to the close observer, in almost every occupation and condition in life, more or less; with the servant as well as her mistress; the daughter as well as the mother; often times in costly, fashionable apparel. See D. C., page 125. "And again: Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thy own hands." Here can be learned two great lessons, plainness and industry, which accord with other commandments. Read also the word of the Lord through Jacob to the people of Nephi, Book of Mormon, page 115. A proud haughty spirit may be seen in poor attire. We sometimes look upon the qualifications and gifts of others as far more desirable than our own, and are led to say, If I could do so and so as well as A. or B., I would gladly do it. I well remember making the same remark and feeling condemned while yet speaking. I entered into a careful consideration, and after a calm meditation could arrive at no other conclusion but the root was pride, vanity of the flesh. Are we ashamed of the one talent and want to hide it in the earth? It is a gift from God, whatever it may be, and will certainly become more polished by using, and is as needful as those to whom are given five or ten, for where much is given much will be required. The Lord created all mankind, Jew and Gentile, bond and free. He is no respecter of persons inasmuch as they fear him and keep his commandments. It mattereth not whether they were born at the earth's extremities, or the equator, in a stately mansion or a humble cot, in riches or poverty; all are alike to Him. What an exalted character of justice and love; How worthy of the closest imitation!

Turn your eyes and look in the manger at Bethlehem and behold Mary with her sweet babe. Could not even have room in an inn. There was no pride there. No; a spark of heav-

enly love more precious than diamonds filled her bosom; and the tranquillity of mind, through the knowledge that a Savior was born, softened the rocks and made them a bed of ease. Let us trace the infant's footsteps until he was nailed to the cross. All along his pathway thorns and thistles were strewn, and the agony of his soul, caused through the sins of the world, often led him to weep. Tribulation and temptation were pressed to the uttermost; scorn and contempt surrounded him on every hand, and to his followers he said, "The foxes have holes, the birds of the air have nests, but the Son of Man hath no where to lay his head." Pride, bow down thy head with shame; think, Oh! Think of the humility of the Master's "I seek not to do my own will, but the will of the Father which hath sent me;" the simplicity and submission of these few words; the humble condition of his life; his purity of heart and purpose; his sufferings and death, that the world through him might have everlasting life. Mothers may mourn for the wrongs of their children, but their knowledge being so limited, they can not feel the depth of sorrow our Savior felt, who was one with the Father, knew the joys prepared for the righteous in the mansions above, and being filled with compassion which passeth all understanding, was willing to take upon himself our nature, setting us an example that we might follow in his footsteps. Take courage, examine yourselves, strive to faithfully eradicate all pride in whatsoever form it may be found, and blessings will be realized in this life and that which is to come. If we do not, shall we stand guiltless at the judgment day? O, pride, thou poisonous monster! thou wilt canker the very soul, if permitted to take deep root. Would thou couldst be cast into the lowermost pit from whence thou camest, bound with chains which could not be broken; having no more power over the hearts of the fair daughters of earth!

C. ACKERLEY.

### TROY, Illinois.

Dear Sister Frances:—I have often thought I would like to write to the "Home Column," but felt my inability to write anything of interest; but you have so kindly urged us to make the effort and leave the result with God, that I will try and write a few thoughts. The "Mothers' Home Column" has been a great comfort to me, and like Sister Fay, when I begin to read it I can not stop till the last word is read. I feel very thankful that we have a place in the *Herald* that we can make known our desires; and I can not help thinking, O that we had had such words of cheer and comfort in the years that are past and gone. I feel, dear Sister Frances, to bid you God speed in your noble work and I pray that the Lord will raise up many such earnest workers. I have often thought that we did not realize the great responsibility that rests upon us, and have been content to receive all, and think there was nothing that we could do. I hope that every sister will do all she can to aid you in your labor for the Sunday School. The harvest is large, but the laborers for the young are very few. We need more earnest workers for the young, more books and papers. If we expect our children to love the gospel we must make it attractive to them; let them feel the church needs them. I have been in the church many years, and have heard but one sermon preached for the young, and where they are found attending church and



Sunday School it is the exception, not the rule. Too many of them are careless and indifferent. What is wanted is a greater effort on our part to gather the lambs that they may not wander. Look at the different churches, how they labor to keep the young interested. The best talent they have is employed in the Sunday School.

Dear sisters, if five hundred dollars is needed let us go to work with a will, and be determined that it shall be forthcoming. We can all make some sacrifice, and by a united effort it can be raised very easily. O, that we could all say with Frances Havergal:

"Take my lips and let them be  
Filled with messages from thee;  
Take my silver and my gold,  
Not a mite would I withhold."

I fear I have said too much for the first time. I pray that the Lord will help us to labor for the good of each other, and for the spread of his glorious gospel.

MRS. JOSEPH MANTLE.

### WE HAVE A WORK TO DO.

WE often hear the complaint that if it was not for misfortune, bad luck, and so forth, that many who are now useless in this world would advance in life; as if we were the victims of chance, and helpless waifs of destiny. We are all in a certain degree the artificers of our own fortunes, whatever may be their character. We can enjoy ourselves and make others happy, or entail misery upon ourselves and those that are around us. We all have a work to do for the good Master, for he does not wish any idle hands in his vineyard, and if we do not put forth our energies, but allow them to lie dormant, we will sink into poverty and obscurity. If a man be intemperate he will suffer disease, while the temperate man enjoys health; if he be vicious he will undergo the pains and penalties of his misdeeds; while the man of integrity experiences the pleasures of liberty and a clear conscience. One may be intemperate, another indolent, another dishonest; but the will in either case is sufficiently powerful, if put into exercise, to impel to a different course of conduct, leading to entirely different results. We are all endowed with a knowledge of what is right and wrong, by which to direct our desires and inclinations, and with a will by which they may be controlled and kept within bounds. If people were truly impressed with the belief of their abilities and responsibilities, there would be far less complaining on the score of ill luck, poverty and unhappiness. Instead then, of relapsing into helplessness, and waiting for Providence to come to their rescue, or for "something to turn up" for their benefit, many would be led to put faith in God and put forth their own energies and cultivate the talents the Creator has given them.

Boys can not become the slaves of tobacco and strong drink and be free and independent men. The Creator placed them upon this earth for a different purpose than to spend their time drinking, chewing, gambling, etc. It is a mistaken idea, boys, that you can not be men unless you are addicted to those habits. The men that are slaves to these vile habits will tell you that they are a hindrance instead of a help to manhood. Here is what one young man says on the subject: "I feel that some of the best years of my life have been wasted. I thought when I was a boy that being a man was to learn to smoke and drink;

and unknown to my parents I acquired these habits, which soon took strong hold of me. I tell you that smoking and drinking never made a man, but have made many fools among men."

If you give to a healthy young man, who has never drank either fermented or distilled liquors, a glass of beer, wine, or whisky, it will make him more or less dizzy, and perhaps give him the headache. If you persuade one who has never smoked to try a cigar it will probably nauseate him, and for a time make him sick. Now what is the conclusion from these facts? Simply that tobacco and liquors are in their nature medicinal; are, in brief, drugs; and that at least while the body is growing, while it has a superabundance of vital force, it does not need tobacco, wine, tea or coffee to keep it in health or well being. What a terrible responsibility then rests on us mothers when we allow our children to drink tea and coffee before the little ones would think of asking for it; tempting the little ones to sip it out of our cups. Mothers stop and consider if you are not doing wrong in this matter. We have no language vigorous enough with which to denounce the infamous traffic in intoxicating beverages, in this civilized and enlightened age. We see from Bro. T. W. Smith's letter that this serpent has found it way to "isles of the sea" to do its deadly work. No words in human speech are adequate to depict the burning shame of official authorities that license their sale, and of the vast multitudes of persons of both sexes and all classes who boldly persist in the sin of drunkenness. He who is the architect of his own good fortune, character and destiny, is always a man that amounts to something; and if we examine we will find that ninety-nine out of every hundred of such men begun life without any other aid than sound physical, moral and intellectual constitution, and have been through almost all the phases of life, tasting poverty, struggling with disappointments, living in obscurity, and undergoing all the kicks and cuffs of "outrageous fortune; and finally, by the development of their inherent energies in such a rough, hard school, rising triumphantly over all obstacles at last. Such ones, my boys, were not drunkards, nor tobacco users. Give your child a sound education in book learning, and morality, and then he will commence life with a greater wealth than a Rothchild or a Vanderbilt.

MRS. DANIEL JONES.

### DECEIVE NOT YOURSELVES.

WHEN the midnight cry shall sound; oh foolish self to have written thus, for was not the cry sent forth in 1831? "Prepare ye, prepare ye, O my people; sanctify yourselves. Awake, arise, and go forth to meet the bridegroom." And there cometh a voice as of one crying in the wilderness saying, Hear ye, O my people and repent! As a father goeth out for the wandering children of his household, so also have I looked with compassion upon thee, and mine arm is stretched out; yea, by the power of mine arm will I deliver thee, that thou mayest know thy God; therefore return from the husks where on thou feedest, for behold thy substance is consumed upon thy lusts. O thou who hast borne my chastening hand, look! lift up thine eyes and behold thy king; ye whom I have digged from the rocks and holes, and have carried forth from among the nations return, put from off thee the yoke of thy captivity, where unto thou hast sold thyself!

O ye prodigal of my people, remember ye how I begat thee and brought thee forth from obscurity; how long have I looked in mercy upon thee, and plead with thee that I might gather in my bosom and bless thee, O house of Israel. Return that I may prepare a feast, and bind upon thee the goodly garments of my kingdom. Put away thine abominations from before my face, and come thou low in the dust that I may pour out my spirit upon thee. Behold whom servest thou? Why come ye to my house with mincing steps, with hearts upon thine idols, and eyes lifted up to the praise of the heathen; behold mine eyes are upon thee, I am in your midst and ye know me not from the hardness of your hearts, and see me not from the blindness of your eyes, but behold the day cometh when the meek shall rejoice, and the lowly shall be exalted and they shall dwell in safety and my peace shall be their reward, for I am a wall of defense to the righteous forever

LUCY LLOYD.

## Correspondence.

VORIS, Mo., April.

Dear Brother Joseph:—While reading your comments and reply to L. O. Littlefield's last effort, my whole soul went out in sympathy for you in your trying position. You stand as a mark, at which all opponents of truth exercise their skill. It is true that the Reorganization, as a whole, have to receive some of the shot; but you are made the central object, as your father was before you, and I presume it will always remain so until the Master shall come himself and put all enemies under his feet. I pray that you may ever be shielded with the breastplate of faith, that all the shafts of the enemy may be turned harmless away.

It appears to me now strange, that men who have from their youth up been acquainted with the history and usages of the church in its earlier years, should be so blind as to allow a pretended or real revelation to carry them with it without its first passing the thorough scrutiny of the quorums of the church assembled for the purpose; and especially one that purports to be of such vital importance in the salvation, exaltation, and eternal lives of those to whom it assumes to have been sent. I refer now especially to the revelation on polygamy. I am now satisfied that if it had been so presented it would have run against so many snags, the bottom would have been knocked clean out, and it would have sunk to rise no more. But instead of such a course, it was forced upon the people, with the declaration that they must receive it, or be damned.

So far as the affidavits produced are concerned, to me they amount to nothing. More especially from those who have entered its meshes; as I well remember the time when it was taught that there was no harm in lying about it, to deceive the Gentiles. And in support of the theory, the quotation was made claiming in the King James' translation to be the words of the Apostle Paul: "For if the truth of God hath more abounded through my lie, unto his glory; why yet am I also judged as a sinner."—Rom. 3: 7.

The above is fully established by the strenuous assertions of denial of the existence of polygamy in Utah by John Taylor, in France, in 1850. The endeavor so strenuously made to

fasten the authorship of that infernal revelation upon Joseph the Secr, and it to be swallowed as from God, by men and women, who in their earlier days have certainly been blessed with the powers and spirit of the gospel, and still claim polygamy as an essential principle of their salvation, after its having proved itself, upon its face, one of the greatest of living frauds, is one of the curiosities of the age. It, however, only proves the truth of the words of Jesus:—"If the light that is in you become darkness, how great shall that darkness be."

If it were possible for them, by the strongest proofs of evidence to establish that Joseph did produce the purported revelation upon what is called celestial marriage, and practiced it, such evidence would be its own destruction without further proof; or ought to be in the minds of all honest men and women, from the fact, Joseph Smith was a *true* prophet of God, as evidenced by the fulfillment of many of his predictions; by the restoration of the true gospel of Christ through him, as proved by the blessings of God confirming its truth as promised, and as enjoyed in former dispensations; and if he, as a prophet, no matter under what influence he produced that bundle of absurdities, he did so presumptuously, and suffered the penalty of his presumption by losing his life within one year after its assumed date of reception, fully establishing the test as given through Moses, and the falsity of the pretended revelation, and therefore we need not be afraid of it. (See Deu. 18: 20-22).

The prophet here referred to, certainly means one who is and has been recognized as a prophet of God; and notwithstanding his presuming that in the name of the Lord, which may have been according to the desires of his own heart, and not that which the Lord had commanded him, it would not invalidate that which he had spoken before, which the Lord had commanded; but for this presumption he must pay the penalty, which is "that prophet shall die."

If then, those in Utah could produce such testimony as would be legally received in a court of law, and prove that Joseph Smith did give that polygamous revelation, can they not see that such a proof would completely overthrow their system, and be one of the strongest evidences of its falsity. But, sir, there is another strong test mentioned in the above reference: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." That polygamous revelation proves itself doubly false under this rule. I read in that pretended revelation, as published in the *Seer*, paragraph 21, speaking of Joseph, it says: "I will bless him and multiply him an hundred fold *in this life* of fathers and mothers, [in-law, O. Pratt], brothers and sisters, houses and lands, *wives and children*." Par. 23: "Let no one, therefore, set on my servant Joseph, for I will justify him." Par. 19: "Go, therefore, and I will make a way for your escape." Par. 22: "And behold, and lo, I am with him as I was with Abraham thy father." Par. 21. Says of sisters Emma: "But if she will not abide this commandment, *she shall be destroyed*, saith the Lord. I am the Lord thy God, and will destroy her if she abide not in my law." Here then are five straight forward promises never fulfilled, and never can be, because those made to Joseph were never realized by him *in this life*, he being mur-

dered in a little over ten months after the promises are said to have been made; and the curse pronounced against sister Emma, if she rejected this plurality business, was never realized by her; but instead, she lived beyond the allotted time of man, in fulfillment of the promise of the Lord to her, as found in Doc. and Cov., sec. 24, par. 1: "If though art faithful, and walk in the paths of virtue before me, I will preserve thy life." There was no requirement to abide any polygamous law in that promise, yet it was fully realized by her, while the other proved false. Therefore, it is not the thing which the Lord hath spoken, it has been spoken presumptuously, and we need not fear any of the damnation threatened in it for noncompliance. I could go through the whole thing, and show up its bundle of lies and absurdities, but any one can detect its foolery if they will only examine the thing for themselves, and compare it with the teachings of the books the Lord has given us for our instruction and learning.

I fully indorse the sentiment contained in the first paragraph of your answer: "The controversy that is being urged between the Reorganized Church of Jesus Christ of Latter Day Saints and the church in Utah is of such a nature that neither party can afford to resort to downright lying to foster and care for its own side of the case." No sir; there is no use dodging, if they can prove by legal evidence Joseph presumptuously fathered it, let them do it, and at the same time prove the overthrow of the accursed thing. If Brigham was its parent, as he said it was "revealed to himself and for himself," long before he states that he revealed it himself to Joseph, (See *Deseret News*, July 1st, 1874), why let him have the honor. And the only reason why he, for this presumption, did not die, must have been this, that neither God nor himself ever recognized him as a prophet to the church; and he was therefore allowed to remain and bring about the fulfillment of the prophecy of Paul to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

Fearing that I trespass too much upon your time and patience, I will withdraw myself, and remain your brother in the full hope of Zion's redemption, and thorough vindication of the honored name of Joseph Smith, the prophet of this the latter day dispensation.

WILLIAM HAWKINS.

AUDUBON, Minn., May 28th.

*Bro. Blair*:—I promised to let the Saints hear about Bro. Holt's labor done at Frazee City. The seed sown has brought one into the fold, and we are looking for more. Bro. Foss and I held some meetings there first of June, and a good interest is manifested by all. Our conference was a good one. Bro. Foss was down to-day. I could not go, but hope to return about the 8th of July and hold meetings for ten or twelve days, then pass on to our two days' meeting at Silver Lake, with the Silver Lake Branch, Ottertail county, Minnesota. The work up here is in good condition, all trying to do their duty, and the calls for preaching are on the increase. God is confirming his promises, "ye shall find favor in the eyes of the people." Bro. Foss has baptized four since he came up. Yours in the gospel,

H. WAY.

*Most Worthy Editors*:—In the *Herald* for the 19th of June, your explanation of that remarkable saying of father Lehi, that "Adam fell that man might be," was to me new and satisfactory. But as the editor said that the text did not establish the nature of the fall, I was pleased to entertain the hope that inspiration may give our worthy editors a comprehensive solution of 2 Nephi 1: 8. Lehi affirms that if they had continued in that state of innocence, they would have had no joy. Bro. "Ruth" will, in that book find that it was not only mother Eve that said that they would not have had children. This subject has long baffled my efforts to reconcile it to my comprehension.

I send you a clipping from the *Eclectic Review*, which seems to present an aspect of interest and encouragement in the prophetic truth of the Christian hope. If then the Jews as a people do, in the year 1900, fourteen years more, transfer their Sabbath (equivalent to the Mosaic dispensation) to the Christian Sabbath or dispensation, this would be a great acknowledgment. The Savior informed them that they should see him no more and their houses (or country) should be desolate until they honored him. When that acknowledgment shall by their general authority be ratified, then will the Savior's footsteps be approaching, and more ominous signs in the heavens above and in the earth beneath will be seen.

"The Jews are talking about transferring their Sabbath to our Sunday, beginning with the year 1900. The matter is exciting much attention in England."—*Philadelphia Ledger*.

I also send you a clipping in which we learn of the formation of a committee in Washington City to take steps for the celebration of the four hundredth anniversary of the discovery of America by Columbus. The committee received a hearty assurance by the President of his approval, and the pleasure he would take in it, and that in his next annual message to Congress he would call attention to it. The event will take place in 1892. During these next six years' preparation, the entire civilized world will have ample notice of the celebration. Now, as in America is gathered people from all nations, therefore all nations must feel deep interest in celebrating this great event. Will the intelligent orator, who on that memorable day shall trumpet the eulogy of such discovery, speak of a like previous discovery, and rejoice in the previous occupancy of the country by intelligent and civilized nations? Will not the Saints, in common with the nations, rejoice in the Columbian discovery, with additional rejoicing in their knowledge of whom and from whence the pre-historic nations came, paying them a tribute of respect and love for the ineffable riches they left behind to the nations now living. We may reasonably expect one of the grandest celebrations ever seen on earth. Will the intelligent orator on that memorable occasion ignore the pre-historic discovery of this same land which has made her teeming nations happy? As the Saints will doubtless join in this happy event, will not they, like the guest at the wedding feast, enjoy the best at the last, in remembering fathers Lehi, Nephi, Alma, Jared, Moroni and others.

A. G.

"THE DISCOVERY OF AMERICA.

WASHINGTON, April 28.—The committee appointed yesterday to wait upon President Cleveland and request his co-operation in securing the

commemoration in 1892 of the four hundredth anniversary of the discovery of America by Columbus, reported that the President assured the committee that he felt a deep interest in the matter, and intimated that he would take pleasure in bringing it to the attention of Congress in his next annual message. He did not think Congress at its present session would be able to give the subject the consideration it deserved."

TEMPLE, Texas, July 2d.

*Bro. W. W. Blair:*—After a journey of about sixty-five miles by rail and on foot, I find rest and refreshment at the home of our esteemed friend, S. B. Adair and his amiable companion who is a member of our church. At this early date I am greeted with the Saints' *Herald* for July 3d, containing letters from Brn. Derry, Anthony and others. As I read those communications my heart became full to overflowing. I can not tell you of the love that floods my soul. Sufficient to say that it compensates for the afflictions and scorn through which we have to pass as we plod on our way to bear the message of love to our fellowmen. I am so glad Bro. Derry has written what he has concerning the education of our children. I received a letter from my wife to-day from which I venture to copy this extract.—"As I lay the tender forms, the offspring of our union, to rest, my heart goes out in thankfulness to Him who has given me so much to love. We have a family to be proud of. The dear, honest hearted little souls all seem to possess such a noble trait of character in the abhorrence of wickedness in all the forms their young minds comprehend it. Even dear little Charlie has his idea of what is right, and what is not right."

I thank my heavenly Father for the light of his gospel. To this Divine message I owe my all. What would my life have been without it! It seems that I can not be thankful enough for the manifold blessings of God to me and mine. If I can leave to my posterity no other legacy than that of righteousness and the love of God, I deem these to be of more worth to them than the wealth of the Rothchilds or the world combined. The love and joy that thrills my being as I think of the dear little buds of promise is worth more to me than ten thousand worlds like this, and I can truly say,

"Nearer my God, to thee,  
Nearer to thee,  
E'en though it be a cross  
That raiseth me."

O, that all my dear relatives and friends could know the love of God shed abroad in the contrite heart by the Holy Spirit of promise.

May the Lord prosper his work.

Yours,

GEO. S. HYDE.

WHEELERS GROVE, Iowa,

July 2d, 1886.

*Bro. Joseph:*—We have not denied the faith yet, although the Saints have been tried some what in the last three months on account of the loss of our church. I suppose you have heard it was destroyed in April last, by one of the whirlwinds that Jeremiah says should be considered more perfectly in the latter days. The storm passed across the corner of our farm, but done us no harm. It gave some of the rest of the Saints a close call, but done them no harm. I want to say to the *Herald* readers that there are a few God fearing, loving Saints at Wheeler's Grove

yet, who are trying to keep the commandments of God, and hold fast to that rod of iron that Nephi saw, that will lead them to the tree of life.

Yours,

S. C. SMITH.

BLANDFORD, Ont.

*Dear Brothers:*—While I renew my subscription for the church papers, I feel to thank God that his church has such able defenders of the truth; and may their luster never grow less, and may God's choicest blessings be with you, and all in connexion with the publishing department. The *Herald* I could not do without, and it is a mystery to me how so many Latter Day Saints' fail to take the papers.

Your brother in Christ,

JOHN MCKENZIE.

OENAVILLE, Texas, June 27th.

Dear Herald of light, peace, comfort and good will to men. It may be my duty to impart some information with regard to my labors, having just begun a missionary tour in this land where gospel truth has been spread by the noble brethren who have preceded me in the good work. I sought no half-fare permits before coming, as I was informed that none could be obtained. However, at Council Bluffs I purchased a second class ticket to Hearne, Texas, for twenty dollars and eighty-five cents, thus saving nine dollars and thirty cents, which would have been added for first class; but was out a few dollars extra hotel charges, by being sent a round-about way. During my week's stay at Hearne the weather was intensely hot, giving me an unfavorable introduction to the climate; but I found a congenial element in the Saints of the Texas Central Branch. The brethren extended to me the courtesy of presiding over the business meeting, Saturday afternoon, and I felt that God was with me. Bro. John W. Wallace was chosen Teacher by the branch and ordained to that office. Bro. Nunley was confined, having been previously baptized by Bro. S. R. Hay, and the branch voted to recommend his ordination to Eldership to the conference which convened at Cook's Point, Burseson county, on the 16th and 20th. Arriving at the home of Bro. Wm. Sherrill on the evening before conference, after a journey of about twenty-three miles, the joys and sorrows of which were shared by several of the brothers and sisters from Hearne, we were greeted by Saints from different parts of the mission, and a better unity is seldom manifested than characterized the sessions of our conference. The Lord was with us, and our hearts were comforted. On Saturday night there was a splendid rain fall, which was very much needed. Now the prospect for corn and cotton, the chief articles of production in this state, is good everywhere that I have been. Bro. John Currie and myself held three meetings in Temple, at private dwellings, with fair results. One lady residing there came out with others from that place, and was baptized to-day at the close of our preaching service. The Lord is with us in our ministry, and we shall strive to extol his excellent name. Encouraging news from home inspires me with hope and courage to press onward as wisdom from above shall direct. I feel at home with the gospel harness on.

As ever yours,

GEO. S. HYDE.

SCRANTON, Miss., June 30th.

*Bro. Joseph:*—It has been several months since I wrote to you, during this time I have been trying to discharge the responsibility resting upon me as a missionary, presiding elder and Bishop's Agent, at the same time burdened with temporal cares.

I have received calls for preaching from many places which I can not attend too, as my hands are tied and the good Bishop is unable at present to materially unloose them. Pray for me, my dear brethren, that I may bear up under all my trials and patiently and faithfully serve the God we love.

The *Herald* is a great comfort to me, its mission is a glorious and good one. I believe that the "Mothers' Home Column," is doing much good. I think I can read many signs that portend good to us as a people; surely God will bless his church.

The Saints in this district are striving to keep the faith, though there are some exceptions. The general desire is to become pure in heart. The times are very hard and many of the Saints are struggling with poverty. This is said by some to be a good poor man's country, and it certainly seems to be difficult down here for a poor man to get better off. Saints in the "regions round about," be thankful for your pleasant surroundings, your rich soil and invigorating climate, and best of all your church and school privileges. Outside of the cities down here, the education of the children is neglected. The country is but thinly settled, the land poor, the money raised by taxes for school purposes is therefore necessarily small. Free schools are let out for three and four months in the year, but on account of scarcity of funds and sometimes partially with neglect of patrons and trustees some districts go two or three years without a school. There are counties down in this coast region where seventy-five per cent of the people can not read or write.

A loose sentiment prevails, more or less, among the people with regards to the social relations, and officers of the law neglect to do their duty. Constant pilfering upon the public domain, the cutting of timber off from government lands has lowered, or keeps down the moral standing of whole communities; one wrong act leading to others; thus sometimes trespasses upon the public domain do not confine their operations to the property of Uncle Sam. In communities where such things are winked at, the wise distinction between right and wrong is lost sight of, the moral sense is blunted and the tendency is not towards purity of thought or nobility of action.

All of these and others have hindered the progress of the work in this part of the mission. Several good starts have been made by different missionaries as well as local brethren, but the influences, the surroundings have been unfavorable. An impulsive and emotional people will start out well, but they are very apt when the missionaries and Elder who have aroused their feelings and emotions, are gone, to relapse into a state of lifelessness, and feel sensibly the influences that surround them. This is true of any locality, but the tendency in this direction is stronger in all southern climes. I do not say that such relapses are inevitable. I believe that even here under discouraging circumstances, with the blessing of God the work could have gone, can and will go forward. I only state the facts as I have found them. Brother Lambert

said to me after I had been chosen president of the Florida District: "It will require a great deal of faith to labor here." Yes, that is it. "All things are possible to them that believe."

In view of these facts, is it to be wondered at that some of the Saints should look with longing eyes towards a better land, of which they have heard and sometimes sing.

The timber which has been the means of support to many in the past is about gone. The land is very poor and markets not good; provisions that must be bought are high, cattle compelled to graze upon unnutritious grasses, are small; from a dozen cows generally but a bucket of milk is obtained; but little attention is given them in the winter, and many of them starve to death, or die in the bogs where they have been vainly searching after something green, not having strength enough remaining in their attenuated forms to extract themselves from the mire. This is the dark side to the picture; but it is the view that presents itself to most of the Saints in the Gulf region.

As you go farther up in the states towards the north, the scene changes; the inhabitants are more of an agricultural people and better off, but they are a people of strong prejudices, and in new localities up there the work meets with great opposition—the missionaries must often make new openings with danger to their lives.

Notwithstanding all these discouraging circumstances, I believe a great work will yet be done in the South, and the power of God will be greatly manifested during its accomplishment.

I have been anxiously looking forward to the organizing of the company talked of by you in the *Herald*. (I believe you said one brother had \$5,000 he was willing to put in to it), the object of which is to be the locating of brethren upon lands in the "regions round about." It would be a noble undertaking and those engaged in it would be blessed because "they would bless others who are of the household of faith."

Trusting in God and loving the work, I remain your brother in Christ.

FRANK P. SCARCLIFF

SOLDIER, Iowa, July 5th.

*Dear Herald:*—I wish to say to the Saints of the South-Eastern Mission that circumstances rendered it necessary that I should return home for a short time; and that, on arriving home I was taken sick and have not been able to write or do any labor. As soon as my health will permit, I expect to return to the field. My present address is Soldier, Monona county, Iowa. May God bless the faithful Saints, I pray.

Desiring to be remembered, I remain, yours in bonds,  
GEO. MONTAGUE.

TIPTON, Iowa, June 28th.

*Dear Herald:*—Crows and daws, jays and cracaws, with all the rest of the tribe, from linnets to vulture have piped, whistled, sang, and screamed their various notes and calls among the cedars of this (Cedar) county for years without the power to charm. Till the sweet, inspired, soulful melody of the "speckled bird" broke the spell of discordant nightmare that long enthralled us, awakening glad answering songs from the hearts of Zion's few, who wear the "purple" beneath the guise of fustian (the world calls poverty) and recognize the overture notes of the glad gospel song, whose full text and volume will ring tri-

umphant, long and joyously through the Royal Garden when the "glorious work is done."

The Friday following the Buffalo Conference, brethren Wm. T. Bozarth and J. S. Roth arrived at Bro. L. P. Russell's house, near Bennett; a church was secured; (Wesleyan Methodist); preaching announced for Sabbath at ten o'clock, and the evening also. The morning service was fairly attended considering it was Children's Day, and most other churches had made preparations for special services. The M. E. pastor, Bro. McCormack, took particular pains to advise his congregation to remain away, and not encourage the Mormons by their presence at the evening service. The pastor being a very affable good-natured gentleman, the people took the advice contrarywise as a joke, and gave Bro. J. S. Roth a nearly full house and close attention; and several expressed themselves as agreeably disappointed in hearing such sound Bible doctrine from the terrible "Mormon preachers;" adding a kindly hand shake and an earnest invitation to come again. We were made glad by the counsel, instruction, and social warmth of these worthy and able brethren, one of whom the writer met over thirteen years ago in Delana Banch, Missouri. May God bless their ministrations to all their honest hearers, as He has to us and others here, and continue unto them the use of their gifts and talents a long season is our heartfelt wish and prayer. We of the faith here, hope the church will send some one to follow up the attack, until Lucifer unfurls a flag of truce above his demolished ramparts. There is a harvest here; myself and family will do all in our power to aid an Elder, or Elders at this place (Tipton). We have a population of two thousand. The Court House can be secured for preaching and we can entertain an Elder; would like to have one come who could stay some time. There are some believing already who may ere long need the services of an Elder.

By the kindness of Bro. Peters, of Michigan, I have been able to circulate a large number of copies of Voice of Warning, one of the quietest, most effective preachers I know of; (now none of you Columbiads, and Gatling Guns must take offense). The book don't talk back, and people read it who would not (at first) hear an Elder. Saints, take advantage of Bro. Peters' offer; pray for good results and you will realize what the term "helps" mean.

Bro. Hinderks, please notice, I have received the tracts in German; and Bro. Bozarth will accept thanks for rectifying error in address. Can not some brother who belongs to a Grand Army Republic Post get a little space in the *National Tribune*, in which to explain the case of the Reorganization and its claims. They have a large post here to whom the New Translation is an oracle profundis.

The Savior said to Peter "I will make you a fisher of men." Fishermen, bait adroitly, angle craftily, take prey "by guile," &c. So let the ministry do now as hunters and fishers. I was painting at a place this week where a clock mender was at work. I quizzed and pumped him till I found out he had been in Buffalo, knew Brn. Ladner, Ruby, Reynolds, &c., had heard one sermon when he was a boy, said it seemed as a dream, did not know but we believed in polygamy, was a member of Disciple or Christian Church. Lived in Muscatine. I preached him

a hop skip and jump sermon in five minutes time, interested him and he promised to go and hear the first chance he got. I had rather be snubbed a dozen times than let one honest-hearted truth seeker go untaught. I have been greatly blessed in this kind of work, rarely failing to interest tee person addressed when I have baited the hook in faith, the fish generally "nibbles" enough to condemn it if it turns away. I consider it is our business to bear the testimony in faith, humility and love, and the rest of the battle is between themselves and God. The gospel is to be preached for a witness. This act goes on record, and if they reject it we at least are at "quits" with them; if they accept, "how beautiful" &c. Love to all Saints and prosper Zion's cause.  
WM. T. MAITLAND.

CHESTER, Ills., June 28th.

*Dear Herald:*—Our little branch away down here in Egypt (Southern Illinois) is trying to hold on to the "rod of iron." We are poor in this world's goods, but we are trying in our feeble way to "keep our shoulder to the wheel." I baptized one on the 30th ult., C. P. Hurst. I think he will become known for good in the kingdom. Expect more in the near future. We can not think of doing without the *Herald*.

Your brother in the one faith.

JASPER M. TOUSLEY.

## Communications.

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

### RISE OF THE REORGANIZATION.

BY H. P. BROWN.

In the *Expositor* for July, the editor when making comments on the leaflets sent him of late by Z. H. Gurley, gives some valuable reminiscences in respect to important facts preceding and connected with the rise of the Reorganization. We think they should be known and preserved, therefore we present them to our readers.

Z. H. GURLEY.

We have received a number of leaflets from Z. H. Gurley, the younger. We knew his father intimately, and although he was full of faults and weaknesses like the most of his fellow men, yet he was a devoted, praying man, and his "gift of faith" would humble and bring him out. He was a man who believed God was a rewarder of those who diligently sought Him, and acting on that belief, we and he, when darkness was on every hand, sought God for light; and God gave himself, in the winter of 1849, a vision of the "lineal priesthood" under the symbol of a "gold chain," reaching from Adam to the celestialized earth.

Brother Gurley had his trials and temptations, but his "gift of faith" led him to pray much, and whenever you saw him alone, whether in the house, or in the woods, or on the prairie, or leaning against the house or fence, you found him praying the Father of lights for light and truth. Thus he and ourself went out to Yellowstone in November, 1850, to preach the gospel. We showed him our



vision of the "lineal priesthood," and we talked over the probable coming of "young Joseph." We had in our hearts rejected Strang, (and all other pretenders), but had not withdrawn from the fellowship of his organization. Ourself was one of "The Twelve," and he was one of the "Seventies." We commenced to preach the gospel of Christ, and awaited developments; and we agreed that if any converts should inquire of us who the prophet was, we would do as we did in the days of the Martyr; tell them to inquire of God, and when they got a testimony they would know for themselves.

We commenced to preach, and the Spirit of God was poured out wonderfully. Sister Reuben Newkirk was baptized, confirmed, and anointed and administered to for ganulated sore eyes, which had afflicted her for a long time. And, thank God, she was healed; although Bro. Gurley says nothing about it in his History of the Reorganization. Also old Sister Cline, when baptized, inquired who was our prophet, and she was told to go and ask the Lord, which she did off in the grove by herself alone, when she heard an audible voice say in substance if not in exact words, "Little Joseph, the son of Joseph, the Lord will bring in his own due time to set in order the Church." Bro. Gurley forgets to put this little piece of history in his work, but represents that little Julia had the first revelation on lineal priesthood. Why did Bro. Gurley leave Voree, the gathering place, and go to Jewellstone? Because he had got light that Joseph was coming; and yet he could not quite sever himself from the Strang organization. Sister Cline had the foregoing revelation about December 1st, 1850. Julia had hers some months afterwards.

How came your father during what you call "the formation period" to have for his topic "Lineal priesthood, rights of its lineage, and little Joseph?" How was it that when Julia said, "It is his right by lineage," that she only gave expression to what your father had talked and what he had previously believed? We answer, it was because he believed our vision on lineal priesthood, and in the revelation of Sister Cline. \* \* \*

His son should "tell it all," and then people will learn that the work of reformation did not commence with, nor rest upon the foundation of little Julia Gurley; but that there were a cloud of witnesses besides what she said and did. Of course, Brother Gurley and all of us were poor, very poor, and we sometimes under the stress of poverty might have asked the Lord for things we ought not, to consume upon our lusts. It might have been with Brother Gurley like the boy after the woodchuck—he was out of meat. And Julia might have received a false spirit, and it might have taken her up and carried her, as tradition says it did Simon Magus, through the air, and planted her feet down, saying, "the great lead lode is there;" and Brethren Gurley and Newkirk might have been deceived in that regard by a false spirit. But how is young Zenas to prove that a lode of lead is not now exactly

where Julia said it was? Of course we never believed in any such manifestation. \* \* \*

We would like young Zenas to account for our vision of the lineal priesthood which we told to hundreds in 1849-50; also account for sister Cline's information, when she did not know that Joseph the martyr, ever had a son in his life; also to account for twelve or thirteen all coming to their feet at once and singing in tongues, extemporaneously, and immediately singing in English the interpretation. Please account for the prophecy of brother Gurley to Daniel Razy and G. W. Harlow on one evening in October, 1853, telling them that that night they would receive a testimony of this work that they would never forget; and on traveling home as they did that night, about twenty-one miles, have an open vision passing before them like a panorama in seven divisions, and lasting them until after sunrise. Then please tell us how to account for brother Newkirk's boy being healed of a deadly rattle-snake bite in the hot weather of August, 1853, almost instantly under our hands, if we were all under a delusion. Please tell us what gave Lizzie Cline the vision, after we asked the Lord to tell us where brother S. H. Gurley was who went to California in 1850, and your people had not heard from him since 1851, when she, (sister Cline), was wrapt in vision on the first of May, 1853, and was carried in the spirit to California, from there to Australia, and there at Sydney saw your brother take a vessel the name of which was given, and sail thence to Chili in South America, where he remained a week, and thence sailed for Panama, thence to Aspinwall, then to New York, then to Niagara Falls, thence to Zarahemla in Wisconsin; and it was fulfilled in July following to the letter. Don't you remember how he came into meeting at father Cline's one Sunday in July, 1853, and before he sat down we prevailed on him to relate his adventures? And did he not corroborate sister Lizzie to the letter? Whence this knowledge if we were all deceived and duped in the rising of the Reorganization? What about that corn field? [Preserved from frost.—Ed.] Was that a hallucination of your father's wonderful gift of faith?

How came it that little Joseph, ten years and more after sister Cline had her revelation,—that he left his law office and found the little insignificant Reorganization, numbering about three hundred souls, poor and poverty stricken, just as it had been foretold, when he might have gone to Utah and been lionized by their thousands?

How came it that we, who never had a description of Joseph Smith, except the one given in vision by Elizabeth Cline in October, 1853, in April, 1864 went into Golden's Hall, Amboy, Illinois, where were congregated six hundred souls, including the officers of the church, walk up to Joseph Smith and call him by name and introduced ourself to him, as he will very well remember.

If we were all wrong, how do you know you are right now? Please inform us how you came by keys superior to all of us?

\* \* \* Try and cover his [father Gurley's.—Ed.] faults and emulate his virtues. He was not perfect; but he strove hard to be right. He clung to the Bible, Book of Mormon, Doctrine and Covenants, and the Holy Spirit.

#### SERMON BY ELDER HEMAN C. SMITH.

OF OAKDALE, NEBRASKA.

In the Saints' Chapel, Lamoni, Iowa,  
April 9th, 1886.

[Reported for the Herald and prepared by the Editor].

I WILL invite your attention to-night to a statement made by the Psalmist David, contained in the seventh verse of the nineteenth Psalm. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

I may mention that this text is a very peculiar one, especially when looking from a popular stand-point. It seems to me that we have not thought in regard to this subject as this text ought to lead us to think. We have not taken into consideration as much as we ought, that to convert the souls of men we must of necessity convert them according to law. I presume there are exceptions in the world, but the rule is that ministers desire to convert the souls of men. I do not care what their religious convictions are, or what may be the tenets of their faith, they have a strong desire, a commanding desire to see men and women converted to God. That seems to be the leading object of all religious denominations of people. They not only use persuasion with them to gain them to their will, but many of them use their means, and some have subscribed thousands for the purpose of converting the souls of men, and especially sending the gospel into the heathen lands, where they have not heard the truth as it is in Christ Jesus. But while we are seeking to convert the souls of men, it would be well for us to keep in mind, that if we ever convert them according to the statement made here, they must be converted in harmony with some law; that this work is not a promiscuous work; in other words it is not done by chance. We need not resort to this means or that for the purpose of converting them; for there is an established law whereby men must be converted. I am of the opinion to-night, and have been for sometime, that the reason why some conversions are not more permanent, is because the persons have not been converted according to the law of God. We have been satisfied often when we have succeeded in making an impression upon the mind, when we have succeeded in causing individuals to be sorry for their sins; when we have succeeded in causing them to believe that God had pardoned their sins, and have called this conversion. But whether such persons are converted or not, is a matter of serious doubt in the mind of your speaker. Many of them may have been reformed merely, and may have ceased from their evil doings and lived better lives; but whether they have been converted in the Christian sense of the word is a serious question. And if they have not been converted according to the law of God, I fear

n regard to the ultimate condition that they shall arrive at. I fear they will not obtain all that is in store for those who serve God, unless the conversion is a proper one. Consequently I think it is a matter of serious consideration how we receive the gospel of Jesus Christ, and how we present it. If we shall present the doctrine of Christ according to the law of God, and men are converted according to that law, I believe that the conversion in a general sense will remain with them. But if we simply create an impression upon their minds, simply cause them to have some feeling in regard to the matter, work up their sympathies and convert them in that way, when they go out from the influence under which they had that conversion, and meet the same trials and the same minds and the same influences they met before their conversion, their conversion will most likely vanish away, and the impression that they have received will be succeeded by those that they received before their conversion.

The only question for us to decide then in regard to this matter, is, What law is referred to here? There are a great many laws that might be called the law of God. What law was spoken of here that will convert the souls of men, cause men to come into relationship with God, and make them subject to him?

What law does that? What testimony is it that maketh wise the simple? I have been told by some well meaning persons that this law is the law of conscience; that that is the law of God; and that God has given to every man a law, and has written it upon the tablet of the heart; and, that whenever he transgresses that law he is condemned; and whenever he lives in harmony with it, God justifies him; he feels that he is justified, and that they need no higher or better law than the law of conscience, their conscience approving of that which is right, and disapproving of that which is wrong. After serious consideration and reflection I am inclined to reject that law as being an infallible law. I do not believe that that law will convert the souls of men. I believe it is a good thing in its place; a good thing if rightly understood; but I can not accept it as a perfect law, and this law, mark you, that will convert the souls of men, is said to be perfect. I have no doubt in my mind that a great many people who are in error, spiritually in error, are living in harmony with the dictates of their conscience,—their conscience not reproving them for the erroneous acts of their lives. In fact we read here in the word of God, that the apostle Paul said, after he had been called to persecute the saints of God—after he had commenced that work and had persecuted them, and delivered them up to be beaten with stripes, and had done all he could do to injure the cause of Christ and his people—he says “I lived with a good conscience towards God all my life.” To Paul, then, this law of conscience dictating to him every moment of his life whether he was right or whether he was wrong, was a mistake. At least he came to the conclusion that his conscience had led him

to do many wrongs when it dictated him to do many things against Jesus of Nazareth; that it caused him to do those acts which he would not do in the gospel. I well recollect how it was in my own case. I am not willing to risk my conscience to dictate to me at all times and under all circumstances the acts that I shall perform; or to restrain me from doing those things I ought not to do. I presume those who never heard of Christ, the heathen nations, are living in harmony with the dictates of their conscience. I will tell you what I believe conscience will do; it will prove true to its education every time. You can depend upon that. If it has been educated rightly, it will be true to that education; it will lead you rightly: but if your education has been faulty, your conscience will approve of what you have been taught, and disapprove of those things that you have been taught to believe were wrong.

I want right here to use an illustration that I have used several times; it is not one of my own, I borrowed it. Take for instance that clock. Turn those hands around to the hour of twelve o'clock, and the clock will continue to run, perform its functions exactly as it was created to do, yet it will never get right, it may have just the proper speed all the time, yet it will be just that much out of the way all the time, and will never get any nearer right if it was placed in a wrong position. What does it need then? It needs a hand from without to regulate it. It needs to have a hand from without to move those hands around to the right point. Then if it moves along according to its mechanism, it will point rightly all the time. That is the way with your conscience. If it has been educated rightly, if you are sure your teachings have been infallible, then you may depend upon it that your conscience will continue to point you rightly. But if you have been taught wrongly, if you have imbibed errors in the beginning, your conscience may approve of those errors. It needs a hand from without, it needs a power divine to regulate that conscience. You want to be taught in such a manner that you will be sure you are right, whenever you take the teachings of your conscience as a guide, unless your conscience has been dictated by the law of God. If you depend upon your conscience as a perfect law of liberty, you will find that it will not be liberty to you, but will lead you into bondage as often as into liberty; it will lead you into many errors, and lead you to do things against your own interest. That will have the effect not only to darken your mind for the present, but you become dark morally, until you shall reap the fruits of your mistake in after years in following that guide.

What law does the text refer to? Is it the law of Moses? From the language used, no doubt he was living under the law of Moses at the time he uttered these words. He said that the law of the Lord was perfect converting the soul. Did he have reference to the law of types and shadows that was then in force? If he did he is not in accord with Paul. Paul tells us that that law was not perfect.

That it was merely a schoolmaster to bring us to Christ. I want, in connection with this, to call your attention to a statement made by the apostle James. He says in the first chapter of his epistle and twenty-fifth verse, “Whoso looketh into the perfect law of liberty, he being not a forgetful hearer, but a doer of the word, that man shall be blessed in his deeds.” You will mark that there is one thought that they are in harmony upon. Speaking of the perfect law the Psalmist says: “The law of the Lord is perfect,” and the apostle James says: “Who so looketh into the perfect law of liberty.” I submit that they must have had reference to the same law. If one law is perfect, there can be no perfect law that is different from that; there can not be another perfect law. It is impossible for two laws to be perfect and be unlike each other. The Psalmist then must have had reference to the same law that James was talking about—the law of the gospel. He must have been enabled by the Spirit of God to lift the veil of futurity, and read upon its pages of coming events—the fact that Christ would come in the meridian of time and teach the perfect law of liberty that would convert the souls of men. I believe that if men were educated in regard to that law, they could not trust their conscience for a divine guide. They could not trust spiritual influences alone; but they would see that harmony, beauty, grandeur and excellency in the law that would engage their attention, and they would rejoice in it under all circumstances. We would not need to have revivals, would not need to be among those of like faith with ourselves to enjoy our religion. I care nothing about religion that I can simply feel when under the spirit begotten by association with kindred minds; I want something that I can depend upon under adverse circumstances; I want something that I can feel just as sensibly, and that I can enjoy just as much out and beyond the associations of others, when I bow before my God in secret prayer, as I can in associations with others. I want something that produces that kind of faith; that which is a conversion according to law; that our minds may be fixed upon it, and we may see the grandeur of it—see the perfection of it, see the effect of it, and feel the effect of it in our lives. Mark these things; for no doubt they are proof of a true character.

There is another thought here that some have advanced, and that is this: They say that notwithstanding you can not trust your conscience, you can trust the influences of the Spirit; that you may be governed, and you should be governed directly by the influences of that spirit in all that you do, should take that as a sufficient guide, and not question where it leads you, and not question what it permits you to do; that if you feel the influence of a spirit, go ahead and never mind law; never mind the outward ordinances or anything of that kind, do simply as the Spirit dictates. I am afraid of that, too. I am told here in the word of God by one of the apostles of the Lamb, that there are many false spirits gone out into the world,

and I am afraid that I may get into possession of one of these false spirits if I am satisfied with spiritual influences alone. While I make that remark, I do not want you to understand that I do not believe in spiritual influences. I believe that every individual who has followed Christ has a right to be governed by the Spirit of God, in its proper and legitimate way. I do not believe that all men will derive the influences of that spirit. I however think that all men that are religiously inclined are governed by spiritual influences to some extent. I believe that the man who throws himself before the car of Juggernaut to be crushed to pieces to satisfy the demands of his imaginary idol god, may have some supernatural power in him, or spirit, call it what you please. I believe he is dictated by a spiritual influence. And the mother that sacrifices her child for the purpose of satisfying her god and throws her child into the river to be devoured or drowned is governed by some spirit. Some power prompts her. If I had been reared in heathen lands, if I had been taught that Mahomet was a prophet of God, or that Crishna was the Savior of the world, and had been educated in all these doctrines, I probably would have felt the spirit governing me in that worship, and I would have been worshipping God in spirit, and would have been true to the spirit influences which I had received. But would this prove that I was right? Not by any means. Jesus tells us, that "God is a spirit, and they that worship him must worship him in spirit." But what else? "and in truth." That is just the position. You may worship him in spirit and not in truth. You may feel that you are doing a kind of service, that you are worshipping acceptably without worshipping in truth; but I can not depend so far as I am concerned upon spiritual influences alone. That is not the law to convert the souls of men. That method has led men to commit some of the darkest crimes that have ever been committed. It has led men to commit murder, as in the case of the assassin who murdered our beloved president. He was actuated by some power, by some influence, and he believed it was the power of God. If he had tried that spirit, tried the works of that spirit by the word of God, he would have seen that no murderer can inherit eternal life. He could not have thought that because he was prompted by a spirit, that he ought to go and take the life of that man. If you depend upon spiritual influences only, you are liable to be wrong. I am not much interested in knowing just how a man feels in regard to his religion. I do not care whether he is happy or unhappy. He may be very happy and be wrong. He may be, (it is possible to be), unhappy and be right. His religion may be just exactly according to the law of God, it may be in harmony with the truth as revealed from heaven, and the circumstances surrounding him may make him unhappy. Do you not remember that the apostle Paul said, that if in this life only he had hope he would be of all men the most miserable. Happiness does not prove that

a man is right. Feeling well does not prove that a man is in the right, or that he is converted thoroughly and righteously according to the way that God designed he should be converted. I would rather follow out the teachings that I read here in the sayings of Isaiah, when he is speaking in regard to this very subject, in regard to spiritual influences "that peep and mutter," and so forth. He says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

I am told, however, by some of our friends, who are as honest as we are, that those things taught in the word of God were only for a time; that these commandments given by Jesus Christ and the apostles in the primitive times were done away, and that the Spirit of God now leads us to look upon them with no faith, simply because they are not for us. We are led now by the influence of the Spirit; this leads us to do what is proper to do under the circumstances, and not what was proper to do under the circumstances that they were living under in that day. I am not going to argue that point to-night, but just simply say that, if this is to be the rule as applied to that law referred to in the text, then take it away from me. Why? Because I have not sense enough to tell what is right and what is wrong. If there are things that do not apply to me, things of benefit, parts of the gospel, I can not tell by reading the book any more than I can without it what is right. If I am left to my own judgment, after reading the word of God, I might as well trust to my own judgment without any word of God. There may be some things that I would take, some things placed there that I think I ought to accept. Now I am told that that was for that people. The more I read the more I am in doubt regarding what I shall do. I read the word of God and I say, Is this for me? Is this commandment laid down in the word of God for me to perform? Well, I am told that some of them are and some of them are not. But which one is? The Spirit will lead you. But how am I to detect that spirit? I am to detect the Spirit by the word of God. If the word of God can not be relied upon as a test of the spirits, now what am I to do in regard to the matter, how can I tell what to do? The Spirit tells me that this part is for me, and that part for the Jews. I do not know whether this is a right spirit or a wrong one. I have no guide, and no way to detect it. If I can not rely upon that text of the book, if the book represents God as different now from what he was in the times of Christ, I do not want the book at all. I am very well satisfied however with that book, for it represents God as just the same now as he was then; and that there has been no change in regard to this law of the Lord that converts the souls of men; and that we can not depend upon the word of God alone; for the apostle says, "Our gospel came not in word only, but in power, and in the Holy Ghost, and in much assurance." And we do not know whether we have that Holy Ghost,

unless it is in harmony with the word of God. We can not tell either one way or the other. The word is not the gospel of Christ, it is a component part of the gospel, but it needs the power of God with it. If I get a power without the word, I have only a part of the gospel, and it may not be that. I may have a wrong spirit, I have not sense enough to tell, I have not intelligence enough to tell whether it is right or wrong. When I get in possession of a spirit that teaches me to love this word, and to love it well enough to love the duties enjoined in it, I think it will be safe enough to follow it, that is, the law of God contained therein; it is not all the Spirit of God. The word and the Spirit must agree. If that is not the correct position, I do not know where it is. As I said before, if that word does not correctly represent God now, and represent him as he was eighteen hundred years ago, I do not want it. But it represents God as just now, and the same as he was then. Then I am perfectly satisfied to take it, read it, and pray God's Spirit to confirm the things that are therein. When the Spirit rests upon me, it makes me feel that this word, and the things that are therein, are true; and I believe that it is the Spirit of God; I do not believe that a false spirit would testify to anything that is right. It may once in a while for the purpose of deceiving testify to a little of the truth; but it will never teach you to love the whole of the gospel story; it will never teach you to live a life of practical religion that will include the things that are contained in the word of God. Religion that is not practical is not worth much to me, it may be to you. Religion that does not crop out in a man's actions, I have no confidence in. A man that professes to have faith in the gospel of Jesus Christ, and does not work in harmony with that faith—that is a profession that I have no confidence in. I have no confidence in his faith. He may be sincere, he may be honest, but his faith is not of the right character; it is not of the kind that God will justify; it is not the kind that God will accept. Now let me say further, if you go out into the world, be careful to teach the truth. God is in the work, and he will confirm the word by the power of his Spirit. Then men will learn to love the gospel of Jesus Christ, and love the word. One of the reasons that I have more confidence in this latter day work and in the doctrines taught by this people than in any other, is because there are less backsliders among the converts. There seems to be something in the nature of it that sticks better. Men do not lose the impressions they have received as readily as they do in any other I have been acquainted with. Yet there are exceptions to that rule. I am speaking of the rule. But it seems that these impressions remain with them. When they have been faithful; when they have been humble; when they have been diligent in keeping the commandments of God, notwithstanding that circumstances may be adverse in every other respect, these impressions remain. I have had a little experience in regard to this matter; and I find men and women



everywhere that I have traveled, who have been isolated from the church for years, and they are not in any other, they say that they feel that they can not accept anything else than that which they had heard years ago. The sound of the gospel has not saluted their ears for perhaps forty or fifty years, yet they can not believe anything else. The impression has been made so indelibly upon their minds that it is fixed for time and for eternity also. When I see individuals everywhere saying, "There is nobody of our faith here, we will go somewhere else and have a home," I think the doctrine they have received has not taken very deep hold upon them. They could not endorse anything else if it had.

Then I am of the opinion as remarked before, that if the world had adopted this plan of converting men, instead of by telling them some exciting stories, instead of by telling them something that is calculated to excite their feelings—if they had taught them the law of God, they would have learned to love that law, and would have been obedient to it. Infidelity would not have had the hold anywhere that it has now. Some of the best minds of this generation, some of the brightest intellects are skeptical in regard to the religion of Jesus Christ. And why? They are not easily excited. They could sit under the sound of that which is called gospel, and there is nothing there to attract them, nothing to feed their logical minds. They go away disgusted, and take what they hear as representative of the gospel of Jesus Christ. That is their mistake. If men had taught the law of God, if they had been taught its beauty, men would have been led step by step to see how it would go onward and upward, by accepting first one principle and then another, until it would take them where nature found them, and lead them to higher, and grander, and better spheres of action than they could reach in any other way. The law of God would have been delightful to their hearts then, and infidelity would not have had the hold it has now.

Do you not know that a feeling can be produced by a lie just as well as by the truth. It does not take the truth to create an impression. We will suppose that some individual should go to the door to-night and cry with a loud voice that there had been a tragedy committed in the town; that some one whom the most of you knew, some respected fellow citizen, had been murdered on the street? It would cause a thrill to go through every heart. The individual might come here presently, and we would find that there was nothing of it, but the excitement would be produced all the same. Then it may be possible, that if we have friends that have gone and passed away from this world, if they are pictured out to us as being in glory, and surrounded with all desirable things, and in the presence of God and angels, it may cause a feeling of happiness, and we may shout with joy. And it is possible that they are not there, notwithstanding that that picture has been drawn. But on the other hand, if the terrors of hell beneath are pictured out to us in as strong colors

as some ministers of the gospel can picture them in, it may cause us to look upon it with dread and horror. We are afraid of getting there if we do not do just as we are directed to do. It may cause a feeling to be produced, and yet hell may not be anything like what they have pictured it out to be. If we get scared and do something, that is not conversion. We call it religion sometimes, but that will not do. There must be some other way. That way is for the Spirit of God to act conjointly with the word of God. The word of God and the Spirit of God, the one testifying to the other. The Spirit of God testifying to the word, and the word of God testifying to the Spirit. If the spirit is contrary to that word, condemn it, let it go. I have felt spirits that I knew were not of God. I found it out afterwards in the case of some, and some I knew at the time. The feeling it produces will not always do to depend upon—that is, whether it makes us happy or unhappy. I have felt the Spirit of God when it has rendered me unhappy, from the fact that it pointed out things to me, and showed me that they existed, which caused me to be very unhappy. I have had some impressions I believe that were from a wrong source that that have made me very happy. They deceived me when they did this. I can not depend upon that. I must live by every word that proceeds out of the mouth of God. When we live devoted to the principles of the gospel as stated in that book, and this spirit brings a feeling of joy, peace and satisfaction, then welcome it. That is all you need. That you can depend upon. "The law of the Lord is perfect converting the soul." When you are converted by the law of God, you will stay converted. You may pass through trials; you may in the hour of temptation fall from your steadfastness; that power to some extent will remain with you. It will be with you here, it will be with you in eternity, because it is the power of God; and as has been expressed before you here, it will be a savor of life unto life, or of death unto death. It is a fearful thing. It makes me tremble sometimes when I think about it, when I think of the great responsibility resting upon us in this matter. I believe that every important action of life leaves its effect upon the mind, and will leave it there forever. I do not believe that the thoughts that pass through your minds to-night can leave you as you were before they came. They will have an effect and leave it there, though you may not perceive it. If they are good ones, they will leave you better for having had them; if they are evil ones, they will leave you worse. Every action of your life will leave its effect, and you can not erase it. Say some, do you not believe in the doctrine of forgiveness? If one does wrong, can not he repent? Yes, God will forgive you for the wrong done if you repent thoroughly, but will not put you where you might have been if you had not done that wrong, in my opinion. If you have done something to be recorded in the book of life up yonder, while you was doing that wrong, it would have been much bet-

ter for you than it will be if you have done the wrong. To hold that after the commission of the wrong, simply because it is forgiven, we are just as well off as if it had never been done, is to put a premium on wrong doing. It seems to me that men make a mistake, when they think that by and by they will do better. They make a mistake when they think that by and by they will repent of their sins and serve God; when they think that they will perform some other duties that they are now neglecting in the time that is to come. You will find that when that day comes it will have duties enough, it will have cares and responsibilities enough. The things that you are leaving undone now, and the things that you are doing that are wrong will leave their effect forever. If I get as high in the celestial world as other men, notwithstanding the sins that I have committed, it will be because they have sinned too, and tarried by the way. If they have done better than I have in life, they will be in advance of me in eternity.

I do not desire to weary you to-night. I just simply wanted to lead you to these facts. I did not want to much either, but I had to do something. I ask you to take these things into consideration, and be sure when you are converted you are converted by the law of God and by the word of God and the Spirit of God working in harmony with each other, and you will be happy here so far as your general lives are concerned (there may be troubles and trials and grievous things to meet)—and you will be holy and happy in eternity and feel the full fruition of your hope then. May God bless you, and help you to walk in accordance with his law, is my prayer.

#### WHAT AILS MR. L. K. WASHBURN.

MR. WASHBURN:—I agree with you that there is but little of that good old ship, Christianity, remaining visible above the surface of the great sea of metaphysics save her rigging and some loose planks which have been torn from her during the past few centuries, to all of which thousands are clinging for dear life, many in despair. One thing you have overlooked, which is, that there is a new ship fully manned with a goodly crew fast taking passengers abroad. You no doubt think you have made some progress towards the solution of man's greatest problem—"man." I presume you regard him as a creature of circumstances. I agree with you thus far; but I do not agree with you as to what those circumstances are. Whilst you are a hero possessed of much more bombast than discretion; I am a cowardly cur possessing sufficient courage to fearlessly own that I fear God, and even have the temerity to pray to Him, and can give good reasons why.

The first circumstance that causes man to differ from the beast is his innate fear of God; the next is his hope of immortality, and the rewards and punishment connected therewith and dependent upon his conduct here.

You talk about selfishness. With all your learning are you so thick as to pre-



sume that you can perform one premeditated act, either in business, speaking, or writing, that is not intended for the special benefit of L. K. Washburn. Self is the propeller of us all, our nearest approach to the performance of a wholly unselfish act, is to perform it expecting our reward in the kingdom come.

You boast about manhood and womanhood. Take the God-fearing element out of our nation, and if possible remove all superstition from those who are left, and give you the ruling of what is left, what would you know? What would become of you? You would not even know when you were naked. All you would have to live for would be to eat, drink, sleep, and reproduce your species; consequently you would have no incentive but that which would naturally cause you to seek some genial clime, divest yourselves of your clothing, and pick up your living like the balance of the apes and monkeys.

"We are shadows, in pursuit of shadows."

We live in air castles, and oft when our little individual air castles fail, we find shelter in that great castle, "the immortality of our souls." You laugh at "kingdom come," and pursue a much more ridiculous shadow yourself. You would remodel the world, without at all considering the material you have to work with. I hope you have sense enough to know that happiness is what we all are in pursuit of. Such being the case, you are compelled to admit that he is in reality most successful who obtains most true happiness, even though he be a fool. Doubtless the wise man was exploring those regions of thought, when he concluded that "He who increaseth knowledge increaseth sorrow." Likewise, Burns, when he was constrained to exclaim; "O dullness! portion of the truly blest."

To every sane man life is sweet, consequently the thought of being annihilated is bitter. Your road to happiness is as reasonable as is the old prescription for curing toothache, by the patients filling his mouth with cold water and then sitting upon a hot stove until it boils.

You cast a slur at the fair sex, because they are more faithful than we. "Women without religion is like a ship at sea without an anchor." Take from our dear mothers and sisters that sacred awe with which they regard the violation of their chastity—leave nothing but the virtue and chastity of man to sustain our present high state of civilization, and, if I can see through a ladder, our nation would very soon become a most unenviable monkeydom.

You seem to think it is not right for servants to obey their masters. You appear to believe in universal insubordination, anarchy if you please. Your kind of religion is what led to the late bomb business in Chicago. You and I may have made shipwreck of religious faith, and lost the sweet hope of eternal life; please don't try to convince the people that all who have been thus unfortunate are such consummate asses as to think that in consequence thereof, they are better and happier men and women.

History repeats itself, and for aught you or I know, that memorable ride may be re-enacted, and since you have so plainly shown your hitching place, it might be that you would have conferred upon yourself the honor of playing the donkey's part.

PHILOS.

### Original Poetry.

"COMFORT YE, COMFORT YE MY PEOPLE."

Though now we roam as wanderers,  
And are scattered far and wide,  
Yet we cherish still the hope to Saints so dear,  
That the time is fast approaching  
When will all be gathered home,  
To prepare for the great Sabbath year.

Sore, sore we have been tried  
Since the church was led astray,  
To sojourn in the wilderness so drear;  
But we cherish still the hope,  
And we know it will not fail,  
T'will return for the great Sabbath year.

The Jews will gather home,  
And the tribes will gather in  
To the regions round about—from far and near;  
For the prophets have foretold it,  
And we know it will not fail,  
They'll return for the great Sabbath year.

Then spread ye the tidings glad,  
To the earth's remotest bound,  
From India's sunny isles to Greenland drear;  
That Jesus Christ is coming,  
And we know they will not fail,  
For to reign through the great Sabbath year.

LAMONI.

JAMES J.

### Miscellaneous.

#### CRITICISM ON T. RUTH.

In second column, page 380, of *Herald*, "to be" is referred to as "the substantive verb." There are no substantive verbs. And further, "to be" is not a verb, but an infinitive phrase.

PEDAGOGUE.

#### BORN.

WEBER.—In San Francisco, California, April 9th, 1886, to Bro. and Sr. Richard H. Weber, a daughter, named Alma Pearl; weight 11½ lbs; was blessed by Elder H. P. Brown, June 20th, 1886.

#### DIED.

LUFF.—At Armstrong, Kansas, June 27th, 1886, of cholera infantum, Clara Louise, daughter of Bro. John and Sr. Amelia Luff, aged 9 months and 13 days. Funeral service at the house, by Elder W. J. Smith. Remains interred in the cemetery at Independence, Missouri.

GREEN.—At Cleveland, Iowa, May 8th, 1886, of inflammation of the bowels, Emeline Green, grand-daughter of Thomas R. Allen, aged 7 years and 11 months.

#### FAR WEST (MO.) DISTRICT.

To the Branch Presidents and Saints, Greeting:—Not being able to see you personally, having lately been put in charge of the affairs of the district, and having a few thoughts to communicate which I think of importance, I take this method of reaching you, and address this to you.

In this day of strong battle between good and evil, light and darkness, faith and infidelity, wisdom and blind zeal, activity and slothfulness, it behooves every Saint to be awake to his best interest and that of the cause of God. The wise

man says "wisdom is the principal thing." Coupling this with the great lesson "activity," taught both in nature and revelation, and it makes up that good saying, "Be sure you are right, then go ahead." Equal stress should be placed upon each part of this double injunction—"be sure you are right," and "go ahead." Inactivity is a detriment to any enterprise, the work of God not excepted. I would most strenuously urge upon each branch president to be very diligent and careful in caring for the flock. "The perfecting of the saints" is a work as necessary as "the work of the ministry." Be not harsh, but long-suffering and charitable, always striving to be prompted by the spirit of love in every official act. Help the Priest, Teacher and Deacon each to stand in his place, and thus in unity and wisdom labor for the upbuilding of the work. The great dragon that is strongly trying the Saints at the present time is "indifference," a spirit of "being at ease in Zion." Let each be a St. George and kill this enemy.

A few thoughts in regard to business. It is a difficult matter for a delegate to represent by vote in conference the wish of his constituents without knowing what their wish may be. To obviate, in a measure, this difficulty I propose the following: Let each member of the district take some thought as to the business they wish to have presented to the next conference—any business that may affect the district as such—and let them report the same to me at any time, and of this I will make a note. And just prior to the time of holding the business meetings of the branches I will write a second epistle to you, stating the nature of the business, giving the branches an opportunity to instruct their delegates; and by this means get the "common consent." This evidently will not reach all cases, but may be made to reach a great many.

To the Elders and Priests who are not confined by branch labor, I would counsel them to move out and do all they can to spread the work. Do something, say something, and above all act something for the truth. Shakespeare says, "He is a good preacher who follows his own advice. It were easier to tell twenty what is right, than to be one of the twenty to do it." The most effectual preaching can be done by setting a good example. The world, though wicked, will notice the righteous walk of the wise. I can not in person visit all the branches, but shall do all my circumstances may admit. I would encourage the idea of holding grove meetings through the district, and any help I can give will be cheerfully accorded. This truly is a work of sacrifice, and we may have many things to endure for Christ's sake. But let us so walk that every accusation, and act of persecution will be for "righteousness' sake." Too often accusations against the Saints have some foundation in truth. "I will give you favor" was a promise to the Saints, and is being realized where the Saints live for it. But this can not be construed to mean an entire cessation of conflict between the world and the Saints. The principles by which each are governed are irreconcilable. Let each elder find something to do, and then do it, and let all labor, praying much, and come up to the next conference bringing the Spirit of the Master, with a good report, that we may have a great outpouring of the Spirit of God. Bro. J. R. Lambert is solicited to labor all he can in our district. We will be will.

ing, however, to submit to his wisdom and circumstances in this matter. We thank him for past labor, and the wholesome words of counsel he gave us when in our midst.

With a prayer for your welfare, I am your brother in Christ,

J. M. TERRY.

STEWARTSVILLE, Mo., June 26th, 1886.

#### SPECIAL NOTICE!

When those whose ordination to the office of Seventy were ordered last conference are ordained, will either these brethren, or those officiating, please send me, as soon after as possible, the date of birth and baptism; also the date and place of ordination, as well as the names of officers officiating? I need these items for quorum record, and will issue license to those ordained as soon as items are received. My address, until further notice, will be 1801 Polk street, San Francisco, California. Respectfully,

HEMAN C. SMITH,

*Sec. of Seventy Quorum.*

## Conference Minutes.

### SOUTH PACIFIC ISLANDS MISSION.

The report of the General Conference of the above mission. Convened on Sunday, April 4th, 1886, with the Taronia Branch, Papeete, Tahiti. No business however was done till Tuesday, 6th inst. Preaching on the Lord's day at seven a. m. by Tehau of Avatoru Branch, Rairoa, P. E. of Pairoa and Tikahau District; at ten a. m. by Tehopea of Panau, Koukura, missionary; at two p. m. by Metuaore, president of Ziona Branch. Sacrament meeting followed. At seven p. m. preaching by Tutereihia, president of Tikahau Branch. Preaching on Monday, April 5th, at seven a. m., by Putoa of Moturaa, Koukura, president of Koukura, Aputai and Niau District. At ten a. m. by Taotu, president of Temaria Branch, Anaa. At seven p. m. by Tamaru, president of Avatoru Branch. Preaching on Tuesday morning, April 6th, by Terohia, president of Tahiti and Maatea District, after which a season of prayer was had in which many took part. At ten a. m. the conference business began, Thomas W. Smith, president of the mission, presided over the conference. Tehu of Taronia Branch, and Teihina of Temaria Branch, (Elders) were chosen to record the transactions. Elders present.—Tuturu, Terohia, Tehau, Putoa, Tehopea, Metuaore, D. Brown, Leipo, Faito, Tariirii, Tehu, Puaiva, Tamu, Paifa, Manava, Tamaru, Tainana, Matanui, Poaitu, Turia, Taotu, Teihina Putaa, Mahana, Tuteirehia, Merere, Taruhia, Tavahahi, Teau, H. Jonsen, T. W. Smith. Priests: Nono; Teiviu, Tare, Taihia, Teririha, Tahua. Deacons: Teahu, Faraturu. Reports were read from Ziona, Taronia, Tikahau, Avatoru, Tiputa, Panau, Moturaa, Aputai, Tuuhora, Temaria and Teire; none from Tubuai, Maatea, Manihi, Taroa, Tapoto, Niau, Faarava, Faaito, Matahoa, Marekau, Makemo, Tanga, Hau, Hiknera, Amanu, Tauere, and others. Tehopea had baptized 7, Teihina 3, Puaiva 2, T. W. Smith 84, Teahi had baptized about 59, so he informed the president of the mission some time ago, but was not present, nor had his report got in.

It was resolved that fasting on the sacrament day should be left to the choice or wish of the

members. Purchasing food on the Lord's day was disapproved, as it encouraged unbelievers to keep open their stores on that day, and was not a necessity on the part of the Saints. It was resolved, to withhold the sacrament from every member who used tobacco, and to withhold licenses from official members, who indulged in the habit. Elder Merere of Tikahau was appointed to labor in Raiatea, Borabora, and Huahine, with Tapuni who is there now. Elder H. Jonsen, called by the natives Anatoni, was appointed to visit various islands where the church was not yet established, and that a Priest of Niau should help him. The mission of Teahi and Toaupu to Marekau, Makemo, Takuma, and Rororia continued. Also Tehopea and Metuaore to Tubuai. Wairaarao, president of Maatea Branch arrived just as conference closed, no opportunity to come sooner was found. Preaching Tuesday night by Putaa of Tuuhora, Anaa, and on Wednesday morning Puaiva of Maatea. A vote was taken as to the place to hold the October conference, and 25 votes were given for Panau, Koukura, and 22 for Temaria Anaa, and 1 for Maatea. So it was appointed to be held at Koukura October 6th.

It was intended to hold the April conference in Tubuai, but there was no chance to get there except by chartering a vessel for fifteen dollars per day, and the trip would have taken from thirty to forty days. The brethren could not afford the money, so it was held at Papeete instead. There is no certainty about reaching any appointment on time here. Many have been here since the first of March on expense, and may have to stay a week or two yet before they can get a chance to return home. Some Elders could not get here at all, no vessels coming from their islands. It is a bad thing that some of the brethren here do not own a small schooner, so we could get around with it. There are plenty of large sail boats, but they are not suited to be out in at nights.

T. W. SMITH, *Pres. of Conference.*

TEHU and TEIHINA, *Clerks.*

### NORTH-EAST MISSOTRI.

The above district conference convened at Bevier, Mo., June 20th, 1886. Elder J. R. Lambert presiding, and J. T. Williams clerk. The Saints met the day previous to arrange the order of proceedings preparatory for the conference session. Elder D. J. Powell, of Stewartsville, preached in the evening assisted by J. R. Lambert. Sabbath morning brother Lambert preached with fair liberty to a small congregation. At two p. m., had a good social gathering, Brn. J. Taylor and D. J. Powell conducting the meeting. The will of God was revealed in prophecy. All felt strengthened and encouraged to fight the good fight of faith. At 6:30, p. m., a good and lengthy sermon was delivered by Elder J. R. Lambert to a fair sized congregation, and much interest was manifested in hearing the word of God when Bro. Lambert was producing such strong evidence and arguments in favor of Joseph Smith being a true prophet of God. Monday morning at nine o'clock, business. The following branches reported:—Hannibal, 25 members, including two Elders and one Priest, with one Teacher whose whereabouts is not known, and one Elder of whom a separate report will be made. Ten of the members are scattered abroad. Renick 28 members, including four Elders, one Priest, one Teacher, and one Deacon; four ex-

ped. Bevier 129 members, including 48 scattered abroad, six Elders, four Teachers, and three Deacons; four removed by letter. Renick report rejected and sent back for correction. The following Elders reported:—J. R. Lambert of Twelve, John Taylor, Richard R. Jones, Evan Griffith, J. T. Williams, Samuel Reed, and D. J. Powell of Stewartsville. Priests:—Frank Mussell and N. M. Ridings. Bishop's Agent's report was read and accepted. Had received \$24.37; paid out \$24.60; due agent 23 cents. Elder John Taylor of Hannibal was elected District President, and Richard R. Jones Vice-president; J. T. Williams was sustained as District Clerk. Resolved that we hold our conference twice a year or semi-annually. The place of holding our next conference was left to the discretion of the president. All the officers of the church were sustained in righteousness. Resolved; that the Elders and Priests within this district labor as their circumstances permit. Adjourned subject to call of the president.

### FAR WEST.

This district conference convened in the Saints' Chapel, Stewartsville, Mo., Saturday and Sunday, June 12th and 13th, at half-past ten o'clock. John T. Kinneman in the chair, Chas. P. Faul secretary. Bro. Joseph R. Lambert on invitation offered a few appropriate remarks; said he was with us in the work; felt thankful for the courtesy shown him. Among other things he said let every one learn his or her duty, let them work. Branch reports.—St. Joseph, 103 members, five received by baptism, and 8 by letter from other branches. Stewartsville 85 members, 7 removed by letter, 4 received by letter, one marriage. Pleasant Grove 49 members, one received by letter. Center Prairie 29 members, one received by order of president of district. Delano 75 members, 3 expelled, one ordination. DeKalb 72 members, 2 removed, 1 gain by error in former report. German Stewartsville 59 members, 4 removed by letter. Elders reports.—Wm. Lewis, D. E. Powell, J. M. Terry, J. R. Lambert and E. T. Dobson (by letter), Simon Smith, Samuel Alcott, James Drown, J. D. Craven, R. L. Ware (by proxy), Wm. Summerfield, D. J. Powell, A. J. Seely, John T. Kinneman, D. S. Crawly (held one discussion with an Adventist), J. D. Flanders, S. Butler. These all gave a good report, were not discouraged, but wished to continue in the vineyard of the Lord. Priests Reports.—Walter Head, Peter Peterson, John Hardacre, Fredric Uphoff, Jay C. Elvert and C. P. Faul. These have all labored in their respective branches. Teacher Willard Wells reported. Bro. J. M. Terry and Walter Head were appointed a committee on credentials. Bro. William Lewis, Bishop's Agent reports total receipts, with cash on hand, \$226.31, disbursements \$170.23. Balance due the church of \$55.98. Brethren J. M. Terry and J. S. Constance were appointed a committee to audit the Bishop's Agent's book, and reported it correct. Bro. William Lewis said the Starfield branch has not met together for worship for months, and its prosperity is decaying and ought to be set in order. On motion the Starfield Branch was disorganized, and the Bishop's Agent was instructed to sell the property, (chapel and lots), as soon as possible, and that Bro. Summerfield be authorized to give letters of removal to the remaining members of

said branch. Resolved, That this and all other conferences of this district elect their officers by ballot. Whereas; The business interests of this district do not necessitate the holding of the conferences quarterly; and whereas, considerable of time is used and quite large expense incurred every time the conference convenes, which might otherwise be used for the greater benefit of the cause; and whereas it is our duty to use our time and means, all in the best interests of God's works; therefore be it resolved; that hereafter we hold our conferences semi-annually instead of quarterly. Resolved, That the district hold two-days' meeting as it may be deemed wise. Conference declared the Mount Hope branch disorganized for the present, the members to receive letters of removal from the district secretary. Conference requested district authorities to visit the Breckenridge Branch and learn its condition between now and next conference. Bro. Kinneman in connection with Bro. I. N. Roberts, had visited the Saints in Grundy county and found rumors concerning certain members to be false. Had preached five times in that neighborhood. The following were sustained as officers for the next quarter: Bro. J. M. Terry, president; Bro. Wm. Lewis vice president; Chas. P. Faul secretary; Bro. Wm. Lewis Bishop's Agent. A vote of thanks was tendered Bro. John T. Kinneman for his long service as president of district. Bro. Joseph R. Lambert preached Sunday morning and evening two excellent discourses. At two p. m. held social meeting. Thus ended another peaceful conference. Adjourned to meet with the German Stewartville Branch, Friday, September 10th, 1886, at 2. p. m.

#### NORTHERN MICHIGAN.

This district conference met with Maple Valley Branch, at Brown City, Michigan, June 12th, 1886. Bro. J. J. Cornish was chosen president and J. A. Carpenter and E. DeLong secretaries. Branch Reports: Sherman 32 members, including 1 Elder, 1 Priest, 1 Deacon. St. John Branch 43 members, including 1 Priest, 2 Teachers, 1 Deacon, 7 added by baptism since last report. Iosco Branch 36 members, including 1 Elder, 1 Priest, 1 Teacher, 2 Deacons, nine baptized. Hersey Branch 103 members, including 3 Elders, 2 Priests, 1 Teacher, four baptized, eight removed by letter. Mill Creek Branch 31 members, including 2 Priests, 1 Teacher, 1 Deacon, 1 died. Vassar Branch 21 members, including 1 Elder, 2 Priests, 1 Teacher, 1 baptized, 1 received by certificate 2 by letter, 1 died, 1 expelled. Delaware Branch 20 members, including 1 Priest, 3 baptized. Forester Branch 23 members, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon, 1 baptized. First report of Saint Gideon Branch 23 members, including 1 Priest, 1 Teacher. Maple Valley 62 members, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon, 1 baptized, 6 received by letter, 1 removed. Elders Reports: A. Barr, E. A. Shelly, John Most, had done what they could. J. J. Cornish had baptized 53, J. A. Carpenter baptized 3; Levi Phelps baptized 3, John J. Bailey baptized 3, E. DeLong baptized 13, since last report. Elder Thomas Cheney had done what he could since he was ordained, of late. Priests Hugh Havey, James Birch, Hugh Campbell, Charles Wolven, William Davis, and Saleda D. Shippy (baptized one) and C. E. Pearson reported. Teachers Thomas Obime, A. P. DeWolf, and W. H. Smith

reported. Bro. J. J. Cornish was sustained president, and J. A. Carpenter, clerk of district. Bishop's Agent received \$86.75, and paid out \$38.65; balance \$48.10. Resolved, That when this conference adjourns it does so to meet the third Saturday and Sunday in October, 1886. Resolved, That we observe the action of the General Conference respecting the ordination of Elders. Resolved, That we sustain all the officers in righteousness. Resolved, That we as Saints believe it to be our duty, with all Saints, to aid in repairing the temple at Kirtland, Ohio. Bro. J. J. Cornish preached with good liberty at 8 o'clock p. m. Met Sunday morning at nine o'clock for prayer and testimony; the Lord met with us. At eleven o'clock E. L. Kelley preached on the temporal law, building up and encouraging the Saints. In the afternoon held sacrament meeting. Love and unity prevailed. At eight o'clock p. m. Bro. E. L. Kelley preached with good liberty.

#### EASTERN IOWA.

This district conference convened at Buffalo, Iowa, on Saturday, June 5th, 1886. Elder W. T. Bozarth presiding, Elder J. S. Roth secretary. Branch Reports.—Jackson 15; Buffalo 21; Clinton 41. Elders Jerome Ruby and R. Etzenhouser reported. Elders present: W. T. Bozarth, Wm. B. Smith, James Johnson, C. C. Reynolds, Wm. Harson, D. S. Holmes, I. B. Larue and J. S. Roth; Priest James Bradley. Bishop's Agent reports \$7.65 on hand to June 4th. Preaching Saturday evening by M. T. Short; Sunday forenoon by J. S. Roth, and in the afternoon by W. T. Bozarth, and in the evening by J. S. Roth. The Elders' Court took up cases of the Clinton Branch, and on motion was put and carried, that speakers be limited to five minute speeches. On the first case remarks were made by Elders Short, Holmes, Turner, Reynolds, Roth and Larue. After the several cases were duly considered, Elder Turner gave notice that he would appeal the several cases under consideration to a higher court. W. T. Bozarth was elected district president, and I. B. Larue vice president, until next conference. Resolved to sustain all the authorities in righteousness. Adjourned to meet at Amber, Jones county, Iowa, October 9th, 1886.

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# THE SAINTS' HERALD.

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

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

Joseph Luff

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Lamoni, Iowa, July 24, 1886.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, July 24, 1886.

### EDITORIAL ITEMS.

WE are informed by card from Bro. Oliver Johnson, that we erred in our statement that he was appointed a Deputy United States Marshal in Utah, by Marshal Ireland, as he had not been so appointed. We were so informed, and beg pardon for having made so great a mistake. It might have been true without reflecting any discredit upon brother Johnson.

The city of Plano, from which the Herald Office was removed in 1881, celebrated the 4th of July, and it was estimated that fifteen thousand people were present. There was no drunkenness, and no accident. The Plano newspaper commenting on the fact says:—"Does any one suppose that so large a crowd could have been entertained with so much pleasure, and so little of danger and injury, if there had been saloons in our little town?" We answer certainly not. Hurrah for Plano.

Lamoni also celebrated—music, song, reading, oration and fireworks. It was dry and dusty; everybody seemed happy and no one was hurt or injured. We heard just one man swear, and he was a young chap with a small 4th of July flag stuck in hat-band. If a man can not swear on the 4th, when can he swear? It sounded strange, however, considering.

Bro. J. A. Stewart baptized one at New Park, Pennsylvania, July 4th, blessed a number of children and administered to three that were sick.

Bro. W. H. Barrett, Box Elder, Lamar County, Colorado, wrote July 8th, stating that Bro. James Kemp was coming to preach there, and desiring that the Saints would pray that his coming might be blessed of God to the good of the cause.

Bro. Eli Clothier is at Nance, Kansas, and writes that he has located there; that the country is a good one; people sociable, and he thinks willing to hear. He proposes to "thrust in his sickle;" if he can do so in harmony with local and general authorities. Bro. Clothier is a good man,

and we presume the brethren in charge will be pleased to give him a laborer's welcome. His address is, Nauce, Phillips County, Kansas; and he wishes to correspond with brethren A. H. Parsons, H. R. Harder, E. M. Reynolds and G. W. Beebe.

Bro. Wm. Culbntson wrote from Chelsea, Nebraska, July 6th, of the organization of the Chelsea Branch, June 13th, by Bro. P. W. Premo. Meetings were held every Sunday.

ONE of the most difficult things that general church officers meet with in their ministry, is the attempting to reconcile and set right questions of dispute and quarrel in branches; strifes between brethren. And indeed it is not only most difficult, but it is also one of the most unthankful.

Elders pass into a neighborhood, begin to preach, create an interest, persons are won to the idea and obey by baptism, receive the Holy Spirit through the laying on of hands, and a branch is organized. The Elder moves on, anxious to do all he can, and thinking the branch can get along without him. He has labored as a man of God. He deems all to have been sincere and honestly converted to Christ, and feels assured that they should live in peace and progress in the knowledge of the things of God. Soon, or late there is something said or done by some one, to which another takes exception as being contrary to the law of the gospel, and for which the offender should be arraigned before his brethren of like faith. The objecting party talks about the offender and the offense and a war of words ensues, until bad blood is engendered, and the power of Elders courts is invoked. Both parties deem themselves in the right, and both want justice—only justice—and that they will have.

Decisions can not please both parties. The usual sentiment is that one or the other is in the wrong; the other as a consequence is in the right. Each is confident that he is the one. When the matter is tried the Elders decide; one is much displeased with the finding. He knows that he was right, and now he is injured by false brethren, who have found contrary to law, evidence, right and even decency. He appeals to the Elder in charge, for he is a man of God and will do him justice. The Elder hears the case, and reaffirms the decision of the other Elders. And now our objecting brother is absolutely outraged. The Elder in charge has judged from outside and hearsay evidence, &c. And so it goes.

All are striving to preach that it is better to suffer wrong than to do it. But when we are brought into trial, we declare

vehemently, we will not suffer such imposition—never.

How strange this is. Christ was reviled, but he reviled not again. He was spit upon, but was not made angry by it. He was struck, but did not resent it. He was spoken evil of, but reproach was not offered by him. He was arraigned before the court but took no appeal. Our opinion is, and on this we think we have a portion of inspiration, that if we were as willing to follow the advice and submit to the finding of the judges to whom we appeal for the settlement of our grievances, as we are anxious, willing and certain that others should be, the settlement of troubles would be made much easier than they now are. We certainly should be as ready to pay the "pound of flesh;" as to exact it of others.

Personally the Editor thinks that continued wrangling on the part of church members in respect to their rights, is unbecoming, and indicates clearly that those who do so are lacking in the charity that "covereth a multitude of sins." While the right of appeal is granted, we think that in six cases out of every ten the better way of procedure, if brethren go to law before the brethren, is for them both to submit to the decision first had if both sides have been fairly heard and there let the matter drop. If a brother should say, "Well, that may be your notion Mr. Editor; but as for me, I am not made of such soft stuff. The brother wronged me, and if the church can not compel him to make it right, I want nothing more of the church." We answer; the church can not compel either of you to do any thing, he to make amends, or you to forgive him. It is a question of Christian qualities, that is all. He who is the better follower of Christ will choose the wiser, and more noble part.

Many of the troubles in branches between brethren are of small importance in themselves; and are only important as they are improperly magnified by self-esteem and undue zeal. If permitted to pass at the time they occur, the parties would not be hurt, and the church would be saved much trouble and reproach. Brethren when will we become "wise servants, harmless as doves."

### QUESTIONS AND ANSWERS.

Ques.—May a private member teach the principles of the faith to those outside in private conversation?

Ans.—Yes; decidedly.

Q.—Has Joseph Smith, of Lamoni, Iowa, ever investigated the claims of Joseph Morris with a view of uniting with his followers?

A.—He has not.



Q.—Is there any reason for hoping that in the near future Joseph Smith of Lamoni, Iowa, will unite with the followers of Joseph Morris, and if so, what particular faction will he unite with?

A.—None whatever, so far as Joseph Smith, of Lamoni, Iowa, is informed. He does not answer for the hope of others.

#### EXTRACTS FROM LETTERS.

Bro. J. W. Johnson writes from Mc Fall, Gentry county, Missouri, July 8th:

"Celebration here on the 3d; little boy was accidentally shot; yesterday (7th) a rain and hail storm, during which lightning struck the Presbyterian church, damaging it greatly from belfry down. The church was owned mostly by the man who opposed Bros. Lambert and Johnson last winter; lands are cheap around Mc Fall. Bro. Johnson thinks settlers could do well settling there.

Bro. Columbus Scott writes from Michigan.

"Weather very dry in this section of the state; corn, oats and potatoes suffering from the drouth; these crops will be cut short unless rain comes soon; hay harvest dry; heat 95-8 in the shade; wheat harvest at high tide."

By letter from Bro. B. V. Springer to his wife at Lamoni, dated July 2d, we learn that Bro. B. V. was preaching at and in the vicinity of Coldwater, Michigan three and four times a week, to good audiences, and in excellent spirits. He says:

"I have regular appointments every other Sunday at the Fowler School House, at eleven and eight o'clock, and every other Sunday at the Ball School House at eleven and eight o'clock; and at the latter school house every Thursday night; and at the Brick School House, on the Pike every Tuesday night. I have awakened quite an interest, and shall try and 'hold the fort' until I see results."

THE Salt Lake *Herald* for July 4th, has the following resolutions. Whether they are suggestive of the wishes of the *Herald*, or are to be the rallying cry of a popular sentiment to get into the Union of States must be determined further on.

*Whereas*, a colonial or Territorial form of government in the United States was never intended to be only temporary government—to continue until the people of the respective Territories were sufficiently numerous and capable of sustaining a State government; and

*Whereas*; To continue a Territorial form of government after the people are capable and willing to assume the responsibilities thereof is cruel, and moreover a breach of faith with American citizens of the Territories, and contrary to American principles; and

*Whereas*, Utah has a population sufficient, and is capable of sustaining a State government, and is anxious to assume the responsibility; and

*Whereas*, Her people are loyal to the American system of government, being devoted to republicanism; and,

*Whereas*, The general government has no reasonable excuse for keeping Utah out of the Union; therefore,

*Be it Resolved*, That Utah throw off the gar-

ments of Territorial vassalage, and that she is and of right ought to be a sovereign co-ordinate State in the American Union, on an equal footing with the original States in all respects whatever.

HERE is an item for Temperance reformers, the Drink Bill of England. Not long since we gave the aggregate Drink Bill of the United States. No wonder there is a "dearth for bread."

New York *Tribune*: Once a year the London *Times* makes room for a detailed statement of England's drink bill. That statement has just appeared. It shows a reduction from 1884 for last year, but not a reduction of a character to encourage the friends of temperance. For many years the statement has been made by Mr. William Hoyle, F. S. S., but this time another member of the statistical society, Mr. Dawson Burns, D. D., signs his name to the report. The British expenditure upon drink in 1885 was \$616,343,800; a decrease of about \$15,000,000 from the preceding year. But Mr. Burns says: "In regard to the causes of diminution we must, I fear, look to the continued—and in some quarters increasing—depression of trade rather than the growth of thrift and temperance in the country. With the removal of this depression we should most probably find the drink bill become heavier, and its social sequences become darker." This is a reasonable inference from the statistics of preceding years. The state of trade in England always reflects itself in the drink bill. Mr. Burns gives the footings from 1860 to 1885, inclusive, and they show this very plainly.

In that quarter of a century the drink bill has mounted from \$425,000,000 to \$616,000,000. Mr. Burns says: "The years of commercial prosperity brought with them a vastly augmented expenditure upon strong drink, and even when that prosperity began to decline the special impetus that had been given to drinking habits resisted for a time, and yielded but slowly to the stress of diminishing resources." That is to say that people began by economizing in other directions, and only cut down the drink expenditure when they were compelled to do so; even then continuing to consume largely. Of course the increase between 1860 and 1885 is partly accounted for by growth of population, but Mr. Burns holds that allowing for this, the increase in the drink bill shows a decline rather than progress in temperance. "It is clear," he says, "that the amount of the national drink bill is still enormous, being equal to the nation's expenditure for bread, butter, and cheese; is not far short of the rents paid for farms and houses in the United Kingdom; is three times the amount spent for tea, sugar, coffee, and cocoa; and is six times the amount of our expenditure on linen and cotton goods." Taking the families of the United Kingdom at 6,000,000, the gross expenditure for drink in 1885 gives an average expenditure per family of \$102.50; or reckoning five persons to a family, \$20.50 per head. Of course, if those who do not drink at all are subtracted, the average is very much greater, rising in fact to \$170 per family of five persons.

A FAVORITE project with Peter the Great seems likely to be carried out at last, the Russian authorities having resolved to commence work this year on a canal between the White Sea and the Baltic Sea.

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

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Art builds on sand; the works of pride  
And human passions change and fall;  
But that which shares the life of God  
With him surviveth all."

WE think the "Column" may be safely congratulated upon the hearty response which is being made by the sisters from every quarter towards sustaining it by works as well as faith. The range of its subject matter becomes more varied with each number, and it seems winning its way to the hearts and confidence of Zion's daughters. The Savior said, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Who these uncheered and burdened ones were, it was possible for the Master to know, even before they came; but for us it is not possible. We realize to the fullest extent that to no one, two or three, does the space in the "Column" belong. To the wives, mothers and daughters of Zion it has been granted, and while responses in the past encourage us, we still trust the unreaped fields of the present will yield richer harvests in the future. We would be glad to have the young sisters contribute, as well as the middle aged and the old. There has never yet been a want expressed through the "Column;" but the answer to the same has come from some source (often an unexpected one) "complete and rounded out in its fullness, and we now wish to say to the sisters, as we have said in the past, Lead the way—if there is any subject any interest to which you wish to call attention, do so and if it be within the sphere of the "Home Column," do not fear that it will not be welcome.

WE are in receipt of letters from Sisters Donaldson, V. V. Short, and S. A. Russell.

LAMONI, IOWA, July 12th, 1886.

HOLDEN, July 3d.

Dear Sisters of the "Home Column":—I have for several weeks thought that I would send greeting and thanks to you for your good and efficient work, already flourishing though so young; and something would always transpire to prevent until to-day when a nation is rejoicing over victories won, and liberties enjoyed—independence sustained, in short, celebrating the glorious fourth of July. Our town is still as on the Sabbath of our Lord; every one, nearly, having gone out of town, and I am left quite alone with my thoughts. I feel to offer my heartfelt thanks to you all for the good this department has done me; and though I love the dear *Herald*, and feel how good it was before, yet to-day how many rejoice that it is so rounded out and perfect in its fullness with the "Home Column" added. I am a mother as many of you are, and feel my inefficiency as many mothers do, to guide and lead my boy. He is all I have on earth, the good Father having taken my only daughter a sweet bud, to himself, "before the evil days came." She was the light of our since darkened household, the joy of her mother, the pride of her father, the pet of her brother. Since her death the mother has accepted and obeyed

the gospel of Jesus Christ, and come into the light to walk no more in darkness. Oh how I look back to-day with tears of regret when I think of her dear little prattling talk during her last days. She said, "mamma, I know it will be nice up there where God is for, he takes good care of little children, and I'd be so glad if you'd be there." Mothers, what think you would I have been willing to give to be able to say to her "Lilly darling, mamma will come, she will be there." But though I had been a member of the Episcopal Church for years, I could not open my mouth. I could not say one word to her, and so she left me, and for years I was almost wild with grief. My child's last words were tugging at my heart, "Mamma, I'd be so glad if you'd be there." But thank God! the Comforter came, the spirit of truth; and now I am able to say that if I am faithful and keep God's commandments to do them, I shall not fear. Lilly and I will embrace each other in one of those mansions prepared for those who love him and keep his commandments. Dear sisters, excuse this wail of a mother's almost broken heart. I said you had done me good, so you have, more than I could tell you. You have made many dark passages of life brighter. You have solved for me many knotty problems; you have made many home duties more plain to me, and in short, you have made a path that has not hitherto been strewn with roses, very pleasant. I am a young Saint. I have not been in the church very long, not a year until the fourth of this month, so you see I have hardly come into the work; yet how I love it! Pray for me, dear sisters, that I may get great strength from on high, and be fitted to do a work for the Master that he will approve. There is a little band of Saints just started in Holden, seven in all, I think; very weak, very feeble; but all very earnest, I believe. Pray for us one and all, who read this, that we may grow and multiply and become a power in the midst of a sinful community for doing good. In gospel bonds, your Sister,

EMMA W. SIMPSON.

NORBORNE, MO.

*Dear Sister Frances:*—With great interest have I read the "Mothers' Home Column." I felt impressed to write sooner, but hesitated because I don't know the American language well enough to express my thoughts in it, but since I read "The Appeal" I can restrain my desires no longer. It is to me very impressive, particularly the verse:

"To be saved is only this,—  
Salvation from our selfishness;—  
From more than elemental fire;—  
The soul's unsanctified desire;—  
From sin itself, and not the pain  
That warns us of its chafing chain."

Would to God that all engaged in the latter day work were thus saved! How beautifully would it roll on, all pushing and laboring to that effect; we would not only buy one yard less of costly lace or costly ornaments, but we would live strictly after the Doctrine and Covenants, where it says that our garments should be plain. How many dollars could be saved in that direction to help meet the demands of the church. It is necessary to be saved from our selfishness and from unsanctified desires of our souls. Truly if we are saved from selfishness, and if the desires of our souls are sanctified, then we are saved from sin, and ready to do the work that God wants us

to do, keeping our eyes single that we have no inclination to keep up with the fashions of the world; for it takes all our time and talents to learn (study) the will of the Lord, and then to do it—in every respect to become fit subjects, adorned with all the Christian graces complete, with all manner of good works, so that at last we may enter into our Lord's joy.

I am glad the Sunday School is mentioned in the "Home Column." I have seen no *Hope* yet. I love to learn myself, so in answer to your request I will subscribe for two. May God bless you in your effort, and grant you success.

Now, in regard to raising children, I would like to make a few remarks. I have raised seven to maturity. One of them died an obedient son of fifteen years and a half; was initiated into the kingdom during his sickness. He stretched forth both of his arms when the messenger came, and his end was peace. In raising them I have had many trials, for it was my sincere object to raise them for the Lord. It would be too lengthy to tell my experience, but it has taught me that a mother must be herself what she wants her children to be. She must have self-knowledge, which she must ask and obtain from God. Then she will have to train and conquer herself, and this she can only do by letting God take full possession of her heart, so that the love of God is always burning in her soul. Thus prepared, she will study her children; for there is a difference, even in the same family of children. Some can be guided with words of love alone, while others of necessity at times have to be chastised. In most cases the mother will see her own nature in her children, and having experienced such an awful struggle to train and conquer herself, she is ready to use and exercise more patience. Love and patience work together. The first thing in the morning after rising by her bedside she will approach the throne of God and have herself well supplied with strength. If she neglects this, she will be wanting before night. There ought to be some rules. If the children shall be raised for the Lord they must hear something about him. My rule was, after breakfast, to have them all seated around to listen to the word of God when read, making some remarks to have them interested; after father's prayer the oldest one would say the Lord's prayer. Next time the next oldest, and so on till all had said it in turn. For the baby at the time I would say it, and have its little hands folded in mine. It soon understood what it meant, and its bright eyes would glisten. Now with an easy heart and clear conscience I leave the result with God.

MRS. JACOB KNIPSCHILD.

Dear mothers who read this letter, let us beseech you not to pass it by with one hasty reading. Bro. Butler said, "It is evident that the fire that refines and purifies, burns in the hearts of the mothers of latter day Israel." This letter in its quaint wording, its beautiful, touching simplicity, should be precious beyond measure to the heart of every mother who is striving for an inheritance "incorruptible, pure and undefiled," not only for herself, but for the children God has given her. We have read much upon the subject of home influence and home training, but here is the pen picture of a home, worthy to be set forever in our hearts and imitated in our lives. When such letters come to us we feel much like the British officers felt when they saw Gen. Mar-

ion dining off sweet potatoes, using the bark of a tree for a plate. "Such men," they said, "can never be conquered." When all our homes are consecrated to God, then will this cause move on, "Clear as the sun, fair as the moon, and terrible as an army with banners."—Ed.

CLEVELAND, IOWA.

*Sister Frances:*—When at conference last spring, I promised to write for the "Mother's Home Column." At that time I intended to put forth an effort to do so, but since then I have let household cares occupy my time and attention.

When I read your appeal in the *Herald* of May 29th, I said, "Thank God there is some one interested in the Sunday School work and willing to take charge of the Lesson Leaves, and if there were more such interested in the Sunday School, how great and useful a work could be done with the rising generation." Oh, if I could live my days over, with the experience of the past, I would teach my children very differently; but with the experience of the past I will try to improve the future. It is never too late to do better.

The Sunday School is something I have taken a great interest in ever since I came into the church, and have frequently spoken to some of our Elders about the church or those connected with the Board of Publication trying to get up a catechism or paper of our faith and belief—something to teach the young and rising generation, especially children whose parents are connected with the church. Let it commence with such questions as, Who was the first man? first woman? Who made you? and go from one question to another until finally it should drift into our faith and belief.

Some people tell me when I speak of such a work, "You are drifting into sectarianism." Well sectarians sing and pray; because they sing and pray shall we forbear to do so? Shall we cease to sing and pray because others do? The Bible tells us to prove all things, and hold fast to that which is good. If they have any good should we refuse it?

A short time ago I went to a Catholic meeting. At the close of the service the priest told his members he intended to bring out some Catechisms at the next time for service and he wanted them taught to the children. He told them he intended to come around after a time and see if they were taught to the children. Now if we have a greater light and more truth than others, and love the work as we ought to, and testify of its truthfulness from time to time, should we not put forth as great efforts to bring up our children in the principles and doctrine of our faith as other people do in their faith and belief?

A great portion of the Bible is entirely a mystery, and not understood by Sunday School children, while if there was a catechism of questions and answers on the Bible, an impression would be made. The Book of Mormon and Doctrine of Covenants are very little spoken about in our Sunday School. Bro. Cadwell did well, and a great deal of good for our school, and we appreciate it, but with the *Hope* being so small, he did not have a very good chance to do much; but it is not the great things we will be rewarded for, but the amount of good we do. I had intended when the lessons prepared by Bro. Cadwell were through in the *Hope* to use a catechism prepared by the "American Tract Society," coupled with a catechism that I have that teaches the belief of

our faith; but as you have taken this matter in hand I will gladly use what you see fit to prepare; and will pray God he will bless your efforts. I will do my best, individually and in a financial way, to help you make this a success. Our Sunday School Superintendent appointed a committee to solicit aid, and I learn they are succeeding well. Your appeal in the *Hope* to the children is good. I hear several talking about how they will try to raise their fifty cents by the September month.

Now, sister Frances, I did not intend when I commenced to write any thing for publication, but if this will help the cause in any way I am willing my feeble efforts shall be used. Trusting you will be able to accomplish the good you desire, and that your appeal may bring about the desired result, I remain your sister in Christian bonds,  
H. E. BIRCHELL.

[Such a work as sister Burchell speaks of was carefully prepared for the church and published by them some twenty years ago. The edition was exhausted and has not been reprinted. Sister Birchell is not the only one feeling the need of such a work. We believe we may safely say that if we except the Bible and infant classes, there are very few classes in our Sunday Schools, whose teachers do not need such a book. When the Board of Publication were appealed to this spring to republish it, the answer was, "We are not able." We can not help feeling that the time will come when the church (the entire membership) will feel themselves able to meet greater demands than this. God says his people shall be a willing people in the day of his power, and mark you beloved Saints, that day is not far distant. We would answer those who object to instructing by questions and answers, Is there a better way? if so give it to us, for "Hear, O, Israel; the Lord our God is one Lord \* \* \* And these words which I command thee this day, shall be in thine heart; and thou shalt *teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 7-9. We commend to the careful consideration of those holding on with a tenacious grip to that which belongs to the Lord, while the lambs of the fold are unfed and uncared for, the following extract from one of Sam Jones' sermons in Baltimore. It can not be called sectarian.—Ed.]

"Get all the duties and privileges of life into harmony with your soul, and that's religion. I'm tired of hearing men talk about sacrifices they have made for religion. It's a lie. A man never sacrificed anything for religion. Thirteen years ago I got down into my pockets and pulled the dirt out and turned the pockets inside out, and before I could get them turned back God had filled them with diamonds. The cross part of my life is gone with me. The hardest work I ever did for the church made me the happiest when it was done. Virtue carries with it its own reward. It pays you as you go. I want to see a crowd religious while they are giving. Take God into partnership with you. He can make ears of corn grow fourteen inches long on sandy hillsides, and I've seen men gather nubbins on bottom land. This is all God's land, and you've got to pay rent. If you don't do it, he'll take ten bales of cotton out of your field.

"Just pass the hat around and see how quick the shouting will stop. The kind of religion some people have is spurious."

WEBB CITY, Mo., June 16th.

*Dear Sisters:*—When I think of the many who have the ability to write for our column, I almost shrink from the task, but I have learned that all have a work to do, and as my greatest desire is to see this work advance I will try to do all I can, and leave the results in the hands of the Lord. I know if I have his spirit to guide my thoughts while penning these few lines, I shall be amply repaid. I have been meditating all day on this great latter day work, and especially on tithing. I know if one principle of the doctrine is true, they are all true, and when we obeyed the gospel we were promised to receive a knowledge, and many testify they did receive that knowledge. Do not those who have obeyed the law of tithing testify they have been blessed, and if we expect the world to receive our testimony, how much more should we receive the testimony of our brethren? I have long felt the need of paying tithing. I have heard some say, "Such a one does not pay tithing, and why should I?" We can not receive blessings from the works of others sufficient to save us, nor can we clear our selves by not doing our duty and setting a good example for others; for if the weakest of God's children teach a truth it is as much of a truth as if it came from one in the highest office. I have often learned lessons from little children; so sisters, let us try to forward this work, and if we feel to write on any subject that concerns the welfare of the work or our welfare, let us write, and in so doing we may cause some to stop and think, and perhaps obey the laws of God more fully. I greatly desire to raise my children to be shining jewels in the kingdom of God. Two are already in; three are out, but I hope the time is near that we will be all a united family in Christ. Ever praying for the prosperity of Zion, I am your sister in the one faith.

R. M. BRADLEY.

NOVA SCOTIA, June 24th.

*Dear Sister Frances:*—I have often thought of writing a few words to thank you and other sisters for your kind encouraging words in the "Home Column." Many times have I received timely advice and comfort from reading the different letters, being inexperienced and having a great desire to do right by my three boys. I used to think it a responsibility that I was not capable of undertaking, my own imperfections seem to shine out so bright, impatience being my besetting sin; but I think I am learning wisdom from your pages, and trust by the help of the all-wise One to overcome more and more. I would I had talent to write for the "Home Column." I think it is so nice to talk to each other. Although so far apart and comparative strangers, yet how strong is the bond that unites us in this glorious work, and we feel that we are really and truly sisters. Hoping and praying for your advancement in the good cause, I remain your affectionate sister,  
KATE.

SHERMAN, Mich., June 25th.

*Dear Sisters:*—Although I do not feel worthy I would like a place in your "Home Column." It is something that was needed and it is splendid. I can say for one that it has done me a great deal of good. I have seven children to look after, and our branch is not in a very flourishing condition, and we live so far apart that it is almost impossible to have a Sabbath School,

and when we have had one, the Methodists would not join in, or have anything to do with us. I want to tell you how good the Lord has been to me, and my trust is in him. The last time Elder E. C. Briggs was here two years ago this summer, our little Ethel was very sick and had never been very well. He came and administered to her, and from that time to this she has been well and hearty, and I took her to meeting that same evening. He spared my life through a great danger last spring, for which I am truly thankful. I have a great many trials to go through, but with him to help me I shall conquer. I tell you these Latter Day Saints are a good people, and I like them all so much. There is something that draws them together that other churches know nothing of. Your sister.  
ETTIE GULEMBE.

HOW MANY children would it be possible for you to gather together on the Sabbath day? If other duties permit and you were only able to interest and instruct your own family in the gospel plan of salvation, you will be doing a work over which the angels will rejoice. Use the lessons now being published in the *Hope*, but read in and constantly refer to the word of God. Sing the sweet hymns of Zion with the children and the blessing of God will be with you and his Holy Spirit will help you. We earnestly wish every parent in the Church of Christ would try the words of the wise man and see whether they are not true. How glad the devil must be when he sees the training of innocent children committed to him, for he well knows what lasting impressions can be made upon the wax of their unformed minds. "Wax to receive, but marble to retain." Let us beseech the scattered ones, to gather their children together upon the Lord's day, and instruct them in his ways. Not only upon the Lord's day, but by the silent preaching of their example, upon every day of the week, and so surely as all the mothers in the church will do this, soon a mighty host of warriors will arise, fully equipped for the conflict of truth with error, of right with wrong, and there is no question upon whose banner victory will be inscribed.—(Ed)

June 30th.

*Dear Sister Frances:*—I thought I would write a few lines for the "Home Column," to thank you all for the good your letters have done me. I have learned great lessons from them, as how to bring up my children right, which is a great care on my mind. As God has given them to me I want to bring them up as would be pleasing to him. I am trying, in my weak way, to serve the Lord. I try to take Christ for my pattern, and study the gospel, and pray for knowledge and wisdom that I may be able to meet every temptation of the devil with the written word of God. I pray for light and guidance to keep my feet in the narrow way. Dear sisters, let us put on the gospel armor and work while the day lasts. May we let our light shine before the world, that they may see that we have the true gospel and have his holy Spirit to guide us into all truth. Let us be meek and humble, and try in our weakness to strengthen and comfort each other; and may you, sister Frances, be blest in your labor, and have his Spirit always to be with you is the prayer of your sister in Christ,  
JENNIE TURNER.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Correspondence.

GRAND RAPIDS, July 8th.

*Bro. W. W. Blair:*—The people are getting quite interested in the work here. I was called to visit the Saints at Chelsea, about twenty-five miles distant; met with them May the 30th, preached twice; baptized one. Met with them again June 13th, spoke twice, and organized a branch to be known as the Chelsea Branch; ordained one Priest and one Teacher. Met with them again July 3d and 4th; spoke four times, baptized two; blessed five children. Those baptized were all adults, and are noble hearted Saints. If an Elder will visit them he will find a pleasant home. While the Spirit of God is with his children the devil rages without. While we were attending to the ordinance of baptism, after I had stepped into the water, a few young men who stood on the bank threw a dog into the water a few feet from me; and when they saw that it did not disturb us, they felt ashamed and left us. The Spirit is with me when I am trying to preach his word and I feel a strong desire to be in the work continually. May his blessing rest upon every effort in this glorious cause is my prayer. Yours in the one faith,

P. W. PREMO.

Box 240, PITTSBURG, Kan., July 8th.

*Brn. Joseph and Blair:*—The conference of Spring River District was held on the 11th 12th and 13th ult., with the Mound Valley branch; the attendance was not so large as on similar occasions, owing to "busy times." Still we had good refreshing times by the presence of the Spirit. All the business sessions were peaceful and harmonious, and the preaching was good; two were added by baptism. One of the principal features was the ordering by the dictation of the Spirit the ordination of several good brethren to different offices of the Priesthood, in the different branches for the more complete organization of the same, which we think will result in great good to those branches; as also it will add to our strength in presenting the gospel by the additions to the offices of Priests and Elders of good worthy men. Our next conference is to be held at Webb City, Missouri, and the intentions of the Saints are to try to get one, or both of Ye Editors to attend if possible. You will get good crowds, and we believe you can do great good to the cause here. Our prospects are promising, only just now the hot season, and harvest interferes some. Bro. Charles Ragan is constantly in the field. Bro. Ed. Wheeler partly. Brn. J. Arthur Davis and J. M. Richards are talking of entering the field altogether this fall and winter, very probably J. Alfred Davis and others—the Spirit of willingness and self-sacrificing for to preach the gospel, seems to rest on these brethren, and others. May the Lord bless them for the work. We attended to the ordination of those among us, called to the Seventies, according to provision of General Conference with evident approval of the Spirit of the Master. We miss Brn. E. A. Davis and Warren Peak very much. We gave them as good a "send-off" as we could, and they have the prayers of all of us

to go with them, and trust they will be greatly blessed in their distant field of labor, and that their absence from us will only give room to those of us that are left to grow more vigorously, and expand to greater proportions for the work before us.

Allow me to set brother W. S. Loar of Independence, Missouri, to rights on the "permission" question; for he must think we are selfish and uncharitable, if we judge from what appeared in his letter in the *Herald* a while back, in not taking notice of his letter asking permission to labor some in the district, &c. We inform Bro. Loar that we never received his letter, or we would gladly have given our permission, and invited Bro. Loar to help us. We thank him for his visit to Elk county. It was much needed, and Bro. Loar has left a good record there of many years of toil in early days under trying circumstances. Come again, Bro. Loar, any time, and all the time if it suits you, and we will be glad. The string of the district door "hangs on the outside" to all that love the cause of the Master. Would to God that all the Elders, like a great Salvation Army, as they are, could come and help us. An arrangement was made at our conference for every branch in the district to appoint an agent to communicate with Bro. Peters of Michigan, concerning the distribution of the Voice of Warning and other books from the Office. We think this a good way to help in the good work.

In bonds,

J. T. DAVIS.

LAMONI, Iowa, July 14th.

*Editors Herald:*—Since the General Conference I have preached a few times at home, and have spent about six weeks in the field, preaching and bestowing labor at Davis City and Lucas, Iowa; and at Stewartville (city and country), Cameron (city and country), and Bevier, Missouri. While at Stewartville, the case of E. C. Brand vs. L. L. Babbitt was heard; brethren Hawkins, Meriam and myself being the court. I trust that a finality to this unpleasant affair has been reached, and that all concerned have been made wiser by a peculiar and trying experience.

I spoke twice (Sunday morning and evening) in the South Methodist Church in Cameron. We felt grateful for the privilege, so kindly permitted by the trustees of the church.

As a rule it requires a vast amount of careful labor in order to secure any permanent good to the cause. We, as a people, are partially responsible for this state of affairs. I am glad, however, to witness a growing disposition upon the part of many of the Saints, at most places where I have labored of late, to be more prayerful and careful; and this conclusion leads to a more full compliance with God's laws, including the paying of tithes and offerings into the Lord's storehouse. Tithing, as taught in the Doctrine and Covenants, is in harmony with the teachings of the New Testament. Additional law, revelation or instruction, does not necessarily make a conflict. If it does, then the Bible is in terrible conflict with itself.

On account of ill health, it is with great difficulty that I am able to do duty in the field. How long I shall be able to continue, without a radi-change, God only knows. However, so long as I am able to do something for the advancement of the cause, I know what my duty is. I would much rather say to the missionaries and Elders,

in my field, "Come," than to say "Go," but I can not always do it.

Will those who are not spending their time in the ministry, when they write letters which need to be answered, be so kind as to enclose a stamp?

Yours in the hope and love of the gospel,

JOSEPH R. LAMBERT.

STARVATION CREEK, Kan., June 2d.

*Bro. Joseph:*—Brother G. W. Shute and I have labored doing what we could to induce the people to embrace the truth. We have held two basket meetings, baptized four; and others are near the kingdom. Bro. Shute leaves me in a few days to return home to take care of his family. I am sorry such is the case, for we need his help. All the Saints in the district who want to assist in getting a tent will please send money to G. W. Shute, Blue Rapids, Kansas. We want to make a purchase by August first. We want to hold a camp-meeting in September, when all the Saints can come and take part. May God bless the work is the prayer of your brother in Christ,

A. H. PARSONS.

LIMERICK, Ohio, July 6th.

*Dear Herald:*—In your weekly rounds you bring tidings of truth and great joy to a few needy creatures nestling among the hills at Limerick, Ohio. You bring us food for thought. You strengthen us in our already formed resolutions. You cause us to reflect, examine, experiment; yes, in many ways have we been benefited by perusing your pages. We have striven to imprint upon our mind those lessons that have been most striking and far reaching to us as an individual. This morning, while sitting down a few moments to rest, I read a portion of Elder E. L. Kelley's sermon, of April 8th. I could not stop at, or with a portion, but read on to the end; but while doing so, would often pause and think. Grand, nobler and higher thoughts forced themselves upon our mind; even above that we have yet attained unto. The deepest feeling of my heart, my mind, my spirit, yea, all that is life within my being, is united with this expression. "To do my Father's holy will, by keeping all his commandments; observing the whole law; that his Spirit may abide with me, to lead and guide into all truth, and away from all error." Trials of various kinds arise in our pathway and we must learn to act wisely and well, according to the nature of the same. I realize that I have been very unworthy and have tailed many times, even in that that I desired not to; yet I can perceive I have made some advancement in the right direction. We often think it is good for us to fail sometimes; it brings us to that point to know that of ourselves we can not overcome. With divine assistance we can overcome all things and endure all things. The work in this region has an outlook for good. The Elders, the main working force, (aided and unaided by the Bishop), are going forth as best they can to save their fellow man, to help build up the great work of God. Souls are being added, and we hope such as will endure to the end. The Spirit of Tithing is making a deep impression upon the minds of many, if not all in this region, desiring to comply with the law. But how to begin, where and when is the question. We read, one individual said in answer to a question "How can I (understand) except some man should guide (or teach) me. And he desired the ques-



tioner that he would "come up and sit with him," no doubt that he might be instructed fully. So also is our desire. And more, we cordially invite one or more of the Bishopric to visit us that we may learn in both public and private our duties in this direction; so that we may not come behind in a good work or word. To the one that comes, sooner or later, we would suggest, to have quite a stock of patience and long forbearance on hand. For we are an inquisitive people. I write this from observation and trust it is not without weight. We read in the Book, "To everything there is a season and a time to every purpose under heaven." We are very much interested in the "Home Column," gather some noble ideas, and often my heart rejoices. Yet we do not feel to contribute to that Column. I have no children therefore do not feel competent for such an important duty. As ever a helper in our glorious cause.

ELLA R. DEVORE.

BIRD CITY, Kan., July 1st.

*Dear Herald:*—We have been honored with a visit from brother Thomas J. Smith, who was returning from his timber claim in Sherman county to his homestead in Dundee county, Nebraska. He reports good crops and seems elated over this part of the globe. We welcome all Saints who will come with the intention of letting their light shine; for the way sometimes gets pretty dark. Not wishing to complain, I am as ever your sister,

MRS. DIAN CARTER.

ST. LOUIS, Mo., July 12th.

*Bro. Blair:*—At our late quarterly conference we had a time of peace. The Spirit of the Master was present and gave his children words of comfort; a time long to be remembered—to him be the glory. I am still striving to keep the banner of King Emanuel flying, and am glad to say his spirit is with me in presenting the word, and in the duties pertaining to the Eldership; by his Spirit and grace I hope to win the prize.

Yours in the true light,

NOAH NEPHI COOK,

No. 2723 Rutger Street.

## Communications.

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

### TROUBLE AMONG THE SAINTS.

AFTER much reflection we have concluded that we have observed a very prolific cause of trouble, discord and hardness among the Saints, which might be easily avoided if the members at large were more fully aware of the extent and seriousness of the evil we desire to call attention to.

We first call attention to the words of Jesus, "Judge not that ye be not judged." Those words when properly understood, we think, are very full of meaning and counsel; and yet it must be evident that the injunction "judge not" can not be made to apply to those who are divinely appointed to act as "judges" "in Israel," as they are required to sit in judgment upon the transgressor; and from the further remark of the Savior where he points out

the nature of that kind of judging that he forbids. The mote in the brother's eye was seen, but the beam in the observer's, or self appointed judge's eye, had not been observed. No reference was made to a legally seated tribunal, but to a common fault finder who could behold and magnify even a mote in his brother's eye; but was at the same time wholly unconscious of a more serious wrong in his own life and conduct—a beam in his own.

That the mote referred to could not have been sin, or "transgression of written law," is evident from the use of the term mote, a diminutive term and certainly Jesus would not so speak of violations of his law while acting as a public teacher, for he neither knew nor taught any compromise with sin; nor spoke of it as a diminutive or unimportant matter, but always arraigned it as such. A mote observed by us in any article, or on the face of any article, which in order to be perfect should be free from motes, would not be a very serious objection to it, as the term mote offers to us at once the idea of a very small particle of foreign matter, or objectionable substance; in fact, the smallest possible speck or particle would exactly meet our idea of a mote; and should our eyes be in any way clouded we might see an imaginary mote, or fail to see clearly a real mote, and injure the delicate tissues of the eye from which we as self appointed operators desired to remove it; and so the case would be made worse; hence the necessity of first being sure that our own eyes are perfect, that we may be able to act with certainty in removing the mote from the brother's eye, lest we injure rather than benefit the brother for whom we assume the right to correct his sight.

Now, it is evident to us that the eye was used by Jesus figuratively, and symbolized the mental, or spiritual, and the moral perception. That mote in that eye (moral perception) was a small, though real defect in such perception; and the beam a real and greater defect. It would be well to remember that the greater defect was not found in the eye of the one that was judged, but in the eye of the one who had beheld the mote in his brother's eye, and who in his over officious zeal had made himself a remover of motes; while he was himself a retainer of beams. May this not usually be found to be true, that the one who sees so many motes, which by his assumed superior wisdom he proposes to cast out is in possession of faults which, as compared to the faults of those he accuses as a beam compared with a mote. Is not this the moral of the parable, or the inference set forth.

That there are many defects (motes) to be found on the lens of our moral eyes, (or perception) is self-evident to us; and that it would be a great blessing that they were removed is certain, but who is it that is competent to do this exceeding delicate job. The answer comes clearly from the parable, and with force, "He alone, out of whose eye (moral perception) the beam of imperfection has been cast; He alone whose own eye is single to the glory of God. Cast the beam first out of

thine own eye, and then shalt thou be more competent to cast the mote out of thy brother's eye." But what is it to have an eye single to the glory of God, or to have a single eye, in a gospel sense. The book of Doctrine and Covenants says: "If your eye be single \* \* then are ye sanctified; and your whole body shall be full of light." Such, and those alone are qualified to cast out motes or correct the defects in the moral perceptions of erring Israel. (I use the word err, not as of sin, but error in judgment, as to real and perfect propriety). But what is usually the spiritual status of the one who has and would fain cast the mote out of his brother's eye? Is he usually a holy man (or woman)? Is his body usually full of light? Is he usually one of those who is described on the last page of the Book of Mormon, who is blameless and without spot, or is he as declared in the parable under consideration, one that has a beam in his own eye? One who is more faulty than those whose motes he would erase? Let each Saint reflect and see that no such fault-finder has any influence over them against the brother whose mote they would gladly and eagerly point out, while their own light is dimmed by a more serious and hurtful fault, or beam.

There are those who seek to cast out motes who are not as honorable as the one Jesus described; for he went to the brother and said, "Hold and let me pull the mote out." But we have sometimes known of people who saw a real or supposed mote in a brother's eye, and then went away from him, saying nothing to him about it; but when they got from one to fifty miles away from him, they undertook to cast it out at long range, by telling the brethren and sisters, and possibly others also, that brother B. had a great mote in his eye; and they kept describing its proportions as viewed by an eye dimmed by the presence of a beam, and how at such terrible long range too, from the object described, that those brethren and friends concluded that the poor brother's eye must be very large, and the mote a veritable mountain (of faults). (Those beams are great magnifiers, especially at long range).

Finally, however, the brother who possessed the eye of motes, met those brethren who had been so kindly advised of his misfortunes in vision, (moral perception), and they, of course, feeling very sorry for him, watched very closely,—they wanted to see that mote. They are not quite so good, however, at long range observation as their illustrious informer who had described the mote to them; his eye, (moral attitude) seems about as clear as that of their informer's or their own. They don't find the mote, but the mote caster says: "Ah, but these motes can't be seen in full sunlight." The poor brother with the mote had the Spirit of love, and so had the brethren that day; the sky was clear, and strange as it may seem, we never see any motes those bright days when "charity never faileth." "But," says the mote-finder, "just wait till brother B. is seen in a cloudy day; then you can see a great spot

on his eye. I know him, I tell you. His eyes are bad when a storm comes. When trial overtakes him, poor soul, he shows weakness. When weary and care-worn he is nervous." But brother Mote-seer has no such faults, or at least thinks so, though he has been known to get terrible mad; and it was not a very cloudy day either, when he showed the beam in his eye.

Another time, sister mote-seer and her husband went to visit brother X and wife. Brother X went down to the market, got the best he could find; tried to make them comfortable and welcome. His busy wife flew around and busied and over-heated herself in cooking for her guests. After breakfast they took a cab for the park; they went to an ice cream parlor and feasted; then they went to church; sung, prayed and started home, each to their own house. Sister mote-seer was very quiet; looked as grave as an owl; had but little to say, and her husband knowing what he would hear when the silence broke, cautiously evaded giving her any cause, or chance to commence photographing motes. But finally the wondrous heat caused on her brain by the focalizing power of her mote-seeing lens, burst into terrific flames, and from her vivid pictures of motes, specks and spots seen during her visit, you would suppose she had not eaten a meal, occupied a bed, or been the object of the least hospitality whatever. In fact, any one hearing her disparaging description of the brethren she had met, would suppose they were veritable dupes, or ignoramuses. It was not a part of her business to see good things done, but see and cast out motes, large ones they were too, for motes; and they were also being blown out at long range. Well the photographs of the faults and defects are finally all taken; the "long range" effort to blow out the motes however was a failure, and the relief obtained was that sister mote-seer had relieved herself of all the suppressed fault-finding she had hoarded up during her visit; coolly and quietly she resumes her domestic duties; takes long breaths for a day or two, and offers up the prayer, "Forgive us our trespasses as we forgive those that trespass against us. Be merciful to us wherein we have erred, as we are merciful to those we see err from straight paths." And after so praying, arises, takes another long breath and concludes she is a pretty good saint after all; while all around her breathe more freely with great sense of relief that the storm is now over, and a day at least of rest is at hand.

We do not claim that these identical circumstances have ever occurred, which we described; but we are assured that a very similar train of occurrences frequently transpires. We only aim to show how it is that we often find discord and trouble, division, contention and strife among the Saints, by some setting themselves up as judges over the acts of others in domestic affairs. One will find fault that brother Johns is not strict enough with his children, another that brother Smith is too strict

with his. Another, that sister so and so is too precise, is proud and dons too much style; while another is too careless in her personal habits; that this one and that one does not do this and that; while of course the only standard of right thought is the personal habits of the fault-finder, the busy-body in other men and women's business. A fine standard this,—too.

Now what standard have we as to propriety in domestic government, in reference to cooking, general house-keeping, correcting and training children, &c. I know of none, only as it is found in the judgment and tastes of persons having charge of such matters. In fact there could be no code of laws to govern children by in early youth, as different modes of government must be adopted for differently constituted children; and for each of such, a separate code would be required. The matter must be left either to a special command in special cases, or to the judgment of persons in control, being restrained only from cruelty by statutory provisions; but for one professed Saint to interfere with, or reproachfully speak of another who differs from them in matters of taste, judgment, and so on, where no written law exists, is an unwarranted and hurtful assumption, wholly unworthy of a true Saint of God. It is in these matters that we may expect differences of opinion and taste, and from an indiscreet urging of personal opinion in such matters upon others, and censuring such as will not submit to our dictum arises a very large per cent. of branch troubles. Gossip of an unfavorable character, light and depreciating remarks, unkind comments upon the domestic habits of brethren and sisters, are all alike unchristian, unholy and unbecoming of Saints; and when we shall cease to be cursed with such things, a very hurtful enemy to our progress and happiness will have been vanquished. Why arrogate to ourselves the right to dictate to others in matters left wholly to individual discretions, judgment and taste? Why assume that our judgment is so far superior to that of our brethren as to allow ourselves to condemn them and speak unkindly of them, because they think and consequently act differently from us.

The only remedy it seems to us for such differences, is the highest possible culture as to taste, judgment, habit, etc. Our advantages, environments, early training, and teaching have been different; and from hence arises differences of taste, of sentiment and of judgment. But notwithstanding all this, the command has been given. "Cease to find fault one with another, cease to be idle, cease to be unclean." Above all, we should say, "cease to find fault one with another;" obey the written word, closely adhere to the "perfect law of liberty." Thus secure, the Spirit which will aid you to form proper conception of proper domestic rules, habits and governments, and also to attend to your own business, while you treat with kindness and love all such as differ from you in judgment, taste or opinion. "Cast first the beam out of thine own eye," and you will then be able to keep the command, "Cease to find fault

one with another;" to bear each other's burdens, and so fulfill the law of Christ, then would there be no more cause for trouble among the Saints.

C. HARITY.

#### THE FALL.

(Continued from page 380.)

THIS article was followed by a very concise statement by the editor on page 380, giving some very rare views (to us) in reference to the fall, among which we mention 1, That Eve, when she transgressed, must be cast out of the garden.

2, That Adam knew this before he partook of the forbidden fruit.

3, That he, because of this knowledge, and to avoid being robbed of Eve's companionship, did partake, knowing what would follow.

4, That the reason why he so elected, was that he could not keep the command to "multiply" if Eve should be cast out of the garden, (which was certain after she had sinned), and he by obedience should remain in the garden.

5, That he therefore violated the command "thou shalt not eat," in order to keep the command to "multiply."

6, That notwithstanding all this, Adam, though acting independently in the premises, was not deceived.

Now, as the above propositions cover some of the ground we had expected to canvas, we hope the editor will not think us impertinent if we should be bold enough to ask him some questions relative thereto, or should differ from him in some respects in the matter under consideration.

(1) Where may we find the proof that it was rendered certain that Eve must leave the garden in case of transgression, (or as a part of the penalty attached thereto?) (2) Where is proof found that Adam knew that Eve would be cast out in case of violation of the commandments given? (3) Where is the evidence that he, (Adam) acted under the considerations indicated? (4) This shows that Adam supposed that the command to "multiply" would be binding on him if he should remain in the garden through obedience, and be hindered from multiplying by Eve being cast out.

We claim this course of reasoning by Adam was false if he so reasoned, and find our justification for the conclusion in the principal as revealed in Doctrine and Covenants, where the Lord says concerning such cases, viz., where men are hindered from doing a work which he had commanded, that he will not require that work any more at their hands. Hence if Eve had sinned, and Adam had not, and God had cast Eve out and allowed Adam to remain in the garden, then because of Eve's sin, would Adam have been hindered from doing the work as indicated in the command to multiply, and therefore he not being the guilty party, would not have been held responsible for the non-fulfillment of the said command, it being no longer binding on him, could not be justly required at his hands. Now, in the light of the claim that Adam thought that he would be held responsible for the non-fulfillment of the command to multiply when

inavoidably hindered by others, and the further fact that he according to proposition (5) thought it necessary to violate one command in order to keep another, how, in reason's name can it be claimed (if he so reasoned) that he was in no way deceived as found in proposition (6), provided the conclusions referred to be accepted as matters of fact. Such reasoning (if true) arrays God's laws against God's laws, and placed man where he had no choice but to violate one or the other of the two commands. Either he must violate the command "not" to "eat" or the one to "multiply." The idea of God placing man where he must sin, and then because of sin victimizing him to death, misery, and woe, is a monstrosity. Nay, verily; God never placed man in a position to destroy his agency and held him responsible for the exercise thereof. It was Satan who placed Eve where the accrued conditions made it look like man's agency was at an end, that he must sin and could not avoid it. (And such deception by Satan caused his primary humiliation and depravity). God has however revealed the truth, that he holds none responsible when obedience is inavoidably hindered. And that Adam would not therefore have been held responsible for the non-fulfillment of the command to multiply.

As to the text cited from 2d Timothy, 2: 14—"And Adam was not deceived, but the woman being deceived was in the transgression." This text if made to do service in the premises that Adam knew perfectly the results and was in no way deceived in the matter, would prove too much. For if the absoluteness of the text be claimed, it would also prove logically that Adam did not transgress, just as surely as it would from that he was not deceived. Now let us analyze it and see what such rules of interpretation would prove. 1st, We have the following—"Adam was not deceived." 2d. But the woman was. And 3d, that she, because of being deceived, was therefore in the transgression. Here the fact of the woman being deceived is made the basis of the argument that she was in the transgression. If therefore the being deceived was the foundation and proof of her being in the transgression, the absence of such foundation and proof would prove the converse of the conclusion, viz., that Adam not being deceived, was therefore not in the transgression, and this is what the text proves; and the closing remark—"but the woman being deceived was in the transgression"—shows that Paul so used it. Adam is in no way, not even by the slightest inference, connected with the deception or transgression. Was he therefore in no way and in no sense connected with the sin or deception? Did he not sin? He surely did, and was cursed for it. But the text quoted does not permit of such fact under the rules of interpretation now under consideration, but if we take the text as being used relatively, then does it become harmonious with the history of the fall in Geneses, viz., that Adam was not (primarily) deceived (by Satan), and was not therefore (first or primarily) in the

transgression. This interpretation certainly agrees with the Genesis account, for it is shown that Eve was the one who was first to sin, and the only one who Satan deceived, beguiled. And further, that Adam hearkened to her voice, (she must have said something), and the word hearkened certainly means more than to simply listen with the ear. We are to hearken to the voice of the Lord, and this certainly includes belief and obedience thereto, and it seems reasonable to us that it was in this sense that Adam hearkened to the voice of his wife. If so, and she being deceived, was not Adam a partaker in the deception? Paul uses the fact of Eve being first deceived by Satan, and hence first in transgression, as a reason why she should be in silence and subjection to the man; and not teach or usurp authority. He had found by the record that women had once taught man, (in Eden), and taught him bad principles. That by her teaching she exercised power (authorthy) over him, and that while she was under satanic control as she was first and easiest overcome, and it was natural to suppose that she was less competent to be a ruler, therefore Paul said, "I suffer not a woman to teach nor usurp authority over the man," giving his reasons in verse 14, that the woman led in the transgression, and taking it for granted (it seems) that this fact was a sufficient reason why she should be in subjection and silence as to teaching and usurping authority over the man, still perpetuating the decree in Eden—"he shall rule over thee"—and for the same reasons given in Genesis, that is, that woman, and not man, was primarily deceived and in the transgression. But to claim that man was in no way deceived in the matter, and in no sense in the transgression, would be to array Paul against Paul, for he says in a certain place "as by one man's offense death passed upon all men to condemnation, even so by the righteousness of one shall the free gift pass upon all to the justification of life." Again: "By one man, sin entered the world, and death by sin." Again he speaks of Adam's transgression. (See Romans 5th chapter).

Now I insist that the text from Timothy proves just as surely, and in the same sense, that Adam did not "transgress," as it does that "he was not deceived," and if one part is to be understood absolutely, then also should the other. Hence the text if received as it was introduced, proves too much; but if received relatively, that is, that Adam was neither "deceived" nor yet "transgressed" primarily, we have harmony with all previous revelation, and with the author's more extensive writing on the same subject in Romans 5th chapter and elsewhere, and with all recent revelation thereon as well. We still, therefore, insist that Adam had no independent view, but acted under the persuasion of his wife—hearkened to her voice. I don't say that Adam may not have acted under the conclusions claimed by the editor, but that Adam knew all about the matter in a way and to an extent that Eve did not,—and that this difference was that in which she was "deceived," and in which Adam

was not deceived—I have not the least evidence. Not only this, it is in our judgment a qualified denial of the statement that he hearkened to her voice if he knew these things would follow and she did not, and he acted under such knowledge, then he did not act under a hearkening to her voice. But it was Deity who said, "because thou hast hearkened to the voice of thy wife." We therefore repeat, and shall maintain till proof is shown to the contrary, that Eve's reasons were Adam's reasons for partaking of the forbidden fruit, and that it was not in this sense that the one was deceived and the other not; for their reasons were evidently identical, he accepting her reasons and acting under them, (hearkening thereto). As for me, I am prone to accept an interpretation that harmonizes the written word, in preference to one that arrays writers against each other, and even against themselves. That Adam may have been persuaded by Eve that it was necessary for him to sin in order for them to "multiply," we do not deny; and that Eve held such view after the fall is evident from Genesis 4: 11. But as to where she got such a notion is another question entirely. If it was God's will that they should "not eat" the forbidden fruit, it was as evidently his will they should "multiply." And as both commands were in force from the very first in Eden, it must be evident that both could have been obeyed, and that one was perfectly compatible with the other, otherwise God willed in opposite directions, and required man to act in opposite directions at the same time, thus requiring an impossible thing of man, and arraying commandment against commandment, law against itself, and making God "double minded."

Was it God's plan, and therefore his will, that man should fall or sin? And was it therefore rendered inavoidable that he must sin? If so, then was the whole matter of God, the Devil, and Eve, his servants doing his will. Can this be, that God by virtue of an unavoidable, imposed condition, became the author and finisher of our sins as well as "our faith?" Is this the sublime sense in which "all things are of him and by him." Shame on such reflection upon the great, beneficent, and loving Father of us all." John says "all sin is of the devil." And we say, "Let all the people say amen." The devil is the author of sin, first, last and all the time;" as much so as God is the loving, grand, noble and infinite author of all good—of all blessings and mercies. The devil was the author of sin, of the fall, of death, sorrow and mourning. But "Life and truth came through Jesus Christ." "Praise ye the Lord." The remedy was God's work; the disease the devil's work. The commandments were of God; the sin of the devil. The fall was of Satan, the "raising of many sons to glory" was of Christ. It will avail nothing to those who believe that the fall was a part of the plan of Deity to ask why propagation did not begin in Eden. If we could be sure of the length of time that Adam and Eve occupied Eden, then might such inquiry be legitimate. But until such knowledge is obtained, such

inquiry is not pertinent. There are, however, some inquiries which may be legitimately made as to sin being necessary to the fulfilling of the command to "multiply," some of which we will here enumerate.

1.—Why could not propagation have taken place in Eden, since it is written that God "created them male and female" (complete and perfect was that work of creating—it was "very good.") What further was necessary in order to propagation.

2.—Are the prerequisites to propagation so low in the scale of purity that it required the presence and priesthood of Satan in order to the celebration of the first sacrifice made at the hymeneal altar? Was the inspirations of the Prince of Darkness the vital flame by which the reproductive powers must be fanned into activity and life? Are the marriage relations, as pertains to reproduction, the gift of his Satanic cunning?

Jesus was born of a woman, and his purity was not tarnished. How came it that Jesus came through a channel made by Satan and born of sin!

3.—How could Eve's "conception" be "multiplied" by Deity as a part of the penalty for his sin, unless her power of conception existed as a matter of fact before the fall? Could nothing be "multiplied?" If so, how? God said to her, "I will greatly multiply thy conception."

As carnality increased, conception would naturally be "multiplied;" and so it was doubtless by and through the fall; but that conception depended on sin for its existence to the degree God intended it to be exercised, we are not assured of, and would like to hear the defense of such position. That God at the proper time may have instructed Adam and Eve of his intention to people the earth by them, and how, and so ordered the comingling of sex, (if he had not already done so) is to us reasonable. Why could not God, who intended and ordered propagation, have caused his command to have been obeyed, thus holding it in honor as a divine institution with a greater show of propriety than to have called on the devil to officiate as the honored dedicator of the reproductive system to the use of man and the final use of "the power of the highest" in begetting the Lord Jesus Christ?

"Oh consistency, thou art a Jewel."

T. RUTH.

[Referring to the foregoing we have to say, we fully endorse Paul when he says,—“And Adam was not deceived, but the woman being deceived was in the transgression.” We also believe the Scriptures which say that for transgression, both Adam and Eve were driven out of the garden of Eden, (Gen. 3: 22–24), and hold that Adam had he not transgressed, would have remained in the garden and thus been separated from Eve, making it impossible for them to fulfill the command to “multiply and replenish the earth.” We further believe that Adam sinned knowingly and intentionally. “Adam sinned that men might be.” And we believe that God, foreknowing man's fall, provided the plan of redemption in Christ to just suit the case, that man by compliance therewith may be educated

by precept and experience in perfect obedience to all the laws of his being—physical, intellectual, and spiritual—so that he may rightfully and righteously possess all “principalities, powers, things present and things to come, life or death,” with every other thing possessed by Jesus Christ our Lord; thus making “all things work together for good to them that love God, to them who are the called according to his purpose;” for God is able to “make the wrath of man to praise him,” and to overrule the cunning craftiness of Satan, and cause it to promote the glory of God and the salvation and happiness of redeemed man. It is easy to ask questions and suggest theories. What we need to hold to faithfully are facts—genuine facts.—ED.]

#### THE REASON WHY.

BRO. JOSEPH.—The question has often been and still is asked me, How do you account for the rapid increase of the Mormon Church in Europe in the early years of its existence, and how could educated and intelligent men go forth and preach Mormonism? In reply I would state once for all, That it was due to the non-existence of a church professing and teaching the doctrines of Christ in their fulness. Had there been such an one there would have been no necessity for another to arise. When the early Mormon missionaries went forth it was on the apostolic plan, ordained by Christ, without purse or scrip. This of itself was calculated to set men thinking, and when they contrasted the teachings of Saints with those of the different sects, and then compared them with those of Christ and the apostles, the balance was altogether in favor of the Saints up to the time when the abominable was publicly taught as a tenet of the church.

Moreover, when the bickerings, jealousies, and conduct of the sects were observed, the dissensions prevalent among them, both in spiritual and temporal affairs, taken into consideration, the oneness of spirit exhibited in the Mormon Church was greatly, overwhelmingly in its favor. Again; the sects were divided on almost every point of doctrine, and it was simply impossible for the learned ones, let alone the unlearned, to find proof for much of their teachings in Scripture. And the ministers of those sects did not, and could not, appeal to the Scripture for confirmation of them, but went to their man-made creeds and dogmas; and at the same time they were then, as now, intent on getting the largest amount of salary they could. “No pay no preach,” being the motto.

The Elders came along preaching in the streets, lanes and fields, under a tree, in the city parks. Or perhaps some cottager would open his one-roomed cottage, calling on people everywhere to repent and believe on the Lord Jesus Christ, and appealing to the Scriptures upon every point, and daring the ministers of the sects to refute them, and after the sermon they would ask, if there was any who would give them a supper and a night's lodging; for they were sent forth as the apostles of old, without purse or scrip. And oh, to the educated, sensitive man, it was hard, fearfully hard. Fancy preaching an obnox-

ious doctrine in a street corner, or under a tree on the village green, faint, weary, ill-clad, reviled, abused, contemned, and at the close of your sermon telling the people, “Friends I go forth without purse or scrip, as the Lord commanded. I am tired, hungry, and have no place to go to, would any of you have the kindness to take me home with you and give me a mouthful to eat, and a night's lodging?” And then to be left hungry, tired and homeless by the people who had heard you. Ah me, I have known many instances of this kind. Think of it, O, ye ministers receiving your salaries, great or small, and ask yourselves the question, “Is my faith sufficiently strong in what I preach to bear all this.”

Verily, the Elders had a cross to bear in those days. What wonder then that men possessed of such a grand, enduring faith would ultimately convert the masses and bring thousands into their church, where the ministers of the sects did not bring dozens into theirs. And not that alone, but they actually took away large numbers from those very ministers' congregations. Again; in every debate (and they were numerous) the Elders were victorious. They proved from Scripture that faith, repentance, baptism for remission of sins and the laying on of hands for the imparting of the Holy Ghost, together with the signs following, were permanent doctrines in the Church of Christ, and they confirmed their words by healing the sick and afflicted in numberless instances.

This mode of preaching and teaching was calculated to stir up a spirit of opposition and persecution against them; just as it did in the days of the Apostles, and the leaders of the different sects banded against them, as of old, and “False prophets, false teachers, heresy, beware of them,” was the cry in public; but the cry in private was “Great is Diana, ye know that by our teaching we make our living. Our craft is in danger.” Nevertheless the Mormons gained ground fast, and would have continued to do so had not the abomination which made the church desolate been proclaimed as a leading doctrine, and from that day to this the church has been suffering and pining, and the burthen has been hard, heavy, and grievous to be borne. Well may the old time Elders who passed through these trials exclaim in the bitterness of their souls, “How long, O Lord, how long?”

Taken as a whole, there never was a more devoted set of men than were these early Elders of the old country; men who lived conscientious, Christian lives up to the time polygamy was proclaimed. They were counted as the offscourings of earth, scorned, despised, maltreated, yet they went on doing their duty, and living in the spirit and genius of Christianity—and this is the key to the whole—the veritable “reason why.” True, they were finally deceived by Young, Taylor & Co., for thousands of them preached and labored for years in Europe ere they went to the cesspool in the mountains; but when once there,—faith, religion, joy soon went by the board. Their sturdy souls refused the dead sea fruit, and they either fell away alto-



gether, or else remained passive and careless, never having the old time faith and spirit again. Some wandered away and joined other churches and sects; but, like Noah's dove they find no rest for the soles of their feet, and are roaming, restless, aimless, lifeless, in the world to this day. Some of them may perchance read these lines, and reading them will once again feel a flash of the old time spirit come over them; and their minds will go back to the days of the "Long, long ago," when with hearts burning within us, eyes dimmed with tears of joy and gladness, and "peace on earth and good will to all men," Jesus lives and I know it, the expression of our whole being we used to raise the glorious battle cry of victory and with heart and soul sing,

"The Spirit of God like a fire is burning;  
The latter day glory begins to come forth;  
The visions and blessings of old are returning;  
And angels are coming to visit the earth."

These are the "reasons why" the church increased so rapidly in the early days. It preached nothing but a pure Christianity.

And now praying God to bless you all, you dear old soldiers,

I remain yours,

LAMONI.

JAMES J.

#### A LEAFLET.

IN epochs of ancient renown, busy hands stamped thought on leaves and bark, papyrus and parchment, brick and bronze, basalt and rock, banner and shield, also on the munitions of war and the implements of domestic tranquility. We wish to simply jot down a very few fragments upon the olive leaf of peace. My consort was stricken down with measles while at General Conference, my son took the malady also, but rallied rapidly, and regained his wonted health. Brother Samuel V. Bailey and family entertained us cheerfully, and bore the annoyance and contagion with sympathy, fortitude and Christian resignation. Our dear old home amid the maple arbor, was made vocal with sweet content on our glad return. While at home a few days caring for my enfeebled companion, I tried to advance the interest of the work in a series of meetings. Some few of the Saints attended regularly, but many were too busy, too poor, or too indifferent to attend.

"Honor and fame from no condition rise;  
Act well thy part, there all true honor lies."

On the fifteenth of May I came to Rock Island, Illinois, and began meetings in the African Baptist church, situated on the line between this city and Moline. I delivered thirteen consecutive discourses there, the colored pastor and deacon in charge. The Swedish students from Augustena College, near by, attended and made a feeble attempt to antagonize the work. I challenged them to an honorable investigation, but they failed to pick up the gauntlet. Some white sectarian bigot asked the minister, Rev. Brown, if he was not afraid to let me occupy his stand, and threatened to inform on him. He gets a good portion of his salary from the Missionary Board, hence the dilemma. The organization took up and absorbed all col-

lections, for incidental expenses and to liquidate church indebtedness on their house. The audience contributed freely along at the first, but the frequency of the affair became ineffectual. The Rev. seeing his bread and butter at stake, and observing the light contents of the hat, objected to my further use of the house, professedly on the ground that I was not orthodox on "The final destiny of all mankind!" Private houses were in waiting for me in that neighborhood, therefore the meeting is flourishing still, but withal on another basis. On Sunday the brethren, Larew and Reynolds, came from Buffalo, Iowa, a distance of ten miles or more. We were preaching the forenoon discourse as they appeared in our midst. At two p. m., the gentleman of the house, George W. Ranbarger, his wife and grown daughter were buried with Christ in the "Father of waters." An hour later we were again convened at his house, for confirmation and sacrament. Bro. Larew gave us a timely sermon on the necessity of obedience, in order that our temples, tabernacles or bodies may be purified for the confirmation of the Spirit. He proved conclusively that the reception of the Holy Ghost, through ordinances, was essential to the new life, and that the emblematical body and blood of Christ as shown forth in the broken bread and flowing wine were a means of grace and growth.

After the Lord's supper Elder C. C. Reynolds bore a thrilling testimony and exhorted to faithfulness, diligence and watchfulness. Since we have been here we have been refused the churches of the two cities, and the rooms of the Young Men's Christian Association, and now the negroes have turned us out. I think now we have struck bottom, or are at the foot of the hill, and if we go farther we will get up higher and fare better. It is contrary to my principle to stall at the bottom, or foot, hence something is to be done. The Saints of Davenport are rallying with their sympathy, and warm hearted friends are coming to the front here and there. A number more seem to be halting, and so you have a bird's eye view of matters and things. I attended the obsequies of John Deere, the great plow manufacturer; and also that of Mr. P. L. Cable, the great Railroad magnate and millionaire. Their ambition, energy, achievements and unrivaled success were the current topics, but if there were tears shed, I failed to see them flow.

We also took in Decoration Day in the city and around the floral enwreathed monument in the forenoon, and repaired to the Government Island in the afternoon. In a sequestered retreat, overshadowed by great trees, and carpeted with luxuriant grasses was the resting place of many of the late brave "Boys in Blue." An eloquent, thrilling tribute to the illustrious heroic dead was tendered by one Miss Mitchell, of Davenport, Iowa.

The refined, serene and gifted speaker took a cursory view of the rise of the nation; its military prowess; its benign institutions; its intellectual advancement and

its temporal wealth. She observed that the Revolutionary war gave us a free land, and the war of 1812 gave us the liberty of the high seas. The Rebellion went down amid fire, and carnage, and the lash and manacles are things that lie buried with the "Lost Cause." The earnestness of the speaker, and the loyal fire of her soul took right hold of the heartstrings.

The next and last orator was the honorable Clark Carr, of Galesburg, Illinois. He referred touchingly to LaFayette's last visit to America. The aged marquis told a passenger on ship that Washington was dead, and the humble part he had taken was sleeping in forgetfulness with the old veterans. When the gallant ship, with its precious freight, hove into New York Harbor, a thousand cannons boomed a welcome, and swarming myriads of devoted people vied in homage and deep heartfelt respect. This American benefactor was not forgotten; neither will we forget those who perished in the great modern conflict. Our material wealth has increased four fold since slavery was abolished, and our population has nearly doubled within a score of years.

The Saints should understand in the light of revelation, why the nations of the world are so fully represented in our borders, and some of the causes that contribute to all elementary and physical blessings, that crown the prophetic land of Joseph. Ye are the salt of the earth, for "that nation and kingdom that will not serve the Lord will be utterly wasted," saith the prophet. Improve the golden moments ere the evil days come and you have no pleasure in them. Convert and ordain the foreigners and send them back as fast as the Lord wills it, so that the gospel will belt and permeate the globe.

M. T. SHORT.

May 31st, 1886.

#### UNFATHOMABLE ATTRIBUTES OF GOD.

MATERIALISTS frequently imagine that they make a point against Bible believers by holding up to ridicule the idea of God making matter out of nothing. Many believers try to justify themselves by arguing that the Bible does not claim creative power for God.

To my mind it does not seem necessary, in the face of the most profound reasoning, to admit that it is absurd to think that God may possess the ability to make something out of nothing. All admit the eternity of either God or matter. Yet so far as human interest is capable of judging it is just as absurd to think of anything having no beginning as it is to imagine how to make it out of nothing. For instance:

No times : 1 year : : 1 year : eternity.

Let any smart aleck tell us exactly how many times no time is contained in twelve months and I will admit that it is absurd to think that God may be able to create, otherwise let them forever more hold their peace respecting those things of which they nor we know no more than the dullest in the world.

PHILOS.

## Selections.

THE Unitarians are at serious difficulty with themselves, the nature of which difficulty will be seen by the following extracts from the July number of "*The Unitarian*," kindly sent us by Bro. Joseph Luff.

### THE REAL STORY OF OUR WESTERN DIFFICULTY.

More than a month has passed since the meeting of the Western Unitarian Conference,—time enough to dissipate any merely local or temporary irritation. Still, our conviction is unchanged that a serious wrong and mischief was wrought to our churches by the one-sided and sectional action then taken.

In order to understand the full significance of what was done, and to locate the real responsibility, it is necessary to recall something of the history of the conference.

Up to 1875 our Western Conference had been working simply under the original declaration of objects drawn up in 1852, viz.:

"1.—The promotion of the Christian spirit in the several churches which compose it, and the increase of vital practical religion.

"2.—The diffusion of gospel truth and the accomplishment of such works of Christian benevolence as may be agreed upon.

"3.—The support of Domestic or Home Missionaries, the publication of tracts, the distribution of religious books, the promotion of theological education, and extending aid to such societies as may need it."

In 1875 a desire was felt by many to widen this basis. It was shortly after the "Year Book controversy," and the Western Unitarians felt that, whether by the fault of one side or the misunderstanding of the other, some men had felt themselves ruled out of our body from a scruple about taking the name "Christian," whom the West at least would gladly fellowship. The writer was present at that conference for the first time, and well remembers how this feeling came out. It resulted in the adoption of the resolution, which from that time became the "platform" of the conference. This was:—

"Resolved, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the kingdom of God."

There were some in the conference who did not like the old word "Christian" being left out. But it was pleaded that this resolution expressed the essence of Christianity, and they did not press their objection. They desired not to insist upon the expression which they themselves preferred, but to find one upon which all might be able to work together, and so this resolution passed unanimously.

Rev. W. C. Gannett, though not then in the west, was one of those to whom the Western Conference wished to indicate that its doors were freely open. It was in 1877 that he came west, to St Paul, Minn. And it was perhaps a year later that one of his ministerial neighbors told me that Mr. Gannett was dissatisfied even with that extended platform, insisting that the use

of the word "God" in its second clause, was really one of the very "dogmatic tests" disclaimed in the first. My impression is that my informant, who had been one of the most earnest movers for this resolution, thought the objection groundless, but I well remember his adding that Mr. Gannett having once taken up the idea would never rest till he got that word "God" out.

He never has rested, and at last he has succeeded.

Unity was started. Its motto was "Freedom, fellowship and character in religion." By and by its friends began to press this as the proper watchword for all Western Unitarianism. In 1882, when the Western Conference was to be for the first time "incorporated" (at Cleveland) this pressure came to a head in a great effort made by the *Unity* men to have their phrase adopted as the official description in the articles of incorporation. This was resisted by many of us. The phrase, harmless enough in itself, had become identified with the extreme radical section among us. We pleaded that the old basis, of "working for the kingdom of God," not what we would have preferred, but agreed to as a common ground, ought to be sufficient, that it was not right for one party to try to substitute its own special formula. We pleaded in vain; and, after long discussion, as it became evident that there were no words descriptive of any religious object on which we could unite, it was agreed to give up the attempt; to let that religious object which nearly or quite all in one sense or another really affirmed, be taken for granted, and confine the terms of incorporation to the mere matter of fact phrase that the object was "the transaction of business" pertaining to the societies connected with the conference. I believe I was myself the mover of this proposal. I soon found that it was a mistake. It had been proposed as a sincere endeavor to stave off sectional action by falling back upon common neutral ground. But it failed almost from the beginning. It is important to remember this, because the *Christian Register* persists in representing this "business basis" as a sort of original solid ground which Mr. Sunderland is charged with disturbing. The fact is that that "business basis" was only a temporary stage in the movement which Mr. Gannett and his friends had been persistently urging for years. Its failure appeared almost immediately. Instead of being recognized as a tacit maintenance of the old religious purpose of the conference, it was at once widely quoted as a tacit dropping of any religious purpose as essential. I had certainly expected—I think others had—that with this mere business expression in the legal article, the old invitation of 1875 (welcoming to fellowship all who desired "to work for the kingdom of God") would still be used in public announcements. But this was at once entirely dropped, on the ground, Mr. Jones tells me, that the incorporation made a clean sweep of all that had gone before. This may have been correct, but none the less it helped the general feeling that the conference had abdicated its distinctively religious character, and Mr. Gannett has him-

self publicly claimed that business-basis as one of his illustrations of the tendency of Western Unitarianism towards purely ethical principles.

When Mr. Sunderland became Western Secretary, a year's experience of the actual field convinced him that our work throughout the West was greatly suffering from this misapprehension of our position, and at the St. Louis conference last year he urged that the misapprehension urgently needed clearing away. This appeal was denounced in *Unity* as inconsistent with Unitarian freedom and development, and ever since that paper has insisted more and more distinctly that Unitarianism ought to base itself on ethical principles alone. Again, at the recent conference, Mr. Sunderland urged the same thing as before. He expressly disclaimed any desire to limit *fellowship*. Declare our *object*, he said, and let the fellowship "regulate itself on principles of rational and natural co-operation." Nor did he ask for any sudden action; but distinctly and repeatedly, in his report and otherwise, he warned against haste, and more than once expressed it as his judgment, not that the matter should be forced to a sudden vote or any vote at all at the present meetings, but only that steps should be taken preparing the way for its adequate settlement by and by—preferably by the appointing of a committee of careful and trusted men to consider the matter thoughtfully for a year in the interest of all concerned, and report the best plan then.

The *Unity* men, however, were not only set against any such course, but resolved to push the matter at once to a decision, and another step in their own direction. They had a secure majority, for they were thoroughly in earnest and had brought up full delegations, while on the other side no effort whatever had been made, and forty out of the sixty-one churches of the West were not represented at all. Even after it had become evident that the matter must be decided then and there, Mr. Sunderland, Mr. Snyder and their friends did not ask for any favorite declaration of their own. They sought, as they had done in 1875 and again in 1882, for some ground that might be common for all. Personally, as in those previous years, their choice would have been some distinctively *Christian* statement; but they asked only for some religious statement, even of the most general kind. In vain. The majority voted down every attempt to declare any religious object or purpose at all for the Conference, and then carried a resolution, all the more offensive because modeled on that of 1875, only with the marked and significant omission of the word "God," reading thus:

"Resolved, That the Western Unitarian Conference conditions fellowship on no dogmatic tests, but welcomes all who wish to join it to establish truth, righteousness and love in the world."

I have given this narrative in order to link in these recent events with the original movement which explains them, and of which I had intimate knowledge during my seven years in Chicago. For that whole movement Mr. Gannett and his

friends are responsible. It is they who insisted on unsettling the broad platform of 1875, chosen by their own party, and would not rest until it was re-enacted with the word "God" left out. It is they who have persisted at each step in trying to force their own sectional policy, and who have at last succeeded in a way which a large proportion of their fellow Unitarians feel to be so misrepresenting and injurious as to make co-operation no longer possible.

Some people say, "what does it practically matter after all? We all know that these men (Messrs. Gannett, Jones and others) are really working for religion, and what does it signify whether we definitely say so or consent to work as they prefer, under a few broad watchwords of "righteousness" and "truth."

Well, in the east it might not so much matter. There Unitarianism is known. Our great leading names are household words, and perhaps more significant of what we want to do in planting Unitarian churches than any terms we might place on our banner. But in the new and scattered West it is very different. There, to thousands and tens of thousands, Unitarianism comes as a new thing. They want to know what it means, what it stands for. "Righteousness, truth and love." Is that to be our missionary's answer? "Nonsense," the reply would be; "all churches stand for those; Ingersoll means those things; what do *you* Unitarians really mean?" Practically, the missionary has to explain that he religion, and a church, and such ideas means of broad Christianity as are constantly put forth in our various tracts. But what do these avail against the objection that our own Western Conference has distinctly disclaimed any specially religious object, and has expunged the very word "God" from its platform by deliberate and intentional action?

We speak what we do know. This very difficulty is being widely felt. Unitarianism is coming to be regarded in many parts of the west—and this not by orthodox people, but by liberal Christian people, who would naturally have many points of sympathy with us—as a destructive system of negations which is fond of flourishing big words, but really stands for nothing. The lead in *Christian* liberalism is already passing out of our hands in the west, except in a few of the great centers where our name has got rooted, as Dr. Eliot rooted it in St. Louis, and Robert Collyer in Chicago. There are plenty of people who are sick of orthodoxy, but they point to the more recent actions of our Western Conference and will have nothing to do with us. We know of ministers who have longed to come out from orthodoxy for a freer home, but they want to know what they are joining, and pointing to this action of the Western Conference they say, "We can't join that!" We show them Gannett's books and Hosmer's poems,—full of the tenderest piety—and try to make them see that "the thought of God" is what they mean, but it is seldom of any use. These are individuals, and no individual word can weigh much against such action on the part of a large corporate body. The fact

is, that for one person who knows what Messrs. Gannett and Hosmer and Jones really say, there are a thousand who read what the Western Conference, at their instance, has deliberately *unsaid*.

It is not the least part of the trouble that this Conference action misrepresents the real work of those who have urged it, quite as much as it misrepresents the work of the rest of us. They are, personally, among our earnestly religious men, and are working in that spirit all the time. Yet they have expunged religion from the published objects of the Conference. No personal admiration and respect, and no certainty that their own personal work is safe enough, can blind us to the fact that that they are seriously injuring and pulling back the work of our churches at large.

What is to be done? Of course it would be possible to re-open the struggle next year, and we believe that the recent action would be easily reversed. But to what good? It would only be to have the wrangle perpetually renewed. The Western Conference as something to wrangle over is not worth keeping. It was settled once, by common consent, on a broad basis, omitting the word "Christian" so as to include all, and after a few years they would not rest in that because it contained the word "God." No settlement that could be made, but would be liable to be unsettled again on the first scruple of this sensitive word-scrutiny. No. These friends have captured the Western Conference for their own sectional work. Let them keep it and make the best of it, for that. Better for those who feel that they can not accept that position to fall back on our national organization, the American Unitarian Association, and work on its broad and hitherto never questioned basis—"to diffuse the knowledge and promote the interests of pure Christianity." B.H.

What others say of this may be seen by the following from the same paper.

#### OUTSIDE COMMENTS ON THE WESTERN ACTION.

Speaking of the vote of the Western Conference to make its platform that of Free Religion, so as to be "broad" and "inclusive," the *Christian Leader* says:

"The rule, to which there is scarcely any exceptions, is that platforms made broad and indefinite, in order not to exclude anybody, exclude nearly every body. Only the very small number of persons in any community whose opinions have no cohesive center will cross the street to get on such a platform."

The *Independent* says of the Cincinnati vote:

"There is certainly some excuse for the inference of one of the ministers, that the 'Conference put itself on a basis not only extra-Christian and extra-theistic, but extra-religious', notwithstanding the *Christian Register's* strong expression of dissent. \* \* A body that hesitates at 'pure Christianity', and regards the name of God as 'too dogmatic', may be ethical, but not much more."

Col. Bundy, the editor of the *Religio-Philosophical Journal*, of Chicago, comments on the action of the Conference as follows:

"It must be looked at as the ruling out of any statement of belief in Deity or in future life by a body calling itself Christian, and doing this so

broadly that Robert Ingersoll as well as Rowland Conner, the athiest, the materialist and the agnostic, can become Unitarian clergymen any time they please.

"It is a singular position for such a body of men to occupy, and it looks as though consistency requires them to say they are not Christians. There is a shadowy lack of definite aim, a want of something clear to stand for and uphold. Do they think it useless to affirm great spiritual realities, as underlying principles, needed to help to the highest 'freedom, fellowship and character?' Will not their dim and aimless statement weaken Unitarianism?"

We quote briefly from Prof. Swing's sermon on "The 'Unitarian Controversy.'"

"Quite a number of the Unitarian clergy [in the West] deem it an intellectual servitude to be required to believe in Christ at all, or in a future life, or in a God as a personal, conscious soul. In the opinion of these men Unitarianism may, if the individual wishes, be a Christianity, but it need not to be any thing more than an ethical organization similar to that founded by Dr. Felix Adler. \* \* The early Unitarians wished to be nearer God and Jesus; this latest Unitarian thought wishes to draw nearer to simply the human part of the universe, and make optional a God, a Jesus, an immortality. The departure is so great that it is amazing any part of a Christian church could have traveled over this vast space in only a few years. \* \* Answer as we may the inquiry, 'What was Christ?' he is the most powerful leader of morals and religion we possess. With him as a central figure, religion has never been a cold philosophy, but a thrilling sentiment, an enthusiasm. To throw aside this long tried and most powerful impulse, so as to have a religion broad enough for the skeptic and the aimless, must be reckoned only an absurdity. It is as though our musicians should agree to throw away all art, all time, all harmony, so that everybody could sing."

#### NATURE AND GOD.

THERE are infidels who do not believe in a God who judges and punishes and afflicts. They believe in *nature*, and in nature's laws.

But what do they gain by the change? Are not the "laws of nature" as they term them, as immutable as those inscribed on stone? Do not fires burn, floods overwhelm, waters drown, earthquakes swallow up, lightnings blast, tornadoes desolate, tempests destroy, sunbeams scorch, frosts congeal, disease waste, pains rack, sorrows pierce, and calamities afflict mankind? Are not toil, and labor, and hunger, and famine, and pestilence, and all the nameless agonies of dying men in accordance with "the laws of nature?" Does not "the god of nature" do all this? Pray then, what do men gain by throwing away their Bibles which they will not believe, when they must find the same facts and worse ones, in the Book of Nature where they can neither doubt them nor deny them. The facts will stand. Skeptics may deny man's fall, but they can not escape its consequences. They may deny that God has cursed the ground, but they can not rid themselves of thorns and thistles, with all their arguing and with all their unbelief. And sorrow, and guilt, and condemnation, will follow them in spite of all their doubts and objections. What then do they gain by their efforts to get rid of God.

They gain just this: they put away the chastisement of a Father, and fling themselves amid the revolving gears of an Almighty Machine that crushes them in

the dust, and then grinds them to powder. They have the same *facts* they had before, with no possible relief from them. They retain every trouble, and reject every consolation. They have the same realities of sin, and sorrow, and penalty; they have only blotted out mercy, made penitence vain, and forgiveness and peace impossible. They have kept the disease, and flung away the remedy. Let the Christian rejoice that he possesses every real blessing of which the ungodly man can boast, and, added to them all, he has the presence of a Divine Father, and the sympathy of an Almighty friend, who, while he reproves in righteousness and punishes in justice, yet pardons with such infinite and compassionate love, that the heart of the penitent turns with tears to Him as the only Savior, saying, "There is forgiveness with thee, that thou mayest be feared."—*H. L. Hastings.*

#### AMERICAN PYRAMIDS.

A TRAVELER in Mexico, writing to the New York *Sun*, describes some pyramids whose origin and age are unknown: "This pyramid of Papatla is built of immense blocks of porphyry, in the seams of which mortar may still be distinguished. The base of the pyramid is an exact square, each side eighty-two feet long, with a perpendicular height of sixty feet. Like all Mexican places of human sacrifice, it is composed of six successive stages, with a great stair-way leading to the truncated summit. Hieroglyphics and strange figures, such as serpents, frogs and crocodiles—are carved in bas-relief on the faced stones of each story, while a multitude of square inches (366 in number) have given rise to the conjecture that they had some religious connection with the ancient Toltec Calendar.

"For centuries after the Spaniards had possessed themselves of this country, the Indians jealously concealed from them all knowledge of these monuments, and they were accidentally discovered by a party of hunters as late as 1780. What manner of people built them and lavished the work of a lifetime upon their adornment, none can say with certainty, since they passed away in the morning of time, leaving no records except in undecipherable hieroglyphics. The most learned savants, after wrangling for years over the early peopling of America, have given up the point as an unguessable coudrum, and therefore we will not be so presumptuous as to hazard an opinion. Many wiseacres, seeking to find the roof of the human tree in the Bible, have ascribed the mighty monuments which are scattered all over Mexico and Central America to the sons of Noah, the Jews, Egyptians, Canannites, Phœnicians, and Carthaginians; others to the ancient Greeks, Scythians or Chinese.

"Some equally good authorities believe the aborigines of this continent to have been a separate race, not descended from the same father Adam as the rest of mankind, but created or 'evolved' on the spot, while others are certain that they sprang from ante-diluvian races which somehow escaped the great inundation by which

most of the human family perished. Able writers have labored to prove that the two continents have been joined together and rent asunder by earthquakes, and that at some remote period the inhabitants of either could have crossed over dry-shod; that the sea and land have changed places, and that Atlantis, the great island which Plato says was the ancient cradle of civilization, has been swallowed in mid-ocean. Yet after ages of speculation and theory, the world is no wiser than before, so far as positive knowledge is concerned.

"The Papatla pyramid is remarkable, not so much for its size as for perfect symmetry, the polish of its stones, and the exact regularity of their cut. In his work on New Spain, Humboldt refers to the analogy of the brick monuments of Mexico to the temple of Belus, in Babylon, and the pyramids near Sakarhaf in Egypt. He says:—"There are in Anahuac pyramids, of several stages found in the forests of Papatla, at a small elevation above the sea; in the plains of Cholula, and at Teotihuacan, at elevations surpassing those of our passes in the Alps. We are astonished to see in regions most remote from one another, and under climates of the greatest diversity, man following the same models in his edifices, his habits, his ornaments, and even his political institutions." The whole state of Vera Cruz is rich in ruins, and doubtless others remain to be discovered in the depths of unexplored forests, or covered by lakes, like that submerged city of unknown antiquity which has recently been found at the bottom of the Laguna Tamiahuac. There are the great pyramid of Tusapan, forty-five miles westward from Papatla; the wonderful teocalli, called El Tajin; the extensive ruins of Coyutla, near the river Tecolutla; crumbling cities hidden in the hills of Tamlica; the colossal remains of Taillo; ancient towers and temples on the Rio Panuco; the pyramid of Misantra, thirty miles north of Jalapa, and another of surpassing interest at Mapilca."

### Miscellaneous.

#### SAINTS' REUNION.

The Saints' Reunion, to be held at Wheeler's Grove, Pottawattamie county, Iowa, will commence on Saturday, September 4th, 1886, at ten a.m. Judging from our eminent success of last fall, together with the expectation of the presence of Bro. Joseph Smith and many other able speakers, the splendid accommodations, fine grove, boarding-house, &c., and the promise of many to attend who could not come last fall, we will have one of those real "old fashioned times," long to be remembered. The full particulars will be given further on. Come one and all, prepared to stay the whole nine days.

D. HOUGAS, *Pres. of Committee.*

#### NOTICES.

To the Elders of the St. Louis District of the Reorganized Church of Latter Day Saints.—At the quarterly conference held at St. Louis, in June, the following resolutions were passed:—Resolved that the Elders be assigned missions in the

district, and that a portion of the ablest be assigned to neighborhoods in the district where the the gospel has not been heretofore preached, and where there are no branches. Also resolved that the remainder of the priesthood labor under the president of these respective branches in visiting the Saints, and other duties required of them. Also resolved that each person who desires to preach, designate to the president of the district where he so desires to labor.

N. N. COOKE, *Dist. Pres.*

Wanted, the address of Jesse and Almer Hobson. When last heard from they were at Malad, Idaho. Information will be thankfully received by Joseph Hobson, their brother, at Plattsburgh, Clinton County, Missouri.

Conference of the South-Eastern Ohio and West Virginia District, will be held at Vale's Mills, Vinton County, Ohio, September 11th, and 12th, 1886, beginning Saturday at ten a. m.

T. J. BEATTY, *Dist. Pres.*

#### MARRIED.

WOOLLISCROFT—TANNER.—At the residence of the bride's parents, in Cleveland, Iowa, June 6th, 1886, by Elder John R. Evans, Bro. James H. Woolliscroft and Sr. Mary E. Tanner, both of Cleveland.

#### DIED.

WILLIAMS.—In Lucas, Iowa, July 8th, 1886, of cholera infantum, infant daughter of Daniel T. and Mary A. Williams, aged 3 months within 3 days. Less than three months ago the mother passed within the veil, whither her sweet infant has gone to join her. Bro. Williams, with his seven year old daughter, is left lonely and sad; but the bright hope of the gospel remains. Funeral services by J. R. Lambert and Henry Jones, on July 10th, 1886.

PETERSON.—In Hazel Dell, Pottawattamie county, Iowa, June 18th, 1886, of diphtheria, Anton M., oldest son of Bro. and Sr. Christen Petersen. Anton was born December 15th, 1868, making his earthly career 17 years, 6 months and 3 days. Funeral service by Elder H. N. Hansen.

SPICER.—Nathan Spicer was born April 18th, 1828; in the town of Brezetha, Trumbull county, Ohio; united with the church August 1st, 1869; died July 8th, 1886. He leaves six children, four boys and two girls to mourn his loss. His companion passed on before him on the 26th of March of the present year.

REESE.—At the residence of John and Sarah Evans, Garner township, Pottawattamie county, Iowa, June 18th, 1886, sister Mary, wife of John Reese, deceased, after a brief illness (old age accompanied by dropsy of the heart), at the age of 72 years, 5 months, 25 days. Deceased was born in Cardiff, Wales, December 25th, 1813; was wedded to John Reese in 1838, joined the church soon thereafter, emigrated to America in 1859, and came as far as Trumbull county, Ohio; stayed there some time and then moved to Florence, Nebraska, with the intention of going to Utah; but upon perceiving the wickedness going on there, concluded to remove to and remain in the vicinity of Council Bluffs, Iowa. Their union was blessed with nine children, of whom only three are living; two daughters, Sarah and Jane residing here, wives of John and Joseph Evans respectively; and one daughter Anna, wife of James Bryant, living in Lehi, Utah; one son-in-law and grand-children are residing in Trumbull



county, Ohio. Jacob Davis, her husband, preceded her on the journey to eternity in 1877. In May, 1883, she was united with the Reorganized Church, baptized by her son-in-law, John Evans, Crescent City branch, and has remained true to the faith until her very end. The funeral took place at the family burial ground, on Sunday, June 20th, the ceremonies being conducted by Bro. H. N. Hansen. "Blessed are they that die in the Lord."

## Conference Minutes.

### MASSACHUSETTS.

Massachusetts district conference convened at Fall River, June 5th, 1886, at 2:30 p.m. Elder John Smith was chosen to preside; F. M. Sheehy and J. Woodward clerks; Orin Granger, organist; brethren Pucell and Boyd as Deacons. Minutes of last conference read and approved. Brn. Bond, Woodward and C. E. Brown, were chosen as a committee on branch reports. F. A. Potter and John Ames as auditors. The body voted that all the Elders of conference constitute a committee on appeals. Brethren J. Smith, F. M. Sheehy and M. H. Bond, as committee on memorials and resolutions. Brethren Bond, Smith and John Ames, reported as delegates to General Conference that they had attended and fulfilled such duties as were imposed upon them. Their report was accepted. Elders present and reporting were:—A. Nickerson, F. A. Potter, M. H. Bond, C. A. Coombs, A. N. Hoxie, E. N. Webster, N. C. Eldrich, H. H. Thompson, C. E. Brown, F. M. Sheehy, J. Woodward and J. Smith; Priests: J. B. Pierce, J. Halstead, A. O. Tripp, T. W. B. Shaw, U. W. Green and Wm. Moore. Teachers: D. T. Shaw and Geo. Robley. Deacons: W. Pucell, Thomas Boyd and Geo. Ames. Elders R. Farnsworth, U. R. Nickerson, W. Bearse and E. C. Briggs, by letter. Priests A. W. Glover and T. H. Moore; Teacher W. B. Leland, by letter. Branch reports from Providence, Fall River, Boston, Brockton, North Plymouth, New Bedford, Plainville, Dennisport, Douglas and Little Compton, were received and referred to the committee. Bishop's agent and District Treasurer reports were read and referred to auditors; also bill of the district clerk. Evening session at 6:45. Report of Priest T. Andrews and Teacher J. F. McKenna, present, received. Elders J. Gilbert and G. S. Yerrington, by letter. Report of committee on rules was read, and by vote ordered to lie on the table. A request from Little Compton that Bro. J. B. Pierce be ordained to the office of Elder was referred to committee on appeals. Elder H. H. Thompson was granted a mission to Artie, Rhode Island, in addition to other places held by him as mission fields. Bro. C. A. Coombs was continued in his mission to Attleboro. A vote was taken as to where next conference would be held, which resulted in favor of Boston, the last Saturday in September, 1886, at 2:30 p.m. A letter from Elder John Potts, including his license, was read and referred to committee on appeal. Bro. John Smith was sustained as president of the district, and T. Whiting as clerk. It was voted to have a two days' meeting at Little Compton, commencing the last Saturday in June, 1886. The meeting then voted to devote the remainder of the session to preaching by Bro. John Smith, Bishop's agent,

on the subject of finance. Sunday services.—Prayer meeting at 8:30, in charge of brethren Pierce and Halstead. At 10:30, preaching by Elders Coombs and Webster; at 2:30 by Elder M. H. Bond, and at 7:30 by Elder F. M. Sheehy. The meetings during the day were well attended; peace and love prevailed in the hearts of the Saints, and all felt cheered to go on to victory. Monday's session convened at 8:30 a.m. The committee on branch reports reported everything correct. A question was asked by C. E. Brown as to what would be the effect where a man who held the office of a Deacon was silenced or his license revoked. The chair answered that the effect would be to place him back as a member only. A vote of thanks was tendered to the Fall River folks for hospitality during conference. Auditors reported as having found Bishop's Agent and District Treasurer and Clerk's report correct and recommended bills ordered paid. The following report of committee on appeals was adopted. "The committee on appeals beg leave to report that the recommendation of the Little Compton branch, for J. B. Pierce to be ordained to the office of an Elder, be endorsed and that he be so ordained. On the case of Elder John Potts, we recommend that the president of Conference appoint a committee to labor with Bro. Potts with a view to reclaim him and that they report to the District President." The chair appointed Brn. C. E. Brown, A. N. Hoxie and E. O. Toombs as such committee. A vote of thanks was tendered to Mr. Fernal for favor of playing organ during Conference. Bro. J. B. Pierce was ordained by Elders M. H. Bond and F. M. Sheehy. Child of F. M. and Orilla Sheehy was blessed under the hands of Elders Brown and Thompson. Two were baptized by Elder J. Smith. Adjourned as per order.

### CENTRAL NEBRASKA.

Conference of the above district convened June 19th, 1886, with Deer Creek Branch, at 10 o'clock. Elder Levi Gamet in the chair; W. S. Barbee secretary. Moved that we expunge from the record that part of March conference minutes relating to Bro. Kester, concerning act of December conference in which it is claimed that he showed contempt and treated lightly the same. Adopted. Branch Reports.—Grand Rapids 11 members. Clear Water, 68; 3 received by letter, 1 by baptism, 2 removed by letter. Elders' Reports: R. H. Wight by letter, J. B. Williams, W. S. Barbee and Levi Gamet in person; Priest C. H. Hutchins in person. Report of committee concerning the disorganizing of the Glen Alpine Branch, favored its being disorganized. On motion report was accepted and committee discharged. On motion the Glen Alpine Branch was declared disorganized. On motion the secretary of the district was authorized to give letters of removal to members of Glen Alpine Branch, if found worthy by committee; committee to be appointed by the president of the district; Wm. S. Barbee and J. B. Williams were appointed said committee. On motion Wm. S. Barbee was chosen district president for the next three months. On motion Levi Gamet was chosen secretary. Bro. B. Kester was appointed to preach a funeral discourse of Jesse Valgamore's son at half past two on Sunday. Minutes of March conference corrected so as to show that letter was read appointing Levi Gamet Bishop's

Agent for Central Nebraska District, and further corrected to show that a petition of Columbus Branch was granted. Whereas it has been claimed by some of the brethren that Benj. Kester treated lightly and with contempt the action of December conference, 1885, which was brought before the March conference of 1886, which tried B. Kester in his absence, and without sustaining the charges by proper proceedings, which present conference declares to be illegal and ordered to be expunged from the record for the reason of such illegal proceedings; therefore be it resolved by this conference that parties making said charges drop this matter referred to, and from this forward never mention the matter of contempt for the sake of reproach, and also that the disability placed upon B. Kester be declared null and void. Adopted. Adjourned to meet at Clear Water, 25th and 26th of September, 1886.

### NORTHERN MINNESOTA.

Conference of the above district met at the Saints' chapel, in the town of Girard, Otter Tail County, June 12th, 1886, at 10 a. m. Meeting called to order by the president, T. J. Martin. H. Way was chosen Secretary. Minutes of last conference were read and approved after correcting the date of adjournment from June 14th to June 12th, 1886. Branch reports read as approved; Hope of Zion 52 members; Silver Lake 25 members; Monitor Falls, 9 members; Oak Lake, 43 members. Presidents of branches reported. J. R. Anderson, president of Hope of Zion branch reports it in good order. William Barnhard, president of Monitor Falls branch reports it in good order. Andrew Tabbutt reports Oak Lake branch by letter as being in the best order it has been since he was a member of it. George Gould, president of Silver Lake Branch, reports that he had done all he could in teaching the law, and that the branch was doing pretty well. District President, *pro tem.*, B. B. Anderson, said:—"I have not preached, but have ever defended the faith." Elders reports:—Freeman E. Anderson, Clayton G. Gould, Henry Way, Thomas J. Martin, J. R. Anderson, B. B. Anderson, George Gould, William Barnhard, J. C. Foss, and Andrew Tabbutt by letter. Priests, Barnard Moshier and Wm. W. McLeod reported. Teachers, Wm. W. Anderson, H. L. Ferris, and T. J. Martin, reported. Deacons, C. G. Gould and F. E. Anderson, reported. Bishop's Agent reported \$62.02 received since last report. Paid out \$43.50. Balance on hand \$18.52. Approved. George Gould was then chosen District President, and H. Way, secretary. T. J. Martin, president, *pro tem.* The chair then appointed a committee of three, B. B. Anderson, W. W. McLeod, and Wm. Barnard, to appoint speakers during conference, who reported as follows:—H. Way to preach at 7:30 p. m., June 12th; J. C. Foss at 10 a. m. on the 13th; prayer and testimony meeting at two p. m. on the 13th, and T. J. Martin to preach at eight p. m., on the 13th. Moved that when this conference adjourns, it does so to meet at the Saints' chapel in the town of Gerard, Otter Tail County, Minnesota, on the 11th day of December, 1886, at 10 o'clock a. m. Moved that Wm. Barnhard, B. B. Anderson, Clayton G. Gould, and Henry Way be chosen to arrange for some two days' meetings, who reported one to be held at the Silver Lake branch the 24th, and 25th of next July, commencing at 10 a. m., and

that meeting to arrange for the next. Thus closes one of the best of conferences, and some say the best of preaching. One was baptized during conference. All are requested to attend the two days' meeting.

#### INDEPENDENCE.

This district conference met at the Saints' chapel in Independence, Mo., June 12th, 1886, I. N. White president of district in the chair, T. W. Chatburn clerk. All visiting brethren were invited to take part in the deliberations of conference. On motion, minutes of last conference read and corrected by adding the county of Cedar, state of Mo., to the territory of the Independence district as reported by committee. Elders reported, C. St. Clair, (baptized 2), J. W. Brackenbury, A. White, F. G. Pitt, J. H. Lee, B. Myers, John Mc Kinzie, G. Hayward, Wm. Newton, (baptized 17), E. Curtis, J. T. Clark, Josiah Curtis, R. Preator, S. G. Mayo, J. Faulk, J. B. Tignor and T. W. Chatburn, also Brn. I. N. White, (baptized 2), F. C. Warnky, H. Robinson, (baptized 6), Wm. Thompson, T. E. Lloyd, and Willard Smith by letter. Priests R. May, J. F. Clemenson and D. F. Winn reported. Teachers reported, John Kennedy, and Burhnam. Branch reports. Independence branch 445 members, including 1 Apostle, 1 High Priest, 2 Seventies, 32 Elders, 18 Priests 10 Teachers and 11 Deacons. 5 baptized into the branch, 3 received by certificate of baptism, 10 received by letter, 3 removed, 4 died and 1 marriage. Armstrong branch reports 90 members, including 4 Elders, 5 Priests, 2 Teachers and 2 Deacons, 19 baptized into branch, 3 received by letter, 1 removed and 1 died. First Kansas City reports 25 members, including 1 Elder, 1 Priest and 1 Teacher, 1 received by letter. Holden branch, after laying dormant for some time has become revived. There has been added to it 4 new members, making the present number of the branch 8, including 1 Priest, 1 Teacher, and 1 Deacon, Sr. Emma Simpson clerk. Moved, that the president and secretary be a committee to arrange the names and the report in harmony with the records. Clintonville branch reports 17 members, including 3 Elders, and 1 Priest, 2 baptized into branch, 2 removed by letter, and 1 died. At 2 p. m. session a petition from the Clinton Saints, 23 in number, asking to be organized into a branch was read, and on motion it was ordered that the president take immediate steps to organize a branch at Clinton. The president here spoke of a house belonging to the M. E. Church which could be purchased or rented for the use of the Clinton Saints, and asked the district to take such action as they thought best in regard to it. On motion a committee of three, consisting of I. N. White, A. H. Smith, and F. G. Pitt were chosen with full powers delegated to act in the premises as in their judgment would be best. The appeal case of brother Wm. Lintel was read and referred to a committee composed of Joseph Luff, J. A. Robinson and H. Robinson who reported, recommending a new trial of the case, the time and place to be agreed upon by the parties interested. President I. N. White appointed a court to try and determine the case, Brn. R. Etzenhouser, W. J. Smith and H. Robinson. Bishop's Agent A. White reported on hand at last report, \$35 85, received during the quarter, \$408 92; total, \$444 77. Paid out, \$192.00; balance on hand, \$252 77. I. N. White president, T. E.

Lloyd assistant president, and T. W. Chatburn, clerk, were elected district officers by acclamation for the ensuing term. All the officers of the church were sustained in righteousness. The statistical report of the district for the last quarter, as far as reported, shows a total gain of 49, 5 removed, and 6 died, giving a net gain of 38. Sunday morning, preaching by Bro. Joseph Smith assisted by F. C. Warnkey. This sermon was full of instruction, cheering to the Saints, and well received by saint and sinner. At two p. m. had prayer and sacrament meeting, in charge of brother J. A. Robinson. At 8 p. m., preaching by Willard Smith. Adjourned to meet at this place the 11th day of September, 1886, at 10 o'clock a. m. Benediction by Joseph Smith.

T. W. CHATBURN, Clerk.

#### ST. LOUIS.

The St. Louis District Conference convened in the Saints' Hall, No. 1447 North Broadway, St. Louis, Missouri, on Saturday afternoon, June 26th, 1886; C. J. Peat president, Noah N. Cooke vice-president, J. G. Smith clerk. Branch Reports.—St. Louis 185 members; 1 received, 1 removed, and 1 died. Cash on hand March 21st, 1886, \$14.63, received since \$42.97, total \$57.60; expended \$32; balance, June 27th, 1886, \$25.60. Belleville (Illinois) 63 members. Cash balance, last report, 65 cents; income since \$3 65; total \$4.30; paid out \$2.20, balance, June 20th, 1886, \$2.10. Belleville Sunday School reports 63 members, including 8 officers and teachers; 112 books for use in the school, 95 books in the library; in the treasury last report \$18.43, income since \$18.60; expended \$18; balance, June 20th, 1886, \$19.03; William Jaques, superintendent; M. M. Jaques, secretary. Chester branch 14 members; 1 baptized. Cheltenham branch 31 members; 1 removed, 2 received. Birkner branch 13 members. The other branches in this district failed to report. Elders C. J. Peat, N. N. Cooke, J. Beard and J. G. Smith, reported; Priest J. S. Parrish reported. Tract agent's report.—Cash on hand, December 31st, 1885, \$7.90, received since \$1.80, total \$9.70; paid out for tracts \$6.65; balance, June 26th, 1886, \$3.05; J. G. Cole agent. Bishop's agent's report for four months, ending June 13th, 1886.—Cash on hand February 28th, 1886, \$57.20, received since \$60 35; total \$117.55; paid out \$66.50; balance on hand June 13th, 1886, \$51.05; N. N. Cooke agent. The report was audited and found correct. Resolved, that the Elders be assigned missions to neighborhoods where the gospel has not been preached heretofore, and where there are no branches; and that the remainder of the priesthood labor under the presidents of their respective branches in visiting the families of the Saints, or in other duties which may be required of them. Election of officers.—Noah N. Cooke was elected president of the district, Wm. H. Jemmett vice-president, John G. Smith, secretary, and Daniel Donovan tract agent. These officers were elected to serve the ensuing six months. An evening session was held at the house of Bro. Davis, and was spent in prayer and testimony. A prophecy was given by Bro. Edward Davis. Sunday morning session was occupied in preaching by Elders Henry Roberts and John G. Smith. Sacrament and testimony meeting was held in the afternoon, in which the Holy Spirit was freely enjoyed. Bro. R. D. Cottam spoke in an unknown tongue, and

Bro. William Smith gave the interpretation, as follows: "Thus saith the Lord, in this place are many this evening that I will redeem and save, my good faithful children; many that I will redeem and save through their faith and good works. And all men upon the face of the earth that reverence my name, and bear testimony to the same, shall be redeemed throughout the countless ages of eternity.—Amen." Officers present: 12 Elders, 4 Priests, 5 Teachers, and 1 Deacon. All the authorities of the church were sustained in righteousness. Evening session: Preaching by Elder W. H. Jemmett. Adjourned to meet in Cheltenham, Missouri, Saturday afternoon, October 2d, 1886, for the transaction of business, and on the following Sunday for worship. John G. Smith clerk, 2416 Dekalb street, St. Louis, Missouri.

#### TEXAS CENTRAL.

Conference convened at Cook's Point, at ten o'clock a. m., the 19th of June, 1886. On motion Bro. Geo. S. Hyde was chosen president *pro tem*. Elias Land, secretary. By request Bro. I. N. Roberts was upon motion, chosen to assist the President in the chair. Minutes of last conference were read and approved. Branch reports:—Texas Central, 35 members, including three Priests, and one Teacher; eight received by baptism, and one ordained to the office of Teacher, 1 died since last report. Elmwood, present 56 members, including five Elders, two Priests, one Teacher, and one Deacon; four received by baptism, two expelled, and three ordinations since last report. Elkhart, 17 members, including one Elder and one Priest; two received by baptism, and three lost by death, since last report. Live Oak, 14 members, including one Elder, one Priest, and one Teacher, one removed by letter since last report. Elders I. N. Roberts, George S. Hyde, Elias Land, W. G. Allen, and John A. Currie, Jr. (baptized two), reports in person, and J. A. Currie, sen., (baptized 2), reports by proxy, and J. W. Bryan by letter. Priests:—S. R. Hay, (baptized 8), and C. C. Holcombe in person and John C. Wilson by proxy; Teachers J. L. Wilson, C. A. Norwood, and William Wallies in person. Deacon, B. F. Renfroe in person. A petition from the Central branch was read, requesting that Bro. Emery W. Nunley be ordained to the office of an Elder, and upon motion it was decided that he be so ordained. At two p. m., Bishop's Agent made a verbal report; had \$4.50 on hand. The committee appointed at last conference to solicit means to assist Bro. Whitehead reports that means had been raised, and that he was placed in as good, if not better condition than before his house was burned. On motion a collection of \$1.49 was placed in the hands of the secretary for stationery purposes, etc. On motion Bro. Sherrill was sustained as Bishop's Agent. On motion the general church authorities were sustained in righteousness. Bro. I. N. Roberts was chosen to preside over the district for the next three months, and Elias Land was sustained as secretary. At seven p. m., prayer meeting in charge of Bro. Elias Land. Sunday morning at nine o'clock prayer meeting in charge of Bro. G. S. Hyde, assisted by Bro. J. A. Currie, Jr. Preaching at 11 a. m., by Bro. I. N. Roberts assisted by Bros. Hyde and Allen. Preaching at 2: 30 p. m. by Bro. J. A. Currie, Jr., assisted by Bro. G. S. Hyde. Preaching at seven

p. m. by Br. Elias Land, assisted by Bro. I. N. Roberts. After an interesting talk by Bros. Roberts and Hyde, conference adjourned to meet with the Texas Central Branch, September 11th, 1886.

**PHYSICAL EXERCISE.**

ON the subject of physical exercise most people are fools. As man without muscle is as badly off in this rough and tumble world as a man without a brain. Parents take pride in their children when their heads are packed like a pawnbroker's shop with all sorts of odds and ends of information; but they do too little to encourage the symmetrical development of their bodies. They forget that robust health constitutes about three-quarters of the problem of human happiness, and that it is criminal neglect of the boy and girl to keep them at their books until they lose all appetite for out of door sports.

Half the men in the world are broken down with dyspepsia and the other half are broken up with rheumatism. The women, who are not supposed to have any muscles, indulge in the luxuries of sick headache and neuralgia. A half hour's vigorous exercise in the morning before the business of the day begins, a brisk walk of a dozen miles would sweeten the temper and make life worth living. Such is our physical condition, however, that if you should turn the gentlemen of Wall street into a gymnasium for an hour's torture with the parallel bars and fifty pound dumb bells and the inspiring trapeze, you would have to pick them up from the floor like chestnuts under a tree after a gale of wind. Our clerks, and their employers also, after a three hours' trot on a hard road, with a leap here and there over fence or ditch, would have to be brought home in furniture wagons and a large proportion of them deposited at the undertakers. We have not yet learned the secret of right living. No man lives well who does not spend hours every day out of doors. We are asthmatic, rheumatic, spleeny and hard to get along with at home because we believe in brains and not in bodies.—*New York Herald.*

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not to places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. O, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpit.—*Bishop R. S. Foster.*

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 31, 1886.

### EXTRACTS FROM LETTERS.

Bro. James H. Peters, of East Lake, Michigan, writes July 10th, about his venture in Voice of Warning:

"I have about fourteen hundred copies out. I get a shower of orders every time they are mentioned in the *Herald*. Some hold back, thinking they must be all gone. Others were afraid they would have to pay for the books, as they could see that they would all be either lost or worn out after a time. I receive some very encouraging letters from those who have the books.

Bro. I. N. Roberts, drops a note from Caldwell, Texas, July 14th, in which he says:

"There have been eleven additions by baptism, since General Conference; one, a Baptist preacher, a man of note and great prominence; he is now preaching what he once tried to destroy. The local ministry are doing a good work. It makes my heart rejoice to see the prosperity of the cause we love. Bro. Hyde and I are working separately; which enables us to fill the many calls we have. It also gives us more help from the local ministry. The weather is very hot, said to be the hottest season ever known in Texas."

Bro. W. W. Blair writing from Harlan, Iowa, July 19th, says:

"Notwithstanding the almost intolerable hot and dry weather, we have had fair and attentive congregations during the eight meetings we have held here. We trust the fruit of gospel work will follow both members and non-members. There are a number investigating the work we preach, who seem very interested and well nigh convinced of its divinity. The Saints are strong in the faith and full of hope.

You will be glad to know that Bro. Aleck McCord is much improved in his health. He and Sr. McCord seem faithful and hopeful. I go to Persia and vicinity to-morrow, and by request will hold services at Leland's Grove next Sunday, 25th inst. Brn. J. W. Chatburn and J. B.

Swain intend to open meeting places for Sunday afternoons at points outside of Harlan. We hope others may adopt that policy, and thus spread the gospel to all both near and far. God is blessing his word and his work.

Bro. M. T. Short, writing from Maquoketa, Iowa, July 16th, says:

"I came here by special invitation and have large audiences in a well lighted, beautiful grove, two miles north of town. I am stopping with Hurst brothers, the lime men, who are the sons of Sr. Stein, of Deavenport. I am to hold forth all week and three times Sunday, and then by urgent request repair to the city. Penetration of mind, liberty of spirit, and utterance of words have been forthcoming. I love this glorious cause and hope to abide faithful to its entire interests."

Bro. John Smith, of New Bedford, Massachusetts, has been duly commissioned by the Governor of that State, to the office of Justice of the Peace, upon a petition of the citizens of the town, no one of whom is a member of the church; the commission runs seven years. Bro. Smith writes, July 17th:

"The calls for preaching are more than I can fill. Once and twice every Sabbath I am trying to hold up the gospel banner, and I can truly say I have the help of the Master. I have already visited Fall River, Boston, Attleboro, Providence, Little Compton, and we are growing impatient at waiting the arrival of Bro. E. C. Briggs. If he is any where within your reach, send a whirlwind after him, which, without harm, will land him in Massachusetts.

Bro. Joseph F. Burton wrote June 11th:

"I have just got through a week's meeting in Newcastle; very few out to hear, but we have good hearing in the 'reserves,' and on the streets; and brethren Haworth, Lewis, Gregory, Broadway, Dickenson and Purvis, have made some stir by this mode of warfare. I will enclose some slips from the Newcastle papers that will give you an idea of the work for this last fortnight. After next mail I expect to leave for Nambucca for a while.

Bro. Joseph Lampert, of Oshkosh, Wisconsin, wrote July 13th:

"I would just whisper to you that the *Herald*, *Zion's Hope*, *Advocate*, *Expositor*, &c., are just splendid. O, what a change in the church for the better since 1870. Now is a time of sacrifice, while the nations are being convinced that we are on a higher platform than the Utah Mormons, and that we are trying to win honest souls to Christ. The better I live before God and man, the better success I have in business, and in receiving spiritual graces; so you see I can not afford to be only a half Latter Day Saint."

### EDITORIAL ITEMS.

By notice in the Hamilton, Australia, correspondence of the Newcastle Herald and Miner's Advocate, we learn that Bro. Joseph F. Burton has baptized fifty-two since January. Good.

Bro. John Dickinson wrote from Newcastle, New South Wales, Australia, June 11th, expressing joy and trust in the latter day work.

The Harmorial colony of Oneida communists, located at Ancora, New Jersey, and founded ten years ago by Dr. J. Madison Allen, is broken up and scattered by "misgovernment and starvation." Another misconception of the all things common idea gone wrong.

Joseph F. Burton's address is Wallsend, N. S. W., Australia.

Bro. W. W. Blair was at Harlan, Iowa, July 16th. He had preached there several times, and was to attend a two days' meeting at Leland's grove, on the 25th. He would remain at Harlan over Sunday, July 18th.

Three were baptized at Galien, Michigan, July 17th, by Bro. G. A. Blakeslee.

Bro. E. L. Kelley returned to Kirtland on July 12th, and will remain there for a few days.

Bro. John A. Robinson will spend two months in Texas, on business for the firm with whom he is engaged, with his headquarters at Dallas. Bro. John is a wide awake Elder, full of faith and love for the cause, and any of the Saints whom he meets will be pleased to see him, and he them. He may be addressed at Dallas. Bro. I. N. Roberts, of Cook's Point, minister in charge, please take notice.

Bro. M. T. Short is having a hot time at Moline. Some injudicious chap wrote a scurrilous attack on him in the Moline Republic, to which Messrs. Suman and Quick replied; but Bro. Short was for the time being under the necessity to quit laboring there. He sent us clippings showing the situation. He would hold forth, Sunday 25th, at Maquoketa, Iowa, in a grove north of town.

Sr. Sarah A. Rose of Graysville, Ohio, was thrown from a horse some three weeks since, resulting in a broken hip bone. She is in great pain, and desires the prayers of the Saints in her behalf. Please remember her; and also Sr. Lizzie E. McConnell, of Mt. Ayr, Iowa.

Bro. R. J. Anthony baptized three at Richmond, Utah, lately. He is at Milad, Idaho, present writing, (July 23d).

### THE LAST OF THE ICARIANS.

THE Icarian community, founded in Texas, in 1848, by M. Cabet, and which removed from Texas to Nauvoo, in 1850-1, and



from thence a subdivision settled in Adams county, Iowa, has finally met the fate of other common stock arrangements, as will be seen from the following dispatch from the *Chicago Tribune*, of July 17th:

"A case involving the dissolution of a singular social corporation founded on the communistic idea is before Judge Chaney in Adams county, Iowa. The corporation was one of those beautiful utopian dreams of the Socialist which may succeed when the millenium comes, but never can while humanity remains what it is. The story is the usual one in such cases of a party of men and women who had imbibed the attractive but wholly impracticable ideas of Owen, St. Simon, Fourier, and Cabet, and had founded a colony in the belief that they could live and labor together with all property in common. For a brief time in the first flush of their enthusiasm all went well, and Icaria was a sort of terrestrial paradise. Labor was a sweet name for the activity of sane minds in healthful bodies, and all enjoyed and were content to enjoy in common the bounteous harvest produced and gathered by the common effort. After a time, however, jealousies, suspicions, bickerings, selfishness of all sorts, and human passions of various descriptions made their appearance, and stories of the quarrels which divided the brethren began to noised abroad in the outside world.

"About ten years ago the younger men of the community accused the trustees of the organization, who were old men, of putting the funds in California lands for their own benefit, and other misappropriations; and, after a number of lawsuits, the colony split up into old and new Icaria. Things went from bad to worse; their differences of various kinds were constantly before the courts, and now the young members apply for a winding up of the whole concern and an equitable division of the whole property, which aggregates several hundred thousand dollars in lands and chattels.

"The settlement of the colony was commenced on the East Nodaway in 1853. The organization on the basis of a community of interest was the result of a social movement promulgated in France by M. Cabet and others about forty-nine years ago. In 1842, E. Cabet, one of the leaders of the proposed social revolution, published in Paris a book, the title of which may be translated as the "Voyage and Adventures of Lord Carisdal in Icaria." It was a fiction illustrating the organization of a great nation on the principle of community of interest. From "Icaria," M. Cabet's ideal utopia, comes the name of the community he subsequently founded in America.

THE Newcastle, Australia, *Evening Call* for June 7th reaches us, sent by Bro. Joseph F. Burton, or some other of the Saints in Australia, and contains a half column defensive statement of doctrinal subjects, a good idea of which may be obtained from the following:

The series of discourses delivered during the week by Elder Burton in the Hall of Science being somewhat peculiar, your many readers might be interested in seeing an epitome of them. The first evening the speaker designed to show the validity of the Bible as a true standard of evidence in questions of theology, and referred to 2nd Tim., 3, 16; Ps., 19, 6; Isa., 8, 20; Deut., 4, 2; Prov., 30, 5; Rev., 22, 18 and 2, 25, to establish that proposition, and that all commands of God

of a general nature should be obeyed without changing them by adding to or taking from them; also that all promises, not local, made to mankind, may be received now as when first made. Consequently, by obedience to the Gospel commands, we should receive the Gospel promises. So to "believe and be baptized" is also to expect "the signs to follow the believer." He quoted Mark, 16, 16, and Mat., 28, 19, etc.

The second evening his theme was, "Christ's work in man's redemption," and he quoted John 1-29. "Behold the Lamb of God who taketh away the sin of the world," which, he stated, was the original sin which brought death into the world. Christ died and conquered death, and will give to all men their bodies again in the resurrection. Therefore, to baptize infants to take away the original sin which is supposed to attach to them, is in effect to deny the efficacy of Christ's atonement and virtually to say: He did not "take away the sin of the world." Man is responsible for his own sins and not for Adam's, and to get remission for them he must obey the gospel. Christ's mission was not only for this, but to preach the Gospel to men on earth and in the prison also. He referred to Isa. 61, 1; 42, 6; Zech. 9, 11; 1st Peter 3, 18, 4, 6, as shewing the extent of Christ's mission.

"Seek first the kingdom of God," Matt. 6, 33, was the speakers theme the third evening. A kingdom means a king, officers, laws, and subjects. The New Testament gives Christ as king, and apostles, prophets, pastors, bishops, elders, teachers, deacons, priests, evangelists, as officers; the law of adoption into the kingdom, faith, repentance, baptism; by these remission of sins was received. The privileges of citizenship were the gift of the Holy Spirit by laying on of hands, and consequently the receiving the spiritual gifts, such as miracles, healing, prophecy, visions, etc. There is no other church organization, laws, or privileges provided for in the New Testament. Therefore to seek for the kingeom of God means to seek for such an organization, etc., Rev., 15, 3, 1 Cor., 12, 28; Eph., 4, 11; Heb., 6, 1; 1 Cor., 12, etc.

The fourth evening he used the parable in Matt. 20, as showing the different dispensations of the Gospel to earth. The "early in the morning" labourers meaning Adam and his co-labourers. The third hour being Noah, the 6th hour Moses, the 9th hour Christ, the eleventh the Angel as stated in Rev. 14, 6. The necessity for each dispensation arose because men in these periods had by transgression lost the privilege of communing with God. Adam transgressed, was thrust out from God's presence. In Noah's day it was the same. In Moses's time Isreal had been 400 years in bondage. In Christ's time, no communion had been enjoyed from Malachi's time, 400 years. And until this generation there had been no people receiving communications as formerly for many years. Therefore the necessity for restoration. Gen. 4, 4; 6, 12; Ex. 3; Nu. 1 and 11; Matt. 10; Luke 10; Matt. 24, 14; Luke 21, 14; Rom. 11, 25; Ep. 1, 10; Rev. 14, 6.

Faith was the speakers theme the next evening. Rom. 10, 17 shows how faith is first received sufficient to enable one to obey the Gospel, by which faith as a special gift is received, 1 Cor. 12, 9. The Bible shews that by faith God's power had been manifested in almost every conceivable way for man's good. In the first century the deaf,

dumb, blind, lame and sick were healed, the hungry fed, devils cast out, tempests stilled, the widow's son and ruler's daughter raised from the dead, all by the mighty power of God through faith, which in the Bible is promised to us now, as then, to all who will comply with the conditions upon which it is promised, viz., faith, repentance, baptism, laying on of hands for the gift of the Holy Spirit, then living upright, pure lives, bringing forth the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, meekness, temperance. But the greatest of all gifts is eternal life through Christ. God is unchangeable, his commands and promises are still unchanged and are true and sure.

WE clip the following from the Provo (Utah) *Enterprise* of the 15th ult., the following extracts from a lecture by Dr. M. H. Hardy on "School Sanitation." They contain some valuable facts essential to be observed by all who would enjoy life and health.

"PUBLIC health means more than public wealth, it means public honesty and public morality; on the principle that physical culture is the basis of moral strength.

The fundamental principle of our government is to secure to the citizen life, liberty and the pursuit of happiness. Life can not be enjoyed without health, and liberty is only desirable as it permits one to employ life in the pursuit of happiness.

Sanitary regulations should be established and thoroughly enforced when there seems to be the least need for them.

The maintenance of cleanliness is the root of all sanitary action,—clean air, clean water, clean premises, clean diet and clean habits, being about the beginning and the end of it. \* \* \*

The sickness-rate is of far greater import than the death-rate.

The study of water-supply is one of the most important topics the sanitarian and public officers have to consider.

The relationship, if any, existing between vaults, cesspools, surface-washing or seepage, and the source of the water for drinking should be carefully noted and the contamination rendered innocuous by condemning such supply.

It is a common and dangerous idea that contaminated water percolating through the soil becomes thus purified; while as a matter of fact, ordinarily, it is simply strained of the coarser portions, holding the dangerous, deadly contaminations in a state of perfect solution, prepared, therefore, for its readiest possible entrance into the interstitial circulation.

The great majority of our dug-wells in this locality are impure, nay poison at best from surface contaminations; if they have a special poison as the virus of typhoid through seepage added, the result is criminally fatal so long as such wells are used indiscriminately. \* \* \*

Uncleanliness must be reckoned as the deadliest of all removable cases of disease.

Vice and disease are merely different expressions of the same thing manifested in different degrees. \* \* \*

If it will pay to have steady nerves and firm muscles, to have an erect form and elastic step, good digestion, refreshing sleep, be able to do life's work easily without the danger of breaking

down before the middle period of life—to have a good temper and buoyant spirit which attend upon a vigorous, sound body, as naturally as warmth comes from sunshine, then will attention to school sanitation—to physical culture, pay.

"Elegance of form in the human figure, marks some excellence of structure."

"Any real increase of fitness to its end, in any organism, is an increase of beauty."

As a race is made up of many individuals, the effect of any measure on a race can be determined by the effect on the unit of the race, the individual.

A child should not attend public or "national" schools until about its eighth year, unless the "New Education" be adopted, for the reason that the brain grows extremely rapidly up to this time, attaining about the adult size. This epoch also marks second dentition and important dietetic changes that naturally supervene. And before this time the old "Educational cramming," pernicious at any period,—simply destructive at this,—must be absolutely avoided.

Privy vaults and cess pools should be abolished forever.

"Dry disinfection" and a licensed scavenger should keep our public yards, grounds and conveniences in a wholesome condition.

Typhoid fever has been called the "type of filth diseases"—and yet its virus is constantly allowed to percolate into the crystal depths of the neighbor's and the children's wells.

As with cell-life, so with the virus of contagious diseases—every case of contagious disease has an antecedent cause.

Strictly speaking, contagious diseases are infectious; infectious diseases are communicable; communicable diseases are preventable.

The old idea was that whooping cough, measles, and other diseases peculiar to childhood must be had by children, and that the sooner they had them and (apparently) recovered the better. Nothing could be wider from the truth. These diseases are not a necessity with infants and children; and it is our plain and imperative duty to protect our children from them as we would from any other form of accident.

Every tree planted—every convenience established—every improvement made is ten hoodlum acts avoided; a hundred noble, divine impulses given to our children, a thousand protective providences that find totality in the useful, happy life of the pupil-man and woman.

## Mother's Home Column.

EDITED BY SISTER "FRANCES."

"What matter though we seek with pain  
The garden of the gods in vain,  
If hured thereby we climb to greet  
Some wayside blossom Eden-sweet?"

### SEEKING.

WHAT matter, says the poet, if we do not find that which we seek, if so be we find the good we sought not? Perchance it is a hard lesson to learn, as some of us may have proven, but nevertheless it is a valuable lesson, when rightly learned. It may be we have sought to do others good and have even sacrificed to that end, but anon we discover that we have failed of accomplishing that we desired, because we have not been understood, and wrong motives have been

attributed to our actions. What then! Shall we because of this cease to strive? Shall we lose sight of that which we started out with a full determination of obtaining? We have heard such whisperings in the ear, and the voice of the tempter has been very plausible; but thanks be to God, we did not listen, and the wayside blossoms of courage and patience seem very lovely as they glance upon our sight, blossoming beneath the shadow of some trial or disappointment which has met us on our way. In many an hour of darkness, trial and temptation, have we found this reserve force of the soul come to our rescue. The mind and body weary, the soul weighed down with doubts and questionings because the angel wings were only dimly seen, we *must* walk by faith. Yes; we must summons all our courage to our aid, and reaching forth our hand lay firm hold upon faith and seek to do God's will. Believe me, dear sisters, we shall not seek in vain, if the thoughts of our hearts are right in his sight. Perchance like to those of old, the election may obtain for us that which we vainly sought through other channels, on the good we sought may come under another name; but it will come, and it will come to us, if we only have patience to wait for it. If we being evil know how to give good gifts to our children, will our heavenly Father give us a stone, when we cry to him for bread? Never, never! Heaven and earth shall pass away, but his word shall not pass away. Be of good cheer then and labor on, putting all your trust in him. In his grand and glorious sphere he is moving on, still seeking the good of all he has created. Let us too be seeking—seeking to become perfect in our sphere, even as God is perfect in his, and never forget that it is written, "He that seeketh findeth."

WE are in receipt of letters from sisters Foreman, Amanda Wood, and H. A., also selections from Almira.

LAMONI, IOWA, July 24th, 1886.

### AN EXHORTATION.

Dear Sisters:

Like Martha of old we're oft troubled,  
And our cares like a burden seem,  
Till we scarcely dare look beyond them,  
To catch of that land a gleam.  
Where with wearying cares no longer  
Shall the dwellers be oppressed;  
Where the sunlight of peace is dwelling,  
In that home of rest, sweet rest.

Yet Martha's part doubtless is needful,  
For where would the repast be  
If she too all the while had loitered,  
Like Mary at Jesus' knee?  
Still let us at all times remember,  
And each keep the words in heart,  
For the dear Master said that Mary  
Had chosen the better part.

So let us His blessed peace seeking,  
To reign in our hearts each day,  
Ere we to our daily toil going,  
For this let us meekly pray.  
Occasions of good need no seeking;  
Around our pathway they lie;  
With watchful eyes let us endeavor,  
That none are passed heedlessly by.

There's a precious memory back yonder,  
The day of our second birth;  
The covenant was then entered into,  
To walk in his footsteps henceforth.  
If we have of this been forgetful,  
Let's renew without further delay;  
Then life will be fairer and sweeter,  
And joy will illumine our way.

Then amid all of life's cares and duties,  
Remember well this is the chief,  
They shall come home with sheaves rejoicing,  
Who went to the reaping in grief.  
And while we rejoice in the blessings  
Which daily upon us may fall,  
Let us see that we love not the gifts  
More than the Great Giver of all.

SISTER V. V. SHORT.

WE find the following words in a revelation given in 1873.

"Behold, if my servants and my handmaidens of the different organizations for good among my people shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith. Let contentions and quarreling cease. Sustain each other in peace, and ye shall be blessed with my Spirit in comforting and strengthening you for my work."

We believe that "Mothers' Home Column" may be classed among the "organizations for good," and we hope to see the work established in a firm and sure way, by the Spirit moving upon the hearts of the women in Israel, and gradually bring together a large body of willing and energetic workers, for this organization requires many instruments to fulfill the design for which this work was brought about; and the ends can not be reached but by the faithful, zealous and continued efforts of the laborers, together with the requisite aid from the Author of the same. It therefore behooves every woman that is impressed with the need of this work, and feels to lay hold upon it, to lose no time in lending a hand to help execute the mission of the "Column," by getting up, as it were, Divine threads, and carrying them across the sacred threshold into "Mother's Home" and there forming a net work, by patiently weaving together our faith and works as the warp and woof of a beautiful and everlasting fabric, reaching to life eternal; ever seeking to harmonize the elevating principles of the gospel with our lives, practically, daily—nay hourly, and thus augmenting saintly conduct within the seclusion of home life, in view of that peace, equality and perfection that was sought and attained by Enoch's people; striving earnestly for that feeling of family relationship that will lead us to withhold no good from each other, but will help us bear and forbear and cheerfully impart of whatever we are blessed with, whether it be spiritual or temporal blessing. The Lord blessed former-day Israel with instruction in home-life, through Moses; and we find instruction in the Book of Covenants to latter day Israel, through Joseph, for home-life; and much of this may be taught by women to women through this department; and this includes valuable recipes, methods and all instruction that will serve to equalize and bring God's people upon a common plain, and thus cheer, encourage and stimulate to action in good works the citizens of the kingdom. When we can bring ourselves to live the gospel, we shall occupy a lowly, unselfish and at the same time the most exalted plane of existence; for this reaches out, gathering all good.

Now sisters, ask yourselves, Have we no responsibility?—no duties to perform at home save the work of Martha; is there no spiritual household to help keep in order within the four walls of our dwellings? Yea, let us awake to our duties and "privileges in connection with the great work of the last days." LUCY LLOYD.

BENNETT, Iowa, July 3d.

*Dear Sister Frances:*—As the door is ajar and all mothers are invited, please may I step in and contribute my mite to this interesting part of the *Herald*, which is ever a welcome visitor? I have been a reader of its pages almost from the first, and many of its contributors are old acquaintances. Perhaps a few leaves from memory's diary might be interesting.

To begin with, on the 6th of June sister Julia Maitland and little son, husband and myself started with horses and carriage a distance of twenty-eight miles over a beautiful country, with a bracing breeze. We all enjoyed it very much. Stopped at a friend's at noon to rest and after partaking of dinner, started on the last half of our journey in good spirits, and arriving in Buffalo about three o'clock; drove to the church where the Latter Day Saints were assembled in conference of eastern Iowa. When the afternoon session closed there came happy greetings, and for the first time I met brothers Bozarth and Roth. As we could accept of but one invitation, we became the guests of Sister Pauline Buby, and we enjoyed a sumptuous supper (I think we could almost call it a strawberry sociable). Brother Jerome would have enjoyed it. He is pilot on a boat, and was not at home. How good it is to enjoy the company of Saints, those we have known for many years. Our esteemed friend, Ma Ruby, who is hale and hearty and strong in the good faith, giving such a cheering testimony in prayer meeting Sunday morning, certainly should strengthen our desires to be faithful; and such soul-cheering sermons as we heard will not soon be forgotten. We stopped of nights and a part of the time at Bro. E. Ladner's. Sister Ladner's health is very poor. I do sincerely hope she is much better ere this.

Sunday noon took dinner at Bro. Charles Reynolds' where we had a pleasant time. Thanks to all for their hospitality. This was the first surprise—our privilege of attending conference. Our second was the promise of Brn. Bozarth and Roth to call and preach for us the following Sabbath. According to promise, my husband met them at the station of Bennett, and after a dusty ride of two and a half miles stopped at our home. We were all glad to see them and it was quite a treat, for our aged mother, who seldom has the privilege of hearing a sermon. Husband had secured the use of the Bennett Church, which was dedicated by two rousing sermons, morning and evening, attended by large and attentive congregations. The good Methodist pastor warned his flock not to go near, as it was a dangerous place, but only a pious few heeded the warning. Several have said they were the best sermons ever preached in that house, and they want two more, so the brethren will give us another call and stay longer next time. Grandma's sister, Mrs. Kaufman, eighty-one years of age, never heard a Latter Day Saint sermon before. She is visiting us this summer. Brother Maitland's wife came Saturday evening and stayed until Monday evening, so we had a day of rest on Monday, visiting, eating strawberries, and other good fare. Had a good indoor sermon on the prophecies by brother Roth; could not call it fireside preaching as it was so very warm; so you see, we had a picnic, as the children say. As we were sitting on the porch talking, we made the remark, we hardly knew why we stayed here, we were so

isolated, with no church privileges, when brother Bozarth remarked, "It makes a good stopping place for the Elders." Perhaps that is what we are here for. All good Elders are welcome."

Another surprise was in store for us. Our neighbors had planned a surprise on grandma's birthday, June 29th. About forty in number, old and young, gathered at our home, bringing with them a sumptuous dinner, and an upholstered rocker for grandma, as a present on her 89th birthday; smaller presents were given. Lemonade and candy, besides other refreshments, were served in the afternoon. We had such a nice time, long to be remembered. The surprise was partly in honor of aunt, Mrs. Kaufman. Now this does not speak very badly for the Latter Day Saints. We have been known here for twenty-two years. Who will say this has not been a month of surprises to us? The Elders left Tuesday morning for Center Junction. Hope they will have a pleasant time, with God's Spirit to help them.

The "Mothers' Home Column" is a grand addition to the *Herald*. How many useful ideas and hints can be given through its pages. The mother's task is a hard one. With many tears, prayers and heartaches, it is performed. If the fathers would put their shoulders to the domestic wheel and help to bear the burdens of life, how much it would lighten the mothers' burdens. The men take their naps, hug themselves contentedly and say, "Your ma will see to it."

We do believe the husband is as a pilot to steer the domestic boat by his sound advice and reproof, and his good example, always remembering his is as great a responsibility as the mother's. I think the mother should be equal, and the two should be united in serving God, and always keep the family altar sacred.

Dear children, honor your parents; be kind to them and a staff for them in their declining years. My prayer is that we may all be worthy a part in the first resurrection.

A nice way to keep jellies without covers is to cut a piece of brown paper the size of the glass, butter well, pierce the center and press closely the buttered side down.

As ever your sister,

S. A. RUSSELL.

## Correspondence.

STOCKTON, Cal., July 12th.

*Dear Herald.*—My mind often wanders back to Texas, and the familiar faces there, grown dear by years of mutual joy and suffering, pass before me, and I heartily pray, "God bless them." Though my mission there was beset with many trials and privations, yet I recall many scenes of joy, many times of peacefully quiet enjoyment spent with those who love the Master. With many whom I met there I fully expect to rejoice in the kingdom of God. Let me exhort you once more, dear Saints, to be faithful to the end. Soon the clouds will burst asunder and reveal him for whom we wait. Oh then let us be prepared to meet him in peace. May God bless my successor in that field, Bro. I. N. Roberts, and endow him with wisdom and patience to perform the work committed to him. I shall rejoice to hear of his success. The Lord loves that man for his integrity and devotion. And Bro. A. J. Cato, God bless him, for his only desire is to spend his life

for the truth. May Bro. Hyde find peace and satisfaction in his new field. Bro. H. L. Thompson and the local brethren who have stood for the cause in the dark hour of trial, my heart goes out to them for I know their devotion and integrity, and the sacrifices and contumely they have suffered for the Master. Then I think how nobly some of our young brethren have come to the rescue, and made the burden lighter upon those who were overcharged with care; and then with what unselfish devotion the membership have sustained them in their labor of love. May God bless them all. But, dear Saints, some of you have been too careless and negligent at times; let me, as one who loves you, exhort you to be more faithful, and to renew your diligence in serving God. We can not afford to sleep in a cause where our souls' interest is at stake.

On March 1st I bid adieu to the Saints at Elmwood, to turn my face toward Lamoni, to be at the annual gathering of God's people. On my way I stopped and preached at Independence and Ridgeway, Missouri; Armstrong and Good Intent, Kansas.

After adjournment of conference I called at Galland's Grove, the branch of which I am a member. I enjoyed myself a few days, preaching for them during the time. Visited my two brothers and families at Logan and Missouri Valley. My next stopping place was at home, in Nebraska, to visit home folks, after an absence of nearly two years, and to attend to some business in which I was interested. My work and my short visit over, I again visited my brothers in Iowa, and made a short call at Galland's Grove. Then to Independence, Missouri, where, on June 2d, I was united in marriage to Vida E. Smith, daughter of Bro. Alexander H. Smith. The same day we started for my field of labor—the Pacific Slope Mission. The 4th, we arrived in Salt Lake City, Utah, where we spent four days sight-seeing; during which time we were the guests of Sr. Robert Warnock—Bro. Warnock being absent. Here we met brethren Anthony and Anderson, faithful men battling for the right against powers of darkness. The night of the 6th I had the pleasure of meeting and addressing a little band of Saints and friends in the neat little chapel belonging to the Saints. At the same time assisted Bro. Anthony in ordaining Bro. Anderson to the office of Seventy, according to the order of the last General Conference. We were much blessed in the ordination, and were more than ever satisfied that the Lord approved of the selection of Bro. Anderson for this sacred office.

On the 8th we left the city, and after a weary ride over the deserts of Nevada we entered California. Thursday the 10th, about eleven o'clock a.m., we approached Oakland pier, and while cogitating upon how we should be able to recognize the brethren expecting us there, a voice rang through the car, enquiring if Heman C. Smith was on board. We responded, and soon found the voice was that of Bro. H. P. Brown, of Oakland, editor of that spicy little sheet, *The Expositor*. Bro. Brown went right into conversation with us as familiarly as though he had known us for years. We soon felt as though we were not among strangers. Bro. Brown went with us across the bay to San Francisco, where we met and were made acquainted with Bro. G. S. Lincoln and T. J. Andrews. Soon we were

shown rooms at Sr. Potter's, where we made our home while in the city. We were treated so kindly, it was with regret we left our comfortable quarters when we felt that duty called us elsewhere. We remained in San Francisco and Oakland nearly three weeks visiting and preaching. Were much pleased with the Saints; and especially with those who are entrusted with the responsibility of leading in measures for the advancement of the cause. On June 15th, assisted by Bro. H. P. Brown, I ordained Bro. Thomas Daley to the office of Seventy. May he become an especial witness, indeed; and like the Seventy of old, return saying "even the devils are subject to us in thy name."

We left the city on June 30th on board the steamer, T. C. Walker, and the morning of July 1st found us at the wharf in Stockton, where we were met by Bro. John Nightingale, president of the branch, and taken to his pleasant home, where we have been guests ever since. We have felt welcome and enjoyed ourselves finely. We have held twelve meetings, two for testimony and preached ten discourses. The attendance has been small, yet we have some new faces present each time. The branch here have a neat little chapel in which to worship, and the most of them are devoted to the cause. We have been treated very kindly by all. Bro. Nightingale is a man of sterling integrity and of great zeal. He will keep the work moving here if in his power to do so. Circumstances and the direction of the Spirit will govern my future movements. My address permanently will be No. 1801, Polk street, San Francisco, California. I wish those writing to me would be careful to write my first name in full. I find so many H. C. Smith's, but no Heman C.

In bonds of gospel love,

HEMAN C. SMITH.

TABOR, IOWA, July 18th.

*Brother Blair:*—Since conference held at Lamoni, I have labored in all the branches of the district, and visited all the Saints, and talked and prayed with them; also visited many who are not members, some of whom I think are very near the kingdom. I have baptized three, and earnestly pray that others who are already convinced of the truth may soon follow in the good way. I am not by any means discouraged; for I thought in consequence of the busy time among the farmers, and short nights, that it would be almost impossible to hold meetings more than Sunday, but to my surprise I held thirty meetings in six weeks, and had good fair audiences. Many express themselves satisfied that we have the truth. Our branches are somewhat diminished in consequence of brethren moving west, to find them homes; but notwithstanding all, I think we can compare favorably with other districts that are similarly situated.

The Elders are trying to do the best they can, according to their circumstances. Our host of preachers is not very large, and some of our branches are crippled for want of help. We are deficient for material from which to select efficient officers to labor in the different branches, which makes it burdensome for the few; but we do not feel like slacking our energies, nor shrinking from duty, but are determined to press on to the victory; and if possible, obtain the crown through the grace of our God. We have a small band of Elders who are ever ready to do what

they can for the work, both in preaching the gospel and administering in its sacred ordinances; and in taking myself to any place if needs be, for the good of the work, or the benefit of the sick.

Dear *Herald*, we are strong in the faith of this great latter day work, and believe that it will move on, and in spite of all opposition accomplish all that the Master designed. Had we the same assurance of our own ultimate triumph, as we have of the work in which we are engaged, we should be happy indeed. All seem to be well pleased with the *Herald*. I hear of no complaint; the sisters column is read with stirring interest by nearly all the Saints. God bless sister Frances, and her coadjutors, in the laudable work they have undertaken. We have several Sabbath Schools, and I trust they will all try their best to patronize the *Hope*, and thus give impetus to the good work.

I hope as many of the Saints as can possibly make it convenient to attend our camp meeting, to be held at Wheeler's Grove, commencing September 4th, will do so. Let us take hold of the enterprise with heart and soul, and make it a success; and show to the world that we mean what we say when we testify to the truth of this great work. Yea, let us be valiant in the testimony of Christ, that we may obtain the "crown of his glory, to sit on the throne of his power, to reign forever and ever." May the Spirit of the Master be with all who love the truth, is the earnest prayer of your co-worker and brother,

HENRY KEMP.

LA CROSSE, Ill., July 17th.

*Dear Nephew:*—I am housed at your cousin's, Solomon Salisbury, for a few days of rest. I left home May 29th. Did not get the means sent me by the Bishop in time to get to the June conference at Montrose; but while stopping at Clinton, Iowa, I found plenty of work to do—on account of some local troubles existing in that branch of the church. I am in hopes that ere this reaches you, that a more settled condition of unity may prevail in that place. It was in Clinton that I met with Brn. Roth and Bozarth, who were engaged in mission work—setting in order the affairs of the church in the Eastern Iowa District; their labors were much needed in this district. I devoted my labors while at Clinton to preaching several discourses on the doctrine of love and unity; which I believe had a good effect among Saints and friends of the cause. By special request of some enquirers, I gave two lectures on the coming forth of the Book of Mormon, and some brief events connected with your father's mission and the finding of the so-called golden plates. These lectures were given at the house of a family who were members of the Methodist Church, and who expressed themselves well pleased with the evidences in favor of the prophet's mission and this latter day work. These friends with some others I labored with, while at Clinton, will undoubtedly ere long unite with the church. I did not have the privilege of preaching but once in the Saints' chapel at Clinton, as some matters about the building of the chapel had not been settled. I left Clinton in June for Rock Island, and arrived at Bro. Dungee's in time to hold forth on the Sunday following, to quite a full house; meeting at Bro. Dungee's; some relatives of old time Saints came in, and listened attentively to a recital of the history of

the founding of this Church of Christ in 1830, by special revelation from God, and the renewing of the gospel dispensation as taught by Christ and his Apostles. These tidings, to listening ears, seemed to waken a spirit of interest in the hearts of these relatives of former Saints, to the extent the following day an application of some five persons was reported at Bro. Dungee's, for baptism. And, as Elder Short, who has been laboring in this vicinity, and in-and about Moline and Rock Island for some time previous, a line was sent to him at Millersburg by Bro. Dungee to return to Rock Island and gather in the sheaves that were waiting for their baptisms. While at Rock Island I had a pleasant visit with a brother Harson, an old Latter Day Saint, some 77 years of age. I stayed with him over night. It was quite interesting to listen to this brother's recital of his experience; how he obtained a knowledge of this latter day work; and I am glad to see this aged brother still blessed with the Spirit, and battling for the cause. On leaving Rock Island the last of June for Montrose, Iowa, I would not be justified in not making mention of the kind treatment I received at Bro. Dungee's, by both himself and wife. May love and blessings crown their days with much good.

My arrival at Montrose happened at midnight. In the morning I called at Sr. Eliza Newberry's, where I was received with a hearty welcome, and refreshed with a warm breakfast and a few hours' sleep. Sr. Newberry's health appears quite good; and at the prayer meeting on the Thursday evening following my arrival, her testimony in favor of this latter day work, together with many others at Montrose, gave me to understand that the Spirit of the Master was still in the hearts of the Saints in that place. This branch of the church keeps up regular prayer meetings every Thursday evening, and regular services on Sunday, presided over by a Bro. Hall, a Priest, who appears very spiritual and earnest. I held two services in the chapel on the 4th, preached in the forenoon and evening. The weather being very warm in the evening, it was rather slow work to get up a good discourse. I here met with Bro. and Sr. Thomson, of Plano origin; they now reside at Fort Madison. I was much pleased with this visit with them. Bro. Thomson presided over the sacrament administration in the afternoon service, and gave a good exhortation explanatory of the purposes and design of the Lord's supper. On Monday, July 5th, called on Major Bidamon, in Nauvoo, Illinois, and took tea with him and wife. The Major showed me ever the grounds where some of our relatives were laid away for their final resting place. Nauvoo is now a city of vineyards, with many houses still empty. The sad reminiscences that crowded my memory did not create in me a very strong desire to remain long in the city, so in company with Bro. John Lambert, I rode with him the same evening out into the Rock Creek branch of the church, where I remained during the week. The weather being very hot, I visited around among the Saints, and on Sunday preached in their chapel; and in the afternoon Bro. George Lambert with horses and buggy brought me over to Burnside, where cousin Don Salisbury resides. Don was gone out to Aunt Katharine's, helping Fred about harvesting; so I procured a conveyance and came out to Solomon's, where I am now writing. I expect to get out to you



aunt Katharine's in a few days. Every body is hard at work in the harvest field, gathering in wheat, oats and hay. The crop is good of small grain in this part of the country; but there are bad omens for the corn crop. A drought has been raging for the last two months, corn fields all drying up, and no prospects of rain yet.

When and where there is a door open, and a people willing to hear that good may be done—in the proclamation of the gospel, so excellently fraught with the knowledge of light and truth in this latter day work, I do not fail to improve the opportunity to put a clincher upon every idea that goes to strengthen the cause of the church of which we both mutually have enlisted in life to sustain.

My nephew, Solomon Salisbury, is heart and Spirit in the work, and has by his influence and labors through portions of this country, been the means of putting down much of the prejudice existing against the doctrines as taught by the Re-organized Church of Latter Day Saint. He is a good talker, and possesses a natural genius to put the frame work of the gospel together as a workman that needeth not to be ashamed. I may give you a more full history of the state of things in this part of the Lord's vineyard after I have visited the church at Colchester. I subscribe, in gospel bonds,

Your uncle,

WILLIAM B. SMITH.

GALENA, Indiana, July 17th.

*Bro. Joseph:*—To the Saints of Southern Indiana District. Some inquiry has been made why I have not been in the field. First, my financial condition was such that I was compelled to stay at home for a time to care for my family. (2) The Bishop wrote me that he could not sustain me at present; and as there is no one acting as Bishop's agent at present in the district, if it is in keeping with the usages of the church under the present condition of the district, all the Saints who have a desire to assist me in the duties of my calling, they can do so at least enough to pay my traveling expenses, and I will at the proper time report to the Bishop. It is hoped that Bro. Kelley will be in this district ere long, and the work will be in a better condition. To the Saints let me say, don't be discouraged; remember that "man's extremity is God's opportunity." And it seems that God will have us to understand this: what we can not do for ourselves God will do for us, if it is according to his will. This great latter day work is a work of destiny and will be a success, and blessed is he who does not oppose it. O how can men of talent and experience in this work doubt it for one moment. Where is the consistency in them. Have they any thing better to offer to the world. If not where is the principle on which they justify their acts; can men reject a greater light and accept a less and be justified? If not, then comes the question, where is the church that is more in keeping with the laws of God, as revealed in nature and revelations than the Latter Day Saints' church, in point of doctrine and organization. Answer ye wise men. Take the wings of your imagination and fly over the wide fields of your fancy, and if you can not find a church that is more in keeping with the laws of God, are you justified? Remember that motive gives color to actions. If worldly honor, or fame and riches be our motive as there is an unseparable connection between

action and condition, hence as a man "thinketh so is he;" and such will our future condition be. As the truthfulness of our system does not depend on the actions of men; therefore, this latter day work, or the principles on which it is suspended can not be judged by the actions of any of those who believe in them, unless the acts be the legitimate outgrowth of the system. Shall I condemn the statute of Indiana that condemns theft, because people steal? Nay, verily, nay. The law is right and the transgressor wrong; so is it in this latter day work. If men have run without tidings and testified to this latter day work, and are now stopping in the fogs of Babylon to investigate, let them see to that. If they made mistakes then the probabilities are they may again—and who can follow then. May God be merciful to them and us all. With a greater desire to spread the truth.

As ever, yours in bonds,

M. R. SCOTT.

WALLSEND, N. S. W. June 12th.

*Dear Herald:*—Again we find ourselves at Wallsend; and my heart fills with gratitude to God for His protecting care over us during our six months of traveling to and fro. Many times on the angry waters, which seems more beset with danger than the land since the Lord has said, "The destroyer had gone out on the waters, and the servants of God could only go in safety by faith." We felt to realize the fulfillment of those words during our trip from Melbourne to Sydney.

This life is indeed made up of changes. We form acquaintances and make friends only to part with them and seek others. During our visit in Victoria, we became acquainted with many excellent people. We are strengthened and refreshed by their love and good works, and hope we in our turn did them good also. The knowledge of being instrumental in the hands of God, in leading some to a knowledge of the truth, and seeing them rejoice in it, was joy and gladness to us; and gratifying also to know we had many warm friends among those who did not call themselves Latter Day Saints; and that all the places where my husband had preached are still open for more. And I believe there are many hearts in those places open to receive the truth. All seemed loth to have us leave them, and we also were sorry to leave; especially the Queensferry Saints. I never met a better people. There was no chance there for feeling ones self burdensome, or in the way. Each family not only willing but anxious to contribute to our comfort and happiness. We made prolonged visits, while at the Ferry, at Bros. McIntosh, Fleming and George and Robert Edens; but our home was at Bro. Stewarts. He is an exceptionally kind man, and much interested in the work. Five were added to the Queensferry branch while we were there; one a very promising young man, who, I think will be a help to the branch there, and also to the work at large. Before leaving we were made the recipients of many nice presents; especially from Bro. Stewart who gave us all three a new suit—Joseph's of black cloth, Addie's and mine of Irish poplin. A nice Winter hat for Addie, from Bro. Robert Eden, and a becoming little bonnet for myself from his wife—Bro. Stewart's daughter.

We reluctantly bid them good bye one bright morning, and stepped into Bro. McIntosh's boat

on our way to Hastings. There was scarcely a breath of wind, we were all day getting to Cowes, Phillip Island, where Mr. Burton had baptized four a few weeks previously. We were made welcome and spent the night at Bro. Morrison's. Intended to call at Mr. West's, and look about the island a little during the fore part of the next day, it being my first visit on the island; but a northerly gale was springing up, and we were obliged to hurry off in the morning, and it was with much difficulty we reached the jetty at Hastings. Had a strong tide in our favor, but were five hours and more, beating our way against a head wind and heavy sea, that threatened at times to bury us up. However, we received no farther injury than an occasional shower-bath from the sea, and our clothes somewhat spoiled with the salt water. Were met on the jetty by Brn. Jones and Grayden. The latter giving us a welcome home at his house during our two weeks' stay, and Addie at Sr. Anderson's. The Saints there and at Somerville are endeavoring to live their religion, and rejoicing in the blessings received; especially the gift of faith to be healed. Two more were baptized, one being the Mrs. Unthank I spoke of in my last letter, who received us in her house in Somerville. On account of having baptism on the day we were to leave for New South Wales we were too late for the coach. So Mr. Prosser—the principal merchant of the village—kindly gave us a passage on his market wagon to Frankston, where we took the cars to Melbourne; got into town at ten o'clock in the evening. Had some difficulty in finding a place to stay all night. The hotels were all crowded. Next day at noon we took passage on the steam ship Bunningyong, for Sydney. Had a splendid run, the best the captain said, that he had had for a long time. During one day and night the wind blew nearly a gale, covering the ocean as far as the eye could see, with white foam from the breaking sea. But it was from exactly the right point of the compass to be the most benefit to us; so besides the steam all sail was set which kept the ship steady and also ahead of the sea. But it was terrible for the steamer we met; the sea was breaking over her like a half sunken rock. As fast as she would rise up out of one she would dip down and plunge through another. I have wondered if it just happened that we were the favored ones, or if it was the kind care of a loving Father that guarded us from harm and filled our hearts with peace and enjoyment, while others were tempest tossed and quaking with fear of being ship-wrecked. I accepted it as an especial blessing from his hand given in answer to prayer, and with my whole heart thanked Him for the same.

The ship stopped twenty-four hours in Sydney, so we had time to visit Bro. and Sr. Ellis; found them well, but quite lonely in the absence of their daughter who had been married and was then, in company with her husband, Bro. Morris, on their way to Lamoni, to make a home among the Saints. I hope they will find kind friends there, for such are appreciated by strangers in a strange land. Another night's steaming brought us to Newcastle. Spent a pleasant day with Sr. Webster, then came on to Wallsend. Could not get a house to rent, so Bro. Amram Lewis kindly gave us a home at his house, which is quite small for two families, only four rooms. We have to

stow close and be good natured. We expect to go either to Foster, or Nambucra in two weeks. Mr. Burton organized a branch at Hamilton, where there seems to be quite an interest, two weeks ago, and also held a week of meetings in Newcastle. Hope the seed sown will in time bring forth fruits to the honor and glory of the Master.

SISTER EMMA.

[Newsy letters from far off laborers are eagerly read by all. Sr. Emma is welcome.—Ed.]

KINSLEY, Kansas, July 18th.

*Dear Herald:*—Some weeks ago we wrote a letter to Bro. D. H. Bays, Pratt County, Kansas, and as we have received no answer we conclude it did not find him, and I am taking this means of writing in your columns, hoping it will meet the eye of Bro. Bays, or some other Elder who can come and preach here. There are some people here who are acquainted with Latter Day Saintism, and one lawyer who is acquainted with Bro. Joseph Smith. We have had the promise of the use of a church for an Elder to preach in, and we two families are earnestly and prayerfully seeking for a branch of the church to be raised up here to the honor and glory of God. Bro. Anway and family live a short distance from us, and we have been meeting every Sunday for an hour's Bible reading and at the close prayer and testimony; and though we are all just lay members, we have taken vote each Sunday who should lead the next, and we have been made to rejoice, and it has been a source of strength to us. But how we long and hunger after the privileges of living where there is a community of Saints, for

"The friends that most cheer me  
On life's rugged road;  
"Are the friends of my Master;  
The children of God."

If we can be used as instruments in a branch being raised up here, or wherever we may be, we shall be thankful. How little one can see they have accomplished in looking back over the time we have spent in the church, and we feel and resolve that we will try to accomplish more in the time still allotted to us. We love the gospel of Jesus Christ, and thank God we have been permitted to hear and embrace it. We have received some of the blessings promised by obedience to the gospel. We wrote to Bro. Silas Madden, received no answer, but would like to hear from him. We ask the Saints to pray for us, especially those who are acquainted with us, hoping this call will be responded to, and promising to make an Elder or Elders as comfortable as we can, with love to all Saints, ever praying for the welfare and prosperity of the gospel of Christ, we are,

GEORGE M. & HATTIE WYMAN.

OIL CITY, Ontario, July 12th.

*Dear Herald:*—I love this latter day work, and know it is of God. I live in Oil City and the branch that I am president of is in Petrolia, which makes it eight miles for me to walk to meet with them. Yesterday I was there, and led two into the waters of baptism; one, a fine young man the husband of Sister Campbell, the other a daughter of Bro. Carnage. At the confirmation we were made to rejoice, for the portion of the Spirit present. After they were confirmed we partook of the Lord's Supper, and had a testimony meeting; and again we were all made to

praise God for the latter day work. I have baptized three this summer, and others seem to be near the kingdom. Next Sunday, if all is well I will hold meeting on the green in our village; and the next Sunday I will meet with the friends on the Market Square in Petrolia, Lord willing.

Yours in the one faith,

JAMES N. SIMMONS.

CORMORANT, Minn., July 15th.

*Bro. W. W. Blair:*—In company with T. J. Martin, Joseph Chester and Charles Shepherd, we arrived at Luce School House, Ottertail county, Sunday morning, July 11th, where we met Bro. and Sr. John C. Foss, and many others. Bro. Foss has been laboring there for some time with good results. T. J. Martin addressed the congregation; afterwards four were baptized. Bro. Foss held forth in afternoon; at close of service one more offered himself for baptism, a man of much promise and a former Elder of some church. Quite a number more are said to be nearly ready. On our way home we called on sister Albertson, at Frazee City, the only member; being recently baptized; found her sitting by a table, *Saints' Herald* and Bible in hand, feeling well satisfied. There are four Brighamite Elders preaching at, or near Clitherall, who have made some converts. Arrangements are now being made for a discussion to take place July 21st, as to who should be the leader of the church. Bro. Foss will meet them, and may good be done. There will be a two days' meeting commencing July 24th at Silver Lake Branch. Ever praying for the welfare of Zion,

W. W. McLEOD.

## Communications.

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

SERMON BY ELDER F. M. SHEEHY,

OF LISBON FALLS, MAINE,

In the Saints' Chapel, Lamoni, Iowa,

April 9th, 1886.

[Reported for the Herald and prepared by the Editor].

WE will read for our consideration a part of the Scripture found in the second epistle of Peter:—"Simon Peter a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor un-

fruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. According as His divine power has given unto us all things pertaining unto life and godliness."

The knowledge that we gather from the language of the apostle here in this epistle, calls us to the exercise and cultivation of genuine virtue in this life. And we hold that in the gospel economy the Almighty has prepared and arranged for us all things that pertain unto life and godliness; and we think that this life referred to here, has reference to this life, as well as that which is to come. We have heard it often spoken of when treating upon a question of religion, that it related only to the great hereafter; that everything that related to religion, and the great power of redemption, was to be postponed till after death. Now we feel that this text justifies us in the thought that religion is adapted to the present life, and to enable us to appreciate this present life. Inasmuch as this is a life unto life, and is closely connected with, and is a part and parcel of the life that is to come, and that the life that is to come is to be eternal, and all that relates to it is to be composed of things that are to be incorruptible and eternal, so the reference is made in the chapter this morning to the divine nature that we are to be made partakers of through the promises. We are to partake of a nature that is incorruptible; it will

endure this life, and whatever the future life may develop. The fact is, there is no uncertainty connected with a character, or structure built up with the material referred to in this chapter. It is certain to endure in time and in eternity. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Now we are not to be deprived of that pleasure that is good; I am not deprived of anything that is calculated to benefit me, or that is calculated to benefit my fellows, my associates, and is calculated to enable us to do good; but if I inculcate such qualities as are referred to here, I am ready for any and every event in life, no matter what it may be. It is true that a man is made up largely of his surroundings; that is, he partakes of the nature of his surroundings, and these determine largely the kind of a man he is. The apostle says: "Evil communications corrupt good manners." Good influences have also their effect in making the individual good according to his surroundings. We may take the most excellent young man in the community, or young lady, brought up under very favorable surroundings. Let them leave their homes where they are guarded from many things that are pernicious in life; let them go out and meet life with all its stern realities, and become surrounded with evil, and with things that are unfavorable to righteousness, and they will sooner or later, if not very careful, partake of the nature of their surroundings. It is natural for them to assimilate with that with which they are brought in contact, and to finally partake of that nature. A man does this by first associating, and then assimilating.

At first the sound of blasphemy, the first sound of profane words, the tender ear of youth feels is repulsive, it grates harshly; but by constant hearing, by constantly being surrounded by associates from whom he is constantly hearing this language, it soon loses that harsh grating, and becomes not unpleasant to hear. So it is with regard to all other things. If we only become passive, we partake of them. This is according to the mind of man in regard to all things. We partake of evil things when we associate with them, and afterwards assimilate them. A similar principal is brought into requisition by which we partake of good things, of holy things, of pure things. As we partake of evil things and become evil, so we partake of good things and become good; we partake of the divine nature in the same manner as we partake of an evil nature upon the same principles, namely, association and then assimilation. With this we can become like the divine nature. By reading good books and learning good works we receive good. We are associating with good, and get good principles into our minds. Also by associating with good people we receive good and become good. But the thought that our attention is called to from a gospel standpoint, is this: Every man and every woman has to become good by association with the source of all good, and

that directly; so that each one by associating with the center of good and receiving from this source of good, the good or divine nature, may become correspondingly good. If we associate with the good, we partake of that and receive that. Man can go no higher than his surrounding; a man can partake of the nature of his surroundings, but he can get no higher. When we read over the good things in the Bible, we get our faith, and we get our thoughts and our minds adjusted to their thoughts; by associating with them in this way, we get the good that they had, and receive their good, by first associating with that good and then assimilating it. Hence we are directed here to start our associations with the Almighty, the source of all good; and by association with him, and by assimilating the divine nature, we partake of the divine nature; and so far as we do this we become good.

So then the way is opened up clearly and distinctly for every one to follow; and the individual is responsible here, and will be held accountable for his actions. Certainly the proclamation is broad enough: "If any man will come he shall receive; knock and it shall be opened." If there is a promise within the lids of that Bible more emphatic than another, it is that one found in James: "If any man, [all], if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." So there is an opportunity for all men to come; they need not ask from any other source, but they may ask directly of God, and it shall be given them. And the more a man asks, or the more he associates with and assimilates good, the more he becomes like that good, whatever that may be. So we see the characteristics of the deities that different nations have worshipped correspond with the conceptions of the Almighty held by these different nations, and these conceptions are based upon the characteristics of the nations themselves. If they are narrow and contracted, He will partake of the nature of them, and as a consequence will be narrow and contracted. If a man's conceptions of the Almighty are narrow and contracted, as a consequence we find him narrow and contracted; we find him getting no higher than the object of his worship and that which he has associated with. To me one of the grand things of the latter day work is the broad, grand and eternal truth connected with it, representative of God. And the children of men from the standpoint we represent may learn that he is a God of mercy, justice, equity and love; and when we view him from this standpoint, and contrast this in our experience with the creeds of men, we see that these creeds have their effects upon the children of men, and make them pernicious in their habits; make them narrow minded and presumptuous with their fellow men, who do a great many things obnoxious and no doubt wrong; but they are doing the best they can, they are honest and sincere in these things; but honesty and sincerity do not determine the truth or falsity of anything. Honesty under and within the pales of creeds will produce its effects just

the same as honesty and sincerity out side of them, no matter whether it is narrow or broad. The surroundings invariably govern the mind of the individual in this respect, the effect is just the same; he partakes of the nature of them and goes no higher. So that it seems to me that it is consistent for a man in the first place to go to the fountain-source of all good, and there partake of that good, and receive that good. And as he goes there he certainly must expect to develop gradually, each step taken successively, as in any other department of life. No man will develop all at once. We read that man "must be born again." This signifies that he must commence upon the fundamentals of life, the foundation principles, and there grow step by step, and each step taken in its proper time and in its proper place, neither of them to be skipped, neither of them to be taken aside, but every one of them in its place.

Now the apostle is addressing himself here to those who are in the faith; and while he says that we are "called to glory and virtue," he does not say that we have glory and virtue. He says that there are certain "precious promises" that we are called to, that pertain unto life and godliness; and that by these things we are "made partakers of the divine nature, having escaped the corruption that is in the world through lust." Every man of reason who brings his judgment to bear upon these things would readily agree, that those things that are required there to be subjected, namely, the corruptible things, ought to be subjected, ought to be kept down; so that in obeying the injunction here, in trying to associate with these things enjoined in the New Testament, we are not to be deprived of the present life, with its enjoyments, and those things in nature that are pleasurable. There are a great many things that are bright and pleasurable to some men, that are satisfying to them, but that nevertheless have the nature of disruption, disintegration and decay; have the nature of corruptibility, are not lasting, are only transient, only remain for the moment, and last no longer than while under the special surroundings that gave them birth. These are opposite from what the Apostle Peter directs our attention to here, for the things relating to life are not the things relating to death, but the very opposite of it. Now notice the language used here; "Giving all diligence, add to your faith virtue." The starting point there is adding to your faith virtue. Now the nature of virtue is good, and this nature is incorruptible. That which is not virtuous is corruptible; it contains the seeds of disintegration and death. It makes no difference how much of it we may accumulate, how much we may surround ourselves with, it is destined to death. But virtue has in its nature incorruptibility. It will stand throughout the present life and give us all that that life can give, and will endure as well in the great hereafter. So that if we add to our faith virtue, we add to it an element of life, a quality that will endure forever; for there certainly can be no pleasure with the Almighty, or

with Jesus Christ, only with that that will attain the highest eminence of virtue. Only virtue will qualify a man to inherit the great hereafter, the heaven spoken of by God's people all through the ages.

"Add to your faith virtue; and to virtue knowledge." The nature of knowledge is inviting. A wise individual enjoys the pursuit of knowledge. No one is satisfied without knowledge as a rule; and we are so constituted, that just as soon as we take one step upward to get knowledge, we then want to take another step in advance, and seek more knowledge. Just as soon as we obtain knowledge upon one topic, upon one point, we naturally take pleasure in advancing up and up and up, getting knowledge from every source and upon every topic; but especially is this so in relation to the spiritual part of man. Add to your faith virtue, and to virtue knowledge. Now if a man will exercise himself in this wise, he may expect to stand, and he will certainly endure. He will escape that that is of the nature of corruption in us through lust.

"To knowledge temperance, and to temperance patience." After a man has included in his make up here that which is virtuous, that which is good, and builds up by adding to it knowledge, it includes another quality, and that is temperance. Now you will discover that just preceding the grand acme of the Christian life, the things preceding the grand keystone in the arch of Christian experience, or Christian life, that a man is to develop upward in that which is calculated to make him fit for the presence of Jesus Christ. He certainly must have so much of that referred to here. For a man can not attain unto much from a gospel stand-point, if he neglects these things that precede this acme of Christian life. It seems to me to be very inconsistent for us to neglect developing and including these things. Temperance must be included, because temperance will qualify. Temperance is an element that fits us and prepares us for higher and greater and grander conditions. So to develop here, temperance must be heeded in the best expression of the term. It should be observed in all things. Not only as it may relate to alcoholic liquors, but in everything,—temperance in all things. Let your moderation be known unto all men. All our habits and customs, everything to which the rule may apply, must be temperate.

"And to temperance patience." After a man has added these former things, he must add the quality of patience. Who is there this morning but what will concede very readily that patience is a very desirable quality; that it is necessary in the grand make up, that it is a part of the divine nature, and that as we assimilate with the divine nature, these are the expressions of it? When we have not patience, we have certainly been giving way to impatience. Impatience has certainly produced a great deal of trouble and destruction. Every time it is manifested it is pernicious in its effect; it is always corrupt; and in no sense favors life—this life or that

which is to come. The apostle is teaching us here the things that pertain unto life present and future. Now in impatience there is no true life, but there is corruption—everything that is despicable. Add to temperance patience, and to patience godliness, or the quality of goodness. We should exercise godliness, that we may become like God. This is partaking of the divine nature: and this excludes everything that can not be harmonized with him. Our highest and grandest conceptions of love and patience, godliness and virtue—all things that the mind of man can conceive of the Almighty—are comprehended in the term godliness. It is one of the things that we are to partake of; the nature we are to assimilate; that we are to become like; so it is included among those qualities that we are to add to our faith.

And we are to add to godliness brotherly kindness, and to brotherly kindness charity; and if all these things be in you, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Now the fact of these qualities being laid out here in this way, suggests that we avoid the opposite of these. It suggests labor also; it suggests continual work on the part of the individual in these things; "giving all diligence," that is we must be diligent in these things. Diligence always signifies labor and care. We are to be made like God through knowledge. God has "given unto us all things pertaining unto life and godliness through the knowledge of Him." We must obtain these things upon the principle of knowledge, not by an exercise of faith alone. We must not rely on faith alone; something greater is required. We learn in the Bible that faith alone will not save a man. We may have faith and confidence from now until doomsday that these qualities spoken of in this chapter are high and grand enough to produce all that is necessary, but if we remain there, no benefit will be derived from them. Faith alone upon these principles is not beneficial; there must be something else. Salvation is constituted of a "knowledge of the truth." As the apostle says, God calls all men to be saved by the knowledge of the truth. This knowledge is obtained only by obedience. Faith comes by hearing, and knowledge by obedience; so that a man can not become patient, he can not become virtuous, he can not exercise brotherly kindness, only by obeying. And now touching brotherly kindness: Unless circumstances are brought to bear by which man is brought into contact with the opposite and he overcomes by obedience to this injunction, he does not know what it is to have brotherly kindness. So with regard to patience. Unless there is something to arise likely to produce impatience, we will never know whether we have patience or not. We see man has knowledge only as he exercises it. These are evidences of his having partaken of the divine nature. So it is in regard to any and all of these other qualities—temperance, patience, godliness, brotherly kindness, charity. All of these are learned

by proper obedience, and faith alone will not produce the desired effect. Herein is the righteousness of God revealed in the gospel. The brother referred us last night to the fundamentals of the gospel in an alphabetical arrangement of principles—faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment. But we are aware that while a man may be a believer in these things, unless he continues on as Peter says, he has forgotten that he was purged from his old sins; has forgotten the grandeur of these first principles. If a man builds a foundation upon just principles, and there ends, and does not go on to perfection as is provided for in the architecture of this structure, he is like a man that is blind and can not see afar off,—"he that lacketh these things is blind, and can not see afar off, and has forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." The whole building seems to be constituted and made up of these things. The opposite of these leads to death and certain banishment from the presence of the redeemed. The apostle refers to this in Corinthians, where he says: "I have laid a foundation as a wise master builder; let another take heed how he builds thereupon." Now if we build upon that—these fundamental principles, these same principles which he tells us about in the sixth of Hebrews, as the principles of the doctrine of Christ, which he also laid there among the Corinthians—now take heed, says he, how we build there upon, for if we build upon this foundation with things like wood, hay, or stubble, these things that are corruptible matter, that can be destroyed, our structure will amount to nothing. It amounts to nothing here, and certainly will amount to nothing in the great hereafter. If we build upon that foundation with material of which the types are gold, silver and precious stones, it will abide. Now the apostle Paul here is nearly parallel with the apostle Peter, and no doubt refers to the same things. He uses a figure of speech to express his meaning; and certainly these qualities that were referred to by Peter,—knowledge, temperance, patience, brotherly kindness, charity,—might well be symbolized by the best materials known from a physical stand-point, and these are gold, silver and precious stones, while the elements of corruptibility are wood, hay and stubble. The most effective physical agent capable of being brought to bear upon these things is fire, but fire will not effect or destroy gold, silver, and precious stones.

This is also brought out in the proclamation, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." A very simple act is referred to here, and some people have the idea that if we are baptized, have had our sins remitted, our soul's salvation is then guaranteed; and sometimes this thought arises when the brethren are preaching upon this principle, and urging it pretty



strenuously as they sometimes do, it being a grand point, a central idea in the grand system they are presenting. But not so. It is a principle that fills its own place in this great work. "He that believeth and is baptized shall be saved." In this are brought out the same principles already referred to, which is faith, knowledge, etc. "He that believeth," is already exercising faith, and when he "is baptized," the principle of obedience is there. In this act of baptism a contract is entered into between the individual and his Creator, that he will keep the conditions of that baptism, and keeping these conditions, he will add to his faith the things that are like God. He covenants that he will keep the commandments of God; puts off the old man with his deeds, and puts on the new man. Now, being "translated from darkness into the kingdom" of light, he is now to build up in his character the divine virtues. He is to build up with different things from what he had been building with previously; they were transient, things that were corrupt, that will not endure, things that have in them the element of death. He must now include in his work the things that are divine, forsaking the things that are in the world through lust. And the Almighty will help him and strengthen him, and make him secure and certain, and give him the spirit of light and knowledge, as he has guaranteed to do. He sends the Comforter, to lead and guide us into all truth. There a great many who misunderstand this. They get the idea that the Spirit of truth is to produce a little feeling of happiness and pleasure, and when feeling pretty good they then receive the Spirit of truth. There seems to be something deeper, more grand and noble than simply a little transient experience; there is something there to lead and guide into all truth. Now we are to be sanctified by truth; we are to worship God in Spirit and in truth; and "this is the truth, which by the gospel is preached unto us" in the church of God, the grand conservator of truth. To people who have obeyed the first principles, to those who know by experience what it is to be baptized for the remission of their sins, to them there can come no salvation unless they keep up the conditions implied in that baptism. We can not neglect our practical every day living. Our works we can not hide. They show our every thought and motive for every act in life. And if these divine qualities are not found developed in us, if in our experience these things are not brought out, if our structure does not include these qualities, there is one thing certain, we shall come under the condemnation referred to there, and shall be like those who build with wood, hay or stubble; and unless we attain the possession of these things so indispensable to us, the apostle says we "are blind and can not see afar off, and have forgotten that we were purged from our old sins."

We are not to come into possession of these qualities suddenly by transposition from darkness to light. That they are included in our nature all at once, is a mistake. It is more than a slight mistake, it

is a thought that is very damaging to us, as well as very discouraging. As we struggle along our spiritual life, we find our way hedged up at times, and we find obstacles. Like the child we find it difficult to learn to creep at first; we have to learn to stand alone, and then creep, and then walk. So it is in our spiritual life. We begin and start out in our spiritual life as little babes; and we have to add to our knowledge, "here and there a little, line upon line and precept upon precept." While it is so with us it is also a work for our brother and our sister, it is a sacred duty binding upon each, that they work, and that they work for each other's good, having charity. Hence the need of brotherly kindness; hence the need of our desiring their welfare as much as we do our own. In our experience with those associated with us in this spiritual development, the development of these divine qualities, we are aided and strengthened, so we may go out into the world and battle with its ills and not shrink from the contest. There is no virtue developed by shrinking from the contest of life; there is no real virtue but by coming in actual contact with life and all its realities. Those who commenced active life very young commenced battling with obstacles, not shunning duty, not shrinking from responsibility—they make the responsible men and women in all communities. So it is when we come into actual contact in the spiritual warfare; we ride above these inferior qualities, and develop the higher and the nobler ones.

While it may be impossible for us to do this work alone, while it may seem that men have not done it outside of the gospel, yet we are warranted in believing that the Lord will help us in this work. Now it is true that this gospel system is so high that it seems at times to be impossible to conform to it. The habits that we have established that are not right, it seems impossible to overcome. These are the results of bad associations and surroundings. But we are responsible for the nature of some of these surroundings. It seems to me it is a fixed fact for Latter Day Saints, that there is never going to be anything in life that is destructive to our spiritual well being that we can not overcome, that we can not subdue, no matter what it may be. Unless the gospel can do for us all these things it falls short of the main objective point, which is, to sanctify us and help us to worship God in spirit and in truth, partake of the divine nature. Anything that is opposite to these qualities mentioned by the apostle, is not of the divine nature. So our relation to life is one of work; it is a struggle, a constant trial, a constant effort. The forces of life, and the regulations by which we develop in life, are to be simply turned and applied towards development in spiritual things. We partake of the nature of these spiritual things by association, and then we assimilate them. It is true that we form our habits by our surroundings when we are passive to them; so of all the evil influences in life. There has to be a starting point. The divergence of the line is not always abrupt; it does not depart al-

ways in an abrupt manner, but runs for a while parallel with the straight way. So with evil, and so with good. Evil men do not go into evil instantly; they go gradually, step by step; and before they are aware they are far from the straight line. They have a starting point; in error it is of gradual development; a gradual work. So it is in spiritual and noble things. All have to make a start. We continue to grow, and grow; and as we grow we get stronger and stronger. It is like a man ascending heights. As he ascends step by step, he reaches a higher site, the scene becomes more beautiful, and the surroundings more desirable; and so he is incited on, and up, and up, and up; and every step upward, and every step forward requires labor and diligence. So it is with the human family in every department of the struggle upward. It is with work that we get away onward. Now the question simply is, Are we in that line? Are we partaking of the divine character? As we partake of his nature, so we build it into the structure of our characters and become like him; and these divine qualities that we are to assimilate are patience, godliness, brotherly kindness and charity; and as we gradually develop these, our whole being will become permeated with them.

#### BRANCHES—MEMBERS, AND DUTY.

THOUGH busily engaged since the April conference, I have been unable to respond to all calls made. The necessity for greater proficiency in branch officials to afford the traveling ministry greater opportunity to extend into new fields is very urgent. The conferment of authority for the consummation of requisite work among branches, and the preaching of the gospel is necessary; yet a proper discretion in ordination should not be overlooked; or necessity for ordination fail to be considered, nor should adaptability be overlooked. To ordain for a compliment would be reprehensible. The fact of God calling the weak of the earth does not justify the thought, that ordination is to be done at random, or congratulation be offered because of illiteracy, nor should it raise the expectation of a premium for ignorance. There is a possibility of Latter Day Saints becoming only surface readers, or thinkers, or looking far enough to find proof of some pet theory or hobby, and then stop. So a claim has often been made to ordination, because of the following clause:—"Yea, whosoever will thrust in his sickle and reap, the same is called of God." If a sickle is figurative representation of authority, it follows that the invitation to reap was to those, who had or were to receive a sickle. But let us look a little further.—See sec. 10, par. 8, D. & C. "Behold I command you, that you need not suppose that you are called to preach until you are called." How sensible? For man is an excitable being and being intent on accomplishing a cherished purpose, may mistake natural impulse for Spirit impression; and so for a time being, at least, make his claim appear valid. While some may do this unwittingly, others may

do it designedly, hence the wisdom of such instruction.

Further. "Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then behold, according to your desire; yea, according to your faith, shall it be done unto you." Still further. In par. 10, we read: "Behold this is your work, to keep my commandments; yea, with all your might and strength; seek to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit, and my word; yea, the power of God unto the convincing of men; but now hold your peace, study my word which has gone forth among the children of men," etc. In consideration of the fact that the kingdom of heaven is as a net cast into the sea, gathering of all kinds, good and bad; and the fact of the best of men being liable to be carried away by vain ambition, what wisdom such instruction reflects. And if nothing else is conclusive, the fact of men seeking justification to declare the word by seeking an understanding of that word by study, is most conclusive, and ought to serve as a preventive to too great anxiety to assume the power to preach. If any have thought a necessity existed to ordain any and every one, as a seemingly devoted sister of brother might suggest, by prophecy or otherwise, a calm reflection and study of the 12th par, of sec. 17, might cause them to pause.

A branch is an integral part of the body, with power to regulate its own affairs, and should have life in itself; and while this spiritual life is primarily from God, its retention is a result of individual and official perseverance in carrying out prescribed duties, and to argue the uselessness of the helps, gifts, and governments God has placed in the church is tantamount to questioning the wisdom of God.

Visiting, and so far as possible caring and providing for the needy, and the visitation being so thorough and systematic, that the moral status of every member is known, keeping a record worthy of all acceptance, constitute some of the labors of branch officials, and where this godly work is cheerfully and continuously done, the effects are visible; as is also the result of negligence. The fact of adjudicating power being committed to the church does not justify a standing still until trouble comes. So far from this, that officials are rather appointed to prevent than adjudicate trouble; and yet it is a significant fact that those who are most efficient in preventing trouble, will prove most effective in its adjudication, when a necessity exists. Trials among Latter Day Saints should never be thought of, until every other method of reconciliation has been brought into requisition and failed. Wise and diligent branch officials, by timely and legitimate interference, could settle many little squabbles and prevent litigation, which squabbles often are left to fester, and grow from a mole hill to a mountain, involving bitter litigation, which sometimes proves effective in severing the ties of union, and per-

haps forever preventing a restoration of friendship. If a neglect of duty brings litigation, a study and performance of duty would do much to prevent it. A needed and required proficiency in branch officials is greatly helped in a frequent counseling and conferring together to get each others' confidence, and striving to understand and teach one another, that all may have a realizing sense and thorough knowledge of duties and responsibility, with the needed courage to perform them; for it often needs more courage to contend and stand for the right than to do wrong. The determination to be governed by principle rather than policy may be a cause for a failure to get and retain the good-will of all. But the practice of right now will bring might in the by and by. Nor need we be blatant in words of right, for our works decide that.

If the number of the members of a branch of their scattered condition render it impracticable for one Priest and Teacher to visit,—the branch might be districted and a Priest and Teacher have charge of each district. The combined wisdom of the officers should determine as to the frequency of visitation. For the thought that every official in his appointed place in diligently striving to apply himself has a better conception of his duties than others is quite compatible with the genius of the latter day work. No work requires closer study and diligence than that of dealing with the souls of men,—and that is what every official in the church to a greater or lesser extent has to do. In view of this important fact—the necessity to discriminate between officiousness and a godly zeal leading to the performance of prescribed duties should not be lost sight of. To avoid extremes and always pursue an even tenor, requires a studiousness and discretion that many of us fail to give evidence of. The necessity for such exhibition exists nevertheless, and with opportunities to acquire knowledge we shall not be excused if we fail. With the revealment of God's will comes a guarantee for wisdom to guide, inspiration or light to understand, strength to strengthen, and grace to refresh when a thirsting for these qualifications which God alone can give, exists. A constant care to evidence a harmony between precept and example should be had. The work of a presiding Elder of a branch is important, because of its necessity. And with himself, after being duly appointed, rests the power to obtain and retain the respect and confidence of those over whom he presides, to a very great extent. And yet, though wise enough to give reasonable evidence of having the welfare of all at heart, he may not escape being an object of spite to some, or a target at which they may hurl their poisonous darts. But to labor so as to evince an interest in all, is a solemn duty imposed upon every official. That power given of God should be prostituted for unholy purposes is lamentable; and yet the past is too pregnant with proof of it having been done, for any having even a limited conception of right and love for the truth to deny. But suspicion or surmising, or prob-

abilities presented in glowing terms of what may be, by those who have the good or misfortune to be placed in positions of trust, is not the preventive to such abuses. Indeed there exists no power to suppress this or other evils, but there is a possibility of regulating evil and inflicting punishment for its perpetration. Hence we are taught that those holding power use it at their own peril. How compatible with the thought of man's moral agency! which must have entered largely into his fall, as it must in the vital question of his redemption. To exhort, reprove and teach, are among the duties of a presiding Elder of a branch; and to know when to speak, when not to speak, what to speak, and what not to speak,—is a proficiency we should all seek for, and give greater evidence of its possession than we do.

The time of social meetings should be given to the Saints; and while exigencies may arise justifying the presiding officer in occupying time, a general practice of consuming time would be incompatible and injurious. A brief prayer, and few, very few remarks by a presiding officer, should be the order. There is no order making it binding to sing two long hymns at the opening of a prayer meeting. In this, proper discretion should be used. Dismissal of a meeting after due time is allowed, and no disposition being exhibited to use the time, would often prove more effective for good, than a lengthy harangue by the president. The importance of social or prayer meetings should be better understood and appreciated; and as a lively interest therein speaks for the spirituality of a branch, so a want of or but a partial interest speaks against it. Large and fashionable Sunday night gatherings may do to judge of modern orthodox growth, but the growth of Latter Day Saintism can not be thus determined. We are told that an agreement upon Christ's word by the prayer of faith, that we may know how to govern the church and have all things right before God is necessary; and, as before intimated, frequent conferment by branch officials, not only to teach each other, but to know the moral status of the Saints, as well as to discuss and agree on measures in the event of trouble or misunderstanding, reporting the moral standing of Saints and detailing measures used by which troubles may have been adjusted in a business meeting, is not wise; when trouble arises, due efforts should be made to keep it within legitimate limits. And inconsistency would never be more glaring and wrong more palpable than for visiting officials to peddle, or make known to one family what they may hear or see in another.

One of the evil practices of the age is idle gossip. Saints, especially officials, should avoid it—"being wise servants, and harmless as doves." It is not expected that however wise and godly branch officials may be, they will please all, or sail along without criticism. But they should make it a study to give no just cause for complaint, for usurpation, or approaching and dealing harshly with the Saints. And Saints in turn should make allowance for

them, and not expect too much; and never forget that the power of a visiting officer is as sacred as that of the presidents, and to wilfully reject it, would bring condemnation. To facilitate the work of keeping a correct record, it would be well to hold those in charge of stated meetings responsible for reporting any changes that occur to the branch secretary, (if he be absent), so that the burdens of the district, and the general church secretaries may not increase through the negligence of branch secretaries. There is very much more for a branch president and his fellow officers to do and think of than having charge of a meeting once or twice on Sunday. And in trying to reach it, system and order should be adopted and carried out, with a view to encourage and build up the Saints. Saints should never forget the promise that "where two or three are gathered in Christ's name," etc.; nor the injunction in sec. 59, D. & C. "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacrament upon my holy day," etc. The continuous dripping of the tiny drops of water wear the solid rock; and so a continuous observance of what to some appears simple duties, wears upon the carnal, subjugating it to the divine nature, making Saints appear consistent before the world, and brings them nearer heaven; and thus they contribute their part towards building up the cause so far as their moral conduct is concerned; presenting quite a contrast to those foremost at conference or camp meeting, but who seldom show themselves at branch meetings, unless some good, or strange Elder is expected; these are drones, the others are working bees; or occasionals, and the other regulars; which involves a necessity for officials to buckle on the whole armor and continuously strive to make all working bees, or regulars.

The gospel economy was not an experiment with God, hence there is no room for saying that a mistake is made in man, amid life's cares, being required to evidence fidelity to that economy; and thereby, in the light of God's love and justice be worthy of reward for a well spent life. Nor can it follow that an indifference in the performance of duties under the pretext of their becoming monotonous because of their sameness is justifiable. The din and noise of the world to-day can only be attributed to a repetition of that done yesterday, and thus it will be as long as time shall last—to get rid of the sameness is to stop entirely and suffer loss.

Branch officials should not turn a deaf ear to appeals for additional help for the *Herald*. Some members are imbued with the thought that if they can borrow and read the *Herald*, it is enough. This is an error. The weekly issue of the church organ ought not to be less than five thousand, and with the interest that ought to exist, it might reach six thousand; why not. Nor need the *Hope*, *Advocate*, *Sandhedens Banner*, or the spicy *Expositor* languish, as they ought not. Visiting officials need not make themselves officious,

or intrusive; but may and should keep the Saints in lively remembrance of their duties and obligations. It would be useless to use time and space to show the great necessity of the printed word, or that the press is a power, for this is apparent. Nelson said at the battle of Trafalgar, "England expects every man this day to do his duty." And this is expected of every member of the church, and the "to-day" may be construed to mean while we live. The appeal of the Editor of the "Mother's Home Column," should ring on the ears, and move all officials to action to formulate measures that the *Hope* may be enlarged and its subscribers increased. Can not the church for once get credit for reaching a grand object through the mite system? I think it can. Ten thousand members paying or giving ten cents, would aggregate a thousand dollars. Let officials of the respective branches in the United States and Canada, and all others who choose, go to with their might, legitimately striving to induce every member to give ten cents or five cents if unable to give ten cents, and let the officials of each branch ascertain the exact number of scattered members reported, and for every one not comeatable, contribute ten cents too. This burden, in addition to giving ten cents a piece, can be equally divided among themselves. It is quite possible when this matter is properly presented and kept before the members and friends, that many will want to give more than ten cents, which privilege can be granted of course. This ten cent arrangement may appear a small business, and the seeing and laboring with ten thousand people may look a big thing; but the much and the big things are reached by the littles, while the visiting of ten thousand when the work is divided between four or five hundred is trifling, very. The will power is wanting, and when brought into lively requisition, it is astonishing what a dwindling of that which before appeared big takes place. In days of yore, when Latter Day Saints after mature consideration decided to unite for the consummation of a given purpose it meant success, and why not now?

If the Board of Publication shall deem five hundred dollars enough to enlarge the *Hope* to the dimensions suggested—with the subscription, (for of course it is not to be thought that this donation of ten cents is to prevent subscription by no means, this is extra, a sort of endowment), the balance can be used for other laudable purposes; a sort of, or a small endowment would not hurt, but give the needed, and merited help to the *Expositor*. Let us have the thousand dollars. Yes, Sr. Frances, made a plea for the little ones years ago in the *Herald* and was not turned away; and we can not afford to manifest indifference to her late appeal. Let the *Hope* be enlarged, and who can tell what good shall accrue to the rising generation by her infusions; who, who would want to confine her ability to the present narrow limits of the *Hope*? Every Latter Day Saint ought to feel a tinge of shame rise to his cheek as he looks at the diminutiveness of the *Hope*—not that I would

despise the day of small things, or rest satisfied with the small, when the bigger is comeatable. There are few if any, I think, but will acknowledge that the "Mothers' Home Column" is a great acquisition to the *Herald*. How cheering in these days of debauchery to see the Editor bringing into lively requisition her more than ordinary ability to point woman to her legitimate sphere. Other noble wives and mothers are pausing amid their domestic cares—making luminous the "Mothers' Home Column;" and others will doubtless follow their example; so that a light shall radiate to guide the young maiden, and encourage those essaying to fill the God appointed positions of wives and mothers, as well as proving beneficial to the sterner sex. Of course our Editors will keep a gentle restraint on Sr. Frances, so that such free-thinkers as Washburn, etc., are not annihilated by her pen—when attacking God's economy. Believe me, kind readers of the *Herald*, vain as I may seem, my vanity does not prompt me to think that the above reference will impart to you any thing like an adequate idea of the ability and good that have in all the years come to the church from the pen of Sr. Frances. Nor do I apprehend that mortals can tell it. But we may all pray that her days and years may be lengthened out, that the church may still be benefited through her instrumentality. Let us have an enlarged *Hope* by all means.

I need scarcely suggest the necessity of co-operative efforts by branch officials to aid the Bishopric in carrying out the financial policy of the church; for, on reflection, the necessity will be apparent, which asks the one having a hundred dollars for ten, and a hundred from him having a thousand dollars, which is a plague to some and a puzzle to others; while a few are sad because of their inability to render more temporal aid. What a wonderful crucible is the gospel. Who shall enter and be perfected?

It were difficult to conceive of a more equitable system than tithing. And when we think that the law contemplates that the orphan and needy shall be cared for, through this financial policy, it seems strange that any well to do Latter Day Saint should keep so tight a grip upon his worldly possessions, as not to allow his portion to find its way into the coffers of the church, and yet say, "I love the latter day work." The caring for the widow and orphan is considered benevolent, hence beneficiaries. So thoroughly imbued with this thought are some Latter Day Saints as to give time and money to said beneficiaries to help the above objects of charity, and leave the widows and orphans in the church of God they claim to love above all things on earth to suffer and die, so far as their special efforts are concerned. "Where the treasure is, there will the heart be," said the Great Master. And then, consistency what a jewel thou art! How ridiculous we seem when with thee we part. One of the first sounds heard in the contemplated financial system by Joseph Smith, was that certain men shall be appointed to look to the poor

and needy, and administer to their relief, that they shall not suffer.—page 137, D. & C. And then the following appears: "Behold I say unto you, that ye must visit the poor and needy, and administer to their relief, that they may be kept until all things may be done according to my law."—page 151. Again, "All children have claim upon their parents for their maintenance until they are of age, and after that they have claim upon the church, or in other words on the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecration of the church, and widows and orphans shall be provided for as also the poor. Amen." page 223.

This only shows that the financial system was but in its incipency; yet its object was made manifest. How strange that the name with the least signs of caring for the widow brings applause to all others; yet to Joseph Smith sinister motives are imputed; though giving such evidence of the introduction of a system by which the widow, the orphan, the needy and poor, were to be cared for. It is a little singular if Joseph Smith was one-tenth the rascal his calumniators would have him be, that he sought the establishment of a system that was to be of such benefit to the needy. But I do not intend a lengthy investigation on the financial system of the church, but wish to suggest, that to some the method of caring for the dependents of those sent to represent the church, is proof of drifting towards the orthodox system of preaching for hire, and divining for money. Let us see; from one to twenty thousand dollars annually paid to orthodox ministers, according to grade of talents or culture. When the church appoints an Elder, a statement is made of the needs of his dependents; if just, it is granted; if doubt exists as to the justness of the demand, inquiry is made; if proof is developed of its unjustness, it is denied. It may take from fifteen to fifty dollars per month to supply; and the less cultured may receive for his dependents more than the more cultured. It is well known that great proficiency is attained to torture language, to favor theories, but I think it would be difficult, with all the proficiency, to prove by the above method a drifting toward the orthodox method. The persistency of Latter Day Saints to carry a point is sometimes remarkable.

It would seem that the Bishopric are moving cautiously—and it is very proper that they should; for that which finds its way into the church coffers is from the sons of toil, and even widows' toil and sacrifice, and it were a sin to squander such sacred gifts. The Latter Day Saints, especially Elders, should study economy. Yet with all the caution, they fail to please all; hence I hear complaints; and it is possible that there may be just cause for the same. But I wish respectfully to suggest to branch officials and conference appointees, especially where the church grants me spiritual jurisdiction, that a practice of complaint against the Bishopric where and when they can not be present to defend

themselves, is far beneath the dignity of manhood, much more the dignity of a representative of the church; all of which the least member of the church ought to know. Those men are approachable, and if any are suffering,—through a partial or unjust distribution of means coming into their hands, those suffering should go to or write the Bishopric and tell them of the matter, and thus move legitimately for the adjudication of supposed trouble, or get convinced that their complaint is groundless. This is a right belonging to every member of the body, and in thus moving to enjoy rights none are injured. While the miserable, dispicable practice of surmising and suspicioning officials of wrong and unjust doings, may make wounds whose cure may be hopeless; and while the perpetrators of such work may have pleasure therein for the time being, the fact that retributive justice is not slumbering, though it may sometimes appear tardy, together with the fiat of the great Master, "With what measure ye mete to others it shall be measured to you again," should cause us to pause, remembering the Scripture which saith, "If any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Nor should we forget "That the fruit of righteousness is sown in peace in them that make peace." "And blessed are the peace makers," etc. In view of these facts, though it is much easier to remind each other of this practical religion than to practice it; yet it can not be expected that a procedure which tends to prevent rather than to make peace can be tolerated.

In well regulated branches, the necessity for frequent business meetings will not exist; but they should be held when a necessity does exist. And when held, there is no reason why they should be otherwise than orderly, peaceful and interesting. The common consent order is not to change or modify given or recognized laws, but to effect an understanding and a unity of purpose on the adoption of measures to carry them out. In the very nature of the case it follows that branch officials have some discretionary power, between which and the rights and prerogatives of the branch members a proper discrimination should be made. There may be exceptions, but as a general rule the acceptance of the gospel is a result of a thirst for righteousness, and a more thorough understanding of duty owed to God and man. And subsequently to entrance into the church, the forty days' temptation comes; which by additional thirst for righteousness we overcome, or are overcome, and flounder among the rocks instead of giving evidence of a knowledge of our spiritual latitude and longitude, by sailing over the tempestuous sea of time without colliding with others.

There is a possibility I believe in discriminating between gospel liberty and absolute rule; and one evidence of this discrimination is seen in a proper appreciation of the former, and a thankfulness when no evidence of the latter is seen. But it sometimes crops out that the most

blatant against absolute rule are those who confound liberty with license, especially when bent on reaching some point, or carrying out some cherished plan. Ungodly slothfulness is condemnable—so is ungodly haste to gain place or power; hence the saying, "make haste to go slow." Nothing would spoil the peace of a branch more effectually than for somebody to use undue efforts to influence absentees from all other meetings, to attend business meeting and correspondingly strive to create a party spirit, and exhibit an unholy boldness in insisting on children voting, from the simple fact of their being members. All should rather teach children to refrain from voting until they can vote understandingly, than insist on their voting to gain or reach an end. Gospel modesty would shudder at such outrages. Frequent calls involving time and money to adjust, furnishes evidence that however gratifying it might be to know the density of the earth and the distances of the stars, attention to the above suggestions are more essential, for the unraveling of these mysteries can be deferred without loss, while a negligence in present and law-imposed duties incurs a loss of spiritual prestige, and injures the work, which ought be benefitted by an intelligent obedience to the recognized laws of the church. And though I have far exceeded anticipated limits, the all has not been noticed. But if it is thought this effusion will not dim the light of the *Herald*, I will come again.

JAMES CAFFALL.

## Conference Minutes.

### NORTHERN ILLINOIS.

Conference of the above district convened at Streator, LaSalle county, Illinois, June 12th and 13th, 1886. F. M. Cooper, president, and W. Vickery, clerk. After the usual opening exercises the president made some very timely remarks on unity, our duties and dependence on God. The following Elders reported: Jacob Stanley; J. S. Kier, had kept up the Braidwood Branch, had the Spirit of the Lord with them; W. Vickery; Thomas Hougas; F. M. Cooper, as district president, had baptized 5, blessed 2 children, preached 1 funeral sermon, held in all forty-six services, had visited the following branches: Streator, Piper City, Braidwood, Mission, Sandwich, Cortland and Plano, also Beloit, Delavan, and Lyons; Richard Woolliscraft had been confined to his bed two years and over, and consequently unable to do any official labor, yet his heart and soul were in the work, for he knows it is true. Priest A. Tarling; Teachers, John Wonders and Hans Hayer. Branch Reports: Plano 20r, including 1 High Priest, 8 Elders, 6 Priests, 3 Teachers, 2 Deacons; 2 baptized, 3 received by letter, 1 removed, 1 died, 1 marriage. Mission 114, including 2 Elders, 2 Priests, 1 Teacher; 1 died, 1 marriage. Streator 24, including, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 received by vote, 1 removed by letter. Braidwood 61 (by dropping the name of C. C. Frisby), including 3 Elders, 1 Priest, 1 Deacon; 2 baptized, 1 received from other branches. Objections were raised to this report, and it was accepted



by resolution of the conference, dropping the one name, (C. C. Frisby), and requesting the branch at Braidwood to also drop the same. Upon the request of W. Vickery to be released as Financial Agent of the district, he was on motion sustained and instructed to write to the several branches and in the district for aid to defray the expenses of the district. Brethren F. M. Cooper and T. Hougas were appointed a committee to set the time and place of two days' meetings in the district and its branches. Thomas Hougas, Bishop's Agent, reported having received \$10 since March 1st, 1886; and having paid out \$4. F. M. Cooper was chosen president of the district for the next four months, and W. Vickery secretary for the same time. There was no report from the following branches: Piper City, Leland, Amboy, Pecatonica, Burlington, Janesville, Sandwich, or Chicago; nor from the delegates to General Conference. The preaching during conference was by W. Vickery on Saturday evening; Sunday morning by Bro. T. Hougas; fellowship and sacrament meeting in the afternoon, in charge of Brn. T. Hougas and J. S. Kier; evening preaching, Bro. F. M. Cooper addressed the Saints on the law of the flesh that wars against the law of the mind. Adjourned to meet at the Mission Branch, LaSalle county, Illinois, October 9th and 10th, 1886.

#### SPRING RIVER.

This district conference convened at the Mound Valley branch, Kansas, June 11th, 1885, at seven p.m.; Bro. John T. Davies was chosen to preside, Bro. Charles H. Ryan was chosen secretary pro. tem. Prayer was offered by the president, hymn No. 124 was sung, after which a sermon was delivered by Bro. Wheeler. June 12th, 9 a. m. Branch reports.—Columbus, since last report no change. Mound Valley, number at last report 45, present 44, including 6 Elders, 1 Teacher, and 1 Deacon; 1 baptized, 2 died. Center and Indian Creek reports were referred back for correction, with instructions to return to the district secretary. Spiritual condition of the branches was next reported. Bro. James Harat reported Mound Valley; Bro. Taylor, Columbus; Bro. J. M. Richards, Cow Creek; and O. P. Sutherland, Center Creek, in fair condition. Bro. J. T. Davies, of the Seventy, reported; Elders W. S. Taylor, J. M. Richards, E. Wheeler, R. H. Davies, Ole Olson, Charles K. Ryan, Wm. France and James L. Hart, reported; Priest O. P. Sutherland reported. Bishop's agent's report.—Balance due agent last report \$4.45, received since \$61.75; paid out \$58.45; balance in agent's hand \$3.30. Bro. Wm. Pender was recommended to the conference by the Columbus branch for ordination to the office of an Elder, and the Columbus branch was authorized to so ordain Bro. Pender. Bro. O. P. Sutherland was ordained to the office of an Elder, upon a recommendation from his branch. A motion authorizing the following ordinations in the Center Creek branch, upon the consent of the branch was carried. Thomas Hayton, Elder; Bro. Duncan, Priest; Bro. Fuller, Teacher. A motion authorizing the following ordinations in the Mound Valley branch was carried, upon the consent of the branch: Bro. Conrad Severine, Elder; Bro. Peter Simpson, Priest; Bro. David W. Davis, Priest; Bro. J. J. Davis, Teacher; Bro. B. J. Davis, Deacon. A motion that Bro. Harvoil Barmour of Columbus branch be ordained to the office of an Elder, was carried.

A motion recommending that each branch in the district appoint a man to distribute books for Bro. Peters and solicit subscriptions for the *Herald* and *Hope*, and do a general book agent business, was carried unanimously. The church authorities were sustained. Bro. J. T. Davies was chosen district president, and Charles K. Ryan as secretary. Adjourned to meet at Webb City, Missouri, October 8th, 1886.

#### ALABAMA.

This district conference was held at New Hope Branch, Monroe county, Alabama, July 10th and 11th, 1886. Met at 10 a. m. G. R. Scogin was called to preside; G. T. Chute, secretary. Butler Branch reported a membership of 33, 1 had died, Bro. Warren Allen, in December, 1885. Pleasant Hill, present membership 71; three had been added by baptism, and three had died, 70 on district book. Official reports.—J. G. Vickery held regular meetings in his branch, had preached some at New Hope Branch. W. J. Booker had done but little, but loved the work. G. T. Chute had labored as opportunity offered, had baptized two recently; expected now to be constantly engaged in the work. G. R. Scogin had preached in five counties in Alabama and Florida, baptized 11, others ready. (No names or items of those baptized). Priests: M. K. Harp, had held regular meetings in his branch. J. M. Patrick, had not done much but desired to press on. Teacher W. S. McPherson, had exerted his influence for the good of the cause. G. T. Chute upon his request was released from the office of secretary of the district. L. G. Parker was appointed secretary. G. T. Chute was appointed president of the district. J. G. Vickery, Bishop's Agent, reported on hand last report \$16, received \$25.50, paid to Bro. G. Montague \$40, on hand \$1.50. The general authorities were sustained. A series of meetings were appointed at the Butler Branch, August 5th, to continue over Sunday; also at the Lone Star Branch, to begin August 12th and continue over Sunday. Adjourned to meet at Pleasant Hill Branch, October 9th, 1886, at 10 a. m. An enjoyable time was had, congregations very large and orderly; good was done.

#### WYOMING VALLEY.

This district conference was held at Hyde Park, Scranton, Lackawanna county, Pennsylvania, June 26th and 27th, 1886. Bro. E. L. Kelley was called to preside; Warren E. Peak, to act as clerk; Elders E. A. Davis and W. E. Peak, of Pittsburg, Kansas, were invited, to take part in the deliberation. Opened by singing, assisted by Sr. Mary Morgan, who gave great aid to the choir by leading with the organ; prayer by Bro. W. E. Peak. Branches not reported. Elders reports. J. J. Morgan said he had done all he could by talking to the Saints and trying to encourage them in their duties. David Griffiths, presided over the branch, preaches as much as circumstances would permit. H. S. Gill feels encouraged to go on. E. A. Davis, of the Seventy, had labored in this district for about three weeks and finds the Saints generally wanting to do right. W. E. Peak arrived in Hyde Park the sixth inst., had preached a few times, baptized one and hoped to be able to do more. Wm. Crumb had done no preaching but presented the doctrine by talking. Priests F. Evans, and John R. Williams reported. Teacher Wm. Harris reported. The Bishop's Agent, H. S. Gill, gave his reason

for resigning as such. Moved that we sustain Brn. E. A. Davis and W. E. Peak as missionaries in this district. Motion prevailed. E. A. Davis, W. E. Peak and E. L. Kelley were appointed a committee to examine the Bishop's Agent's books, to report as soon as possible. Moved that Bro. W. H. Kelley have the privilege of appointing the time for the next conference. Carried. Moved that conference convene every three months. Substitute by W. E. Peak; That conference have the right to adjourn to meet where and when they think best. Substitute carried. Bro. E. L. Kelley was by motion invited to preach to this conference. E. A. Davis was chosen to act as district president for the coming term. W. E. Peak was chosen secretary for the coming term. Preaching on Saturday evening by Bro. E. L. Kelley. Sunday, ten a. m. Bro. E. L. Kelley in the chair. Hymn 240 was sung, prayer offered by Bro. E. A. Davis; preaching by Bro. E. L. Kelley. At two p. m., called to order by Bro. E. L. Kelley; prayer by Bro. H. S. Gill; Brn. E. A. Davis and W. E. Peak were asked to make a few remarks, after which the meeting was given to the Saints. Bro. J. Morgan was confirmed by E. L. Kelley, E. A. Davis and W. E. Peak. E. L. Kelley in the chair. The committee to examine the Bishop's Agent's book, reported "We have examined them and found them balanced; received and paid out \$5. H. S. Gill was on motion sustained as Bishop's Agent. Preaching by E. L. Kelley. Adjourned to meet, as per resolution, with the Nanticoke Branch, November 26th, 1886.

#### LONDON DISTRICT.

The conference of the above district was held June 19th and 20th, 1886, at Osborne, Ontario; Arthur Leverton president, L. Brown secretary, and Sr. Sarah Brown assistant secretary. Branch reports.—Corinth, number at last report 32, present number 34; 1 Elder, 1 Priest; 5 baptized, 2 died, 1 married. Egremont, number at last report 49, present number 46; 1 Elder, 1 Priest, 2 Teachers; 3 removed by letter. St. Thomas, number at last report 14; present number 16, including 1 Priest, 1 Teacher, 1 Deacon; 2 baptized. McKillop, number at last report 11, present number 13; 1 Priest, 1 Deacon; 1 baptized, 1 received by letter. Cameron, 5 baptized since last report, 3 expelled. Alliston, number at last report 17, present number 20; 1 baptized, 2 received by letter. London, St. Mary's, Riverview, Walsingham and Osborne, there were no reports. Bishop's Agent's balance on hand at last report \$12.50, received since \$80.85, total receipts \$93.35; expended since \$45.45; balance on hand June 19th, \$47.90. Geo. Tomlinson and Sarah Brown audited the above report and found it correct according to the book of the Bishop's agent. Elder's reports.—S. Brown baptized 9, ordained one Teacher, assisted in ordaining 2 Priests and 2 Deacons; made one new opening. R. C. Evans baptized 30. J. A. McIntosh baptized a number, ordained one Teacher, organized one branch, also made two new openings. William Jenkins labored in Corinth and Houghton. W. Morrison reports local labors. Priests: A. Mortimer, G. Brown, L. Moore, reported; also Teachers Robt. Brown and William Corbett. L. Brown was sustained as district president, Bishop's agent and district secretary. R. C. Evans was sustained as vice-president of the district. At seven o'clock, Saturday evening, Saints met for prayer and tes-

timony meeting. Sunday, 9 a. m., prayer and testimony meeting, also the sacrament was administered to all the Saints present. Preaching in the forenoon and evening by Arthur Leverton, and in the afternoon by R. C. Evans. Adjourn to meet in St. Mary's, the first Saturday and Sunday in October, 1886.

## Miscellaneous.

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

### TENT NOTICE.

The committee appointed to procure a tent for the use of the Saints of the Little Sioux and Galland's Grove districts of the church, desire to say that the tent has been purchased, and is now ready for delivery. It is therefore requested that all who subscribed will as soon as convenient forward the amount of their subscription to either Bro. Wm. C. Cadwell, Logan, Harrison county, Iowa, or Bro. John Pett, Dow City, Crawford county, Iowa. If more convenient, the money may be handed to either one of the members of the committee in person. Let the brothers and sisters be prompt in this matter, so that there may be as little delay as possible in closing the matter up.

Committee: { Wm. C. CADWELL,  
JOHN PETT,  
J. W. CHATBURN,  
J. M. PUTNEY.

[There should be no delay in this matter.—Ed.]

### SOUTH-WESTERN MISSION.

*Dear Saints:*—As the responsibility of looking after the interests of the work in this field has been placed upon me, I wish to say to one and all, march to the front and let us put forth a united effort to build up the kingdom of God in this large field. I appeal to your faith and the love manifested by you in the past, that you fail not in assisting to roll on the work of Christ. Let us now prove our faith by our works. I trust that the local ministry will give us all the aid they possibly can in preaching outside of branches; we have so many calls for preaching, and laborers are so few. Come, come, let us put our mites together and agree as touching this one thing, and we are sure to accomplish great and lasting good. Any one wishing to write to me, will please direct to Cook's Point, Burlson county, Texas. Ever praying for the advancement of truth, I remain yours in bonds,

I. N. ROBERTS,

*Missionary in Charge.*

### SAINTS' REUNION.

The Saints' Reunion, to be held at Wheeler's Grove, Pottawattamie county, Iowa, will commence on Saturday, September 4th, 1886, at ten a. m. Judging from our eminent success of last fall, together with the expectation of the presence of Bro. Joseph Smith and many other able speakers, the splendid accommodations, fine grove, boarding-house, &c., and the promise of many to attend who could not come last fall, we will have one of those real "old fashioned times," long to be remembered. The full particulars will be given further on. Come one and all, prepared to stay the whole nine days.

D. HOUGAS, *Pres. of Committee.*

### REUNION MEETING.

The committee appointed to make arrangements for the Re-union meeting have decided to hold it at Garner's Grove, in the Little Sioux district, commencing on Saturday, October 2d, 1886. Negotiations are in progress to complete the arrangements in detail, of which due notice will be given. This is the same place at which the meeting was held two years ago, but has been made more accessible, and improved in various ways, so that every thing considered, the committee think they have made the best selection that could have been made.

P. CADWELL,  
DAVID HALL,  
J. C. CRABB.

### DIED.

THOMAS.—Sister Ann Thomas was born November 14th, 1827, at Swansea, Wales. She was baptized in 1853 with her husband and family emigrated to Utah. Becoming dissatisfied with polygamy and priestly rule in Utah, she left Spanish Fork, and located at Camp Floyd, now Fairfield. When the Elders of the Reorganized Church entered the vallies calling wandering Israel to return, she heard the voice of the true Shepherd and in 1866 she was baptized by Jos. S. Lee, and from that time until her death, she has lived a devoted, trusting child of God. On July 19th she peacefully passed away, leaving three sons and a husband, with many sorrowing friends. Her good deeds and Christian example endeared her to all that knew her. May God sanctify the affliction to her bereaved family and friends.

DORSON.—At Hearne, Robertson county, Texas, May 28th, 1886, from congestion of the liver, Bro. James L. Dotson. Funeral preached by I. N. Roberts, June 27th; text, Job 14: 14. Another of our faithful ones has gone to rest. He left a wife and seven children to mourn his loss. May God bless them.

LEWIS.—At Philadelphia, Pennsylvania, July 13th, 1886, William H., infant son of Bro. Elias and Sr. Mary Jane Lewis, aged 8 months and 13 days. Funeral service by Joseph A. Stewart.

### ATTENTION COMRADES.

At a meeting of comrades called and held in Independence, Missouri, on the 16th day of July, 1886, the following preamble and resolution was adopted; to wit,

Whereas, The opinion has been obtained in consequence of the actions and attitude of the Brighamites towards the United States Government, that the Church of Jesus Christ of Latter Day Saints are traitors and rebellious to the Government; and Whereas, we wish to be properly recorded in this matter; therefore be it

Resolved, That we the members of the Reorganized Church of Jesus Christ of Latter Day Saints who were mustered into the armies of the Union, during the late Rebellion, to fight for its supremacy and the perpetuation of its laws—enroll ourselves upon a church muster roll; and when completed to be published in the *Herald*, that it may go down to future generations as a matter of church history;

Resolved, That we call on every Soldier who served in the Army of the Union, and the relatives, or friends of all deceased soldiers, to forward the name, company and regiment, and rank (if a commissioned officer) upon a postal card,

plainly written to T. W. Chatburn, Independence, Missouri, on or before the first day of January, 1887.

S. CRUM,  
T. W. CHATBURN, } *Com.*  
J. F. CLEMENSON, }

"Boys."—Assist us all you can to get a complete list—please. T. W. C.

### THE LAWS OF LIFE.

"DOCTOR!" said an enquiring man, "will you please explain to me what is meant by the Laws of Life or Health?"

I will most gladly. A law is an inflexible rule. For example: fire will always burn; air we must have to live. The laws of life are really only four, and relate to air, food, clothing and rest. We can survive if we obey these laws: breathe, eat, sleep, and have protection; but you see this is only child life. The laws of health for civilized adults are ten in number, and include the above with exercise, habitation, unconstrained employment, cleanliness and social relations—intermarriage, etc.

To be healthy, we must have pure air, especially at night. Wholesome food and drink we must also have, and they should be taken at proper intervals. The two heartiest meals should be breakfast and dinner. A light supper aids to ensure sound sleep. We must be properly clothed, especially in our cold climate, and have protecting dwellings both in winter and summer.

Exercise and employment, active bodies and minds, we should have. These must be adequate and uninjurious in kind or amount. Cleanliness is necessary to keep the body well ventilated and sweet, to prevent decay before our time. The social relations are surrounded by limits that must be observed to ensure health.

Sunlight is also essential to health. The laws of health may be violated, but the laws of life must be obeyed.

"Sickness then arises from our violation of the laws of health. We are responsible for our own health?"

Yes and that of our children, although we are of course often the creatures of circumstances. Epidemic diseases, calamities, weather and season changes, over which we have little control, affect us. Children's ailments, not hereditary, arise chiefly from exposure, overwork and excitement, to which might be added foul air and deficient nutrition.

### MEDICAL USE OF SALT.

A POUltICE of salt and the white of an egg is a most powerful resolvent, and if applied in time will disperse a felon. Salt and cider vinegar will cure obstinate cases of diarrhoea. A solution of salt will relieve pain in bruises. Equal parts of strong salt water and spirits of camphor applied to the teeth is a cure for toothache. Salt will check bleeding of the lungs when other remedies fail. Salt is a remedy in catarrh.

EARRINGS, according to Biblical record, were worn by women from the earliest times, but by men more rarely. Hebrew slaves, indeed, suffered their ears to be bored as a figure of their optional servitude, but no ornament was worn in the holes thus made. Xenophon informs us the males of Lybia were often subject to reproach on account of their earrings, and that in Greece females alone wore ornaments.

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# THE SAINTS' HERALD.

Joseph  
Latter  
Day

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

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

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## The Saints' Herald.

JOSEPH SMITH

EDITOR.

W. W. BLAIR

ASSOCIATE EDITOR.

Lamoni, Iowa, August 7, 1886.

### LAW-BREAKERS.—No. 2.

REVIEWING our article on "Law-Breakers" published in the HERALD June 5th, the *Deseret News* of July 6th devotes nearly two columns in an attempt to justify violations of such civil laws as some may think to be un-constitutional. Why can not the *News* see that if one person has the right to violate one law which he may think unconstitutional, all others similarly situated may do the same thing. And thus trample down every law on the statute books and thereby reduce civil government to a state of anarchy and throw society into confusion.

Laws may be really unconstitutional, unjust, and oppressive, but until that is so decided by the proper tribunals and those laws legally annulled, no state, church, or individual has the right to resist or violate them. When individuals or societies, civil or religious, assume that the laws of the land are wrong, and that therefore they will not obey, but resist and disobey them, they subvert the very foundations of society and destroy its safeguards. All laws enacted by Congress are the supreme law of the land so long as they remain on the nation's statute books unrepealed and are not invalidated by the decisions of the Supreme Court.

The right to question the rightfulness and the constitutionality of our nation's laws is reserved to the individual; but the right to resist and violate such laws is denied. As before said, if one person has the right to resist and violate such laws as he may deem improper and unconstitutional, then all others have the same right; and this if tolerated would soon put an end to all government. Every claim to this effect is hurtful wherever it obtains; and there is not one passage in the three standard books of the church which can be made to justify it. God commands the

Saints to "be subject to the powers that be," and Jesus both taught and exemplified it as did also his apostles, and this without reserve. Hear them: "Render to Cæsar the things that are Cæsar's, and unto God the things that are God's."

"Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King."—1 Peter 2:12-17.

"Let every soul be subject unto the higher powers: For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."—Rom. 13:1-5.

This duty was enjoined upon the Saints by the revelation through Joseph the Seer, August 1st, 1831.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."—Doc. and Cov. 43:5.

In none of these commandments are found the rights claimed by the *Deseret News* to resist and violate laws which the individual may think improper and unjust. The laws providing for slavery were not in harmony with the genius of our nation, the Declaration of Independence and the Constitution, yet they were of force and were respected. Joseph the Seer, while he knew that slavery was a sin against God and man and in direct violation of the will of God given to him, yet he nevertheless submitted to the laws providing for it, and counselled the Saints to do the same thing and leave results with God.

The Lord had said through him in the Revelation of Dec. 16th, 1833, "It is not right that any man should be in bondage one to another;" but the laws of the land had provided otherwise—had provided for slavery—and the Saints must not resist those laws. These laws were supreme, and though contrary to the very foundations upon which the nation was founded as expressed in the Declaration of Independence, and though utterly contrary to the revelations given to the church through the Seer, yet the Saints must submit to them, and must not resist them whether for the reason that they were morally wrong, or were contrary to the revelations of God given to govern the Church. God required the Saints to "be subject to the powers that be." He never called them to regulate the affairs of civil governments. That was not their work. They were called to build up the kingdom of God in the midst of the nations in truth and righteousness, according to the gospel as contained in the accepted sacred books of the Church; and they were required to obey the laws of those nations, let them be republican, monarchical, or despotic. The Lord had not called them to make or unmake civil laws, nor to sit in judgment on what was or was not unconstitutional law. These prerogatives pertained solely to civil rulers, and not to the priesthood of God as such. In view of this, Joseph the Seer said in 1844, "Congress, sent to do the people's business, has all power. \* \* \* Congress, with the President as Executive, is as almighty in its sphere as Jehovah is in his."—*Times and Seasons*, vol. 5:395.

Again he said: "In the United States the people are the government, and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored."—*Ibid* 533. And still further, he with the church said: "To the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror."—Doc. and Cov. 112:6. And in no place in the authentic teachings of the Seer can it be found that he taught directly or indirectly that the Saints singly or as a body had the right to set aside, resist or violate the laws of the land; nor did he in any way teach that they would have the right to assume that any law of the land was unconstitutional and therefore void. But on the contrary his teachings required submission to civil rulers and the laws of the land, and this he exemplified by submitting to forty-eight vexatious law suits in the midst of his enemies, from all of which he was delivered, and then, obedient to this principle to the last, he maintained it in his tragic death at Carthage, June 27th,



1844. He knew the charges against him were unjust; he knew his life would be imperilled by surrendering to the officers of the law; but they demanded his submission, and true to the high purpose of his teaching as a servant of God, he obeyed "the powers that be" and met his cruel fate, obedient to the laws and rulers of his country. And if this lofty example of fidelity to civil government ruled the Utah Mormon leaders, they could then claim the sympathy of all right-minded people, and might reasonably expect the interposition of divine aid. But, until they and their followers "return to the old paths" from which they have strayed, and until they live in harmony with the plain teachings of the sacred books endorsed by the Church in the days of Joseph the Seer, they have no reasonable grounds to expect their tribulations to cease. The cure for the evils which encompasses them is found in the very books which the Seer and the Church taught. Let every doctrine and every principle and theory which are found to be contrary to them be put away, and let the principles, prophecies and promises in them be made the rule of faith and practice, and then the evils which now beset and threaten the Utah Mormons will pass away, and grace and favor will be given them.

The *Herald* does not necessarily contemplate "a Congress and a Supreme Court animated by strict justice, equity, and the spirit and letter of the Constitution," when it pleads with the Saints to honor the laws of the land; but it does contemplate the fact, that the Saints, whether singly or collectively, are not authorized to regulate the national government, rectify its mistakes, resist its laws, revile its rulers, nor revolt against the decisions of its courts of last appeal. And furthermore, the *HERALD* does not believe "the people of God" can "read and understand" the Constitution and laws of our nation and decide whether said laws are in harmony with or in antagonism to the Constitution. That authority is, by the Constitution, reserved solely to the Supreme Court; and the citizen has no right to "suppose" to the contrary.

And when God gives a command to his people to "be subject to the powers that be," he will see to it that no "Divine command" is given to his people requiring them to resist those "powers." God is "not the author of confusion," neither does he "vary" or "change" from what he has said. The *HERALD* does not hold that either Congress or the Supreme Court is always morally or legally right in their doings; but it does hold that the citizen—saint or sinner—must submit to them, and that if they will have seeming or real wrongs set right they must use such legal remedies as are provided under the Constitution and laws. Congress may enact unconstitutional laws; but the Supreme Court is the only legal tribunal to decide that fact, and it is fair to conclude that the said court is also the only tribunal capable of deciding it. Such seems to have been the mind of God when inspiring the framers of the Constitution to provide it

and fix its powers and authority. And when churches or priesthood undertake to perform its functions, or resist its decisions, they in fact resist the ordinance of God and stand condemned of him.

#### EXTRACTS FROM LETTERS.

Bro. George A. Blakeslee wrote July 24th:

"There has been an addition to the church in this section of seven of late. I learn that Bro. B. V. Springer is doing a good work in and around Coldwater. We have just got through harvesting in this section; so far as I can learn the wheat is averaging twenty-five bushels per acre. One piece of my wheat yielded 43¾ bushels per acre. We have a splendid prospect for a good corn crop, also potatoes; have had plenty of rain up till within the last two weeks; it is now quite dry, but nothing suffering for rain, materially."

Bro. John T. Davies, of Pittsburg, Kansas, under date of July 19th, writes:

"The weather is very hot and dry here, no rain for nearly five weeks, with a hundred and ten in the shade. Our hope for corn is nearly gone. Surely it is the hour of God's judgment, and our temporal blessings are becoming conditional like the spiritual—and who will abide?"

#### EDITORIAL ITEMS.

BRO. I. N. WHITE of Clintonville, Missouri, sends us by Bro. J. R. Lambert a slip from the *Clinton Eye* of July 10th, 1886, in which Bro. White has over a half column of interesting matter concerning the church and its doctrine. The Saints of Clinton have rented the old South Methodist Church in that place and will occupy, there being a branch there now of nearly twenty-five members. Bro. I. N. is pushing the war all along the line in his district.

Mr. Henry Ward Beecher lately preached to the congregation of Dr. Parker, in the London City Temple, London, England. In doing so it appears that he caused to be erected in the near proximity of the pulpit, a platform from which he addressed the people. This platform did not please some of his hearers, for when he mounted it to begin his sermon they shouted, "Pulpit! Pulpit!" Mr. Beecher, however, stuck to his platform, and delivered his discourse. To speak plainly about it, Mr. Henry Ward Beecher asked an entire congregation to forego their preferences and prejudices, to gratify the caprice or prejudice of one man, that one the great American preacher. To us it is very doubtful if under such circumstances Mr. Beecher could have said anything that would seriously affect the mass of his hearers.

Bro. J. C. Foss wrote from Silver Lake, Minnesota, July 20th, and informs us that the Saints there had built a small house for his occupancy while in the field there, and a Mr. Ry Ingles has loaned him a horse, Bro. Wm. Herring a buggy and Bro. McLeod a harness, for use in the district. Bro. Foss was feeling well and desired to thank the brethren and friends for their kindness. He had baptized six at Luce and one at Cornorant; had ordained

Bro. Florence Omans a Priest, his brother a Deacon, and Bro. Dineheart a Teacher, and would organize a branch there soon. Bro. Foss was called to Clitherall to meet Elder F. P. Peterson, of the Utah Church, in debate, in reference to the question of organization and legal authority to lead the church. They met and discussed on the 19th at two p. m. Bro. Foss reports a good feeling and interest in the district. May it continue.

We printed in last issue a call from comrades Crum, Chatburn and Clemenson of Independence to the soldiers among the Saints who served during the late rebellion, to report and form a roster for publication in *HERALD*. In every branch where any of these soldiers are, let them move at once in the matter; get all the names of those living and those dead, their term of service, when and where, etc., and forward to comrade T. W. Chatburn, Independence, Missouri, as requested.

Bro. J. H. Peters writes us that he has over one thousand copies of the *Voice of Warning* yet on his hands unloaned. He wonders that the Saints are so slow in getting them loaned out. We are in receipt of information where one of these little preachers has started two men in one neighborhood to enquiry. It seems to us that Bro. Peters should not long be left to complain of lukewarmness in this work, when he labors so generously himself.

There was no *Advocate* printed for July, Bro. Joseph Luff's illness having prevented its issue.

THE *Jackson Sentinel*, published at Maquoketa, Iowa, in its issue for Thursday, July 22d, noticing the labors of Bro. M. T. Short, thus:

Sunday.—A cool delightful night for rest and a pleasant morning.—A good many people went to Hurst's Grove to-day to hear Elder Short preach. Deacon Wm. Hurst, they say, keeps excellent order.—Morning church services in the city were held at the several edifices as usual.

#### QUESTIONS AND ANSWERS.

*Ques.*—Does the General Conference appoint Elders to preside over branches; and if so, do the said Elders receive pay from the Bishop for such labor?

*Ans.*—In extreme cases conferences have appointed Elders to preside over branches; but this is quite unusual, and out of the regular order. The principle governing in respect to all presiding officers is, that such officers shall be elected by those over whom they preside. It is not usual that those selected to preside over branches are paid for such labor by the Bishop, yet it may sometimes be found necessary. Wisdom should direct.

*Q.*—Can Elders get missions and not belong to a branch?

*A.*—They may; but they should have none if they live where it is practicable for them to be enrolled in a branch, and they refuse to be. The rules of the church require all its members to unite with the nearest, most convenient, branch. And if an Elder refuses to comply therewith he is not exemplary, and is not worthy of representing the church. The church can not afford to

honor and sustain any minister who purposely dishonors its doctrines, rules, and regulations. Conferences may, through ignorance of facts, give missions to Elders who do not belong to branches. But this is not likely to occur, for the reason that all faithful and devoted ministers will be found enrolled in branches as the church requires.

2.—Is God a personage of spirit or a personage of tabernacle?

A.—God is a personage of spirit, having identity, and possessing attributes, a habitation and a place. Christ Jesus was the express image of his person.

THE following extract is from a *Frank Leslie's Illustrated Newspaper*, for June, 1885:

"It seems queer, to say the least, that in this year of the Christian era any ecclesiastical body should be convulsed by a question relating to baptism, or any other external rite. Nevertheless, it is that staid and sober body, the General Assembly of the Presbyterian Church, that has been having a fierce discussion of the subject. Anticipating an appeal and complaint against the action of the Synod of New York, that was to be brought before the Assembly in due order of business, Judge Drake, of Washington, undertook to carry through the Assembly, by a sort of moral *coup d'etat*, a couple of resolutions affirming that the Roman Catholic Church has essentially apostatized, and, therefore, that Presbyterians can not consistently recognize the validity of baptism as administered by the priests of that church. The Judge avowed his purpose to commit the Assembly to this doctrine, in advance of the consideration of the complaint and appeal to be brought forward at a later stage of the proceedings. As was natural, this movement created a good deal of excitement, many members of the body holding it to be irregular, as well as premature. But the Judge supported his resolutions in a speech well stocked with those opprobrious phrases which a certain class of protestants are wont to use as applicable to the Roman Catholic Church, but which are far less popular now than they used to be. Sensible Protestants now are generally willing to admit that the Roman Catholic denomination, though fostering some errors, is yet a branch of the true Church of Christ, and that the rite of baptism as she administers it is valid, and ought to be so treated.

"Before Judge Drake's resolutions were disposed of, the appeal and complaint from New York came up, and was laid upon the table by an almost unanimous vote. When the discussion of the resolution was resumed, however, it became evident that there were two parties in the Assembly, each determined to win in victory. Amendments in the nature of a compromise were proposed, and the Assembly was getting into an unpleasant tangle, when a motion to lay the whole subject on the table was carried by a nearly unanimous vote, both sides thus finding relief from an embarrassing position. The effect of this is to leave each church session free to decide the question for itself whenever it arises in the reception of Roman Catholic converts.

"It is a pity that the time of such an Assembly, having before it so many questions of vital importance to the growth of the church and the moral elevation of society, should be wasted upon

an issue having no relation whatever either to piety or morals. It seems like the "washing of cups," or the "tithing of mint, anise and cummin," when the moral and social condition of the world demands absorbing thought and vigilant action."

The main question, it seems to us, in the foregoing, is whether the Catholic Church as well as her protesting daughters is a branch of the true Christian Church; (assuming, of course, that the daughters are); and if it is, are the baptisms into the Catholic Church to be accepted as valid, and membership conferred by them to be accredited by the Protestant churches as entitling persons to fellowship as in the true Church of Christ. If this were settled affirmatively, what a world of controversy would be removed. The long effort to prove the Romish Church to be apostate and cast off of Christ; the constant iteration of its identity with the woman on the "scarlet colored beast" of the apocalypse with the cup of wrath in her hand, would be averted, and the search for traces beyond Rome into Jerusalem for apostolic succession and power would be at an end. Besides this, the claim made by Catholicism that the church is the universal church as the word catholic means must be conceded, and the spirit of this followed up would soon bring to pass a unity and that unity be Catholic.

The question of authority is a grave one and we conceive that those Protestants who are willing to concede that the Catholic Church should be considered as a branch of the Church of Christ, are much more consistent than those not willing, judging, from the common stand-point of both parties.

Latter Day Saints have a similar proposition before them for solution; and many have taken the shorter way out of the difficulty, by claiming the sole authority to rest in them, and denying the right to its exercise to all others,—reason assigned, others have departed from the faith, hence the authority, (right to act in Christ's name), has been withdrawn. Practically, it is "stand aside, we are holier than ye are."

We are not prepared to say how many err in this, or who are the entirely obnoxious ones, inasmuch as "many are called, but few chosen;" and though certain of the people of God are to judge the world, judgment belongs alone to God and Christ. The spirit of the conclusions reached by the elders in all the controversies hitherto had on the subject has been, whoever the Spirit receives, the church may safely accept.

In the perilous times foreseen by Paul and his contemporaries, and to be realized in the latter days, from the church "men of perverse minds" were to rise up "leading away disciples after them." The apostle said, "of your own selves" would these men be. These men who were to go away leading disciples after them, were to be of the church; when therefore they should go out from among the disciples would they take with them the delegated right to act in Christ's name and for the Church of Christ.

When the M. E. Church lost Rev. H. W. Thomas from its ministry by expulsion for apostacy, the secular press claimed that while the M. E. Church had lost a good gospeler the cause of Christ had gained a minister. The same was held when Rev. David Swing, after staying in the Presbyterian Church just as long as the rules of enforcing their discipline would permit him, took off his theological cap, and bidding his co-workers "Good-by," went out to "plead the cause of christianity." The churches from which these two men were forced out, agreed that if they should stay in they ought to conform to churchly discipline, and if they went out they did not take with them the authority of the church to which they had belonged. The men who went out evidently agreed that they had received authority to act in the name of Christ while they were in the church and received it from those in the church, and that when they went out they took with them the same authority to act, as both immediately began individual labor on his own responsibility. Many in other churches than the ones they went out from, and the secular branch of the same churches evidently agreed that whatever right the men had in the church they had out of it, and then agreed in sustaining the men in their individualized work. The principle involved in this seems to be that the right to speak and act in the name of Christ and to build up his church is an unknown, unrecognizable and imperishable quality that when once attaching to an individual, no matter what the channel of its transmission, or manner of its infusion, may never be taken from the person; whether he continues to acknowledge the body from which he derived it as the church of Christ, accepted and owned by Him, or denies it and its authority. If all Catholic and Protestant men are alike called of God, or act only on authority derived from human institutions, then such reasoning would be good. But if Christ personally supervises his work, by personal and divine direction, did in primitive church times and does now, such reasoning must be at fault.

We acknowledge the right of reformation within the church, using the word to mean a purifying and cleansing of the body, not in the sense of self-destruction and self-resurrection, but can see no consistency in men claiming to take what they obtained in a body to be used and honored only while in the body, and going with it out of that body with power to disrupt and rebuild that same body. Still less consistency do we see in men leaving a body ecclesiastic, openly acknowledged by them as the Church of Christ, and denouncing that body as not of Christ, but themselves only to be of Christ, and that too with nothing of more value in authority than what they received while in that body.

Whatever of authority Luther had was of Catholic origin; whatever Henry VIII had was of the Catholic; whatever John Wesley had, was of the Church of England; whatever, attached to John Rogers came of the Puritan revolt from the ruling church in England, and whatever was

held by Alexander Campbell came from Presbyterianism and the Baptist; and whatever right to act other men who have gone out from these have held they derived from those from whom they went out. If the various sources whence these men all derived authority are now of the true church and are accepted of God, they must have been so accepted when these men went out of them and they are reprehensible for going out, for what could they gain in denying what God accepted. If baptisms now performed by the Catholic Church constitute men members of the "True Church of Christ," then the supposed great apostasy was a failure, and all claims for righteousness predicated upon the great departure from the faith of the original church, and the return to original commands and paths on the part of the reformers are a great mistake. There was no need of a reconferment of authority and the direct delegation of authority from Christ is a delusion. The saying of the apostle is being of eminent application—"all things are indeed lawful, but all things are not expedient;" only the principle is reversed—whatever is expedient to men's theories in regard to Christ, is necessarily lawful.

The following clipping from the London *Daily News*, may serve to show how this passage in the Apocalypse is having its fulfillment. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16: 13, 14.

#### A FAMOUS SPIRITUALIST.

"Mr. Home, when I first saw him, was at the zenith of his notoriety. He had married into one of the richest families in Russia, was a favorite of the Tuileries, and courted by the most brilliant society of every capital perhaps in Europe. He had raised tables to ceilings without touching them, sent sofas dancing around rooms, made hands which were not apparently attached to bodies play pianos, and evoked the visages of the dead in the palaces of Naples, Rome and Florence, and then scared the emperor and empress of the French with his spirit manifestations at the Tuileries. The crown prince of Prussia and General Moltke were present at some of the latter, but the shrewd old warrior was not satisfied with all that took place when he was by and said he ought to have more to go upon, when the empress tried to persuade him into accepting Mr. Home's claims, if the spirits loved light rather than darkness. The Empress insisted on adopting the medium's sister and placed her in a convent school. Mr. Home told me that his mother was an eerie Scotch woman, and had, before he was born, a vision, in which she saw him seated with as many sovereigns as those who paid court to Napoleon at Erfurth. He said he had inherited her gift, which, he affirmed, showed itself when he was a child in a remarkable way in Scotland, and displayed itself in a greater degree after a vision in which she saw him seated at

table with an emperor and empress, a grand duke and grand duchess, and two angels, whom she thought must have symbolized his future wives. She had, he also said, the gift of second sight, which he inherited. Be this as it may, he was admitted to associate with the emperor and empress of the French, King Louis I. and King Maximilian of Bavaria, the Duchess of Hamilton, the king and Queen of Wurtemberg, the Duke of Nassau, etc. M. Sardou believed in him, and I think Professor Crooks went to the trouble of studying the phenomena he produced, and thought they were not the effect of jugglery. Home had a tall, slight figure, a fair and freckled face before disease made it the color of yellow wax, keen blue eyes, which, however, looked sometimes dreamy, a rather snub nose, and curly auburn hair. He spoke with a Scotch accent. His manners, though forward, were agreeable, and he recited poetry with strong emphasis and striking effect."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Wherever through the ages rise  
The altars of self-sacrifice,  
Where love its arms has opened wide,  
Or man for man has calmly died,  
I see the same white wings outspread  
That hovered o'er the Master's head!"

#### OVERCOMETH.

To him that overcometh,  
O word divinely strong,  
The victor's palm, the fadeless wreath,  
The grand immortal song,  
And his the hidden manna,  
And his the polished stone,  
Within whose whiteness shines the name  
Revealed to him alone.

To him that overcometh—  
Ah, what of bitter strife,  
Before he win the battle's gage  
And snatch the crown of life!  
What whirl of crossing weapons,  
What gleam of flashing eyes,  
What stern debate with haughty foes  
Must be before the prize.

To him that overcometh  
Shall trials aye befall.  
The World, the Flesh, the Devil  
He needs must face them all.  
Sweet sirens of temptation  
May lure with silver strain,  
And cope he must with subtle foes,  
And blanch, 'neath fiery pain.

To him that overcometh  
A mighty help is pledged;  
He wields a sword of purest mould,  
By use of cycles edged.  
And prophets and confessors,  
A matchless valiant band,  
Have vanquished earth, and stormed the skies,  
With that triumphant brand.

To him that overcometh,  
O promise dearest dear!  
The Lord himself who died for him  
Will evermore be near.  
Here, dust upon his garments,  
There, robes that royal be,  
For "On my throne," the King hath said,  
"Mine own shall sit with me."

To him that overcometh,  
O word divinely strong!  
It weaves itself through weary hours  
Like some rejoicing song.  
For his the hidden manna,  
And his the name unknown,  
\*Which Christ the Lord one day of days  
Will tell to him alone.

Selected by Almira.

#### EXTRACTS FROM PRIVATE LETTERS.

SISTER CLARA C. SMITH writes under date of July 19th:—"When I read the 'Plea for the Hope' I felt that I would like to do something for it, if it was but a trifle it would still help some; so I asked Manly and Kate how much they would give, and they said they would pay for an extra copy to be sent to their niece. So I asked Elbert [David's only son.—Ed.] how much he would give to help the cause. 'All the money I have,' he said. I look back upon my visit at Lamoni as one of the bright spots in my lonely life, and the happiest time I have seen since leaving Sandwich. As I read your writing and the sermons in the *Herald* I can close my eyes and imagine I am in the Saints' Chapel, listening to your voices. I hope I may be again. Although I do not write for the 'Mothers' Column,' I pray for its success and am glad there are so many having the ability to write for it."

Dear Clara, we hope you will write, for we know that it would do you good. Many in the church who knew and loved David, would be glad to hear from you. We shall surly expect a letter soon, and one from Elbert for the *Hope*.—Ed.

AUNT PATIENCE writes:—"How often have I expressed the wish that I could do something more for the cause of Christ, that I could spend more time in his service, and were not so cumbered with the cares of life. How gladly would I do so because of the love I have for the Savior and his cause, and to return some measure of remuneration for the labor of love and sacrifice performed in behalf of one so weak as I am. Not only this, but that I might be an instrument in bringing back the erring, strengthening the weak, confirming the strong, and brightening the hope of those who are striving to gain the same rest, peace, and glory that I am striving for. I love this work; my whole soul is in it, and I would that all men and women could be brought to see its truth! Oh, could they but know and feel the joy and comfort that a knowledge of this work brings to the soul! Many are the testimonies that God has given me—testimonies which can never be erased from my soul. Though I should make shipwreck of faith, yet are those testimonies rooted and grounded; stamped never to be effaced; and though death should stare me in the face to make me deny the work, yet could I never do it. Man did not give me this knowledge, man can not take it from me; and unworthy as I am, he has chosen me out of the world, and has verified his promise, and given me the unquestionable knowledge of the One in whom I trust and whom I serve, and I hope to serve him to the end of my days, and make such a record as I shall not be ashamed to face. I have many trials and temptations to meet, but I trust to overcome them all and enter into rest."

Just in this connection we wish to say to the sisters, that highly as we prize, and dearly as we love the private letters which come to us, yet rather than the interest of the "Column" should suffer, we would do without our share. There are joys of time which can be postponed to the great hereafter. For our sakes the Savior became poor and homeless. Let us forget ourselves, and find our reward in that which we may do to cheer and comfort others; and while we confess that every word of encouragement helps and cheers us, if you will only seek to improve

John Smith

the talents given by the Master in sustaining that which we know is his cause, we will abide our time until here or in the mansion he has gone to prepare, we shall see you face to face. Let the "Column" be first, and then if you have still a portion, none will be more grateful than we to share it.

Yesterday's mail brought us a card, saying: "Do not be discouraged in regard to the *Hope*. We will send in our contribution just as soon as our grain is thrashed, and many others are just waiting a bit as we are."

To that tender-hearted, thoughtful one, we give our thanks, and we earnestly pray God to bless all such. If only half who have named the name of Christ were like the few, the cause would never languish. In turn we say to all who are interested, Don't be discouraged, but persevere, and that which we are striving for we shall most surely accomplish. Step by step our children will ascend, until the paths of Zion shall bloom with flowers of their planting, and they by the help of the Lord shall bear off the kingdom in triumph.

To those interested in the Sabbath School cause we wish to announce that we have secured an excellent likeness of the three special witnesses to the Book of Mormon. We will mail single copies of these (the three on one plate) for thirty-five cents each, or four copies for \$1.10—the net profit to be used in aid of the Sabbath School cause. It will be a pleasant souvenir to have in our homes—a correct likeness of men whom God chose to be his special witnesses in the last days, and at the same time you will be aiding the work you love.

Who will order a specimen copy, and by using that sell others?

Our thanks are due to Bro. William Street and others for books and papers.  
LAMONI, Iowa, July 30th, 1886.

PORT GREVILLE, N. S., July 18th.

Dear Sister Frances:—I have often thought when reading the letters from the sisters in the "Home Column," that I should like to write you a letter; not for publication, but merely as a word of encouragement from one of the scattered ones, letting you know how much we prize those words of council and cheer. I think we who have not the privilege of meeting with the Saints, or hearing the word preached by those sent of God, know how to appreciate the contents of the *Herald* perhaps more than those who have such privileges. For my own part I feel that I could not be without it; and since the "Home Column" has been started I enjoy it still more, you have undertaken a great work, and I believe you have the prayers and sympathies of all true Saints that you may have strength and wisdom to carry on the work so that it may be the means in God's hand of doing great and lasting good. Your appeal in behalf of the *Hope* I felt to be a just one, and it was my intention to have responded to it ere this, but owing to circumstances have neglected it. I am glad that some are coming to your aid, and hope that you may have no difficulty in raising the required amount. Enclosed please find one dollar; subscription for two *Hopes*. Hoping and praying that God will bless you with all needed blessings,

I remain your sister in the one faith.

IDA A. LAYTON.

Dear Sisters:—While it is given to some to sit at the feet of the Master, others must serve and labor exclusively, with scarce a moment of respite. Still the Marthas are necessary, since the cuisine forms a most important part of the household economy. Some one asks about leaven bread, how it is made, and were to get the leaven. Cumbered with much serving, we have been unable to respond sooner. Leaven consists of a piece of dough saved at the last kneading of bread before baking. Keep it in an earthen or china dish, in a cool place. Soak with water or milk and make batter yeast when you wish to bake again. This leaven will keep good three days in hot weather, if properly cared for; a week in cold, or cool weather, if necessary. Where are all the receipts, household hints and so forth, that we expected to find in our "Column?" Can't any of the sisters give us advice on some useful subject? Your way of doing a washing, mixing bread, cooking a chicken, or making butter or cheese, might differ from ours, and be both interesting and instructive. "The bread that perisheth" we must be mindful of, however much we prefer to engage in more congenial topics.

Yours for progress in all good words and works.

PERLA WILD.

DEFIANCE, Iowa, July 9th.

Dear Sisters:—As I read the "Home Column" it inspires me with a desire to say something too. It is over fifty years since I accepted this work. I accepted it when persecution ran high, and I clung to it when angry mobs threatened our lives, took from us our possessions, watched for the approach of our husbands that they might slay them, and threatened our children; but the Divine Power preserved us. My husband has long since gone to the Paradise of God, so I now live among my children and grand children; but I have this to comfort me. They, save a very few, belong to the church. Thinking that I am nearing the end of the race, as I am now eighty six years old, I desire to tell you a little of my experience with regard to an affliction which I once had. My suffering was intense. I felt in my heart that I wanted to die unless I could live to do good, and help build up the kingdom of God, and also be a comfort to my little ones. While I lay thinking thus, a heavenly messenger appeared at my bedside and spoke these words, "Woman, fret not thyself, for thou shalt live, and not die." I then knew that I should live to do some good. I am patiently waiting for the time to come when I shall leave this life to meet with those gone before. Oh that our young people would seek to do the will of God, ynd keep all worldly pride and vanity from their young hearts; this is my one great desire. I often think of the words of Moses the servant of God. "Oh that there were such a heart in them that they would keep the commandments of God always, that it might be well with them and their children." Hoping you will remember me in your humble devotion, I remain a sister in the church,

MRS. SARAH HAWLEY.

CHELSEA, Neb., July 13th.

Dear Sister Frances:—I have been reading the Saints' letters in the "Home Column" and I thought I would write a few words. I love to read the letters. It has not been long since I enlisted in this good and glorious cause. When we first came west there were only three mem-

bers of us, my mother, my sister and myself; but thank God he sent his servants out here to preach to us, and we are now eleven in number, and the Lord has promised us great blessings if we are faithful.

Your sister in Christ,

AMANDA LEACH.

ESCANABA, Mich., July 12th.

Dear Sister Frances:—The Lord knows my heart, and how willingly I would give to help this blessed cause we are engaged in, if I could. I am so much helped by the "Mothers' Home Column," and it is very cheering to me. I am a mother, have two little ones, a girl and a boy. I am a widow and live with my father and mother. Mother and I are the only ones living here that belong to the church, and so we could not get along without the *Herald*, *Hope*, and *Expositor*. We are poor in worldly goods, but in health we are blessed, and are thankful for that. All I have is what I earn at hard work, and what is given me, and so I am by God's help going to try and give in my mite. I will send in this one dollar and you can send two of the *Hopes* for a year to who ever you feel is worthy of them. I trust to see the *Hope* prosper and be enlarged. May God's richest blessings rest on you, and may you be an instrument in God's hands in doing much good, is my prayer. I would like to live where I could go to church, and would like to have my little children baptized. I trust the way will be opened for me to go where there is a branch of the church, or else I would like to have an Elder come here. Remember me as a sister who is trying hard to live right, but all alone in this cold and selfish world; but God is O, so good to me! I give him the praise for all I have. With love to you, from a sister in the same faith,

VIOLA M. FORMAN.

CHELSEA, Neb., July 13th.

Dear Sister Frances:—I have been reading the *Herald*; it is a pleasure to us to read the letters from the brothers and sisters. We lived here for nearly one year without meetings, but thank the Lord we have meetings now. I would like to know where Bro. William H. Bradford is. He is my father.

I remain your sister in bonds,

LAURA LEACH.

CHELSEA, Neb., July 13th.

Dear Sisters:—Would it not be better to hear our children say our parents are very strict; pa asks a blessing every meal, and he has order; he will have order, and he calls us all together for family worship. We are not allowed to swear around the house, for he says we shall mind as long as we are at home. When you see such children as these you will see children who will love their parents, while on the other hand you will speak to some Elder's children about the church and how the Saints are getting along, and they will say "I don't go to meeting." And when asked Why don't you? "Oh, I don't believe there is much in the Saints; not as much as they claim." I ask, Why do you not believe what your father teaches? "Well he swears and gets angry and isn't any better than I am, so far as I can see. He don't have family worship, and he never comes home from meeting without something has gone wrong, and he gives some one a regular scolding, or even worse, so I don't



see what's the use of any one belonging to the church if they are no better for it. The son says the father is no better than he is. I am afraid of such stumbling blocks; the blood of the children will rest on the heads of their parents.

H. A.

We have inserted a part only of this letter, and we now wish to say that we do not propose to mar the fair pages of our "Column" with slang expressions, let them come from the lip or pen of whomsoever they may come. If such things can truthfully be said of any one professing to be a Saint, to say nothing of an Elder, they ought to be reported to the authorities of the Church, and the children should read Ex. 20: 7; and to the earnest consideration of the fathers we would recommend Matt, 7: 22, 23.—Ed.

GREEN'S LANDING, Me., July 16th.

*Dear Sisters in Christ:*—Please allow me to come in with you and introduce myself to the "Mothers' Home Column," for I do esteem it a great privilege to converse with my dear sisters by the use of the pen. I do feel more than thankful for the space we have in the columns of the *Herald*. We can feel to make the acquaintance of the dear old mothers and sisters that are far away. I have read all of your letters, and they truly give us strength and courage to persevere in this glorious work in which we are engaged; and to let our light always shine before the world; and that we may occupy our talents, whether one or more, that we may gain more by our good works, that when the good Master comes we can all receive the welcome plaudit, "Well done good and faithful servant." I am a sister in the Church of Christ. I am trying to keep the law of the Lord as much as I possibly can. I am a widow fifty-nine years old. It has been about nineteen years since I obeyed this latter day gospel. I do know this is the true gospel of Christ, and do feel to trust in the Lord. I do know that the Lord has been a widow's God to me, and a Father to my fatherless children. I have had seven in all, but have none that is small to care for now, only to keep on praying for them. Three of my children were baptized into the church at one time. One of them the good Father saw fit to call to his home to live among the shining ones. I have the promise from the Lord that if I live faithful I shall live with all of my family in the kingdom of God. Oh that I may have grace and strength to live faithful until I reach home, where all will be well. I will say a word to the young mothers. Keep on praying, and teaching your little ones; you will reap if you faint not, for the Lord will answer your prayers in his own time; never fear. I will bid you all good bye, requesting your prayers. Will call again if desired.

Your sister in Christ,

HANNAH ROBBINS.

The invitation has been to all, and we are glad to welcome each one who wishes to come.—Ed.

FORT NIORARA, Neb., July 1st.

*Dear Sister Frances:*—I think the Home Column very beneficial to the *Herald* readers. I believe if we would all try and obey the instructions and good principles set forth in the "Column," we would be much happier, wiser, and better prepared for the Holy Spirit to guide us into truth and righteousness. Unless we prepare ourselves for the Holy Spirit, as God has commanded us to

do, we need not expect to receive it. I have learned a great deal from the Home Column, which pertains to make me a wiser and better mother. I have only one child, a daughter, which I intend with God's help to raise in that way which leads to life eternal. What is more beautiful or pleasant than a home that is ruled by love, patience, and kind words? How cheerful and bright it is to the husband when he comes home from a hard day's work and finds the house in good order, the children clean and neatly dressed, his supper prepared and ready for him, and every countenance beaming with happiness, and kind words for all. Is not this dear sisters a pleasant home? How thankful the man ought to be that has such a home; and how watchful he should be over his family, that wolves did not enter in among the lambs and lead them astray. He should not leave all the care on his wife, for as we are the weaker ones, we need the help of the stronger ones. I love the *Herald*, for we have no other preacher. The nearest branch is Clearwater Nebraska. I ask an interest in all your prayers, that I may be faithful, and at last meet you all in the celestial kingdom, where there will be no more parting.

I remain your sister in the one faith,

ELLA DONALDSON.

WHEELER, Iowa, July 9th.

*Dear Sister Frances:*—Having heard your call for help to enlarge the *Hope*, and feeling that it is a much needed call, I herewith enclose a dollar, the children's mite and my own, for that purpose; praying that God will aid you in your good mission. The "Mother's Column!" How it gladdens my heart when I read such words of hope and comfort as the sisters express. It helps and strengthens me to go on with the duties of a mother, with renewed vigor. We have much to contend with in raising a family, and trying to keep them free from the vices of the world. We hear so many say, "When they grow older they will do better," but I think as the twig is bent the tree is inclined; therefore I shall strive to keep them from as many of the vices as I can; and think by so doing to save them a great many heartaches in the future; for I know that Saints can not look back upon a life of folly without many regrets. May the Lord bless every effort for the advancement of his cause, is the prayer of your sister,

AMANDA WOOD.

*Dear Sister:* You are right. Leave no known duty undone and then, but not before, may you safely entrust the result to God. Guard your children from every evil, and the time will come when they will rise up and call you blessed.—Ed.

## Correspondence.

PERSIA, Iowa, July 26th.

*Bro. Joseph:*—I have held five meetings here, had fair and attentive congregations, and am to hold service at Leland's Grove and Union Grove this week. Have met with many of the old-time Saints and their children, and find that here is a wide and inviting field for ministerial labor which should be occupied without delay. Whenever it becomes practicable, I shall take pleasure in preaching the word throughout Western Iowa and Eastern Nebraska, where I had such interesting and successful experiences from 1859 to

1864, and afterwards. I meet with many of the children of the old-time Saints, and with friends also whom I knew in those times, and I feel a deep interest in their present and future welfare, and for that reason have earnest desires to see them all safe in the fold of Christ.

I expect to reach Council Bluffs and Omaha this week, and to reach Lamoni the first days of August.

Yours ever,

W. W. BLAIR.

No. 8, Warden St., NEW WORTLEY,  
Leeds, Eng., July 24th.

*Dear Herald:*—I was baptized on the 28th day of February, 1885, and the day following brothers Joseph Dewsnup and Baty of Manchester, organized a branch here in Leeds. Peace and harmony prevailed throughout our brothers' stay, and the Spirit of God was richly felt. I shall never regret the step that I took, for I have felt ever since to walk in the newness of life, having been born, first, of water; secondly the Spirit. Now I can say that I am a child of God, and heir to the promise of eternal life if I continue faithful to the end of this probation. I thank God because he has cleansed me from all sin through the precious blood of his only begotten Son, Jesus Christ, and daily upholds me with his free Spirit. *Dear Herald*, my desire is to encourage all our brethren and sisters to keep faithful and hold up the light of the gospel, and give all honor and glory to God who is the author and finisher of our faith. I can now bear testimony to the truth of this great latter day work and its principles as taught by Joseph the Seer. It is a glorious work to me and to all who will embrace it; because it is the power of God unto salvation. I feel there is a work for me to do and I must do it. I mean to be a true follower of the Lamb. I pray that I may have the divine guidance of the Most High God to enable me to carry out the work I have been called to do, that is pertaining to the Aaronic Priesthood. I am conscious of my unworthiness and often feel unfitted for such a grand work as lies before us. By God's help I will study and learn to serve him faithfully to the end of the race.

May God continue to pour out his blessings upon the whole household of faith, is the humble prayer of yours in the gospel of Christ,

TOM ROBERTS.

AMITY, Mo., July 19th.

*Dear Brother Blair:*—Although having to labor very hard this summer, farming, I have still done what I could in the ministry. In April one of the leading ministers of the Seventh day faith, of the Marion, Iowa, division of that church preached two weeks in our vicinity, challenging every one to disprove his theory. I accepted and we were to debate in two places where the people wished to hear, six miles apart. But after a week's time upon the Sabbath question at the first place, he refused to debate at the other place, (which was to be a month afterwards), stating that he had not the time to spare from his preaching, causing much dissatisfaction. He afterwards sent me a challenge, to affirm that Dan. 2: 44, referred to events that transpired in 1830, and to also deny the unconscious theory and annihilation of the wicked, and that he then would also debate the Sabbath question at the place agreed upon before, three miles south of here, some time this summer. I signed the propo-

sitions. I have preached at different places since upon that question by request. Went eight miles north east into the Advent settlement, three weeks ago and heard my opponent, Elder Bunch who preached at eleven a. m. I preached at three p. m. Went there again last Sunday and preached twice, had a good congregation, although not an advent out, yet I was to preach in regard to the Sabbath, and their Elder was to be there to correct me if I made mistakes. I postponed that subject by request until next Sunday evening, which is their day to preach at eleven a. m., and four p. m., which meetings I expect to attend. And in the meantime their neighbors are going to visit them and ask what they are afraid of, as they have challenged every one for years to deny their Sabbath theory. I also want to have the time set to meet Elder Bunch on his challenge. Yesterday I preached at brother Myers' farm, in a grove. He lives two miles from me, and ten miles north of Stewartville. Had a good audience, and some of his neighbors seem much interested. Brother Bronson of St. Joseph, is to preach next Sunday (July 25th) at the school house, three miles south of here, where the debate is to be held, and I will try and continue the work there through the fall. I expect to visit a large Advent settlement thirty miles north of this, soon, and present the truth to them.

Your unworthy brother,

D. S. CRAWLEY.

NEBRASKA CITY, Neb., July 21st.

*Dear Herald.*—On the evening of the 10th inst., I began meetings in the Morgan school house, the meeting place of the Palmyra branch; continued for a week, with quite an interest, for notwithstanding the farmers were very busy finishing corn plowing, and were in the midst of the small grain harvest, at no meeting did all the people get into the house. For our conference we fixed up a grove, where we held five preaching services and the business session. The attendance of officials was limited, but that of the Saints was fair, while that of the people was large, and the order was good. We are hopeful that good was accomplished for the cause of peace on earth and good will to man. There was no jar or unpleasantness during the transacting of the business; therefore there was neither troubled mind nor aching heart. The waters were disturbed, and two of Bro. E. R. Hillman's daughters were added to the household of faith. No rain for almost a month, and crops will soon begin to suffer, unless we get rain. The demand for gospel work is upon the increase.

In gospel bonds,

ROBT. M. ELVIN.

GLEN ELDER, Kan., July 15th.

*Dear Herald.*—It has been about six years since I last wrote to you. We belong to the Elmira Branch (N. W. Kansas District). There are no Saints within twelve miles of us, except sister Williams and her daughter and two sons. We do not hear much preaching, only as some Elder stops with us occasionally. Bro. A. H. Parsons opened up the work here, and the people like to hear him preach very much. We attended the quarterly conference of this district in June. The meetings were held in brother Gabler's grove. The preaching was done by Elders G. W. Shute, A. H. Parsons and J. Jemison. There was a goodly number of the people

of the neighborhood in attendance, also of the Saints. The best of order prevailed. We still love the latter day work as when we first heard it, for we know for our selves that it is of God; and, while there may be some things taught by some, that we can not endorse; yet we know we have the law and the testimony to appeal to in those matters. The weather is very dry now, the people fear a dearth.

Your sister in the gospel,

CASANDER WARREN.

EAST DES MOINES, Iowa, July 29th.

*Editors Herald.*—Bro. N. A. Baker has been in our midst with his earnest, God-fearing spirit, and has taught us to see our slothfulness in the work of the Lord. I thank God that he came here. I have been healed of a disease that from time to time for years I have been afflicted with. To my Father in heaven be all the glory. A sister came in through the door of baptism during Bro. Baker's stay. They had a little Pentecost at the confirmation. The "Holiness" people are not pleased to have any of our preachers come among them; although they gathered *en masse* at the river to witness the baptismal rite.

In gospel bonds,

L. B. MERRILL.

MOORHEAD, Iowa, June 19th.

*Dear Herald.*—As I was perusing your pages this afternoon, the influence of God's Holy Spirit pervaded my whole being, filling my mind with a holy calm, and that peace and joy which a child of God alone can feel; and I thank and praise his holy name for his loving kindness bestowed upon poor unworthy me from day to day. I do so desire to do what is right at all times to be a living epistle before my friends and neighbors; but alas! the weakness of the flesh causes me to err many times, and I fear I am too often a stumbling-block to others.

I have just finished reading brethren Blakeslee, Kelley and Banta's remarks on tithing and my heart responds a glad amen. O! could we as Saints realize the all important duty of taking God at his word and of tithing ourselves as he has commanded, the consummation of this glorious work would soon be accomplished, and Christ come in the clouds of heaven, and his saints be caught up to meet him in glory to reign with him forever and ever. I am sorry to say that my husband has not yet been made to realize the importance of the tithing law—he like many others not comprehending it; but I pray to God he may be brought to a full realization of the same that we may receive the promised blessings for time and eternity. I tithe myself of poultry, butter, eggs, &c., such as a farmer's wife is blessed with, as best I can; but it is very seldom I can get cash for such—generally have to sell it at the stores and take trade, but I keep a strict account and when I chance to get money I pay it as tithing. As it is, I am indebted to the Lord. Is there no way out of this difficulty? If there was a storehouse for receiving produce as tithing I feel sure a great many would tithe themselves who do not now for the reason that cash is so difficult to get hold of. But I trust the way will be opened in God's own time.

I consider the *Herald* meat and drink to the soul hungering and thirsting after righteousness. I could not think of doing without it. Often when weary with the cares of life the perusal of its

pages give new impetus and seems to lessen life's burden. Christ has said, "My yoke is easy and my burden is light;" and I have indeed proved it to be the case many times in my daily toil. Were it not for the hope of the gospel I fear I should faint by the way. Life would indeed be hopeless. As it is, I still feel to press on, praying God for strength to aid me while life shall last. I pray God to bless his Saints everywhere, that they not only bear the name but be saints in the fullest sense of the term.

*July 14th.*—Since writing the above I continued to ask God to help my husband comprehend the law of tithing, and also read to him the remarks by the bishopric, and am rejoiced to say that he now understands more perfectly and thinks it the duty of Saints to comply with said law. We have made an estimate and as soon as possible shall pay our due. Money is a scarce article with us, but we make it a subject of prayer that we may be enabled to make a turn in the right direction and hope and fully expect in the future to be more blessed of the Lord inasmuch as we do our part faithfully and well.

Ever hoping to be found on the Lord's side, I remain your sister in Christ,

SARAH J. ROSS.

ASPEN, Colo., July 22d.

*Dear Herald.*—It does my heart good to read the testimony of the Saints in various parts of the land. My experience in the past is sufficient to justify me in corroborating the testimony borne by Saints as to their knowledge of the latter day work. The Lord has truly blessed me many times and in various ways, by which I know the work is true. I came here on the 19th of June, thinking to better my condition financially. I think I could accomplish this, but fear the altitude is too great. I find great difficulty in breathing, and may have to give it up.

On my way here I had the loneliness of the journey very much relieved by meeting with Bro. W. W. Blair and other Saints at Burlington, Iowa. It did me good after years of separation, to take the good old standard-bearer by the hand once more. There are no Saints here, and I feel the loneliness of the situation very much, being away from my family and the society of Saints, and not feeling free to speak my sentiments, on account of the existing prejudice against the Saints and my financial embarrassment. Could it be so arranged I would like to get my family into Iowa, where I could enjoy the society of Saints. This place is a silver mining camp of about 3,000 or 4,000 inhabitants. There are four churches here: Methodist, Catholic, Christian, and Presbyterian; a great many saloons and some other places of a soul-destroying nature. Very few people go to church. The snow-capped mountains are plainly visible from this place; some I passed over in getting here. The mission here of most people of this country is to get the precious metal, which is being taken from the "everlasting hills."

My wife sends me the *Heralds* as she gets them, which is my only preacher, and a welcome visitor from time to time. May the Lord bless you in your effort to do good, is my prayer.

Yours in love,

M. B. WILLIAMS.

As man grows in wisdom he learns how independent the world is of him.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Original Poetry.

LO HERE, LO THERE!

BY B. V. SPRINGER.

Amidst wild confusion, Lo heres, and Lo theres!  
Of dogmas prolific, traditional snares,  
Led and controlled by the powers of evil,  
Which some will attribute to his honor, the devil,  
And by their own inward cussedness show  
That through him, as a scape-goat, to heaven they'll go;  
But I have quite serious doubts, as you know,  
And don't take much stock in that fellow below,  
As a ladder on which up to heaven to ascend;  
If I did, I should like them, make him my friend;  
But I leave jarring sects to divert from the truth  
The minds of the people, the aged and youth,  
With dark superstition, tradition and slush,  
Their reason dethroned with sensational gush.  
Alas, for humanity! wayward and weak;  
Ears turned from the truth, only fables they seek.  
May God stay the tide, and cause them to see  
That Christ is their refuge; in him they are free  
From the bondage of death and the shackles of sin;  
With the Spirit to guide, they'll eternal life win.  
One who is observant may easily discern  
That there is more to forget than really to learn.  
To find the old path, and walk in the way;  
Emerge from the dark to the broad light of day,  
True conceptions of God and the Savior to know.  
All our systems and schisms and notions must go,  
And give place to truth, the glorious plan  
Of human redemption vouchsafed unto man.  
Enter in at the gate, walk the one narrow way  
And rise with the dawn of celestial day.  
And I, in my weakness, as well as I can,  
Am pointing the way to my poor fellow man,  
By calling attention to Jesus the Lord,  
As recorded in Scripture, his own precious word.  
And while I my time and weak talents employ,  
The Spirit's sweet guidance I greatly enjoy;  
Which urges me on to be faithful and true  
To the trust, and the labor that was given to do;  
And when it is done, and I lie down to rest,  
I hope to arise with the pure and the blest,  
And be with the Savior our great living head;  
Who will reign king of kings when the d—l is dead.

QUINCY, Mich., July 20th, 1886.

## Communications.

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

### THE ONE WAY.

DEAR HERALD:—A saying that is frequently brought up as argument against the latter day work, which to those who utter it appears to be reasonable, occupies my mind this Sabbath morning. It is as follows: "It matters not by which road I take my wheat to market, it will not be asked of me by the purchaser, by what road I brought it, so long as it is wheat; that is all that is required."

This assertion is made on the strength of the assumption, that carrying wheat to a market approached by several roads, which wheat is received by the purchaser without respect to the road by which it came, is analagous to a soul being accepted of God as worthy of eternal life, without regard to the road it traveled to get there. That it is only an assumption on the part of those who assert it, is evidenced in the fact that there is not anything in the revealed word of God that will sustain them in it. The Savior says, "Strait is the gate,

[not gates], and narrow is the way [not ways] that leadeth unto life, and few there be that find it." "I am the way, the truth, and the life; no man cometh to the Father but by me."—John 14:6. The Savior declares in John 3d chapter, "God so loved the world [when in a perishable state] that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Now, dear Savior, we are waiting to hear what you have to say that we may believe in your words and not perish. "I came forth from the Father and am come into the world."—John 16:28. What was your object in thus coming from the Father into the world? "I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38. Of course then, that will of the Father was made known unto you in order that you might perform it? "The Father, which sent me, he gave me a commandment what I should say, and what I should speak, and I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." You came to do the will of the Father, and how did you commence to do that will? "By going to a man sent from God whose name was John [John 1st chapter] who was the one to prepare the way [not ways] before me, who was the "porter" to open the door [not doors] into the sheepfold, (John 10:3), which door I, the Good Shepherd, entered; and "he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber."—John 10th chapter. Did John offer any objections to open the door to you? Yes, he refused, saying, "I have need to be baptized of thee and why comest thou to me? But when I told him to "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," (Matt. 3:43), he consented. After you were baptized and came up out of the water, was there any particular manifestation of your Father's acknowledgment of the act? Yes, John "saw, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon me, and heard my Father's voice declaring me to be his beloved Son, in whom he was well pleased, as declared by Matthew in his 3d chapter and 45th and 46th verses.

We have presented the subject thus far in the form of questions and answers, in order to adapt it to the weakest capacity of understanding. We perceive that the Father was very strict in requiring the Son to do his will, so much so, that he commanded the Son what to say, and what he should speak. We see that the Son was very strict in performing that will. He came down from heaven purposely to do it, and one reason why he was so strict was, he knew that what was commanded him to say and do were the terms of "life everlasting." We may gather from this that God is not slack in his way of doing business. Isaiah declares by the Holy Spirit as recorded in 14th chapter, 24th and 27th verses: "The Lord of Hosts hath sworn, saying, Surely as I have

thought, so shall it come to pass; and as I have purposed so shall it stand. \* \* \* For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" That is a vital question with mortal man! Can we disannul what God has purposed; can we mark out ways of our own whereby we can obtain eternal life?

God hath purposed that we should gain eternal life in his way; can we disannul it? It is said of the Savior that he went about preaching the things of the kingdom of God. That was his great theme. We hear him saying, "The kingdom of God is likened unto a sower going forth to sow; is likened to a man finding a treasure in a field; unto a merchant hunting goodly pearls; unto a net cast into the sea; unto a woman putting leaven in three measures of meal," &c. He on one occasion at least spoke of it as the church; and upon the occasion we have been noticing, he represented the kingdom by the parable of the sheepfold. And it is worthy of remark here, that he always spoke, in either instance, in the singular number, using the definite article, the sheepfold, the kingdom, the church, I am the way, &c., thus acknowledging Himself to be the author of but one way, one church, or kingdom, or sheepfold, &c. The sheepfold must have had an existence on the earth at that time, or He could not have sought to enter it. It certainly had, for Jesus on one occasion said, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence," &c. We have seen that Jesus went to the porter, John, who baptized Him, opening the door for Him to enter. We have seen that the act pleased the Father, who sent forth His Spirit upon Jesus, and acknowledged Him vocally from the heavens, a sure proof that he was doing the Father's will. Query, If it was the Father's will that his Son should be baptized, and that he should fulfill all righteousness, could he have pleased the Father in rejecting to do so, even in the least measure? We think, dear reader, your answer will be, no he could not. If the only begotten Son of God, who was without sin, and guile was not found in His mouth, could not please the Father, not doing His will, without entering the sheepfold, how do you think we poor sinful creatures can if we refuse to enter by the door?

But hold my dear sir, you make out quite a different door, to what Christ said was the door. He said, "I am the door, by me if any man enter he shall be saved," &c., you see by this that baptism is not the door. Well, and how was He the door? It is said in Philippians 2:9, 10, "God hath highly exalted him, and given him a name which is above every other name: That at the name of Jesus every knee shall bow," &c. Acts 4:7, reads, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." In Hebrews 5:9, it reads, "And being made perfect, he became the author of eternal salvation, unto all them that obey him." If God highly exalted him, and gave him a name above

every other, and the only name under heaven whereby man should be saved, and made him the author of eternal salvation, he certainly was the door, or only mode of entrance into relationship with God.

But it does not follow that He did not have to enter through the door, which he calls the door of the sheepfold, which door was something of his Father's appointing, for the Father had given commandment what he should do and he came to do what the Father commanded, and that command was relating to eternal life; hence, we hear him proclaiming, "Thus it cometh us to fulfill all righteousness." "Except a man be born of water, and of the Spirit he cannot enter into the kingdom of God." John came before Christ to prepare His way. Both came from God, and as Jesus was commanded what to say, and what he should speak, so we naturally conclude that John would receive his instructions how to proceed in preparing Christ's way before Him. It was called Christ's way, because the Father had given him for the salvation of the world, had placed all authority in his hands to secure that salvation.

He it was that redeemed mankind from the effects of the fall, by the atonement made in their behalf, through which atonement the plan of mercy or of salvation could be made available unto mankind, Christ having removed all barriers to the accomplishment of that object; hence we hear Him saying, "I lay down my life for the sheep . . . Therefore doth my Father love me because I lay down my life that I might take it again. . . . This commandment have I received of my Father"—John 10: 17, 18. In view of the foregoing He could well exclaim, "I am the door, by me if any man enter he shall be saved. I am the way, the truth, and the life, no man cometh to the Father but by me." We might ask the question here, "If any man enter, what?" And answer in the Savior's language "Except a man be born of water and of the Spirit he can not enter the kingdom of God." Yes, no man could have access to the plan of mercy, as contained in the gospel, for the barrier erected was insurmountable by man, but Christ having removed that barrier could place before mankind that plan of salvation, of "everlasting life," which he was commanded of the Father to do. John came to prepare this way of Christ, as made known by the ministering of an angel sent from God to the father of John. How did John proceed to prepare that way? Let us examine the history of his proceedings. Mark in the first chapter of his book, records it thus: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness, preaching the baptism of repentance for the remission of sins. . . . There cometh one mightier than I after me, the latchet of whose shoes, I am unworthy to stoop down and unloose, I indeed have baptized you with water, but He shall baptize you with fire and with the Holy Ghost."

In this history of John's mission is inferred; first, that this way of Christ

was not in existence on earth at that time, or otherwise John's mission to prepare it would have been superfluous; second, that there was no one on earth having authority to prepare that way, is evidenced in the act of sending one from God to prepare it. John preached the baptism of repentance for the remission of sins. That repentance was requisite before baptism is evidenced in John's demanding it before he would baptize. That faith in John's declaration of the word, was requisite before repentance, is also reasonable, as well as scriptural, which faith in John's word implied faith in Jesus Christ, for John declared he was sent to prepare His way, that He should come after him, that He should baptize with fire and the Holy Ghost those whom John had baptized with water. Faith in Christ implied faith in God the Father, for Jesus said that his Father had sent him with these terms of salvation.

Did the disciples that Jesus ordained, and sent out to preach His way, teach the same as John did? This is an important question, and in answering it we shall see that there is not the least allowance of many ways, not the least allowance for men to mark out ways of their own, that God has only appointed one way: Jesus says in his memorable prayer as recorded in John 17: 8, "For I have given them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." We see here how particular Jesus was to do the will of His Father, as well as how particular the Father was that Jesus should do so.

Query.—Would the father allow more license to any of the human family to do contrary to his will, than he would to Jesus, who never had broken any of his commandments? Would the Father be so particular with his only begotten, as to command him what he should say, and what he should speak, as the conditions of life and salvation, and then allow men to say respecting those conditions "This is nonessential, I can be saved without obeying it, that is done away and no longer needed," and then permit those rebels to dwell with Him? Preposterous! But to the question. We have seen that John preached faith, repentance, and baptism for the remission of sins, and the baptism of the Holy Ghost. Peter preached faith, repentance, and baptism for the remission of sins, and the baptism of the Holy Ghost. But says one, Peter said, when they enquired of him what they should do, Repent and be baptized, &c. True, but what caused the question? Peter had convinced them that Jesus was both Lord and Christ; they believed Peter and thus had faith in Christ, and hence enquired what they should do. We take Peter's discourse here as a sample of what all the rest of the eleven would preach, for they were present with him, and if he had so far forgotten himself, as to preach contrary to what they had all been commanded to preach, they would have corrected him, especially when the sound of their Master's voice, commanding them to teach all things what-

soever He had commanded them, had scarcely died away, and that command so strict, that the condition of His being with them always depended upon its being obeyed. We perceive that John and Christ's disciples preached the same gospel, Christ's way, or plan of salvation; and all agreed with what the Master had taught. He preached faith in his Father, God, as well as in himself as his Son. He preached saying, "Repent ye and believe the gospel."—Mark 1: 13. He told Nicodemus, "Except a man be born of water and of the Spirit he can not enter the kingdom of God."—John 3: 3. Here is a positive declaration that baptism is the mode of entrance into the kingdom of God, which is synonymous with sheepfold; and if the mode of entrance, must be the door. And this does not militate against the idea of Christ being the door, for if Christ commanded it he is the author, and consequently is the door; the same is the way, the truth and the life, and that is, he is the author of the way, &c., and hence there must be a way authorized by him.

A way suggests a mode of entrance or commencement, and also suggests a travel in that way, as also an end, or place where the road leads to. This way of Christ leads to "eternal life;" and if we desire eternal life, if our feet are not treading that way, it is to our everlasting welfare that we seek the entrance, and after entering see that we keep in that way, and not follow by-paths which lead to destruction, but live by every word that proceedeth out of the mouth of God. Jesus set the example of entrance and said, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." He has gone on before, and if we follow in His footsteps we shall certainly arrive at the place where He has gone.

The historian, in recording Peter's preaching on the day of Pentecost, did not specify the mode by which the Holy Ghost was received. But in the 8th and 19th chapters of Acts he did. In the 8th chapter he tells of Philip going down to Samaria and preaching Christ unto them, and the things concerning the kingdom of God, and they believed Philip's preaching, and were baptized both men and women. And he then says, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who when they were come down prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the gift of the Holy Ghost."

This ordinance is entirely ignored by professing Christians in our day. But the fact of the apostles sending Peter and John to administer in the ordinance of the laying on of hands to those who had been baptized by Philip, shows that it was a general practice in the church of God anciently, and the fact that these people had not received the Holy Ghost before, and did receive it after Peter and John had laid their hands on them, establishes its neces-



sity, and also shows that it was approbated of and must have been established by God for that purpose.

Paul practiced this ordinance for the very same purpose as recorded in the 19th chapter of Acts; which proves as before said the general practice. We have briefly alluded to this ordinance, because our article has extended now, farther than at first anticipated, yet we wish to notice briefly, in the assertion we have been considering, the assumption of those who utter it that they are wheat, and though going to market by any of the different ways that men have set up, God will accept them as wheat.

The writer can not find recorded in sacred writ but one way to become the wheat of God, which he will gather in his garner. In the parable concerning the kingdom of God, in which he likened it to a man who sowed good seed in his field, but while men slept an enemy came and sowed tares, as recorded Matt. 13. He in his interpretation of the parable, says, "He that soweth the good seed is the Son of Man. The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one." According to the parable the good seed is represented to be wheat, which he will gather into his barn, but the tares are gathered in bundles to be burned. This good seed of wheat, being the children of the kingdom, were born of water and of the Spirit before they could enter the kingdom, or be born children thereof, so that the wheat God will accept, becomes wheat in his own way and none other. That you and I, dear reader, may be good sound wheat, carried to our heavenly father's market or granary, on the road that he has established, being accepted of him, and not found among the tares is the prayer of

E. STAFFORD.

LAMONI, March 18th, 1886.

#### ACCORDING TO THEIR FAITH.

##### LETTER TO RELATIVES.

DEAR SISTER — AND ALL.—I feel that your minister, Rev. Mr. W., is a good and zealous man, as you claim and believe him to be; but this may not be evidence that he can "see afar off," or that as a spiritual guide he is doctrinally correct on all points; nor that he has 'proved all things' pertaining to the "principles of the doctrine of Christ," and is not in some things following the "tradition of the elders," and teaching for doctrine the precepts and commandments of men, and thus making the world of God of none effect. The Jews had zeal enough to "encompass land and sea" to make a prosolyte, and though some of them were hypocrites, many of them probably were good men, and honest in their convictions and in their desire to save souls as Paul, before his conversion "verily believed he was doing the will of God." But those who followed them were following deceived and blind guides, nevertheless, and the result was liable to be disastrous, unless their eyes were opened to their error later on. "The honest in heart shall be saved." But such, unless trusting

in man or held down by the power or cunning of priestcraft, will be always ready to receive more light and truth when shown to them, otherwise they would thenceforth be under some condemnation. Rev. John Robinson of Holland, "the father of modern Congregationalism," and pastor of the Pilgrim Fathers, instructed them thus in his farewell sermon:

"I charge you before God and his blessed angels. . . If God reveal anything to you by any other instrument of his, be as ready to receive it as you were to receive any truth from my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth to break forth out of his holy word. . . I beseech you to remember that it is an article in your church covenant, that you shall be ready to receive whatever truths shall be made known to you from the written word of God." This has been termed "John Robinson's imperial message."

Prof. Austin Phelps, D. D., of Andover, writing in the *Congregationalist* about the "Rights of Believers in Ancient Creeds," says of their reverend authors:

"They evidently believed more than they have recorded for our instruction. . . Had they lived to our times, they would have received more truth, and proclaimed it authoritatively. . . The drift of their teaching necessitates the admission of more truth."

It was not my intention I believe in speaking of Rev. Mr. W., in my other letter, to "heap ridicule" on him, as you seem to regard it; unless telling the truth concerning him can be so construed. I admit that the facts as I stated them make him appear in rather a ridiculous light, or something worse. But I am not responsible for that. Ridicule, sophistry, and misrepresentation, are the weapons or arguments commonly resorted to and relied on by the advocates and defenders of works of evil and darkness, or of a bad cause. And though ridicule carefully used may sometimes be an allowable, effectual or just means of showing an erroneous position or a false or pernicious claim or doctrine, those in the right, may usually find better weapons to use, or arguments to advance in the defense of truth; while sophistry and misrepresentation, can only dishonor a good cause. And I hope I may never be found advocating any other. Sophistry is sometimes so deceiving that some may even use it without knowing it, from lack of deep thinking and logical reasoning. So prejudice, if allowed to prevent impartial investigation, often blinds us to our own best interests, or leads us to misjudge persons or cases. And if any allow prejudice or self interest to take the place of reason, they will sometimes be led into evil surmisings, misunderstanding, envy, malice and hatred toward those who have been actuated only by desire to do good or to counteract evil. There are times and occasions when truths and facts may and should be stated in plainness and things called by their right names. I am glad that you have received the religious experiences and testimonies that you have. They are evidence of your faith and of

the grace and goodness of God. But I think they should cause you to question the correctness of some articles, precepts, or doctrines in the modern, popular church creeds and the commonly received opinions or beliefs.

Charles G. Finney, of Oberlin, a man of much light and faith, says in his "Memoirs" that he was blest with a heavenly vision and a divine revelation. And I do not doubt his words. But he was thus favored because of his faith in God and his word, and not because of faith in any mere human creed, dogma, or tradition that says these miraculous, divinely inspired gifts of the gospel are done away and not for us; but rather in spite of it, if he held to such views.

John Wesley held that the spiritual gifts in the early Christian church were for us, and only ceased because of apostasy; and evidently believed that the promise that "these signs shall follow them that believe" extended to our day.

This saying of modern christendom that these things were only intended to follow the apostles of that age, was the plea of a backslidden and apostate church, in the day of her "falling away," to excuse herself in her faithless, worldly and God-forsaken condition.

The adherents of the modern, popular religious beliefs so far forget themselves sometimes as to write, or sing, or pray in the following strain:

"Speak with us Lord, as to thy Saints of old;  
Oh! tell us of thy kingdom yet to come,  
Its beauties to our longing eyes unfold,  
The peace, the glory of our future home."

These words and aspirations are beautiful and good. But their realization would necessitate a return of the anciently enjoyed miraculous or supernatural gifts of revelation and vision; which can not be according to the popular belief. For "the canon of scripture is full," we are told, and miracles and revelation ceased, since John wrote his book of Revelation, at the end of which he forbids any one to "add unto" the scriptures then in existence, or to the bible, at the end of which it stand, according to the commonly received views on the subject. But notwithstanding the curse pronounced by John upon any man that "shall add unto these things," he wrote his epistles afterwards, and if this view is correct, he must therefore himself have fallen under the curse that he pronounces upon those who should take away or add to—what? The Bible? No; for that as we have it was not then collected and in existence. The New Testament Scriptures have since been gathered up and compiled. And if the books and epistles in the New Testament were placed in the order of the times in which they were written, the book of Revelation would not be the last book or writing in the Bible. John alludes only to adding to, or meddling with his own book or writing, and means just what he says, "the words of the prophecy of *this book*," that he was then writing—the book he was commanded at the first to write. (Rev. 1:11). Or as he words it in the third verse of the first chapter, "the words of *this prophecy*." Thus leaving other inspired men who might arise after

him at liberty to write the words of prophecy or revelation they might receive; just as those did who lived before him. And this would not be adding to John's words, or to the book of his prophecy, any more than he in writing the words given him by inspiration added to the words of Moses; who also said: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."—Deut. 4:2. See also Deut. 12:32; Prov. 30:6. None will say that the New Testament Scriptures are not needed by us; yet Timothy had known enough scripture from his childhood, before the New Testament was written, to make him "wise unto salvation." And Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine," etc., as King James' translation words it.

In fact, John foretells of "two prophets" to arise after him, to prophesy and work miracles in the winding up scenes of the last days, who will have and exercise similar miraculous power to that had by Moses and Elijah.—Rev. 11:6. And speaking of the closing events of the wicked world as they passed before him in vision, John says he heard an angel say of the wicked: "They have shed the blood of Saints and prophets, and thou hast given them blood to drink; for they are worthy."—Rev. 16:6. He also says of "Mystery Babylon," "that great city which reigneth over the kings of the earth," when it shall "come to naught" and be "made desolate." "In her was found the blood of prophets and Saints, and of all that were slain upon the earth."—Rev. 18:24. John also prophesies of miracles yet to be wrought by "spirits of devils," and by a "false prophet." Rev. 16:14; 19:20. In fact according to prophecy the age that will be emphatically the age of miracles, is yet in the future, but is now very near at hand.

That these miraculous gifts of the Holy Spirit were intended only for the purpose of establishing the Christian church at the first and then to cease because no longer needed, is the teaching of the precepts and traditions of priestcraft, but not of the Bible. For the teaching of the Scriptures of the east are substantially the same as that worded in the Book of Mormon, by the prophet Moroni, who thus addresses those of the present day and age of the world:

"Behold, I would exhort you that when ye shall read these things (in the Book of Mormon), if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore,

nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and forever. And again I exhort you, my beloved brethren, that ye deny not the gifts of God, for they are many. . . . And I would exhort you my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that all these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men. . . . And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God."—Book of Mormon, Moroni, 10:1, 2.

CHAS. W. LAMB.  
MAGNOLIA, IOWA, March 1st, 1886.

#### IS IT TRUE?

IF SO, IN WHAT SENSE?

"AND now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13:13.

There is something peculiar couched in these words, and we think it will be profitable for us to closely examine the statement and ascertain in what sense charity is the "greatest." There are statements which are true in one sense, with certain surroundings; but in another sense, with other surroundings the same words are false; and upon these grounds some accept many statements which they can not understand. They say, It does not appear credible to my understanding, but I will give it the assent of my mind, because it may in some sense be true. This is a fair manner of dealing, especially when they have no positive evidence of its error. But our text is one that should not be permitted to pass in this way; there is so much importance attached to it that it should receive more than a passive endorsement. Whereas, the text speaks of them as three separate elements, it is seemingly needful that we examine each one by itself; and that we analyze each one so far as may be needful to get at the genius and full truth of their relation to each other. They possess great vitality and are of great importance even in this detached condition; insomuch that without them every organization under heaven of either church, state, or society would immediately crumble to atoms and become things of the past. Despair in its blackest form would lay hold upon every individual, and all action would forever cease. It is not until we consider these facts that we have any just appreciation of these principles. But the wondrous strength which they gather to themselves,

the magnanimous results which grow out from them when they are blended together in the gospel economy, have never been produced by any other cause. They have been the admiration of all Christendom for ages past. And in their union alone is it possible for the aspiring mind of humanity to find perfect satisfaction. Under their united influence men have been given the sagacity to see for a time as God sees, the end from the beginning, in consequence of which have escaped the most direful misfortunes. In short, there is no grand and good result that can benefit humanity but has been and may yet be brought about by a proper union of these three elements, "faith, hope, charity, these three, but the greatest of these is charity." If while separated from each other they have the ability to give rise to and sustain every institution on earth, who can calculate their stupendous strength when harmoniously blended together by the great author of their existence.

Taking them by course, faith claims our first attention. And to view it wholly detached from the other two, we will have to present it as the principle of belief, not in error, but in the truth. Belief in error is a simple negation of the truth. They are diametrically opposed to each other. A belief in the truth always tends to elevate, while the tendency of a belief in error is squarely the opposite. It clogs the wheels of progression; and we find no consistency in the idea of calling two principles so squarely opposed to each other by the same name, "faith." Who ever heard of two armies being drawn up in battle array being dubbed by the same title. Again we find no record in the Bible of any one ever having had faith in an error. Faith is susceptible of development, but as soon as an error is comfortably seated in the mind in the place where an important truth should occupy, development in that line is very much hindered. Faith is a title of a certain element in the Christian religion whose place can be filled by nothing else; and without which the gospel must fall far short of the object of its institution; and as a belief in error has no lot, place, or part in that heavenly system, but is opposed to it, we hold up both hands in opposition to it sharing the honors of being called by the same sacred title. It is not enough that we just believe that God exists; but we must have a correct idea of "his character, perfection and attributes." See 3d Lecture on Faith, D. and C. The author claims that more than this is "necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation," (2d.verse). Hence, a misconception of his attributes, no matter how firmly believed, comes so far from being faith that it would actually hinder, nay prevent faith from being exercised.

Having learned that belief is the first ingredient of faith and that it must be predicated in the truth to become such, we are at liberty to proceed with our examination. We have however no antipathy against there being denominated false and true faith, proper and improper faith, etc., yet we find nothing in the Bible about

false, improper, badly based, or defective faith.

We can go no farther with this principle by itself, for the next move blends faith with her sister hope, nothing can be more natural for any one having a proper conception of the great Deity than to desire his favor and protection; and just the minute a desire is mingled with belief that soon it becomes hope. At this juncture, if not before, faith becomes "the moving cause of all action in every intelligent being." When we believe certain ends can be reached and imbibe a desire to reach them, we naturally bend our energies in that direction. But we are strongly inclined to think the hidden forces of faith, those out of our reach to demonstrate, give rise to every motion, whether voluntary, or otherwise. Who can tell by what power they exercise their mind, if not by faith? We would lay the burden of proof upon the shoulder of the one who protests the lecture above referred to.

The importance of these principles and which is the greatest, is the problem we must not lose sight of; and to see the importance of faith is but to look at it as the "principle of action," or "moving cause;" the first principle of the gospel; and to consider the importance of starting right in every enterprise. If you have a whole day's journey to make and but one day to make it in, it will not do for you to start in a wrong direction. Again, it is not only the first principle of the gospel and to be exercised just in the start, for it figures conspicuously all through life; it is just as much the moving cause in the most devout Saint as it is in one who is just prompted to obedience. Our text places it as a separate principle from hope, "these three." You can not get the number three without first one and two. And when the writer considers that the term hope includes all of belief together with desire, he is driven to the conclusion that faith comprises *vastly more* than a mere belief. That in it is couched a power to produce an effect as well as to believe it will take place.

Is there any difference in the elements brought into use by two men; one believes a certain rock will be raised from its bed, and the other bows himself down and by muscular force turn the rock up? It is no more so in visible things than in the invisible; for there must be just the same difference in a belief that sight will be restored to the blind and the power of faith which removes the obstacles that obscure the vision. It requires a *power* to unite a broken bone, to reduce a burning fever, or to perform any surgical operation, and a power that does not exist in belief by itself. Some of our number have sickened; the Elders have been called to anoint them and pray, we have at times *believed* that such ones would be healed, but to our sore disappointment they were not. Query. Does such experiences prove this language of Jesus false? "If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place and it shall remove, and nothing shall be impossible unto you." How are we to

solve this problem? Who has ability to say we did not *believe*? Such things rise up within the thinking mind and demand some explanation. And on a careful examination we discover that belief is faith in its incipient state; and when it is more fully developed it becomes the demonstration, or proof, or "assurance of things" already believed, or "hoped for." Heb 11: 1.

The remainder of the chapter presents faith as the principle of power, and claims that whenever any of the divine manifestations, or miraculous power was manifest from the days of Adam to that time it was done by faith. The scripture which reads "God works among the children of men only according to their faith;" and again, "For if there be no faith among the children of men God can do no miracle among them."—Ether 5: 1, refers to both spiritual and temporal things; hence if ever a man has been or will be saved, it is brought about by and through faith. The blind, the lame, the leper, the afflicted of every description; the dead as well as the sinsick soul who have been, or will be restored by Divine interposition; faith is what has and will produce the effect. It was by faith that Abel, Enoch, Noah, Abraham, Joseph, Moses, Gideon, Barak, Jephthah, David, Samuel and all the prophets performed all the miraculous deeds recorded of them. Such are the claims of the record respecting the power and importance of faith. And with these statements before us some have been puzzled; while others doubt the claim of the text that charity is greater. But as such, we shall examine it with an effort to learn how it excels the magnitude of both faith and hope.

We have made a great leap in presenting faith as the principle of power giving rise to such wondrous results, previous to seeing by what means it became such. We have already seen that belief, the embryo of faith, can produce no such results. It is like the body of man without the spirit; for James 2: 26 says, "as the body without the spirit is dead, so faith without works is dead also." What "works?" The works of love certainly, for faith "worketh by love." Gal. 5: 6. Love and charity are synonymous terms. "Charity is the pure love of Christ," Mormon 7: 4, "filled with charity which is everlasting love." 8: 2. Right in this connection we present 1 John 4: 18, "There is no fear in love, but perfect love casteth out fear."

In these few quotations there are two important facts which stand out in bold relief. First, that charity is another and very important ingredient of faith, even its life principle. It requires no great stretch of mind to see that where fear reigns faith is not perfect. Oh, what an arch enemy is fear. Witness his dire effects in a thousand different ways. He had power to drive the last apostle from the presence of his Lord; he drove Peter to deny him with curses; he surrounds dead bodies, and appears in dark corners with frightful apparitions; until some having not charity could not be hired to approach them. But what is fear? He can not be found by one clad in the mantle of charity. They enter all the dark pas-

sages and see nothing of him; he vanishes like the darkness when the sun appears. What is darkness but the absence of light? And what is fear but the absence of charity? Fear is as foreign to faith as doubt is to belief. There is not room enough for full grown faith in the mental caliber which is occupied by a particle of fear.

While these three principles exist in the world separated from each other; and though we have tried to view them as such, yet it is not so in the gospel. Their union is what elevates the children of God above those of the world. If we ignore one we destroy all the superior force and vitality of the others; we render them barren and unfruitful so far as miraculous power is concerned. The other truth which is developed by the foregoing quotations is our first argument in favor of the superiority of charity. They show that charity is to faith what the spirit is to the body, or the electric force to the wire, or battery.

There is still one more element which must come in somewhere, before either faith or charity can be perfect. Some argue that this new element substitutes faith. Others that it only absorbs it. But it being a necessary appendage to faith, without which she must ever remain crippled, neither position can be correct. We speak of knowledge; and all the argument needed upon this point is that no one can exercise "perfect love" for any object until they have an actual knowledge of the existence of that object. Hence a knowledge of the Deity and of his character is necessary before "perfect love" can exist; and "perfect love" is indispensable in order that perfect faith may exist. It is not until all these principles are united in the gospel that faith can be relied upon as a principle of miraculous power. Hence, it is easily seen that it reaches far beyond a mere belief, for every move we make in the direction of developing it, but blends with it some other element.

Our second argument in favor of charity being the greatest, is hinged upon the Scripture presenting faith as "the gift of God." Which is the greatest, a "gift," or the source whence the "gift" comes. If one of us were to be reduced to poverty and dependence, and some kind heart from time to time should by certain gifts alleviate our necessities; which would we revere the most, the gifts or the benevolent soul who bestowed them? "God is love." He is so in the sense that love is the predominant attribute of his being; because every act towards his creatures savors more strongly of that principle than of any other. Humanity. As a crew of seafarers were wrecked upon the shoals with a troubled sea lashing madly about them, Jesus prompted by the motive of every beneficiary act secured a life boat (faith) and at the peril of his own life saves the perishing. Again, man was in a lost and isolated condition. God being moved by the most noble principle in existence, opened up an highway a "strait and narrow way," making it possible for them to return to his presence. Along this

highway he had placed certain numerous helps called "gifts," faith being one of them. And while it is indispensable as a principle of power, as much so as the steam in the engine, or the electric force upon the battery, yet the important query at hand is, Which is the greater, the boat, the gift, the steam, or that principle in the mind of the Master Mechanic which moved him to devise the means and bestow the gifts. We deplore the fact, but we frequently see the gifts and beneficiary acts of a loving father extolled away above the perfect fountain of goodness which caused him to bestow those gifts. That perfect fountain is charity, as it exists with God. What! have we committed ourself by quoting that "faith is the moving cause of all action in every intelligent being;" and then claiming that charity moved the Lord to give faith to man? Let us see; faith must have something on which to rest. No one can have faith in something they have never heard of. "Faith cometh [to man] by hearing, and hearing by the word of God." No one can exercise it to the salvation of their souls unless they see the need of salvation, or believe themselves lost. No one could exercise it to the healing of the sick, the casting out of devils, etc., where the necessity for such things did not exist. God could not be moved by faith to prepare the means of redemption, unless he had before seen there would be those in a fallen condition to redeem. So it is not necessary for faith to exist before necessity in order to be the means by which said necessity is alleviated. Nor is it necessary that it should lose any of its power or prestige in order that the Deity may be moved by compassion to the saving of the race. And though it be "the moving cause of all action in man;" that fact does not prohibit us from cultivating in every lawful manner another principle which will figure conspicuously in the perfection of faith itself.

Thirdly.—We present charity as a never failing safeguard against false and delusive manifestations of which so many are fearful. Observation, as also the Scripture, warns us that every manifestation of superhuman power is not from the Father of light; but that the Devil is an expert counterfeiter who can "speak in tongues," or "appear as an angel of light." "Beloved, believe not every spirit, but try the Spirits, whether they are of God."—1st John 4: 1. "For false Christs and false prophets shall rise and shall show signs and wonders, to deceive if it were possible even the elect."—Matt. 24: 24. God placed the gifts in the church for a wise purpose, to accomplish an end that can be reached in no other way. But it is a serious fact, and deplorable as it is true, that very many quench the Spirit and come under condemnation, wholly through fear of being deceived. This should not be, since it is an uncontrovertible fact that where charity reigns, Satan has no dominion. All that any one who feels the workings of the Spirit prompting them to action need do, is to "try the spirits," try them by the law of love; and if it be found that charity exists in the bosom, that which

is kind, and envieth not, which "seeketh not her own," and "thinketh no evil," it is the most indubitable evidence that the Spirit is from God, and no farther fear need be had. Indeed, if charity existed to any marked degree no fear would be known, for "perfect love casteth out fear." Again, "He that feareth is not made perfect in love. There is a love which does not come under this head. It is neither pure nor perfect, but a selfish, arrogant love. By this love the Devil was prompted to offer his service in saving the world, but he wanted all the glory to himself. This was what he loved, but it is no part of charity, for she "seeketh not her own."

The question naturally arises, How does love cast out fear? Which will bring us to a fourth consideration of the magnitude of charity. All things are governed by law, and all laws have their penalties attached, without which they would cease to be law. There are the laws of the land, and laws governing every society in existence. There are the laws of nature, which are divided into numerous classes. But all these are partial laws, that is, they affect, or include a part only. Then there is a "perfect law," perfect in the sense that it is without fault, or flaw; and that it is not partial, but embraces and makes provisions for all these minor, or partial laws. If you are acquainted with the law of the land and know that you have lived above that law, you can have no fear of a single penalty attached. And so it is with the perfect law which embraces all things. If you know you have lived above that law, pray tell us, is it possible for you to fear anything? We affirm that no fear can exist under such circumstances. Well, "love is the fulfilling of the law."—Rom., 13: 10. Again, "On these two commandments [of love] hang all the law and the prophets." "And this is love, that we walk after His commandments."—2 John 6. "And above all things have fervent charity among yourselves."—1 Peter 4: 8.

Let the reader remember that we have shown that charity is but another name for love. Now as we have learned that the works of love is the fulfilling of the perfect law; and as man can do no more than to fill full or fulfill that law, or he would be more than perfect—would transcend his bounds and become imperfect—it is a clear case that an observance of the law of love will elevate humanity to the highest excellency possible to reach. This places it beyond question away above the magnitude of both faith and hope. We will just suggest one more thought by way of a solution of the problem found in John 14: 12—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go to the Father." "The works that I do" were evidently the works of faith, such as healing the sick, etc., for he usually attributed it to the faith of the individual restored; while the greater works must have been the works of love, for "love is the fulfilling of the law." To fulfill is to complete, and if you add ought to a complete thing you render it incomplete, so no greater thing can be done by

man than to complete his service to the perfect law. And John 15: 13, shows what the greatest act of love is:—"Greater love hath no man than this, that a man lay down his life for his friends." A work He (Christ) had not yet done, but which he soon after did do, and not only he but those same apostles to whom he was speaking.

We would like to follow these thoughts farther, but have grown too lengthy now. Soliciting friendly criticism, we are yours, etc.

D. R. BALDWIN.

#### SALVATION AND ORGANIZATION.

THE great desire of the race is salvation from sin, its guilt and consequences. To obtain this, man must become subservient to the principles governing salvation, even the gospel of Christ, which is "the power of God unto salvation." Thus when he can realize that Jesus loves him, and that his love was so great that he left his Father's glory, and passing through Gethsemane's sorrow, gave his life on Calvary's cross that he might live, he may hope that such an one might indeed prove a sufficient Savior. How shall the weary, sorrowful, sin tossed one receive the assurance that when life's storm is ended, the dark river passed, he may emerge upon the other side in the bright and beautiful paradise of God. Is it a reality that the matchless Redeemer said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Yes, and how shall he go to him? He must believe the story of his life, death and resurrection, and determine not to do wrong; and presenting himself to the servant of Christ, be baptized in Christ's all potent name, that all his sins may be buried and blotted out by infinite power, then he may receive the great and wonderful gift of the Holy Ghost, and by the tender mercies of God through Christ, have the word of God confirmed to him by the Holy Spirit; then he is a child of God, an heir of heaven, and Christ has said if he "Endures unto the end he shall be saved."

In all this there is nothing necessarily apparent of organization, or laws governing organization; but he finds himself under new conditions—salvation was brought to him—and he is saved; but is he the last wearying, sorrowing, sinner needing salvation? Alas no, there are thousands, yes, millions on earth just as sin-weary as he was; shall they hear the glorious message? O yes, for whoever obeys Christ's message receives his Spirit, which causes him to desire the salvation of others even to leaving their homes, and going into all the world, as Christ left his Father's glory to come here to save man. And how shall this be best done?—without consultation? No, for then we might expect confusion, and order is the rule in our Father's house. There must be some harmony of action between all those who desire to help on the great work of salvation; so we find that there must of necessity be put in order and motion some machinery by which this work shall be best accomplished. The work of salvation is not man's. "God gave his Son to be the Savior of the



world;" therefore the great work of redemption is Christ's and he is the King of Saints. But as he is not present in person he must have a representative on earth, an ambassador, who shall receive and dispense his word and blessings as he desires them to be. But why have an ambassador? Why not speak to the body of the Saints by any one of them? Because that would destroy harmony and organization, and create confusion. A king wishing to send a message to a foreign nation, sends it to his ambassador; not to any other of his loyal subjects who may be there. A government sending dispatches to its armies in the field or battle, does not send them to the soldiers, or captains, but to the commander-in-chief. A ship-owner, desiring his ship to charter for a certain port sends his orders to the captain; not to the mate or sailors. And this principle is recognized in millions of ways, in all the world, in every walk of life; and where it is not observed mobs create anarchy, and dire confusion is the result.

God's government on earth is a kingdom; Christ is the King. He either has an ambassador and order of government, or he has not. If he has, he will speak to his people by and through such ambassador. Admitting his government to be on earth, who should that ambassador be? Whoever holds the highest authority in that government on earth—be it an humble soul desiring salvation as in the case of the farmer boy, the Seer of Palmyra, or any one through all the officers up to the President of the High Priesthood. There is but one President of the United States at once, one Queen of England, one Czar of Russia, one Ambassador from Washington to the Court of St. James; one Ambassador from the government of Great Britain to the United States; and in the very nature of the case these orders could not be different. So of Christ's government—one Ambassador with his Council, one Quorum of Twelve, orders of Seventies, Elders, etc. And these could not be duplicated without causing confusion in the world. Therefore I profess my belief in revelations being received from the king, for the body—through one of the body; for I can not conceive how it could possibly be otherwise and order be maintained.

But what are all these orders for? Is it that men may be elevated to positions where they may exercise lordship over their fellows. Not by any means. But for the better carrying on of the work of salvation that every nation, kindred, tongue and people may hear the same glad sound—the glad tidings. But whoever goes forth, must leave some of those who were relying upon him for support, to be provided for by the brethren. Such providing should be as voluntary as the going forth is, and we all know that method in everything is best. But what method shall we adopt? All governments collect funds from their subjects at the rate of a certain proportion of the value of their property, the government valuing the property, and compelling payment of this rate, whether the subject has increased in

wealth or diminished; whether they have interest or not; and if the subject does not increase or diminish in wealth, he is compelled to pay the same rate on the value of the same property over and over again. All the fixed societies in the world collect from their members a regular fixed rate called dues—which is an equal amount from rich and poor alike; whether they are increasing or diminishing in wealth; and it is also collected under compulsion—membership being forfeited if not paid. Neither of these would do, for both methods are unfair.

I am now prepared to say that the method of tithing, as given of God to his people, is the only fair, just, true, and equal principle of collecting means that is known to man on earth. In that it calls for a certain proportion of annual interest, after giving that proportion of what is on hand as tithes as a beginning. If this is done by all, no one will have a dollar in his possession which has not paid tithes, and he will not have a dollar which has been tithed twice. Therefore the burden falls on the prosperous who are most able to bear it, and is only paid by those who increase in wealth and in the Church of Christ is necessarily voluntary.

In reference to temple building, endowments of the Holy Spirit, and the gathering of the Saints. These may not affect my future destiny if I do not believe them, but if they are true principles I may lose in this life many blessings by rejecting them, and when I state that I believe the Prophet Malachi, that Christ will suddenly come to his temple, I must believe that his temple will be built before he can come to it; and that the counsel of the Psalmist David was good and applicable to the same time: "Gather my saints together unto me, those that have made a covenant with me by sacrifice." And if I am inclined to give a tenth of all my possessions, as faithful Abraham did, and one tenth of all my interest afterwards, as the Lord intimated would be correct, "paying tithes of mint and rue, not forgetting the weightier matters of the law;—I say, if I believe all this, and act in accordance with such belief, would it be so wrong in its nature as to nullify the power of the gospel of Christ? Supposing all this machinery was not ordained of God, does the belief in it constitute such a transgression as to destroy the validity of the gospel promises? I think not. If it is ordained of God and I reject it, I certainly will suffer loss. I may be saved if doing no evil, but so as by fire, suffering loss because of works undone which I might or ought to have done; whereas if it is not ordained of God I have this consolation, that it is the very best order of working known to man, the most complete and beautiful on earth, the grandest machinery among men. And this church speaking through all this machinery says, whoso repents and is baptized shall receive the Holy Spirit, and after—if doing no evil—shall be saved in the kingdom of God.

In the fall of 1873, I first heard and obeyed the gospel. I knew nothing comparatively of all the machinery of the

church. I became a Latter-Day Saint because I believed the gospel, and loved Christ. I am a Latter Day Saint to-day for the same reason; and I can not help realizing the distinction between the gospel of salvation and the necessary paraphernalia for promulgating it in all the world, and for the edifying and instruction of the Saints. But I also recognize the difference in my condition, then and now, and that then I was made glad in receiving the joyous sound from those who were a part of that organization, and it was made possible for me to rejoice in the fulness of the gospel because of that very machinery which had been ordained before I knew ought of it. It brought to me eternal life; and now if after I have crossed the bridge from death to life I should turn and destroy the bridge behind me, I would be ungrateful indeed.

If I remember rightly, a resolution prevailed in the General Conference, held about 1880, the substance of which was, "that any person believing in Christ, repenting, being baptized for remission of sins, receiving the laying on of hands for the gift of the Holy Spirit, then living an upright life, should be accounted in full fellowship in the Church." Therefore, those who do and those who do not believe in all the order of the organization, might so walk together in harmony with the first principles, living upright and true to those covenants as to receive rest in the Paradise of God, after the cares and turmoils of life, though those who do believe in the fundamental principles of the organization must teach in accordance with them. And those who do not should not so present their disbelief as to be harmful, or distressing to that body by which they receive the blessings they delight in. The terms "dogmatic," "fanatic," "enthusiast," "dynasty," "hierarchy," etc., have no terrors for me. I have long since ceased to be frightened at words and freely avow my belief in the organization of the church with all its machinery as shown in the books; also in its laws, gifts and blessings; and although some smoke may have clouded the sight of some, can we not arise and "shake off the coals from our garments," and sing clearly, "We thank thee, O God, for a prophet," and "Let Zion in her beauty rise," and "The Saints shall wear robes as the lilies," and many more of those soul-inspiring hymns. Can we not rest safely on the promises of God, so that the body may receive divine counsel, our sick be healed, and we rejoice in prophecy and the word of exhortation, wisdom and encouragement by tongues unknown, or known; and live in the halo of brotherly love induced by the Holy Spirit, as enjoyed in no other way; thus receiving the glorious gifts of the gospel in this life, and eternal life in the world to come? I think so. Thus I judge that every legitimate means should be used for the salvation of our fellows, and that the design of God in organizing the church, and placing certain officers in it, with certain rules to govern them, was that they might teach and administer the certain and sure laws of salvation and redemption which came from

Christ the king, and altogether is ordered for man's salvation, and is the best possible means to that end that could be devised.

J. F. BURTON.

WALLSEND, June 11th, 1886.

## Selections.

THE following from the pen of Bro. M. T. Short, appears in the Jackson (Maquoketa, Iowa) *Sentinel* for July 22d, 1886. It is pithy and pungent, and we commend it to the thoughtful readers of the *HERALD*.

### PSEUDO CHRISTIANITY.

A christian profession without a Christ in it, is charity gone to seed. When these popular churches, with a stall-fed clergy and gullible laity turn away a weak servant of the lowly Nazarene they reject the divine appointments, and thereby array themselves against Divinity. A hireling priesthood careth for the flock in order to gather in the golden fleece. Should they let the engines of gospel truth play upon their false and corrupt systems they would waver and fall to rise no more forever.

Like the ancient shrine makers, by their craft they have their wealth; hence great is this hydra headed nondescript, presumptuously, impiously, and blasphemously self-named orthodoxy.

Like the Pharisees of old, they have "stole away the key of knowledge."

They beg for sympathy and support, but give worse than nothing in return. Their forms of devotion do not at all resemble the ancient order of things, or the true church, neither in the organization, ordinances, doctrine, experience, gifts, graces nor blessing.

Under their christian (?) influence men band together in bundles and rings to protect themselves. Infidelity, anarchy, communism, nihilism, oppression, theft, arson, murder and every noxious weed grows and flourishes in Christendom. Is this long train of evils the result of living the golden rule? Nay, verily. Is it because the religious people have one Lord, one faith, one baptism, one common interest, and one spirit by which they are all baptized into the one only, solely and true body?

Sixteen ounces make a pound avoirdupois, and twelve inches make a foot. In like manner there is a proper standard to regulate our moral or spiritual nature.

It is not prudent, wise, or true to aver that clashing theories, creeds, rules, and forms of church government emanated from, and are perpetuated by the God of order. Season, seed time and harvest, night and day, are periodical fixtures.

The "signs," "spiritual gifts," supernatural blessings, and "divers miracles," are as sure to accompany the children of God, as dampness will attend a rainfall. When you can gather plenty of fruit without the harbinger of blossoms and buds, than you can begin to tell me you are saved with no token or sign of acceptance. The babel of "I am saved" is piped forth on every hand, with the accompanying "Come to Jesus!"

The facts in the case are that a well defined institution, or church, was founded by the sweet child of Mary, with an inspired staff of officers, a wholesome code of laws, and a body of intelligent, willing, devoted, humble subjects. When one of the compact was honored all grew jubilant, and adversity, amid the feeblest, was a mutual

burden. They rejoiced together, under the paraclete, and wept over the suffering and dying. The co-operative power of the Lord Jehovah attended their meek ministrations, and deadly diseases stood rebuked by the authority of a heavenly commissioned ministry. This glad era was succeeded largely by pagan Rome and supplanted by popery. The night of human woe was of long continuance, and the result was a wholesale apostasy from the experience and practice, the faith and doctrine of a chosen flock. Protestantism came out of the mother church like blind bats out of a dark cave. The mother called her in-subordinate children "heretics," while harlot daughters vent their spleen against their mamma. In this family quarrel governments severed the *vinculum a matrimonium* that bound church and state together, and thank fortune, nations arose without patron creed. This God appointed union was evolved from the spirit and shadow of monarchies, and that too, without a national religion. Open competition in the world of thought, with a free press and a pulpit, are the key notes to happiness and progress. Some people seem to be so narrow-minded, self-conceited and bigoted that they want to force everyone into their mazy lines of thought. These abnormal cranks too often stand behind the sacred desk, and live in a well furnished parsonage.

If we can ever dig down through priesthood and sectarian bigotry and orthodox rubbish, to the clear and refreshing water of life, in the name of candor and reason let us adventure. The Bible makes provision for something more than the modern reformation. It provides for the restoration of the gospel by angelic administration; its spread throughout sectarian Babylon; the redemption of Israel; the second appearing, and finally the restitution of all things. These so called evangelical churches, either singly or combined, would not make even a clumsy counterfeit to the one delineated and set forth in the New Testament. Joseph Smith, the martyred prophet, did receive the original and pure gospel by the disposition of angels, and was authorized, empowered and commanded to preach the same, administer the law of adoption to aliens, and build up the kingdom in all the world. Time nor space in the secular press would be expected to argue in points of our holy religion. Suffice it to say that we believe in an all wise, all powerful, personal God, the Messiahship, the omnipotence of the Holy Spirit, the fall and the consequent atonement.

The laws of adoption are first of an intellectual faith; 2d, a godly sorrow that produceth penitence; 3d, immersion by an authorized administrator for the remission of past sins; and 4th, the laying on of hands for the confirmation of the spirit. The resurrection of the just or righteous will occur first; but eventually all will be summoned to judgment to receive in proper proportion. The "one body" is to have each and every officer in his proper lot and calling, as laid out in holy writ, while all the communicants are to be confirmed by God himself. The Book of Mormon and the revelations given to the great seer of the new world are the true weapons to subdue polygamy. We regard the Utah people as being dead in sin, transgression, apostacy and adultery. They are living in violation to the laws of both God and man, while our society, with Joseph, the noble son of an illustrious sire at its head, is loyal, chaste and pure. Our organiza-

tion has kept a missionary force in and around Utah since Col. Connor made it tolerable for us in 1863. I was a missionary to that thorny and dangerous field in 1881 and 1882; my life was threatened, etc. Some say we are feeders to the polygamous curse, but that unfriendly thrust is false. Our headquarters are in this state, and we have no fellowship with the lecherous hierarchy of the far west, and "don't you forget it." We honor and pray for all temporal authorities, and stand willing, and ready, and even desirous to give a reason for our hope, either in public debate, or private chat, on land or sea, through the press or from the stand, anywhere and everywhere.

Our services will convene each evening of this week in the Spiritualist's Hall, and Sunday, the 25th at Hurstville Grove, at eleven a. m., and three p. m., and lamplight in the evening. We seek the sympathy of all noble, virtuous and courageous people, and bear malace, hate and jealousy toward no one. We wish to put you into possession of saving truth, not stupid fanaticism; give you liberty, not chains; and happily you here and hereafter. The panacea for the leprosy of the soul is the ever old and the ever new gospel, which we have. May the spirit of all prudence enable you to doff your prejudice and receive the message on its merits. Let us be charitable and compare, learn to live and let live; and may God Almighty bless and save the people. Should any one wish to open a correspondence with me, my resident address is Millersburg, Mercer County, Illinois.

ELDER M. T. SHORT.

## Miscellaneous.

### BORN.

BOSTROM.—At No. 2009, R. Street, Lincoln, Nebraska, February 19th, 1886, to Mr. F. W., and Sister Martha Bostrom, a son; blessed at Nebraska City, Nebraska, July 25th, 1886, by Robt. M. Elvin, and named Fritz Walfred.

CATO.—At Manchester, Texas, July 20th, 1886, to A. J. and S. S. Cato, a daughter; named Sarah Amanda. Mother and child doing well. Mr. Editor, will you please whisper in Bro. William Leeka's ear and tell him, "Papa is very proud." It has been seventeen years since the last child was born.

### DIED.

THOMAS.—Mr. John F. Thomas was born at Neath, Glamorganshire, Wales, March 8th, 1842; came to America with his parents in the year 1854; died at Syracuse, Ohio, of dropsy, June 26th, 1886. Mr. Thomas was not a member of any church; was a man that had many charitable qualities about him; he belonged to the order of Odd-Fellows, and was buried by them; the attendance at the funeral was large. Funeral sermon by Elder Thomas Matthews, in the Presbyterian church, to a crowded house; text, Job 19: 23 to 27 inclusive.

COINER.—At Newton, Iowa, July 17th, 1886, little Harlie, the two and a half year old son of A. J. and Sr. Laurinda Coiner. Funeral services were conducted by J. X. Davis, Sunday, July 18th. He suffered and died with inflammation of the brain. He bore his suffering gallantly and died seemingly without pain. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—Jesus.

SCOTT.—William Scott was born in Reading, Penn., September 29th, 1814; and brought up in Pottsville; went to Missouri in 1852, married there in 1854; came to California in 1856; and settled in Amador county. For the past fifteen years he has resided with his family in San Joaquin county, near Lockford; where, after ten days' illness, he died June 7th at the age of 71 years. He was in poor health three or four years before his death. He united with the church called Latter Day Saints (the Joseph Smith branch) in Missouri before his wife knew him. She thinks he also united with them here at Woodbridge, or Stockton. He was said to be a consistent, devoted man to his church, and was respected by all who knew him for his moral life, and his liberality towards all the people of God of every name; he attended with his family the means of grace under my ministry and loved to be in the house of God. It was my privilege to preach a funeral discourse upon his life and death from Psalms 23: 4, to a large congregation in the neighborhood where he lived. He died June 7th and was buried in the church-yard at Elliott. He leaves a wife and five grown children to mourn his loss; but if he could talk with them now he would say, Weep not for me, but for yourselves, until you are saved and ready to meet me; for my departure is gain. For to me to live was Christ and to die is gain.

M. J. GOUGH, *Pastor of M. E. Church South.*

#### CONFERENCE NOTICE.

I hereby give notice that a conference of the Florida District will convene at Cold Water branch, Santa Roosa County, Florida, at ten a. m., August 21st, 1886. I shall propose to this conference to inaugurate steps to effect a union of this and the Alabama district, and I invite all concerned to give the matter timely consideration. A cordial invitation is tendered to missionaries and brethren of adjacent districts to be present.

L. F. WEST.

#### WELSH MISSION.

The annual conference of the above mission was held at Llanelly, April 25th, 1886. Convened at 10: 30., Elder J. R. Gibbs presiding; B. Davies clerk, *pro tem.* After singing a hymn, a prayer was offered by president T. E. Jenkins. Opening address by J. R. Gibbs. The Western District was reported by the president, D. Lewis.—Branches 2; Elders 14, Priests 3, Teachers 1, Deacons 3, members 52, total 74. The Eastern District was reported by the president, W. Morris.—Branches 6; Seventies 1, Elders 21, Priests 5, Teachers 2, Deacons 2, members 41, baptized 11, received by letter 3, died 1, total 70. Bishop's Agent's report.—Cash received: On hand at last report 18s. Dec. 12th, 1885, Ogmore Branch, 12s, Dec. 13th, John Jenkins 4s, Jan. 21st, 1886, Ogmore Branch 4s, Mar. 9th, T. E. Jenkins 14s, April 2, Carnarven Branch 5s, April 4, Aberaman Branch 2s. 6d., total £2 19s. 6d. Cash paid.—Oct. 25th, 1885, Elder J. Lewis for traveling expenses 7s; Dec. 6th, Elder W. Morris ditto 10s; Jan. 9th, 1886, Elder J. E. Hughes 5s; March 10th, sent to Bishop Blakeslee £1 10s; April 19th, to the poor 2s; on hand 5s 6d. Elder D. Lewis reported the account of money received for the *Heralds* and Hymn books: On hand at last report \$3 19s 3d. Received since, for *Heralds*, October 25th, 1885, J. Lewis, 5s 2½d, Philip Price 2s, Dec. 26th, Rachel Williams, 10s. 5d., D. Williams, 10s. 5d., Dec. 31st, B. Davies 10s. 5d., April 4th,

1886, T. E. Jenkins 5s. 2½d., Dan Davies 5s. 2½d., Dl. Meredith 3s. For hymn books:—Oct. 25th, 1885, J. Lewis 2s. 6d., Dl. Meredith 2s. 6., J. Jenkins 2s. 6d., W. Morris 1s. 6d., J. R. Gibbs 2s. 6d. Cash paid: for postage, 5d, for sending hymn books to America, 3s. 7d. In hand £6 18s. 7½d. Elders W. Morris, D. Williams, R. Treharne, T. E. Jenkins, J. R. Gibbs, B. Davies, and J. E. Hughes by letter; also J. Edwards, Priest, J. Collins, Deacon, and J. Stephens, member, reported. Prayer by Elder D. Williams, which brought the morning meeting to a close. Met at 2: p. m., T. E. Jenkins presiding. Prayer by Elder W. Morris. An address by the president. Then the meeting was given free for testimony, and to desire the spiritual gifts, which were given at this meeting for our edification and consolation. The sacrament was administered by Elders J. R. Gibbs and D. Lewis. A brother and a sister called for the Elders to lay on hands for the gift of healing; who also testified that they received a benefit by the ministrations. Resolved, that a mission fund be established in the church in America, that we may be able to pay the expenses of getting President Joseph Smith over here, if he shall come over to England; as our English brethren has established a fund among them, for the purpose of defraying his expenses over there; (and we would be very glad of that visit). Resolved that B. Davies be chosen a treasurer of said fund. The authorities of the church in America were sustained. Also T. Taylor as president over the English Mission, T. E. Jenkins and J. R. Gibbs over the Welsh Mission, W. Morris over the Eastern District, and D. Lewis over the Western District. Elder J. E. Hughes to labor in North Wales, T. E. Jenkins as Bishop's Agent, with all the household of faith by our faith and prayers. Met at 6 p. m. Preaching by Elders D. Lewis, W. Morris, and J. R. Gibbs. Adjourned to meet at Aberaman, Oct. 31st, 1886.

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# THE SAINTS' HERALD

Joseph Luff

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 14, 1886.

BRO. SAMUEL SHAW, from way down in Kansas, hits the tobacco habit a terrible rap in a letter which will be found else where. Read it. Some of the conferences of the Methodist Episcopal Church have passed resolutions in their annual conference not to permit a man who uses tobacco in any form to have charge of a congregation, as it was considered that such a man was not fit to represent the Church, or to break the bread of life to man. What can we say of ourselves, brethren, if men whom some of us have called "hireling priests" account themselves unfit to represent the cause of Christ when lips and breath are tainted with the filth of tobacco, how shall we justify our habit before the angels, Christ and God. Not more than two years ago the Editor was called to administer to a sister who was ill, and the elder who was chosen to assist him in the rite was in the habit of using tobacco, and when bowing in prayer over the sick woman the Elder's clothes, beard, hair and breath reeked with the strong effluvia of stale tobacco spittle and smoke. The incense of prayer and the praise of grateful, humble hearts may have overpleaded with God, but the Editor could not help the untimely thought—"surely such a stench as this can not be an acceptable offering to him who has commanded "Be ye clean who bear the vessels of the Lord." We repented of the thought, for aside from the habit the elder was a good man, so far as the Editor knows.

NO RAIN at Lamoni in sufficient quantity to wet the dust through since June 14th. Pastures begin to look brown and sere. Wells, cisterns are failings, pools and ponds are going dry, a most unprecedented drouth. A slight rain fell the last day of July, but not enough to fill the accumulated dust in the road. Notwithstanding this long continued dry spell cattle are doing well, the hay and oats are harvested,

the former good in quality though short in amount, the oats of excellent quality and a fairly good yield. Last year the weather during harvest was "catchy" and wet, oats were set up and set out to dry three and four times before being stacked, grain was wet in swath, stook and stack, plenty of it becoming musty and almost unfit to use. People complained then, and they are complaining now—some folks are hard to please, anyway. Corn is doing well, and it is being remarked how well the land stands the drouth; corn on well worked land is suffering but little; on poorly worked land it will be poor unless rain helps it out. Potatoes have been nearly destroyed by bugs, not the striped Colorado fellow, but a longer larger bug; their ravages have left some fields stripped of the leaves; in other places they have quit and the vine is re-clothing its stalks with their leaves. Rain has fallen all round nearly at distances varying from twenty to sixty miles.

### EDITORIAL ITEMS.

WE give space this issue to a letter from E. H. Gurley, in partial reply to an extract from the *Expositor*, published by us in which some possible strictures were passed upon Mr. Gurley. We dislike personalities, and partisan warfare, and fairness demands that attack when made may be replied to; hence we give this letter of Mr. Gurley's insertion; by no means endorsing its statements or its spirit.

We print in this issue a peculiarly good letter from Bro. Robert M. Elvin, which, as its inscription will show was written for the "Mother's Home Column," but Sr. "Frances," thinking it more suitable for the general HERALD has kindly turned it over to us. Craving pardon of Bro. Elvin if we are trespassing, we commend the perusal of the letter to all.

The *Advocate* will be suspended, reason for which is given in Bro. Joseph Luff's notice. We call attention to this because it is our opinion that the *Advocate* has been fighting a good fight, and filled a needful place in our work. We regret the necessity for its cessation, but acquiesce in it. Those who are in arrears should pay up so that Bro. Luff can refund to those who have overpaid.

Sr. Lucy L. Lyons, Post Mistress at Lamoni, is visiting relatives and friends in Detroit, Michigan.

Bro. Columbus Scott wrote from Galien, August 2d, 1886, that four had been baptized into the branch there of late.

Bro. G. M. Jamison wrote from his home that a young man, son of a Reverend clergyman, living near Palmyra, Iowa, grew very angry at him in religious controversy, and was going to strike him be-

cause Bro. Jamison insisted that persons could not inherit the celestial kingdom unless obedient to God's law, administered by authority in it.

Bro. Joseph Luff, of Independence, Mo., visited Lamoni, August 3d to 6th. His health is being slowly reinstated. He reports that three have been added to the branch there lately.

Bro. T. J. Martin wrote us from Detroit, Minnesota, August 2d, noting the organization of the branch at Luce, of which Bro. J. C. Foss has given the HERALD readers items heretofore. Bro. Martin reports excellent prospects for the work in that region.

### EXTRACTS FROM LETTERS.

Bro. I. N. White writes from Clinton, Missouri, July 29th:

"We organized a branch at Clinton on the 24th inst. Will make a hard effort to open the work here. Prejudice and superstition, with much ignorance is to be met right on the start. We have gone through the fire once, and hope we can stand the racket once more. The work can not be made popular, but may be made honorable. I leave to-morrow for Cedar county, to hold a four days' discussion, commencing on the 2d."

Bro. John Pett writes from Dow City, Crawford County, Iowa:

"We finished harvesting just a week ago, and have commenced threshing. The yield will average about ten bushels (Wheat?—ED.) to the acre; the quality is good, except in places where the chinch bugs worked, the damage with us is but trifling. Our long dry spell is at last broken; we had a nice rain last night, about 1 3/4 inches of rain fell, and this afternoon it rained again, about three inches of rain fell then. I never saw the pastures so bare and brown before, and vegetation generally suffer so much from drouth; but now everything looks fresher and greener. The early planted corn was doing well anyhow. Our hearts are again made glad and we feel thankful to the giver of all good."

### QUESTIONS AND ANSWERS.

*Ques.*—Is an Elder fit to represent this church as an officer, who at the close of a discourse, when asked to bless a bottle of oil, after the custom followed in the church, declines to do so; also refuses to administer to the sick by the laying on of hands. Reasons for refusing, that "he has no faith in the method?" Should such a person continue to be sustained as an Elder?

*Ans.*—Such an Elder certainly lacks one essential qualification for a successful Elder, that of faith in the promise concerning healing; yet he may be of those mentioned in the Doctrine and Covenants, who have not faith to be healed by the anointing of oil and the laying on of hands;



and who are yet permitted to be nursed and doctored with "mild herbs," &c. Such an Elder may believe that others have been healed, and that other Elders may be blessed in administering, but that he is not; in other words he may lack faith, and if so, it would be idle for him to administer, and so it would in a sense. He may be a good representative otherwise. We dislike to pass judgment on such a question. We know nothing of the causes that may underlie such a case. All we could do would be to say such a man would hardly labor successfully among Latter Day Saints, for they would as a rule have no confidence in his standing with God. Such a man could not truly say that he represented the church, for the church does have "faith in the method," as stated in the word.

Q.—Has the Priest a right to bless the bread and wine for sacrament?

A.—No.

Q.—Has the Priest a right to lay on hands for the healing of the sick?

A.—No.

Q.—When a member of the church joins another church (or denomination) and requests his name to be removed from the records, should we refuse to grant his request on the grounds that there must be charges preferred first against him?

A.—There is a resolution of Conference which states that no person shall be cut off, unless they have been properly labored with, charges made and trial had; and that a persistent request to have the name dropped from the church record shall be taken as *prima facie* evidence of apostasy.

Q.—Is it wrong for a teacher when visiting the members, (if he finds some that say that they can not be christians, they don't want to belong to the church, &c.) to advise them to send in their names and have them removed from the record in preference to having them cut off?

A.—It must depend upon circumstances and every case be decided on its merit, where it occurs. In the case referred to the Teacher should report to the presiding elder, and not give advice in the premises.

Q.—Sec. 3-4 of Lectures on Faith says we must have a correct idea of God, &c., in order to serve aright. Do the Scriptures and the doctrine of the church teach that God has a body like Christ's body? And will our bodies be like his when we become perfect?

A.—The general understanding of the elders is that God is a personage of spirit having form, occupying a habitation and having attributes. Paul, in Hebrews 1:3, states that Christ was "the express image" of God's person. And the same apostle in Col. 1:15 says that Jesus Christ is the "image of the invisible God." 1 John 3:2, states that when Christ shall appear "we shall be like him." Paul, also, in Phil. 3:21, states that our "vile body may be fashioned like his most glorious body." See Genesis 1:26, 27.

We give the following notice of the June number of the *Ladies' Home Journal* contains the opening chapters of a new domestic story, written for its columns by Harriett Prescott Spofford. Among other articles this number contains, "The Tea Table, and How to Make it Attractive," by Christine Terhune Herrick. Mrs. Louisa Knapp, as editor of the *Philadelphia Ladies' Home Journal*, has met with most remarkable success in building up that paper to a circulation

of over two hundred thousand paid subscribers in less than two years, by her rare tact and genius in catering to the home instincts of her sex, in the rich feast of good things set before her readers every month. The *Journal* is a perfect gem, handsomely printed and illustrated, and employs only the best writers, such as Harriet Prescott Spofford, Marien Harlan, Rose Terry Cooke, Mrs. Christine Terhune Herrick, (Marion Harland's daughter), Mrs. J. H. Lambert, of Philadelphia, Mary Abbott Rand, Helen Winslow, John's Wife, Clarissa Potter, Helen Ayer, Charity Snow, and others.

THE *Chronicle*, LaCrosse, Wisconsin, for Sunday, August 1st, 1886, is laid on our table by a visitor, and from it we extract the following:

#### LATTER DAY SAINTS.

A CORRESPONDENT TELLS SOMETHING OF LAMONI, IOWA, THE HEADQUARTERS OF THESE PEOPLE—THE POPULATION WIDEAWAKE, WEALTHY AND INTELLIGENT—AN INTERVIEW WITH JOSEPH SMITH.

To the Editor of the *Chronicle*:

LAMONI, Decatur county, Ia., July 31st. —Decatur county is located midway between the Mississippi and Missouri rivers, on the line between Iowa and Missouri. The Des Moines & Kansas City branch of the Chicago, Burlington & Quincy railroad passes from the north-east to the southwest through the county. Near its exit, from Bethany Junction a branch leads westerly. Three miles from the junction stands the bright little prairie city of Lamoni, the headquarters of the "Latter Day Saints." A business sojourn here of a few days has revealed much of interest to me. In 1871 at Council Bluffs, under the laws of Iowa, a company was incorporated under the name of "The First United Order of Enoch." In the autumn and winter of that year their agents, Elijah Banta, I. L. Rogers and David Dancer purchased 3300 acres of land in the southwest of this county. Soon after these lands commenced being occupied and improved, forming the nucleus of a colony which has made the prairie blossom with wealth, and to be regarded as one of the most prosperous districts of southern Iowa. In the midst of the colony, after the branch from Bethany Junction had been extended west in 1879, was platted Lamoni. Its growth has not been marvelous but steady, numbering now 500. The city is new and crisp, like a carpet just from the loom, and it needs putting together and bordering. Shade trees, grades, more and better sidewalks will come with time, for in enterprise, intelligence and liberality the business men of Lamoni are excelled by none known to me. Petty jealousies, slander, etc., seem to find no harboring place among them. All are connected with the Saints' church by membership, or marriage, and to an outsider, seem to dwell together in harmony. I must add, the city seems to be noticeably free from idlers; it would appear that there are no drones.

#### CHURCH DIGNITARIES.

Lamoni is the home of Joseph Smith, the president of the Reorganized Church,

and also the home of many of the high officials of the church. All appointments to missions to different parts of the world issue with seal of the president from here. There is so much of "matter of course"ness about it, that the departure or return of a missionary to or from the opposite side of the globe, causes less of a ripple here than the leaving of a La Crosse citizen for a winter's sojourn in Florida.

#### SAINTS' HERALD PUBLISHING OFFICE.

Calling upon Joseph Smith at the *Herald* building, I found him busy at his desk. His cheery welcome and hearty grasp of the hand caused me at once to feel at home. His age I judge to be about fifty-three years; his countenance is clear, betokening health; his eyes, the windows of the soul, express as near as I can express my impression, mainly honesty. He is a worker—has no hours of idleness and but little time exclusively his own, but always enough to courteously receive and make welcome a stranger. He is assisted in his editorial duties by W. W. Blair, associate editor.

The *Saints' Herald*, a sixteen page quarto weekly, numbers a circulation of 4000. *Zion's Hope*, a Sabbath School weekly publication has a circulation of 3000. The *Saints' Advocate* (monthly) 2800. The *Sandhedens Banner*, (Danish) has a monthly circulation of 1000. Occasional publications for the Society Islands, are printed in the "Tahita" language.

#### THE BUILDING.

President Smith kindly invited me to look over the building, the walls of which are brick. The main building is 30x65, two stories in height, with an engine room one story added 16x16. A force of fifteen men are employed in the mechanical and compositors rooms. A twelve horse power engine furnishes the motive power. Two cylinder presses are used, one Taylor and one Campbell. Most of the compositors have been with the office from printer's devil up. John Scott, the genial foreman, though he learned the art in old England, has been on the *Herald* for eighteen years. William H. Deam, pressman and stereotyper, fourteen years, and compositor William Crick twelve years. All denominational literature is turned from this office, which was established at Plano, Illinois, in 1862, and removed to this place in December, 1881.

#### BUSINESS OFFICE.

I met in the business office Asa S. Cochran, cashier and secretary of the Board of Publication. For the accommodation of the business men of Lamoni, this office draws exchange on Chicago. The business cleared at the office for the year ending March, 1886, exceeding \$182,000.

No place of the size in Southern Iowa, if in the state, equals Lamoni for wealth. David Dancer, who commenced life a poor boy in Will County, Illinois, about 1875, sold his property of 900 acres. Transferring his means to this county, he invested largely in lands and owns 1,900 acres of Southern Iowa's best improved farms.

Hon. E. Banta, who came in 1877 to the colony, was elected to the Indiana

general assembly from Johnson county, in 1864, the first Republican from his county. Now a Democrat, he was elected in 1883 to the Iowa legislature, by a vote leading the state ticket 274. He is a man of large means.

"BY THEIR FRUITS YE SHALL  
KNOW THEM."

A liberal in religion, I recognize the power of all creeds for good, and while lieving that religious faith helps, I do not believe it makes a man. Men by their lives make the religion they profess beautiful or hateful, in the same way that a man ennobles or degrades his calling in life, as one of God's agencies, for hastening the coming of the "fullness of time" when all shall be "gathered in," I am impelled to say, God speed and upbuild "the Reorganized Church of Jesus Christ of the Latter Day Saints."

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Prayer is made and praise is given  
By all things near and far.  
The ocean looketh up to heaven,  
And mirrors every star:  
Its waves are kneeling on the strand,  
Their white locks bowing to the sand,  
The priesthood of the sea!"

### THE GRACE OF SILENCE; OR, WHEN TO KEEP STILL.

SILENCE is often a most commendable grace. There is a time to speak out, a time to be heard—when muzzled lips would betray cowardice and treason to the truth. At such times "speech is silver;" but there are other occasions when "silence is golden." Let me indicate, in this article, some occasions in which it is wise to keep still before our fellow-men. Next week we will discuss the still higher grace of silence before God—such as the Psalmist exercised when he said, "I opened not my mouth because Thou didst it."

(1.) It is our privilege, in the first place, to hold our tongues when we are assailed by inquisitiveness. Some people have a chronic itch of curiosity; their very eyes are interrogation points. Instead of minding their own business they are "busy bodies in other men's matters." Now such people ought not to be encouraged by being gratified. There are many things which we have a right to keep to ourselves, and with which "that great brute beast the public" (as Cobbett called it) has no concern. My neighbor has no more right to peep into my pocket-book than he has to steal it; he may no more spy through my windows than break open my door. Every man's house is his castle; and a self-respecting family will keep to themselves all these matters about which the outsiders have no right to intermeddle. There are sore spots in almost every household, that delicacy ought to conceal; a thousand domestic difficulties would never get wind, if people were wise enough to padlock their own tongues in regard to their own family infirmities.

Let us be careful not to have too many confidants; a tale-bearer revealeth secrets, but he that is of a trusty spirit concealeth the matter. As for the crime of divulging what is entrusted

to us in sacred confidence, it is a crime compounded of falsehood and treachery. Upon this whole subject two sound rules ought to be observed; one is never to ask what *you* have no right to know; the other rule is never to tell what your neighbor has no right to know. Abraham Lincoln was famed for his shrewd, sagacious speeches; he deserves equal credit for his talent of holding his tongue.

(2.) A second occasion for Christian silence is when you are strongly tempted to disparage others. Remember that the tongue is a keen instrument; it cuts deep, and often draws blood; you may commit murder with it as truly as with a dirk or a pistol. Alas! how many limp along wounded, or else carry the ugly scars which cruel slander has inflicted! Malicious slander we may all detest; but a peculiar temptation to detraction often comes in this wise. We hear somebody greatly extolled; perhaps the praise seems to us extravagant. Envy—that hateful spirit which often wears the mask of Justice—whispers to us, "that person is set up entirely too high, he or she ought to be taken down." So we bring out some deformities of character or some evil things that we happen to know about them. Grant that we do know that these things are true; why speak to them thus and fling a nasty fly into a box of fragrant ointment? Why thrust a daub of detraction over a fair portrait of character? In the name of generosity let us hold our peace. If we can not sincerely join in the chorus of praise, let not our envious tongues croak their discord; if we can not help to set another up, let us not help to pull him down. Silence is often as magnanimous as outspoken vindication. If we can not conscientiously say anything good about other people, is it not generally better to say nothing at all? Throwing mud is always dirty work; if you do not defile the individual you aim at, you are pretty sure to soil your own fingers. If we would all remember how we have smarted ourselves, and suffered ourselves from the razor-tongue of defamation, we would be more careful to bridle our own tongues. Of the man who keeps no such bridle the Apostle James says "that his religion is vain."

(3.) If silence be golden under these before-mentioned conditions, then does it shine with a peculiar lustre when it is maintained under *sharp provocation*. If our house takes fire, the first impulse is to run for a bucket of water. But if our temper takes fire, the impulse, too often, is to throw on more fuel. Now the best water-bucket for aroused temper is absolute silence. Just seal your lips tightly for ten minutes, and you will save yourself many a quarrel, many a heart-burn, many a mortification, and many a disgrace to your religious profession. Speech is often dynamite; it shatters friendships in a moment that are not repaired in a life-time. Silence is cooling. It cools us off; and it is often a more eloquent vindication than words. One of the calmest men I ever knew, told me that he used to be violently passionate, but that he broke his temper by resolutely bridling his tongue until he cooled down.

What answer that can be given to irritating words, or even to a just provocation, is as effective as dignified silence? How eloquent are sealed lips! What sublimity there is in silence, when innocence reviled, reviles not again? Marvelously beautiful was the mute patience of our

Divine Lord when under all the insults and the buffetings of his brutal enemies, he opened not his holy lips. Those lips might have summoned legions of angels to his rescue. That tongue might have shot the lightnings of heaven into the cruel crowd of his murderers. "Answerest thou nothing?" exclaims the enraged High Priest. "But Jesus *held his peace*." Other men have died for what they have said. But, as Dr. Bushnell beautifully remarked, "here was a personage who died for what he would not say, and was silent." Wonderful silence of conscious innocence; truly this was the Son of God? He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, he opened not his mouth.—*Selected*.

WE are in receipt of letters from Sisters Ackerly and Emma Payne.

LAMONT, IOWA, August 7th, 1886.

### MOTHERS AND DAUGHTERS.

THERE is much force and truth, says the *Michigan Farmer*, in the remarks made by "One of the Girls," in a late issue of the *Household*, to the effect that mothers were many times responsible for the improper behavior of the daughters in the company of young men, inasmuch as they had failed to give them instruction, or enlighten their experience by proper counsel and warning. The mother by sad experience knows many pitfalls and snares hidden in the pathway youth must travel, and both love and duty should inspire her to point out the dangers and provide safeguards for her child's innocent feet; and it is only by iteration and re-iteration, line upon line, and precept upon precept, in season and out of season, that the youthful mind can be impressed. On the other hand it is sadly true that many girls give very little heed to the admonitions of the mother, no matter how wisely or kindly given, and with a perversity born of self-conceit, pride themselves upon following their own headstrong will, careless of the wounded heart of the mother, and the bitter consequences that too often follow to themselves. Happy indeed is the mother who is able to hold the confidence, and sympathy of her daughter, so that her kind and loving control may be willingly acknowledged, and her counsel sought through the years when most needed—the years when self-assertion is awakened and aggressive self-conceit the most prominent factor, unawed as yet by the humiliation of defeat, and with all the boldness of inexperience. How carefully must we move to save them from the perils they will not see and the dangers they can not comprehend, and yet not tighten to a strain that may break the bounds of control so necessary to preserve! How much we have to forbear, how much to forgive, how much to endure, only the conscientious mother can realize. While we are carefully avoiding the Scylla of governing too much, trying to teach the unfledged mind to try its own pinions that it may learn strength and feel responsibility, we may strike the other side, the Charybdis of too little control, and the weak but precious child of our affection falls wounded and broken at our feet. How often, too, at such a moment when overwhelmed with suffering, perhaps filled with undeserved self-accusings, comes the bitter sneers of self-constituted judges rasping the heart-wounds to supreme agony, asking, "Why did you do this?" "Why not do the other?" In the self-complacence of their

arrogant arraignment no mistake could have occurred had they been at the helm. Mothers, you who have daughters reared to true womanhood, settled in happy homes or armored in matured experience and solid sense, taking up life's responsibilities, do not arrogate to yourselves superior wisdom or judgment, but reverently thank God who has led you and yours in the way of truth and virtue, and blessed your endeavors for the right. If your darlings, carefully as you have instructed and matured them, had been beset by the same temptations that have fallen to the lot of some others, they might not now have been so happy and blessed. It is only the sorely tried and tempted who have triumphed that are proved, and even these might have had an hour of weakness that found, might have caused their fall. Let us cultivate charity for faults, sympathy for the unfortunate, even the sinner, and, even while we sternly reprobate the sin: and while we gather our treasures around us, thank the giver of all good gifts that they have been kept and preserved from temptation, rather than sit in merciless judgment on some poor unfortunate who perhaps deserves more our pity than our censure. I think too, that mothers often arraign themselves and each other for sins of omission or commission, unjustly. If with the light we have, we each day do the best we may, we should recognize the fact that it is all that could be required of us; and we have no right or cause to make ourselves unhappy over what might have been. We should do our duty day by day, honestly, fearlessly, trustingly, and, whatever the result, know that we are blameless in the sight of him who searcheth the heart, and who will often bring light out of apparent darkness and good out of seeming evil. There will always be unwise mothers and disobedient daughters; but, happy thought, we don't find them in the majority, and let us hope their numbers may grow less.

Selected by a Sister.

## Correspondence.

NEBRASKA City, Neb., July 26th.

*Sister Frances*.—Since reading your appeal, I have meditated much thereon, and mentally resolved more than once to attempt the writing of something commendatory or auxiliary. But the grave responsibility of being a minister of the everlasting covenant of peace, with the perplexity and anxiety caused by the continued indisposition of my wife, has divided my thinking powers to such an extent, that I have not felt myself adequate to the task. Your conclusions upon the results of the General Conference of 1886 are, or I believe to be, both intelligent and truthful. For one I think I perceive more clearly than at any former period of my life, the near and true relationship of the ministry of the church with Christ their living head; that the dignity, virtue, purity and character "altogether lovely," that was exemplified by the great Teacher should be emulated by every minister and follower of the "Lamb of God which taketh away the sin of the world." And just so far as we accept and practice the commandments of Christ are we the children of light, and all relapses therefrom are what Peter describes: "spots they are, and blemishes;" or as Jude puts it, "these are spots in your feasts of charity." These ancient teachers had their patience severely tried; and experience

seems to confirm the statement that "history repeats itself," so that when we discover the task, trials and duties of the people of God, we may be quite sure of like or similar events developing subsequently to distract those who are willing and desirous to be ready, so that they "come behind in no gift, waiting for the coming of our Lord Jesus Christ." I trust you gain my meaning; namely, that those who undertake to teach and direct the lives of others, themselves should make the effort to square their own conduct and life by the rules prescribed for the pupils. As a father with the responsible care of three of Zion's Hopes, I have sought to be consistent with the law that I teach unto others, and to plant in their tender minds respect for God's requirements; to teach prayer, faith, repentance, baptism and laying on of hands; so that all these were complied with before their ninth year. This was a much easier task than to enforce upon their minds the everyday duties of a saintly life, the hindrances to which are, first, a deficiency on our part, and the endless temptations and invitations for our children to enter into wrong doing. Nine months of the year are our little ones in the school room, and we are very desirous for them to make headway in obtaining an education, but the public school seems to be a hot-bed, in which to hatch all manner of mischief and wrong, and even crime in its incipency; how to guard against all that our children are exposed to has greatly perplexed us. Paul's advice seems to be the only reliable safeguard: "Be not overcome of evil, but overcome evil with good."

Let me give you a true account of a successful victory wrought by faith. Some years ago a family came into the church; the youngest of this family was a daughter, who drank deep from the fountain of truth in her childhood. About the period that young ladies fall in love, this girl went and did likewise. This caused a cloud to rest not only upon the family, but upon all Saints who knew of the event; for the object of her love was a saloon-keeper, and bitter opposer of her religion. Before the nuptial day arrived this saintly girl fell sick, nigh unto death, and when it was supposed that she was about to depart for the world of spirits, her betrothed urged upon her that before she passed over the river of death, that she renounce her religion, (or as he then termed it, delusion and foolery). But in the presence and shadow of death was this one firm to her faith in the gospel. After her recovery they were united in the bonds of wedlock; and notwithstanding the unpopular business of her husband, this young saint, under these adverse circumstances, kept up her supplications unto God for guidance and strength under her peculiar trials. The first fruits of success, was the abandoning the occupation of her husband and a removal to a farm. The husband now was at home at eventide, and he noticed that every night before their retirement the wife would withdraw for a few minutes. The continuation of this practice in all kinds of weather, aroused the curiosity of the husband and he sought for the cause. The discovery that it was to offer up her evening prayer, in which the grace of God was invoked in his behalf, was the beginning of the second stage of success; for when she next started out, he informed her she need not go out to do her praying. A new trial now was upon this struggling saint, for with the altar set up in

the light of the lamp, and the head of the house sitting looking on, it was an additional task thus to pray in the presence of him who should take the lead in such worship. One more surrender was made by the husband, when he humbled himself to kneel with his praying wife, and shortly afterwards he took one more step in the right direction, when he proposed to his wife that he would read a chapter in the Bible, and she being a church member could do the praying. But this state of things did not long endure, for he was soon chosen the superintendent of a Union Sabbath School, and he conceived the idea that a man holding said position should be a praying man; that a praying wife was not sufficient, and home was a first class place to commence; therefore he informed his wife that he would do half of the praying. For something like a year this family worship was kept up, and well do I remember that at the closing of a series of meetings held in that vicinity, the Holy Spirit rested richly upon me as I urged the necessity of accepting the gospel of salvation; and as we sang that grand old hymn

"Hark! listen to the trumpeters!  
They sound for volunteers."

with a zest that made the very house tremble, and as we reached the second line of the last verse, this man arose, trembling as an aspen, advanced to the stand and extended his hand, signifying his desire to unite with the church. A thrill of joy went through many hearts, and the unbidden tear moistened many cheeks. The next day we buried him with Christ in baptism, and the Spirit of God was felt in power at the confirmation.

Permit a divergence, to say that the branch in which this took place had for some time prior to this baptism been in a languishing condition; but new life dated from this event, and better order obtained; renewed efforts were made, and a little while after his uniting with the church he was ordained a Teacher, and he went to work with a zeal that infused new life into many. After a time the branch saw proper to recommend to the district conference this brother for ordination as an Elder, which was duly done, and now that man stands as the presiding Elder of that branch; and so far as I know, peace and unity are within their borders; and a united effort for the cause of truth among the people, with a bright outlook for the ingathering of honest souls.

This we believe to be a positive demonstration of the rule "overcome evil with good." I might give other evidences of a like nature, but perhaps this will suffice from one so feeble. If it was permissible I would exhort ALL parents and Saints not to be so wrapt up in money-getting and selfish ends, that they have no time to devote to the personal education of their children; for the parent should understand better than any one else their dispositions. Let us devote more time for the good and happiness of others, than we hitherto have done, and may the God of peace and the protector of all Saints bless one and all, is the prayer of

ROBT. M. ELVIN.

OTTAWA, Kansas, Aug. 2d.

*Bro. Dancer*.—I wish to say a few words through the *Herald* to the Saints everywhere: Would it not be better during conference to dispense with Sunday School services, and have in its place prayer and testimony meetings, for the benefit of visiting brothers and sisters who come

from a distance. I have twice attended conference, going each time over one hundred miles, and have had to go home disappointed by not having the privilege of partaking of the sacrament. As there is no branch here I am practically isolated from the church, only at such times as I can attend conference. Yours in the truth,  
R. R. GAITHER.

PAINESVILLE, Ohio, July 29th.

*Bro. Smith and Blair:*—As week by week comes and goes, I am greeted by the *Herald* which brings with it comfort, joy and encouragement. It brings comfort and joy to every Saint in knowing the restored gospel is being preached in nearly every habitation of the globe. It is encouraging for us to know through its columns that malice, envy and prejudice are giving way before the mighty preaching of the true followers of the meek and lowly Jesus. I live nine miles from Kirtland (the branch to which I belong). I do not get to church as often as I like; and if I was without the *Herald* I would be blessed with but few sermons during the year. I have lived where I could hear the word preached from my infancy up to the present time (that of a man in the middle walks of life) and must confess I have been blessed more abundantly with spiritual light during the last three years, since hearing the restored gospel which is preached by my brothers, than during the former period of my life. I used to have doubts and fears as regarded my acceptance with Him who is judge of all flesh. To-night, I am "sweetly trusting in him," realizing that my name is recorded in heaven; and that I also have a title to one of those mansions which are prepared for those who love him. If any should ask why I am so confident now in my hope of heaven, I answer, I am not saved by the will of man, nor of the flesh, but by the law of God; which is "perfect, converting the soul."

I remain your brother in the one faith,

I. P. TITUS.

BEATRICE, Nebraska, July 30th.

*Dear Brother Herald, Preacher:*—I appreciate your sermons very much. I have been in your ranks about one year. I enlisted at Blue Rapids, Kansas, being enrolled by brothers Smith and Landers. I was keeping the faith and gospel about two and a half years before I enlisted in this glorious cause. I did not know at that time that any such society was in existence. I thought Latter Day Saint people were all Mormons, and I did not want "any of that in mine." I have been practicing the gift of healing the sick for three and a half years. God has blessed me in all my efforts. I have not had a failure yet. I have consecrated my life, soul and body to do God's will—to do his work. I have been spending some time with the brethren—the Latter Day Saints, but my feelings are often hurt to see how prevalent is the use of tobacco among our people. When God commands us to purify ourselves—for he says, "I am pure." I am praying and teaching, to the best of my ability to have this filthy habit thrown aside. When we desire purity, and ask God to cleanse us individually and as a people, we should not expect him to do it unless we, each one for himself, first make the effort and cast aside the habits that are wrong and a sin in his sight; and when we thus determine to be and to do, then will God reach down an arm of assistance, and not till then. I

know that some of our Elders, preachers, &c., are slaves to their appetite in this respect, and I do not understand how they can reconcile this practice with purity of heart, and preach, or teach consecration of self, and at the same time indulge in this filthiness. As we are a different class of people from all others, and profess to have the power that God in his word gives to his people, let us therefore, live up to our professions, throwing aside all that is unclean and unnecessary, and become pure and holy as he would have us to be. I want to see the church have more power than is yet made manifest, and in order that this high object be gained, we must deny ourselves an indulgence that is degrading both physically and morally, and for my part I hope that at no distant day to see this pernicious habit of "chewing the weed" entirely done away with, especially among God's people. When my brother tells me he can not quit this habit I would like to ask him how much faith he has in God. Fearing that I may weary you I will bring my letter to a close, begging the prayers of the Saints that I may be faithful to the end.

Your brother in Christ,

SAMUEL SHAW.

*Friend Herald:*—As there are so many knotty problems solved in your columns from time to time, I send this, hoping some wise-acre may be able to throw some light on a sealed chapter—of consistency, e'en though it should be through a brick—or should raise the dead. In the year 1843 Elders Horace K. Whitney and Joseph C. Kingsbury were sent from Nauvoo on a mission to the New England States, visited Canaan, Conn., where Elder Gibson Smith lived, the grandfather of Horace K. Whitney and Sarah Ann Whitney, eldest children of Bishop N. K. Whitney by his first wife (then only one), Elizabeth Ann being the eldest daughter of Elder Gibson Smith, of Conn; upon their arrival, Elder Kingsburg was introduced to the old folks as the husband of Sarah Ann nee Whitney, and Elder Horace Whitney his declared brother-in-law, introduced him as such to two aunts and their families, Mrs. Polly S. Mills of Norfolk, Conn., and Mrs. Sarah S. Foot of Sheffield, Berkshire Co., Mass., by all of whom the two cousins were welcomed; and while there they received letters from Mrs. Sarah Ann Kingsbury, and they showed them; also wrote her, addressing her as Mrs. Sarah Ann Kingsbury, and letters from Mrs. Elizabeth A. Whitney, her own mother, stated the same fact that they were married shortly before the two brothers-in-law left home on their mission; also at New Haven, Conn., where they visited some more cousins, named Bishop. They stated the same, and were known and recognized by all their friends and relatives as stated. They both remained on that mission till the martyrdom of Joseph and Hyrum in June, 1844, upon receiving the news of which they left for Nauvoo in haste and in alarm, expecting very serious trouble there. They, the Whitney's, finally all joined in the exodus to Salt Lake, where Sarah Ann became the second wife of Pres. Heber C. Kimball, to whom she bore several children, having none before. Elder Horace K. Whitney married his first wife, Helen Bellate, eldest daughter of Pres. H. C. Kimball—and a noble woman. They had a family and lived happily together, while Sarah Ann was quite unhappy, though well provided for in necessities of life. She has been dead

several years. This is well substantiated by living witnesses.

And now, so here comes Joseph F. Smith in a very tremulous voice from the tooms (tombs) and in an affidavit makes this veritable Joseph C. Kingsbury come to the rack saying, that at the self-same time Sarah Ann Whitney was his reputed wife, that he knew she was the wife of Joseph Smith. Shades of Lucifer; here is a gem of consistency; but probably this handy witness may be patented for such cases, if not we must conclude this little episode in his early life had escaped his memory; yes, the champion witness doubtless had amid the muchly married, forgotten he had ever married this much abused Sarah Ann Whitney-Kingsbury-Smith-Kimball. Of course such little things are liable to be overlooked in making such an affidavit as his; but likely Joseph F. can fix up the next affidavit for him so as to make it clear as mud, and with his ingenuity can make it quite amusing. Although the bottom has all been knocked out of this polygamy business time and time again, in vainly attempting to fasten it on the martyrs as its founders still, as we gaze on its death throes, we are prone to hit again; like the Irishman who had killed a snake and broken it all to pieces, and the headless, trunkless tail still squirmed as he struck earnestly at it, a passing friend remarks to him "Why, Pat, he is dead, and all broke up." "Sure an I know it, yer honor," says Pat, "but dye see the craythur is not sinsible of it." Neither is Joseph F. sinsible of it seemingly. But it is an easier work for him to raise his dead than to bolster up his origin of Utah polygamy with such affidavits.

By one who knows and has seen the parties, and read their letters at the time.

Yours for truth,

CONN.

CHELSEA, Neb., July 28th.

*Brother Joseph:*—The true gospel has been preached in this part of the world. We have a branch of eleven members, and we enjoy the Spirit very much, although we are persecuted some, which makes me stronger. Our blessed book says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake." Then we should rejoice and be exceeding glad, for great shall be our reward in heaven if we stand these temptations. Bro. Parley Premo has been here and preached for us several times. We think he is a worthy brother, and bid him "God speed." If any other brother who can, would come and preach for us, we will give him a welcome. We need some one to preach all the time. I prize the *Herald* very much.

Your sister in Christ,

PATIENCE M. LEACH.

SWEET HOME, Oregon.

*Bro. Joseph:*—I am doing the best I can, under the circumstances. Up to the present, my labors have been limited to Sundays, as I had no conveyance; but I have now a horse and cart, and shall commence work in a new place on Saturday next, and shall move on to others that are waiting for me. I baptized five, all but one heads of families; and there are more investigating. I have been blessed with the Spirit's power in presenting the word. My health has improved considerably; my faith in the latter day work is



being confirmed; I am still fighting that same old fellow, Haws, and thank the Lord I can see that I am getting a little the better of him in some respects, and this encourages me to renew the fight. Ever praying for the welfare and redemption of Zion,

Your brother in the gospel,

A. HAWS.

GRAHAM, Texas, July 23d.

*Dear Herald:*—We are in the midst of a famine or drouth, which has caused an entire failure in crops of every kind; and when I say failure, I mean what I say. We had rain the 9th of April; no more to do any good until yesterday, (July 22d), we had a very nice little shower, too late to do any kind of grain good. Scarcely any one made any wheat, and I am satisfied there will not be one hundred bushels of corn raised in the whole county. People in this country are all poor. They made splendid crops last year, but being in debt they were compelled to sell all their grain, except scarcely enough to do them until harvest, which did not come, and the consequence is, that hundreds of people have gone to other parts, and hundreds can't get away that are actually on the verge of starvation. What we are all to do, God only knows. We can only trust him for help to come from some source. I have been afflicted so that I could not do a day's work this year, having to depend on my two little boys to make a crop. The little fellows have worked manfully, and cultivated the crop well, but made nothing. So we will have nothing to live upon and no money to buy anything with. For one time in life I have run aground, and I can only look to the Giver of all good gifts; but people say he is gone on a visit and don't care anything about us. I have never lost confidence in him since I have been a Saint, and though he allow me and my family to starve, yet will I trust him. Our country is not the only sufferer; there are eighteen others as bad as Young. This is a sad picture of things but it is an honest statement, and if we don't get help, and that soon, we are all bound to suffer. Hoping, dear *Herald*, you may live to preach to the Saints, I bid you adieu.

W. A. BENNET.

LAMONI, Iowa, August 2d.

*Editor Herald:*—In your issue of July 17th, pages 441 and 442, is a reprint of a part of an article from the *Expositor* by H. P. Brown, touching the rise of the Reorganization. The original essay as published in the *Expositor* I have not seen. Having a few items of history in my possession I concluded to give them to the public; provided you will permit these lines to appear in your paper. But first, I wish to say that it is clearly seen in said article by H. P. Brown, that the golden time had come for him to put in his great claim of being guided and inspired by the right spirit, and that my father was taught and inspired by the teaching and visions of H. P. Brown. You will please excuse me, Bro. Brown; for although my father, like the rest of us erred, I apprehend he was not quite so foolish as to be guided by your visions; but he was somewhat acquainted with the Doctrine and Covenants, and having fair education and intelligence could well understand the principle of lineal rights from that book. Bro. Brown invites especial attention to his vision of a "gold chain." It, with

other visions, etc., proves nothing. How do you account for the visions, spiritual manifestations, powers, healings, etc., etc., that are testified of as being in almost every faction of Mormonism; and also various Christian Churches, and a host of signs and wonders in Spiritualism? When I read Elder Brown's essay, and his appeal to his vision, I could not help thinking of Isaiah, 8:19, 20; for, let it be understood, that H. P. Brown was in Strangism at the time he had this vision of the "gold chain." Who, (except himself possibly) could accept it as a guide? More than this, a very few years after the date given by him of this vision, and during the early work of the "New Organization." Who was it that went from Yellowstone to Mineral Point, Wisconsin, and upon returning, was a "writing medium" and undertook to perform some of his writing antics in my father's house, and my father forbade him? H. P. Brown. I would not refer to this, as I very much dislike to be personal, but Elder Brown invites special attention to his vision; and he must learn, though he be far older than me, that a man's record must be spotless in spiritual phenomenon at least, before his vision should be accepted as a rule of faith and practice. Furthermore, he carries the idea, that the calling of "Little Joseph," at Yellowstone, was not corrected with the "Rock Shaft" manifestations. Be it understood that in June last I heard a letter read from Bro. J. W. Briggs, in which he bears testimony that the same manifestations sent the Elders to Joseph. And I had in my possession then, and have now, a letter from sister Elizabeth Bowser (formerly Cline, and one of the older ones, I believe about the third daughter) written last May 25th, in the which she in commenting upon our withdrawal from the church and the history of the past says: "The spirit of the Rock Shaft, and the same manifestation sent those Elders to wake up the prophet Joseph to a sense of his duty." Here now, without collusion, was corroborating testimony, coming from different quarters, and it was fair to conclude should be accepted as the truth. After reading in the *Herald* H. P. Brown's essay, I wrote to Sr. Bowser asking for information with regard to her mother's revelation, referred to by Bro. Brown in *Herald*, also sent her. She wrote me under date of July 14th and says: "We were Strangites, all of us; that is, those of the Saints living at Zarahemla at this time, and our faith was being quite shaken in the prophet Strang, on account of some things being taught by him. Your father came to our house, and wanted us to make this a subject of prayer. Talked of lineal descent, etc., etc. Talk about mother's not knowing anything about there being a young Joseph" (as Elder Brown says she did not; see *Herald* page 442, near top of second column) "now this was a common conversation concerning Joseph's successor, and whose right it was, and we all knew this, both young and old, and as fast as they talked Strang down they talked Smith up."

Now touching the so-called revelation of old Sr. Cline, it appears by her daughter's further testimony to have been only a "dream," and this after father had talked "lineal descent" and they all had more or less "talked Strang down and Joseph up," (which no doubt was the least of the two evils). I defy any one to show from New Testament "lineal descent" of the priesthood called Melchisedec. Christ "hath an unchangeable priesthood," and this was after the order of

Melchisedec, and "passeth not from one to another." No doubt some good manifestations were had at Yellowstone, but I think it is evident to an unbiased mind, that the foundation stones upon which they sought to build at that time, as viewed from the manifestations had, partook of the color of which the place was called "Yellowstone." But be it remembered, that pioneer members testify that H. P. Brown had nothing to do with the Reorganization, except to oppose it until the lineal heir came; and evidently from the stand-point of Christianity this lineal heirship is one of the yellow streaks together with a Moses man mouth piece.

Yours for truth,

E. H. GURLEY.

McFALL, Mo., August 2d.

*Editors Herald:*—On July 31st, I told some of my neighbors and friends, that if they would come to my house on Sunday evening, August first, I would preach to them. I supposed a few would come out of course, but to my surprise when dark came the house was full, and many were in the yard out doors. We gave them the best we had. One man and his lady stayed quite a while after meeting and said he was very much surprised to hear what he did; he did not think I could preach; said "its no use to talk, you can't tell what is in a man by looking at him. One old lady gave us the hand when she left. We think it possible that there is some show for a good work here yet; if they did kick at Bro. Lambert and me last winter. We are quite anxious for a branch here; and we want you all to pray for us that the Lord will open up the work here in power and demonstration of his Spirit.

Yours in gospel bonds,

J. W. JOHNSON.

MAQUOKETA, Iowa, August 2d.

*To the Editorial Staff, and the worthy patrons, saluting:*—A male person that was born the day I was twenty-one could celebrate his anniversary majority to-day. If I ever double up to four score and four I will do quite well; but whether many or few days are added I hope to abide, rejoice and do good. The weather is intensely and alarmingly dry, all through this section, but the corn looks fairly well. The north-west breeze rustles amid waving boughs, while clouds of dust arise from whirling vehicles. I am jotting down these thoughts in the former home of the late brother Edward and sister Nancy Larky, of life-long usefulness, and blessed memory. They passed away almost simultaneously, and repose adjacent to each other on the "warm hill side." A Corinthian shaft of alabaster whiteness marks their lowly bed, while sentinel columns are near. I came into this vicinity three weeks since, at the earnest solicitation of Sr. Shine, of Davenport. Her sons, Alfred and William Hurst, had each a child to bless, although neither belongs to the church as yet; but they and wives are favorable.

I delivered ten discourses, first and last, in Hurstville Grove, to large and sometimes immense concourses; and also spoke five times in the city. I am and have been holding forth at Nashville, seven miles west of the place, as above dated. Yesterday, in the afternoon, an orderly assembly convened on the river side, while we happily led Peter Larkey, and Dora his consort into the swift, clear sparkling foun-

tain of Maquoketa River. I first thought to write to Ruby, Bozarth, Roth, Etzenhouser, Larew, Lambert, etc., about the happy affair and the more I thought the more came into my mind. Pete and Dore, as they are familiarly called are widely known all over the district, as elsewhere, and especially by the traveling eldership. They have been drilled by the illustrious dead; and inspired by the living God to take firm hold of the great latter day work. Brother Peter can not tell what an infernal rascal he used to be, Sam Jones like, because he was always a chaste, temperate, moral, model man, who tended strictly to his own business. Sr. Eliza and Dora talked about me, and wished I would come just before I came, and while I was near by, but my whereabouts was then all unknown to them. It has been said, "If you talk about the angels you will presently hear their wings flutter," but my big, fat body was transported on Nahum's fiery chariot.

My candid opinion is that our ministry ought to work twelve months in a year, or go lean and hungry. We can not afford to rusticate during excessive heat, or extreme cold, as do the heathen priests of Mystery Babylon; for people think, act and die all seasons of the year. If the toiler regards the clouds he can not reap, hence I have baptized six others in Rock Island since "the busy season began." I have not even heard from our missionary in charge since he went home, in April; and now I am in Bro. Joseph Lambert's jurisdiction. Sectarianism is fast waning and ebbing away in purity, prestige and power, for low lawn festivals, and the pious card table, and the fascinating dance, and an endless round of revelry draw the outside element and the giddy votaries together. Bands, and rings, and bundles in the forms of railroad pools, merchants unions, insurance companies, Free Masons; labor organizations, etc., etc., are all arrayed against each other and for the devil. The priesthood must stand on this troubled sea and say "peace be still." Let them work, with might and main, while the day lasts, and prove the world. Great penetration of mind, and refined decision are given to the studious watchman; while laggards, faultfinders and grumblers play out. May God Almighty bless the honest hearted, move the cause of Zion, confirm His word and work and redeem the contrite ones.

M. T. SHORT.

KIRTLAND, Ohio, August 3d.

Bro. Joseph Smith:—Our district conference held at Wheeling, W. Va., on the 24th ult., was said to be one of the best ever held in the district. E. C. Briggs was present and preached some very excellent sermons, which were very highly appreciated by the Saints and friends. I am sure that the spirit of his high and holy calling was upon him; for his entire labors while with us were blest by that spirit that evinced to all the Saints that he was one of God's true servants. Would to God that we had 1000 such noble men in the ministry. Come again Bro. Briggs, when you can, we shall be glad to see you. I baptized two at New Philadelphia, Ohio, not long since; also two at Wheeling on the 25th of July. All the Saints here are enjoying excellent health. Bro. E. L. Kelley is at home at present. Expect W. H. soon. I leave the latter part of this week, anticipate to be gone for six or eight weeks. My permanent address is Kirtland, Lake Co., Ohio, Box 42. Will the Saints who promised the writ-

er that they would aid with their means to purchase a tomb stone for Bro. and Sr. Ells, please send the same immediately to the above address and oblige.

Yours in gospel bonds,

G. T. GRIFFITHS.

BENWOOD, West Va., July 30th.

Dear Herald:—We had our conference the 24th and 25th, and had an enjoyable time. Bro. E. C. Briggs was with us and preached twice, which was very strengthening. Our social meeting was also good. Bro. Griffiths, and Bro. Reese, from Pittsburg, presiding. Before meeting Bro. Griffiths baptized two. My desire is to live faithful and to overcome every failing and do the will of the Lord. I have been united with the work only three years, and it has been sweet to my soul. Many testimonies have I received of its truthfulness. Saints should remember the law of tithing, for it is grand. I never understood it till last year when Bro. E. L. Kelley was here; since then I have had better luck than ever, and when I have thought over the blessings I have received, I have realized the passage in Malachi where it reads about the law of tithing and offering: Prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." When I think of the blessings of the Lord it don't seem to me natural: it seems like I have passed through a dream; I can hardly realize it. It seems to me that the language of the Lord used here, ought to be engraven on every Latter Day Saint's heart. Just read the third chapter of Malachi; Saints need not be in the dark, for we have the truth; then let us abide in it. Our branch is getting along splendidly, and our conference was good. Pittsburg was well represented at the Wheeling City branch.

Your sister in the faith,

MARY S. GILL.

#### PICTURED ROCKS.

THE famous pictured rocks on the Evansville pike, Virginia, have been a source of wonder and speculation for more than a century, and have attracted much attention among the learned men of this country and Europe. The cliff upon which these drawings exist is of considerable size and within a short distance of the highways above mentioned. The rock is a white sandstone which wears little from exposure to the weather, and upon its smooth surface are delineated the outlines of at least fifty species of animals, birds, reptiles, and fish, embracing in the number panthers, deer, buffalo, otters, beavers, wildcats, foxes, wolves, raccoons, opossums, bears, elk, crows, eagles, turkeys, eels, various sorts of fish, large and small snakes, etc. In the midst of this silent menagerie of the specimens of the animal kingdom is the full length outline of a female form beautiful and perfect in every respect. Interspersed among the drawings of animals, etc., are imitations of the footprints of each sort, the whole space occupied being 150 feet long by 50 wide. To what race the artist belonged, or what his purpose was in making these rude portraits must ever remain a mystery, but the work was evidently done ages ago.

#### ADDRESSES.

Rev. Thomas W. Smith, Missionary, Papeete, Tahiti, via San Francisco, Cal.  
J. J. Cornish, 214 Mercer St., Bay City, Michigan.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

### Original Poetry.

#### TIME.

One by one the years go by,  
Days, weeks, and months do fade  
Merged into night of the eternal past;  
A stupendous record of these is made  
By which man's destiny is cast.  
Could men recall the days misspent,  
And mould them unto useful time  
So to correct the follies of misguided zeal,  
How much of sorrow and sad repine  
To avert would heaven reveal?  
'Tis not so; the die is cast,  
Nor moments gone can we recall;  
The fleeting years relentless march along.  
Our tears can not time's face appal.  
Nor will he hear the giddy throng.  
Sad refrain, "It might have been,  
Had I improved my time on earth;  
Death's icy hand could not have chilled my hope,  
Nor robbed me of the second birth;  
Alas! with death's embrace I can not cope."  
Awake my soul, while life still lasts,  
And gird thee on Christ's armor bright;  
Nor wait until death's summons shall have come,  
And pall and bier and dirge shall mark thy flight,  
Ere God and Christ and love have made with thee a home.

GEO. S. HYDE.

### Communications.

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

#### SERMON BY ELDER W. H. KELLEY, OF KIRTLAND, OHIO.

Delivered at the Saints' Chapel, Lamoni, Iowa,  
April 11th, 1886.

[Reported for the Herald and prepared by the Editor].

We find the following reading in the fifty-third chapter of the book of Isaiah:

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

We have read to the close of the ninth verse of this chapter. In the second letter and first chapter of the apostle Peter, commencing at the twelfth verse we read as follows:

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present

truth. Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty."

The sixteenth verse of this first chapter of the second epistle of Peter reads:

"We have not followed cunningly devised fables."

There is no one thing that enters into religious thought, that people demand as an essential element in that belief, more than that it is true, that it is right; and the apostle Peter in this last letter addressed to the believers, said he thought it needful to remind them that they had not followed cunningly devised fables. The thought as we gather from the reading, is with reference to the mission of Christ into the world in that age. That was the burden of the mission of Peter and his associates to present to the world the evidence that Christ had indeed come. That this character born in the land of Palestine, and that grew up among the Jewish people, and was so well known among them, was indeed the Christ. Notwithstanding the disposition to worship was found everywhere, the desire to worship was not only among the Jews but the rest of mankind, yet they were divided with reference to their methods of worship then as now. And it would seem from the history that we have, that it was just as difficult to get the people to believe in the mission of the Savior then, as it is in this age of the world to get those who have not been traditionated to receive him, to believe indeed that he was the Christ, or to get people to believe and receive as religious truth something that they have not been familiar with in the early experiences of life. Now in this age of the world we have some peculiar characteristics in human society, different from what we find in that age to any great extent among the worshipping class of people; and that is a class inclined to disbelieve not only in the mission of Jesus Christ in the world, but in the existence of God also; so that men's faith in the Creator of all things is being examined, and the evidences upon which they base such faith are being questioned; the evidences upon which they base their belief in Christ that has come are being questioned, and individuals deny that he has come, or that he will come again. And by reason of this research, this investigation, this controversy a great many people's faith grows cold, or weakens; and were it not for their early experiences perhaps, they would scarcely have faith and belief in the existence of God and the mission of Jesus Christ into the world. Their experiences have been such. A great many ministers have withdrawn from the ministerial associations, and have done so by reason of having become unsettled in their religious belief, or having questioned whether the evidence were strong enough to maintain a belief in the existence of God and the mission of Christ. It took a

good deal in the times that the apostles whom Christ selected to represent his cause among men. I say it took a great deal of care and labor and sacrifices, and they passed through a great deal in order to present the truth of the gospel to the world. It was not an easy position then. Stripes and difficulties met them in the way wherever they went. The people did not desire to hear their message. They did not desire to become familiar with it. The people demanded the evidences at the hands of these messengers that they were in possession of in order to sustain their mission or their faith; so that we have this declaration, that in a certain place they entertained a belief in the Scriptures, because they searched the Scriptures daily to see whether these things were so. Then there was evidently among that class, individuals who recognized the Scriptures as containing the will of God to man. Now our faith in Christ as a matter of religious belief is in proportion to the evidences adduced in order to sustain that belief; and when we begin to examine the evidences upon which our faith rests, if we find by strict scrutiny that they are weak, our faith becomes weak in proportion. Such was the condition or nature of men in the days of the Savior, and in the time when Peter ministered among the people; so that he thought it was necessary to remind them after long years of experience to refresh their minds, that they had not followed cunningly devised fables, in order that they might be settled in their minds; that every man might be settled in his mind, and ready to go on, and make the different sacrifices needful in order to accomplish the purposes for which they had set out in the Christian race. They did not differ in that particular from the world to-day, and from you and me.

In the chapter which I read in your hearing to-night, it is specifically stated, as we believe under the direction of the Spirit of truth which came down from God, we find clearly delineated, almost as clearly presented, the peculiar characteristics of our Savior as a minister, as we find narrated in the gospels of those individuals associated with him during his ministry here; and this account was written by an individual who lived some six or seven hundred years or more, previous to his coming. He brought out the peculiar characteristics of his life, the nature of his mission among men. Now we know that there is nothing in mankind, we have learned this by our experience, that will enable them to forecast the life and character and the mission of one of their fellow men in the world by the wisdom within themselves. Hence we see why it was that the apostle Peter said that it was necessary for the people in his day to take heed, give consideration to the prophecies that had gone before. "We have a more sure word of prophecy, whereunto ye do well that ye take heed," meaning them that had received the gospel under the ministration of those men who were divinely inspired; that they had something to support their faith, something to strength-

en their faith, and he refers them to the prophecies of the past. When a man speaks in the name of the Lord, and it follow and come to pass, no man believes it was otherwise than the Lord made it; unless the circumstances were such that the individual was enabled to forecast it by reason of the circumstances surrounding it, and by these surroundings it was suggested to his mind. Should you and I desire to grow skeptical here to-night, and disbelieve in the existence of a God, that he had sent a message to the world of mankind for their benefit, there is not an individual in this audience that could answer the claims of this fifty-third chapter of Isaiah. It has a demand upon the consideration of mankind. We could show no philosophy that would reach the case; and there is something in the general make-up of mankind that concedes it is right; that it is consistent and reasonable; that it addresses itself to the intellect and the conscience of the individual, or in the very nature of things admits that it is right, or rather a man can not help himself. He may deny it for effect's sake upon somebody else, but in his heart and in his very being he is impressed that it is right, that it is true. It was necessary then that the saints of old be kept constantly in mind that their faith was based upon facts, that it was the truth, that God had authorized it, and if they could be convinced that it was not true, then it would be right to break away and go elsewhere. The full sense of the reading probably is, that it is something to base a faith and hope upon, something that would give comfort and salvation after their earth experiences here. And when the Savior came fulfilling this prophecy and other prophecies here, he kept constantly urging before the attention of the people whom he ministered before, that he came in fulfillment of them, and that they spake of him. "Moses wrote of me. If you had believed Moses and the prophets ye had believed in me. He wrote of me." He insisted that this was true according to their record and their claims. You and I have the privilege of taking up these histories and examining them; and when we make an examination we find this is true. He made the claim before the people that he was the messenger and exponent of that law conceived in the divine mind for the salvation of men; that he came to reveal it, to make it plain to them, and it was made plain to them, at least to many of them. When he was administering to them, they had not the disposition to become educated into these things which he had to present to them. They manifested that peculiarity that belongs to mankind, to hear anything and everything that would come in harmony with their views and their ideas; but anything that would not sustain their preconceived notions, their peculiar views, they were willing to reject. They had not educated themselves into the habit and manner of proving all things and holding fast to that which is good.

God had created man and placed him in this world, and one of the purposes of this

creation was that he should develop intellectually, spiritually and morally; and in order to do this he must improve every opportunity to gain light and knowledge, and get an understanding of things so far as he may be able to comprehend, and if he refused to do that he would necessarily fall short of attaining to that plane of life that he would otherwise attain unto.

We heard something this forenoon, or afternoon, or both, something about everything being governed by law, sustained by law. This character presented here in the prophecies, and that we now allude to, came in the interest of mankind. Our scars were laid upon him, by his stripes we are healed. He proposed to save the race. Then the great question naturally comes to the mind of man, how does he propose to save them? He had a disposition upon his part to do it. When he undertook to save them they resisted his invitation; so that we have that declaration made by him after some of his ministerial labor, "You will not come unto me that ye might have life." This suggests to my mind that the Savior of the world could no more bind outside of given law, than any individual could as a minister unto this world; that he came to bind by the powers that were given unto him of his Father in the redemption of the human family. Hence he says, "I came not to do mine own will, but the will of him that sent me. He gave me commandment what I should say and what I should speak." If men would not enter into that commandment, embrace that commandment, but stood on the outside, it was impossible for the Savior to reach them in this world. If this was not true, why the declaration made, "O Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathereth her chickens under her wings, but ye would not." How in striking contrast is that idea with the prevalent one we have in the world to-day, that all an individual has to do in order to enter into life, be saved, is simply to recognize the fact that Christ came into the world to save sinners.

"Here Lord, I give myself away,  
Tis all that I can do."

He told them in view of the law which he came to teach, and of the nature and character of men in the world, "It is not every one that saith unto me Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven." He came to reveal his will. If an individual standing outside of that law which he came to represent does not embrace that law, he is outside of the pale of that redemption made by Christ. Then we can understand what was meant by the angel, "I bring you glad tidings of great joy which is to be to all people." Wherever the sons of men dwelt upon the earth, from the continents to the islands of the sea, this message was to do good. Outside of this message there is no absolute promise of an inheritance with the Saints. The thought then is presented that if the people of that day and that time paid attention to their best interests and their highest good, they would

give particular attention to the teachings of this great character that was ready to minister to them. But they had no ears to hear, and because they would not embrace the truth, they necessarily stood condemned. Their condemnation was in this fact. "This is your condemnation, that light has entered into the world, and men love darkness rather than light." This shows that individuals ought never to allow themselves to be so biased as not to be willing to recognize any fact come from wherever it may, and wherever they may be in the world; but give it consideration, and let it have place in their affections because it is right.

Belief in the existence of God, and that he has sent his Son into the world to save the world, was not understood as thoroughly then perhaps as it is now; at least the majority of the people would not listen to the Savior. This is a strange feature in the work of the Savior of the world, that his influence was no greater over the minds of men than it was, when it is considered that in him dwelt all the fulness of the God-head bodily. He was a central figure too. Everywhere he went his majesty and power are made to appear, the more to call attention to what he had to say. But the people found a way not to believe, to reject and to disown; and by and by grew so bad, that they were willing to unite in the cry, "Let his blood be upon us and our children."

During his ministry he seemed to teach in a simple way. Let me call your attention to one short sentence, found I believe, in the eighteenth of Matthew, sixteenth or eighteenth. "Upon this rock I will build my church." He came here to effect, or not only to present principles by which individuals might work out their salvation by building up a character, but he proposed to build a church. He commenced to preach round about Jerusalem and other places, "Repent for the kingdom of heaven is at hand." By and by a little few was gathered out. Then he takes out of this little few that was gathered out, and commences to organize a society. He began to put responsibility upon certain individuals that they might help him in this ministerial work, so that many might be enabled to do more than the few. And while he sojourned among men here he called quite a number to his assistance and put this responsibility upon them, to say "Repent, for the kingdom of heaven is at hand." And this organization continued right along during his mission in the world, and afterwards, until the same has been completed. We have it set out in other places, that apostles, prophets, evangelists, pastors and teachers were set in the church for the work of the ministry. A class of individuals selected by the Almighty to go out into the world, and represent the interests of this organization, the interests that Christ came to the world to present, the glad tidings of great joy. Wherever men became convinced that God rules above, and that he had sent his Son into the world to save the world, and believed the gospel, they gathered with them a few; and by and by we find a great multitude

at Jerusalem, down in Asia, and in other parts of the world, that were denominated Christians. We find the Christian churches all belonging to one body, to one association, one great association. They were not many because there were persons down at Laodicea and at Ephesus, and so on; but they were all one body, all one church. In order to see this, we have but to follow out the history of the ministry of Paul, and Peter and so forth. Paul when in the ministry, and a controversy arose, a difference of opinion down among these churches that in their ministerial labors they were not prepared to settle, he could not settle these questions in any one of these churches at Ephesus or Laodicea, because the great body of people east and west and north and south that had embraced the Christian religion had an interest in them; so they went up to Jerusalem, and in that representation gathered there of delegates these questions were brought up and canvassed because the whole body was affected. This body had a distinction from every other body of people in the world. It could not be united with any Jewish faction; it could not be dove-tailed on to the Pharisal religion, nor on to that of the Sadducees. It could not be united with any other belief that was in existence among the Jews at that time. It could not unite with the heathens any more than you could unite oil with water; it stood alone, having Christ as its head, and with the inspiration that came from him. All that gathered with that, gathered right; all that gathered from it, went out any other way, as we believe, went in the wrong.

So far as we have the history of those times, they preached conversion and the building up of this church organization; and one of the purposes of this organization was the preparing of a people for the coming of the Savior; for they believed that he would come again. Peter reminded them of this fact in this admonition. He tells them, "Ye have not followed cunningly devised fables." It stimulated belief in them, that after their sojourn and conflicts in this life, that there would be a grand reunion on the other side. That Christ had just gone behind the veil; that the blessings and the light, and the inspiration attendant upon them here were but the evidence that he lives. And if he lived they should also live, and by and by he would come in his own time, and give to every man the reward of his works. Now if that thought can be substantiated, that this hope is not cunningly devised, then that greatest of all boons that can come to the human heart, that cheer and comfort demanded by every individual, to make him in his experiences and conflicts feel indeed that this world's experiences are not a loss to him; that after this conflict he may be privileged to join in that great reunion beyond; if Christ lives beyond the veil; if he came in the interests of humanity eighteen hundred years ago; that when our life in this world—which is simply for to-day or to-morrow—that when it is drawn to a close that does not end all, does not end our existence, that death does not end all, that we move along, and as we



have to be governed by law here however much we may talk about liberty and freedom, there are a great many things that bind men. We are bound to each other in the family association, in the association as neighbors, and in our church association, and in our national association. There are a great many kinds of associations that we have to respect. Everything is governed and maintained by law here; and where there is no rule, no law, there seems to be no order. And if we are so governed here by right rule, we make progress according to our effort to have our works according to truth, according to that which is right, if we make progress in this regard, it stands to reason, that if we prepare ourselves for that great association by and by, there ought to be something to bring out and develop the moral character and the spiritual nature of man, to accomplish not only broad conceptions by the intellectual powers of what righteousness is, but the disposition upon our part to carry out the reality, to have a predominating interest in whatever is right, to manifest this in our lives, under whatever circumstances we are placed. We are then preparing for a higher degree of righteousness, whether in this world or in any other world. We take it then, that when the question is settled that Christ came into the world and fulfilled these promises, that he came down from the world above and we are to believe that declaration that "In the beginning God created the heavens and the earth," it is a fact; and that there are beings in the realms above, as truly and as literally and really as there are beings in this world. When we pass out of this world we pass out with the very character we make for ourselves; and if we can not rise any higher in that realm than we have risen here by a conception of truth and right and our compliance therewith, having been strengthened, encouraged, and developed by the influence of some power that lives, we can not rise at all. This was contemplated in the message; this was the intention of the gospel of Christ. But men found means to reject this, not take hold of it, not embrace it and believe that the power and effect was to benefit mankind. So in this organization, in this institution, men had to come into contact therewith or they could not reap the benefit of the same. Now in this first administration it was said, "Repent for the kingdom of heaven is at hand." In the preparing of an element to enter into this association, they had to get ready. It was conceded that they were not ready, not prepared, hence the declaration, "Repent for the kingdom of heaven is at hand." By and by when that became so perfected, when it was properly authorized with the gifts and powers to go and present this truth to the world of mankind, and when men desired to enter into it, this peculiarity appeared, that they could only enter in by rule, by law, by order, by a proper order. To this your attention was called this afternoon, and we refresh it now. When this association was presented to the world by its proper officers just after the resurrection of the Savior, the people believed

that the great captain had been crucified, and that he had risen again; they believed these things by reason of the exhortation and preaching upon that occasion, and they desired to become identified with this association. When they were convinced that Jesus was the Christ, they cried out, "Men and brethren, what shall we do?" They believed that he was the Christ. They believed that there was a God before Peter preached that sermon. It is said that they were Jews; and wherever the Jews were they believed in the Bible, they believed in Moses and in Moses' law. They believed in the one that created the heavens and the earth. And now after this discourse they believed that Jesus was the Christ. They wanted to enter into this fellowship, this new association, this spiritual compact. Could they enter in any other way only by law, by rule. Peter gives them the rule. "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." He had no right to give them any other rule; for the Savior said to them, "As my Father, sent me, so send I you." "I came not to do my will, but the will of him that sent me. He gave me commandment what I should say and what I should speak." "As he sent me so send I you." They were sent to observe all things whatsoever Christ had commanded them; and they had no right to go outside of that rule. He gave them commandment; hence when men asked what they should do to be saved, they said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now we are urging upon the attention of the people in this age and dispensation of the world, the consideration of this practice, of this duty and practice among the Christians in olden times. And why? Because the idea has become prevalent in the world that it is not necessary. That an individual can enter into proper spiritual relation with the great head of the church and ignore the rule, outside of the rule. To illustrate: Down here in York State where I was a while ago, a place where I had been intending to go some two or three years. A few weeks before I arrived there what is known in the country as the Salvation Army arrived with their drums and their musical instruments, and had all the people drummed together by the time I got there; and their theme was, all that they desired the people to do was to get religion and be saved, to be religious, to come and get religion, and get other sinners to come and join the army; and it was said that they had men and turned them loose to go and hunt the church of God; and when they had found it, or when they had made up their minds that they had found it, they were to identify themselves with it. They were not sent where it was; they only wanted them to be saved, to be religious. Did you ever hear tell of anything like this? In conversation with a certain party I asked him what was their belief. Did not have any special belief. All that they wanted was for the people to be saved, to get salvation. Now that is a good thought when

it is first presented to the mind. We are not divided upon the exercising of faith in God and in the Savior Jesus Christ; but we are divided upon the duties of the law by which our salvation may be effected. They did not tell them on the day of Pentecost, Believe in the Savior and your sins shall be forgiven you; you come and do according to your own notion, any way you please, it does not make any difference, churches are nothing, the Savior does not regard what organization you belong to or anything of this kind. But Jesus says, "Upon this rock I will build my church." It is independent and distinct from every other in the world; and the thought occurs that if the church is in the world to-day, that too is distinct and disunited from everything else in the world. It wont do to say that all are the churches of God. There may be good in all of them. There were such in the Savior's time. But he says a house divided against itself can not stand, it must fall. If the church of God is divided against itself it must fall. If one part of the church of Christ in the world will not allow another part to come in and worship in its place dedicated to the service of God, and be united with it, there is a division, and all must go down because divided against itself.

As to this popular idea that seems to be held out in the world to-day, that we need to do nothing to be saved: We present Christian truth and get people to enter this spiritual union, this great spiritual compact, and by obedience to law. All we have to do with in the Judgment day, are our acts. For instance, it is said that by and by the Savior will come and sit upon the throne of his glory; and you and I and all mankind will be brought there to answer for our deeds. He says, "My words will judge you." The law he gave will judge you then. If we have kept that law, by that law we can plead our cause before the Judge. If we have not kept it it will stand against us. It will not do to have the thought in our minds that some people away out in the mountains same time ago had. There was a class of people who said that they had a right to make the law and interpret the law, and they said that they would go on and do certain things. Men who had a right to say what the law was and what it is, said that their practice was contrary to the law; and they issued warrants for those individuals in transgression, who did not live within the pale of the law, and they brought them before the judge, and being outside of the law, the law accused them and they were condemned, and some of them are now working out their time. Their view did not stand by them, they were judged by law. Jesus says, "I will not judge you in that day, but my words will judge you." We are to appear before the judgment seat of Christ. It was necessary then for men, if they wished to be saved by the salvation which Christ had prepared, to seek that salvation within the pale of the law. What is that? "He that believeth and is baptized shall be saved; and he that believeth not (and is not baptized) shall be damned." That is

the declaration of the law. Now suppose we say that we do not intend to yield obedience to that law, we will deny it, we will accept simply the idea that we must believe in Christ, and we will not yield obedience to ordinances, in the judgment day, when Christ will sit upon his throne by and by, will the law plead our cause? It does not make any difference whether we are much learned in the law or little; whether we can really understand it in all its bearings or not. "My doctrine is not mine, but his that sent me; he gave me commandment what I should say and what I should speak." What did he say and speak? "He that believeth and is baptized shall be saved." It does not say anywhere from Genesis to Revelations, "He that believeth and is not baptized shall be saved." Hence you see, being in harmony with himself he makes the declaration, "It is not every one that saith unto me, Lord, Lord, that shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Down there in York State when that people seemed to cry out, "Men and brethren what shall we do?" "Come right here and we will pray for you, and the Lord will forgive your sins; you just come and get religion, and you can join any church you please. All churches are the church. All we want is your salvation." Now we can see the necessity of the angel coming as signified in the revelations of Saint John, having the everlasting gospel to preach to the inhabitants of the earth, and to every nation, kindred, tongue and people, because something else was being preached that was leading men's minds away from the consideration of the real facts of the law. I thought of this when I was down there and those instruments playing had such a charm upon the minds of the people, that it was impossible to get them to give consideration to the facts of the law. Among other things the Savior said to the apostles, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This injunction was laid upon them after they believed in Christ. Now see how beautifully this is carried out by one of the ministers of that time. He was going to a certain place and the Spirit said to him, "Go and join yourself to a certain chariot that there was, and in that chariot sat a man reading the same passage of scripture that I have read in your hearing to-night, that 'he was led as a lamb to the slaughter, and he opened not his mouth, and in his humiliation his judgment was taken away, and who shall declare his generation?' He says to him, 'Is the prophet speaking of himself or some other man? He did not understand it.' He was a pious man, and had come up from Jerusalem to worship after the manner of the Jews, and was returning home, and peradventure he had a new Bible, and being very much encouraged from his worship at the appointed place, he was perusing it 'Understandest thou what thou readest,' says this man of God. 'How can I understand except

some man guide me.'" I do not understand whether the prophet is speaking of himself or some other man. Philip commenced at the same scripture, he took a text, he commenced at the same scripture and preached unto him Jesus. Then he knew about Jesus, knew about his life, his character, the object of his mission into the world. That did not save him. He did not tell him that just as soon as he believed in Jesus that his sins were forgiven, make a prayer and tell him to go and join somebody else. It is necessary to bring this up in conversation and preaching, to get people to see and to think about it, this is the object of preaching to the people to get them to think and get the right and the truth. And just as soon as he had done preaching unto him Jesus; just like the people on Pentecost day when Peter got done preaching Christ to them he told them what to do, this man says, "Why here is water, what does hinder me from being baptized?" "If thou believest with all thine heart thou mayest." And he commanded the chariot to stand still. You remember what occurred, he was baptized and went on his way rejoicing. He entered into the compact through obedience to the law given by Christ through which he should enter the compact, the Christian association, so that we find this to have been the rule wherever this Christian administration was had in any place in the world in that age and dispensation.

Well thus we see here in the examination of our faith to-night, from what has been suggested by the thought, "we have not followed cunningly devised fables." In the examination of our faith we have not tried to build by fancy, or a freak of the imagination, but in strict harmony with the law as we find it contained in the scriptures of divine truth; and notwithstanding the people in olden times or in the time of our Savior and in the administration of the apostles, believed in God, and worked with the ministry and with the people, they worked in harmony with the law, and belief alone was not sufficient. Philip preached from the same scripture; showing indeed that the manifestations of the Spirit to the people then were not contrary to the law, were not contrary to what God had given, but in harmony with it, and with that statement made by John, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; but whosoever abideth in the doctrine of Christ, he hath both the Father and the Son."

Now in regard to this revival that I was telling you about—you have heard of their claim that they make about spirit and spiritual manifestations. It is my privilege right here to-night to say whether I will be controlled by a spiritual influence that presents itself or not. We have a right to try these spirits for ourselves, and say when carried away with that influence, controlled by the influence of what those people believe to be the spirit. You can try it. But they had no means of trying it because they ignored the law. They have no means of trying them by any-

thing recognized by them. When in the presentation of the gospel among men to-day, a spirit manifests itself, and it is claimed to be Spirit of God, the claim and its presentation must be in harmony with the law according to the declaration, "He that abideth not in the doctrine of Christ hath not God." Now the apostle Paul having a forecast of that condition of things in the world to which we refer to-night, says, "The time will come when they will not endure sound doctrine." They will reject, if you please, this true doctrine, and say that they do not want anything to do with it. If truth and right are essential elements in a religious body in order to give comfort and encouragement, it is necessary to make an examination of the facts given in the law. And if it be true, that "Whosoever abideth not in the doctrine of Christ hath not God," when men pretend to be governed and influenced by the Spirit of God on high, and ignore this rule, it ought to be satisfactory evidence to every one that they may mistake. They may be sincere, but seriously mistake. It is our privilege to call the attention of the people to belief in God and in the Savior, to repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment, as the principles of the doctrine of Christ. Strange that everybody and every society in the land does not recognize this. These are facts beautifully set out here. Clearly and beautifully set out here in the New Testament that an individual may take up and read, and it is a pleasure to find that they are commandments given by these inspired men of old.

We can now see the necessity for the revelation and the establishment of that institution known as the Church of God in this age of the world. We can see the evidence of it in the revelations of God. We have not time to show that there was a turning away from this order of things which existed in olden times; but we find an organization here, and it has been here for over fifty years, and what I desire to say—I see that I have deviated somewhat from my purpose when I set out—is that we, as in olden times have not followed cunningly devised fables, but the facts of the law as contained in the New Testament, and the facts of the law as contained in the Old Testament. The fact stands in all that is recognized by us as being inspired, going to support or sustain the thought that we have not followed cunningly devised fables; but that God in the reinstating of his work in this age and dispensation has acted in harmony with himself, in authorizing men to represent the same truth that was presented to the people in olden times, and to revive in the minds of the people the thought that the law that governed in ancient times should govern now; and if they are to be saved they must be saved by living within the pale of that law that saved men in olden times, and prepared them for the joy and peace of God's presence here, and the reward to be given in the great hereafter. What the world wants to-day is some tangible evidence, some means of support for the thought that underlies their faith,

some evidence with reference to the reality of the world above. This claim comes to us in the thought that the gospel is instituted among the race of mankind, and that in the establishment of God's covenant in this state of existence that these facts shall be preached to every nation, kindred, tongue and people. "This gospel of the kingdom shall be preached in all the world as a witness." We make the same claim upon the attention of the people, make the same promises to men, so far as peace and comfort here are concerned, as were made in olden times; and the same assurances not only with reference to the life which is now, but the life which is to be revealed. The thought that we have in connection with this is that it is so difficult for individuals to believe in. You know in the Savior's time they objected to the chief character. They object to-day in some regards to the best evidence that we have that there is a material and real world beyond. There is something from the mouth of the same individual that I read from that I intended to say more about, but I have not time, but will just allude to it in this connection. It says that the time would come when the "Vision of all would come unto you as the words of a book which is sealed, which men deliver to one that is learned, saying, Read this I pray thee." Isaiah makes the prediction that something of this kind would take place in the history of the world. It is a prediction just like the prediction concerning the Savior that is made in the fifty-third chapter of Isaiah's prophecies; it was not to be fulfilled until long after its utterance. It is addressed to our notice, and the claim is made by witnesses that have been tried and tested, and that are as good as any that have ever testified, that they saw with their eyes, and heard with their ears the facts of this prophecy fulfilled as declared by a being who descended from the midst of the angelic hosts above, who had this material thing. This being came before men and handled it with his hands and when through with it went back to the realms from which he came. Now it is a fact that the angels of God came down and handled this material record. That realm then exists, it is a reality; and these men testify to the fact, testify to what they saw, and heard uttered, that it is true; and their testimony never has been successfully assailed any place or anywhere. No man we have seen has been able to successfully contradict it. It is the greatest boon to-day, so far as evidence is concerned, direct evidence, concerning this spiritual realm that it is a reality; that it is a fact that our remaining in this world is but short, and when we go out of this world we recognize each other beyond, we still belong to this great compact, this spiritual union, and that we will have experiences there as truly real as we have now. And this subject tells us that this spiritual being awaits us on the other side; tells us of Christ, of his mission in the world; and when the angel said that that mission was for all the world, all mankind, every kindred, it was a material manifestation, an absolute thing in our day, come down from heaven to

fortify our faith. We have seen it tried in many regards and no one should object to this. For a good many years the people of this country have gathered around circles and places in order to get something from the realms above; they have inquired of their dear friends, and their grandmothers and their grandfathers because they were in doubt about the future. They were in doubt as to whether they would have an existence beyond the grave; and therefore it seems that this evidence comes in a time when it is most needed; and the evidence that clusters around us to-day is of such a character, that it fortifies our faith beyond question. That connected with the experiences of the Christian in this great spiritual compact makes all sure and confident that by and by we will be associated with the friends that have passed on; and we will be permitted to live in that great association with the moral character that we have made for ourselves here, and with nothing better. We will be just the kind of beings we have sought to be in our lives and in our experiences here.

I was struck forcibly by the conduct of our co-laborer, Josiah Ells. The old man before his death marked out and told them what to do, how to dress him and where to lay him. He says, "I am not afraid to die, it is all right. I am going home." Old soldier, just as confident, just as sure, just as positive, by reason of his faith and the evidences that clustered around his faith, that his hope was not built upon cunningly devised fables. No, when this life and his life work were drawing to a close, when the Master called him home, "I am not afraid to die, brother Griffiths. I am ready to go. My work is done." He awaited the future just as though it was but the work of to-morrow; because he knew that he had not followed cunningly devised fables. This is what we want. When we are sure of the facts of our faith, that they are true, then are we firm in our hope. Men are trying these things. I have been in a great many States since I met with you before, and they are trying them everywhere; and every now and then they try one of our representatives, and try to get hold of something that is feeble, something that they can show is not true, is not a fact with the skeptical world. They push on and try to get something of this kind to demonstrate that it is not true. But they have not been able to overcome a single fact yet. I want to encourage you with the great thought in this latter day work, we have not followed cunningly devised fables, but can sustain in an examination before the world the position we hold, and show that it is true, that it is all that we claim for it. If these things are true, my brethren, then it seems to me that our course so far as the future is concerned is clear. Every man and every woman has a work to do, a work that will do to think about, to stand still and look back upon, to the triumph of this great cause. It has triumphs, and the Saints associated in this great work have looked and may look for the salvation that is to come with confidence and faith, being built upon so sure a foun-

ation. Let us be encouraged, let us be comforted to go on, and work and labor in the interests of the work and in our own interests, that we may partake of his Spirit and assimilate his character, and enter into his rest. I thank you for your kind attention.

## Selections.

### HETERODOX ORTHODOXY.

A LETTER TO R. G. INGERSOLL IN CHICAGO TRIBUNE.

I HAVE been a constant reader of your public utterances from the Cincinnati Convention to the present time. As most of them have been upon religious questions, I have diligently compared them with the teachings of the Bible and the current theories of existing orthodoxy, and in some instances found them eminently satisfactory. As a young man seeking after the truth, only unfettered by strong orthodox ties and predisposed to the theories of the school of free thought, I think I studied your lectures with a moderate degree of favor.

It is but proper to say that in connection with "Mistakes of Moses," "Skulls," "What Must I Do to Be Saved" ect., I read the Bible, Butler's "Analogy," "Horne's Introduction," Hopkins' "Evidences of Christianity," Wilford's "Problem of Human Life," Mr. Darwin's and Prof. Haechel's works on "Evolution" and "Spontaneous Generation," with several other effusions of less scholarship and merit, including Paine's "Age of Reason." The "replies" to your lectures by the clergy are most of them unworthy of special mention, more than they hoisted the orthodox flag, shouldered their shotguns, blazed away, and—proved themselves only a little less infidel than yourself.

I made up my mind on reading your first lecture that if the Bible doctrine was true, it was my privilege to know it; if there was no heaven, hell, devil, or future, it was my religious duty to investigate the subject and deny it.

After fully tracing the various channels of evidence, I was forced to the very unwelcome but candid conclusion that your lecture contained more self-negations, contradictions, and intellectual aberrations and absurdities, than were to be found in the Old and New Testaments together.

You are a public man lecturing upon subjects of vital interest to the public, and as such I deem it but just that I should publicly address you.

I THEREFORE INVITE YOUR ATTENTION TO THE FOLLOWING QUESTIONS AND CONCLUSIONS.

FIRST. If self-contradictions or interpolations are of sufficient force to invalidate the Bible claims to authenticity and authority, will not contradictions, slanders and falsehoods do the same for your lectures?

SECOND. If I were to deliver a lecture on "The Mistakes of Moses" in the City of Chicago, and in the close of that lecture assert that Christianity puts men in Hell whose characters are pure and others in Heaven who are polluted and mean, when the Bible teaches the exact opposite, what would you consider me? A libeler, a slanderer, a heartless caricaturist, or a pestiferous ass? which?

Would you not consider that I had failed to distinguish between infidel orthodoxy and un-

adulterated Christianity? Or would you define me as a ranting ignoramus unworthy of confidence? Suppose a church—or the church for that matter—teaches a doctrine directly adverse to that taught in the New Testament, would not that church, in point of fact, be infidel to the author or authors of the Christian Scriptures, and should not attack be made, if made at all, upon the church for apostasy instead of upon the system it stultifies?

THIRD. If the Author of Christianity teaches that "faith without works is dead, being alone," and that condemnation follows as a consequence of immoral and perverse dealing, and salvation is the ultimate of a just and merciful life, and in the face of this "the church" should teach salvation upon the basis of "faith only," would not such teachings and such church be infidel to Him and His doctrine? By critical investigation I found that the Christian Scriptures teach that faith, independent of a pure, upright life, will not save a solitary soul of the race, and that salvation comes only to the pure in heart, the just, the merciful, and the upright in life. On the other hand, I found much of the orthodoxy of the day based upon the doctrine of "faith alone." I also found that you were charging this "faith alone" theology upon the genius of Christianity, instead of branding the doctrine and its advocates as legitimate and approved members of the school of infidelity to Jesus Christ.

Men who preach that "faith only" is the correct doctrine of salvation, are not disciples of Christ, and the man who charges their aberrations upon Christianity itself is "orthodox" with them, ignorant of Gospel teaching and correct rules of logic or a willful perverter of the truth.

FOURTH. Can you show positive evidence in the New Testament of "infant damnation," baptismal regeneration, or Hell as the final habitation of a single man, woman, or child whose life has been or will be devoted to the happiness and welfare of others? I can not find such doctrine taught. To the contrary, I find salvation for unbaptized children and eternal life promised every soul of the race grand enough to fill life with sunshine and peace.

Are not the men, then, who teach these monstrous perversions as parts of the Christian religion, infidels and apostates?

FIFTH. During what is known as the "Dark Ages" wasn't the persecuted party always a professed follower of Christ—a member of some small church which held tenaciously to the New Testament as its only creed—and were not such persons tortured for antagonizing the doctrine of infant damnation or some other infamous innovation of the Church of Rome? And are not men who as individuals or churches, to-day or any time, past or future, preach for doctrines the commandments of men, and enforce them upon others, either by unjust legislation, forcible means, or instruments of torture, in open violation of the very spirit of the Christian Lawgiver?

SIXTH. In your lecture on "What Shall We Do to Be Saved," I find you in one paragraph subscribing to the doctrine, "If ye forgive men their trespasses," by pronouncing it "good." In another paragraph you declare your doctrine to be "No forgiveness. Eternal, inexorable justice." Now the question in tolerable English is, What am I to believe? Must I believe that you lied when you subscribed to the doctrine of forgive-

ness, or that you told the truth then and lied further on when you threw forgiveness aside and declared for eternal, inexorable justice? Or am I to believe that you lied both times, or that you did not lie at all, or yet you were so full of oratorical twaddle that you forgot the last time what you had said the first time, or that you really believed what you said both times, or just said it all for fun?

SEVENTH. Since Christ taught that bloodshed and murder belong to the catalogue of crimes, and that cruelty is inhuman and impious, was not John Calvin an infidel—denying Christianity in his practice—instead of a Christian believer when he caused the burning of Servetus?

EIGHTH. Were not the authors of the Spanish Inquisition enemies to Him who said, "My kingdom is not of this world, else would my servants fight," "Love your enemies, do good to them that hate you, despitefully use you, and speak all manner of evil against you." Every shriek, and groan, and wail that went up from the rack and stake was from the lips of men or women who became martyrs and suffered death rather than bow to the superstitious traditions and innovations of an apostate church; and did not this church do for the Bible and legitimate cause of Christ, with fire, and sword, and rack, and stake, and thumb-screw, that which you are seeking to do to-day by sarcasm, slander and abuse—viz.: supercede them with human productions and speculations?

Is not this about the only difference? They burned Bibles wrested from the hands of Christian believers and replaced them with catechisms and human enactments. You destroy confidence in the Bible by falsely attributing the corruptions of hypocritical priests to its teachings, and by ridiculing the Gospel through theories and dogmas for which it is in no way responsible.

I am not a defender of "the church." I believe it was infidel to the spirit, purpose, and teachings of the Author of Christianity, and that instead of loyalty to Him its whole history has been one of apostasy, and fraud. And further, that the liberty that you enjoy is the product of Christianity, and every vassal and instrument of intellectual slavery was born of the devil, with the express purpose of crushing freedom of thought and action; and more, it was the spirit of Christianity that turned the starless night of doubt and fear into the assurance of belief by the thrilling declaration, "Prove all things; hold fast that which is good." This was the watchword and the guiding-star of the early Christians, and it has been the Christian Gibraltar all through the ages of the past. Shakespeare, Newton, Leibnitz, Copernicus, Herschel, Milton, Morse, and all the inventors and discoverers who have enriched science, and art, and literature, persisted, toiled and wrote under its sheltering wings. Until the infidelity of the past, which in the shape of "the church," bullied, cursed, and denied thinkers and unfettered believers the right of life and liberty and the pursuit of happiness, was lashed into impotency by the ponderous strokes of mind and reason. Christianity said at the first, and it says to-day, "Prove all things and hold fast to the good." Infidelity by hypocrisy first entered the church, slowly gained power, and when strong enough, under the name of Christianity made unholy decrees, obedience to which would destroy Christian vitality, and then "capped the climax" with the

edict that men must cease to think and investigate or be damned, and the probabilities are that most of them were damned that did. To-day when its old tactics of binding the consciences and minds of the populace to the leadership of the few, have been paralyzed it changes base, and sets up the rabble-inspiring howl of liberty.

Do you know, Mr. Ingersoll, that your vociferous twaddle upon "liberty and development" is worse than a misnomer? Do you know that theoretically your plea for liberty is one for that which no sensible man denies, and your denunciation of oppression is that for which no man pleads? Practically the liberty of the gospel of the infidelity of the day is social ostracism and coercion for the Christian clergy and community. Stephen Girard, an infidel of Philadelphia, founded the Girard College, and by the terms of the bequest there are a class of American citizens who can not enter its gates forever. Why? Are they outlaws? No. Are they covered with the leprosy of crime? No. Got the small-pox? No. What have they done? Why they have committed the heinous sin of preaching the Gospel of Jesus Christ. And besides this, it has been heralded through the public press, that America is to have one free town. Its name is Liberal, situated in the State of Missouri. The basis of its freedom is liberty from the clergy and churches. No church or minister of Christ is to be granted a house within its corporate limits. Adopt your familiar phrase, stop now and "Think of it." Yes, think of this in free America, and that too under the oratorical balderdash of "free thought" "liberty" and "humanity." Then, too, you will find a twang of this from your own lips in your "Mistakes of Moses," where you urge that not another dollar shall be given to the missionary cause or to erection of a Christian church. You will find the practical liberty of infidelity in homes in this free land, where infidel husbands made a hell on earth for their wives and children because of their relations to the church and Sabbath School. If this is not enough, turn your eyes over the history of France, find the "Goddess of Reason," a nude harlot—a fitting emblem—carried through the streets of Paris, the land filled with terror and human gore, the white scared face of the trembling child wailing over the rigid form of the Christian dead and none to hear the wailing cry; mothers torn from their homes, and husbands from their wives, all in the name of "Liberty." Do you want anything more? Go to the infidel school of free love and hear its denunciations of the sanctity of marriage, and its plea to make man and woman as the unmated savage beasts; go down still lower, to the foul and licentious literature that appeals to all the baser passions of passionate men, and hear the Liberal League plead for its transmission through the United States mails until it loses the name of decency and is compelled to disband.

Go to Voltaire and Diderot, the infidel apostles of France; contemplate one as a chronic adulterer, the other as having discarded a noble self-sacrificing wife for two successive mistresses. If this is not enough, come home once more to our own land, follow into the saloons and slums of any city the young profligates and hoodlums who denounce Christianity; and from decks of greasy cards, over glasses of bitter beer, and amid fumes of sickening smoke eulogize your



lectures as the light of the nineteenth century.

I do not believe that you have seen this in its true light. If not, stop and consider—"think of it;" "think of it."

If the Bible is the foul and obscene book you would fain make men believe, how does it come that the most immoral, and grossly indecent people despise, abhor, and turn from it, while the moral, refined, and pious read and revere? and how does it come that the Christian church and clergy are in the front ranks of every moral reform, while free-thinkers, so far, have been the last to fall in line, and then only a few of the more noble of them at that? How does it come that nearly all drunkards, adulterers, murderers, thieves, liars, and harlots, when facing death, admit their lives as having been infidel to the teachings of the New Testament of Jesus Christ. And how does it come that the happiest homes are those where Christian gentleness dwells supreme? And how does it come that you invariably turn to the moral code of the Gospel when you utter anything substantial and good? Can you show a solitary moral truth you ever uttered that has not its life germ in the moral code framed by Christ? I will now, before I close, show you a Christian home. "Husbands, love your wives as Christ loved the church, and gave himself for it." "Wives, obey your husbands." (No trouble to obey such a husband as that. He'll do all the hard work himself.) "Children, obey your parents, for this is right." "Parents, provoke not your children to wrath." See if you "Be affectionate one toward another." The most thrillingly happy place this side the perfumed garden of God is such a home—happy laughter, happy song, happy childhood there; no fear of the Devil, and not the thinnest shadow of Hell.

In one of your lectures you declare it to be inhuman to be happy in Heaven, with others away off in Hell. If this is true, don't you think, honor bright, that it is almost criminal and brutish for you to be so boisterously happy with the pinched lips of wo, the thin fingers of famine, and the human misery that are every where so close around you unrelieved and unloved in this life?

Now, three more questions, and then I am done for the present.

You affirm that all our conceptions are dependent upon external objects; that we can only conceive of things as we see them in the external world. Can you tell me from what external object or objects comes our conception of truth?

You deny the immaculate conception of Christ. Does not the history of his life in its purity, perfection, and doctrines comport with the idea of immaculate conception? Can you explain the immaculate purity of his life upon any other hypothesis? Would you consider my remark specially personal if, after reading your lectures and comparing them with the Bible and evidences of Christianity, I should say that your dogma may be cream and butter for you at \$500 per night, but for me at 50 cents a lecture it is mighty thinly-skimmed milk made into a tremendously poor quality of green cheese?

Ebenezer Twist.

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

## Conference Minutes.

### MALAD.

Conference convened at Malad City, Oneida county, Idaho, June 17th, 1886, at two p. m. John Lewis, presiding; J. Vanderwood, clerk. Branch Reports: Malad City 33, including 3 Elders, 1 acting Priest; 4 added by baptism, 1 removed by letter. Samaria 7 members; 4 Elders, 1 acting Priest, 1 acting Teacher; 1 received by letter. Oxford 25; 2 Elders, 2 Teachers, 1 Deacon. Elkhorn, not reported. Elders William Richards, Morgan Jones, John Vanderwood, Owen Thomas, James Thomas, Henry John, Thomas Jenkins, John Lewis and William E. Gooch reported in person; and John H. Condit by letter. R. J. Anthony reported having baptized three in Richmond, and in speaking of God's work saw golden opportunities open up to the Elders. The following resolutions then passed: That we sustain by our faith, means and prayers all the spiritual and temporal authorities of the Church of Jesus Christ of Latter Day Saints. That we sustain R. J. Anthony as president of the Rocky Mountain Mission. That we elect John Vanderwood as district treasurer, to receive such donations as the Saints and friends feel disposed to give for the spread of truth, to be disbursed for the good of the mission. That John Lewis act as district president for the ensuing three months: That John Vanderwood act as permanent secretary for the district. The preaching during conference was done by R. J. Anthony. Adjourned to meet at Oxford, Idaho, on October 9th, 1886, at eleven a. m.

### GALLAND'S GROVE DISTRICT.

The conference of the above district convened at Deloit, June 11th, W. W. Whiting, president, John Pett, and Charles E. Butterworth, secretaries. Branch Reports:—Galland's Grove 253; 1 baptized, 2 received by vote, 2 died. Boyer Valley 64; 9 baptized, 1 removed by letter, 1 expelled. Mason's Grove 125. Salem 86; 1 died. North Coon 25. Coalville 22; 1 baptized. Ministerial Reports.—Ira A. Goff, Robert Montgomery, B. F. Wicks, William A. Carroll, John Rounds (baptized 2), E. C. Brand, William Jordan, John Rudd (baptized 3), John A. McIntosh, Daniel Shirk, W. Whiting, John Pett, James Turner, C. E. Butterworth, John Hawley, Benan Salisbury, J. F. McDowell (baptized 9), Thomas C. Dobson, Wm. McKim, David Brewster, John Dobson and Newton Brogden. All had labored as circumstances permitted, and expressed a willingness to continue to do what they could for the good of the work. Preaching in the evening by Bro. John A. McIntosh, assisted by Bro. C. E. Butterworth. Saturday, 12th, nine a. m., a good spiritual prayer and testimony meeting was held. It was resolved that we ratify the action of the Reunion Meeting held at Galland's Grove in October last, for the purchase of a tent by the Little Stoux and Galland's Grove Districts, for the purpose of holding reunion and camp meetings, and we hereby authorize and request the district secretary to write the several presidents of branches to take up collections to pay their share of the cost of the same. A two days'

meeting was appointed to be held at the Salem Branch, commencing July 17th, Bro. C. E. Butterworth in charge, with Bro. Robert Montgomery to assist him. Bishop's Agent's Report.—Cash on hand at last report, March 5th, \$17.26. Received since, \$48.85; paid out \$22 85; balance on hand \$43.26. John Pett, Agent. Bro. W. Whiting was sustained as president of the district and Bro. C. E. Butterworth assistant president, till after the close of the next district conference. The spiritual and temporal authorities of the church were sustained by vote. Preaching in the evening by Bro. Daniel Shirk. Sunday morning a prayer and testimony meeting was held, the gifts of the gospel were manifested, the Saints were blessed and encouraged, the faith of all strengthened, and every heart made to rejoice. After the prayer meeting Bro. E. C. Brand preached. The afternoon was occupied in preaching by Bro. Charles Butterworth, and the evening by Bro. James Turner. Adjourned to meet at Dow City, on Friday, November 5th, at 2:30 p. m.

### SOUTHERN NEBRASKA.

The conference of the above district convened in Henderson Fields' Grove, July 18th and 19th, 1886, at eleven o'clock, a. m. President Levi Anthony in the chair; Bro. R. M. Elvin, as secretary *pro tem*. Present High Priest R. C. Elvin; Elder Levi Anthony, R. M. Elvin (baptized 2), J. W. Waldsmith, C. H. Porter, J. Armstrong, — Malcom, H. Fields, Sr., James Ervin, and Samuel C. Grass; Priest Fred. L. Tucker; Teachers James Furguson and John Young; Deacons A. Carpenter, Samuel Swank, Alex. Young, reported. The preaching was done by R. C. Elvin, C. H. Porter and R. M. Elvin. Report of Bishop's Agent: Free will offering, received \$12.15; paid out, \$5 65; on tithing, received \$49 60; paid out \$25. Branch Reports: Blue River, last report 108, present number 109; gained 2 by baptism, and loss one by withdrawal at their own request. Palmyra, last report 37, present 39; 2 baptized. Platte River 28. Missions were granted brethren R. C. Elvin, and J. Armstrong. The present district officers were sustained. Adjourned to meet at Wilber, Saline county, October 10th, at eleven a. m.

## Miscellaneous.

### ADVOCATE NOTICE.

The eighth volume of the *Saints' Advocate* closed with the June number, and with its issue the publication of the paper ceased. Severe illness compelled us to leave the Utah mission in April, and our recovery up to the present does not justify the hope of return there in the near future. We regret this for various reasons, but must submit to the inevitable.

A number of subscriptions have not yet expired, and all who have thus overpaid we request to notify the undersigned by card *at once* as to how they desire settlement—whether a return of the amount overpaid to them in cash or stamps, or whether by credit on the *Herald*. We desire to close the list immediately.

There are also a very large number who are delinquent, some for months and many for years. In order that we may settle promptly with those who have overpaid we must have prompt returns from those in arrears. To all

HOLY SCRIPTURES.	
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such we earnestly offer a request that they immediately upon reading this notice, look at the yellow label on their June *Advocate*, learn the amount of their indebtedness, and forward the same to the address given below. We appeal for prompt action in this matter that our credit may be kept good with all.

The *Advocate* has not been published with a view to making money, but for benefit of benighted Israel in the west. It has done good. Hundreds of copies have been circulated gratis monthly. On account of our illness we have been dependent upon the kindness of the *Herald* editors in preparing the last three numbers, and our thanks are hereby tendered them for their generous help, also to all who have aided us in any way in our labor of love.

As the *Advocate* is the private property of the undersigned, he has taken the lists into his personal charge, from the basis of which to settle with all indebted to him, or to whom he is indebted. If, however, it will prove more convenient for any to send money to the *Herald* office, they can address David Dancer, Box 82, Lamoni, Iowa, as before; but to save the *Herald* office all the trouble we can, we advise that all business possible be done direct with the undersigned at Box 372, Independence, Jackson Co., Missouri.

JOSEPH LUFF.

#### TWO DAYS' MEETING.

Arrangements having been made by the brethren of the Southern Michigan District, I am authorized to announce a Two Days' meeting to be held at the Fowler School-house, in Quincy township, Branch county, Michigan, on the 14th and 15th of August, convening on the 14th at 10:30 a. m. If the weather is favorable, our Sunday service will be held in Mr. Archer's Grove. Elder C. Scott and Bishop Blakeslee, of Galien, are expected to be with us. Come brethren, rally! Come with the Spirit and a desire to have a good time, and we will have it.

B. V. SPRINGER, *Missionary*.

RAY, Ind., July 28th, 1886.

Two days' meetings for the Northern Illinois District, will be held at Plano, August 28th and 29th; and at Piper City, Ford county, September 11th and 12th. Local brethren are expected to be present and assist in the services. The traveling ministry are cordially invited. Any of the brethren of the General Ministry who can attend one, or both of these meetings, will be welcome, and their services appreciated.

F. M. COOPER,

*Pres. of Northern Ill. Dist.*

#### NORTH-EAST MISSOURI.

To the Saints in the North-East Missouri District.—As I can not leave home at the present, owing to sickness, and the church needs means for the poor and other things, I take this method of asking you to try and help by obeying the Lord. Section 42, paragraph 8, Doc. and Cov.: "If thou lovest me thou shalt serve me and keep all my commandments; and, behold, thou wilt remember the poor and consecrate of thy properties for their support that which thou hast to impart unto them." Brethren, I hope that each one will do what he can, and God will bless you for the same. Hoping to hear from you soon, as I need help. Yours truly,

ROBERT THRUTCHLEY, *Bishop's Agent*.

MACON CITY, Macon Co., Mo., Box 474.

#### FREMONT.

Please give notice that the Fremont District conference that was set for August 15th, has been continued until October 16th, at Shenandoah. Respectfully yours,

W. C. MATTHEWS,

*Secretary of Dist.*

#### BORN.

WILLIAMS.—May 23d, 1886, to Bro. and Sr. Thomas Williams, a daughter; blessed July 18th, by Elder W. O. Thomas, and named Girtie.

#### MARRIED.

SORENSEN—MOLDRUP.—At the residence of Bro. J. H. Hansen, Lamoni, Iowa, August 2d, 1886, by Elder Joseph Smith, Bro. Soren K. Sorenson, of Kearney county, Nebraska, and Sr. Trena M. Moldrup, of Lamoni, formerly of Plano, Illinois. The young people started for a home in Nebraska the same day, with the good wishes of the Saints to follow them.

#### DIED.

WILMOTT.—In Carson City, Nevada, April 24th, 1886, of pneumonia, Edward Wilmott, a native of England, aged 65 years.

WILMOTT.—In Fairview, New Mexico, April 22d, 1886, of rheumatism of the heart, Fanny Wilmott, wife of Edward Willmott. Bro. and Sr. Wilmott were faithful members of the church; he was a Teacher in it. They were baptized at Gravois, St. Louis Co., Missouri, February 23d, 1867, by Elder Wm. Hazzledine. Bro. Wilmott was born June 30th, 1821, Sr. Wilmott February 19th, 1827. The funeral was conducted from the Presbyterian Church, by its Pastor, at the request of Bro. Wilmott's son, April 29th, 1886. So pass the aged and the good.

DRISCOL.—At Fremont, Nebraska, July 24th, 1886, Sister Polly Driscoll, aged 63. Deceased at the time of her death was visiting her daughter, Sr. James Huff. On the 22d, while assisting in household duties, she complained of feeling ill; her daughter requested her to quit; she then attempted to walk across the floor, staggered and sank into a chair. It was a very warm day, and she was overcome with the heat; on the above date she quietly passed away. Her remains were conveyed to Springfield, Nebraska, near which place she was laid to rest, beside her husband. She was greatly loved by all who knew her. The great number that followed her remains to her resting place was a better eulogy than the most gifted orator could have given her. Funeral sermon by Edward Rannie, Jr., from Acts 26:6-8.

WILSON.—At Max, Dundy County, Nebraska, June 26th, 1886, Mary M., wife of Charles Wilson, aged 26 years and six months, lacking five days. Deceased was a daughter of the late Samuel Badham; was baptized at Galland's Grove, September 21st, 1877, by her brother, of J. R. Badham. She removed with her husband to Max in January last, but was brought home for interment in the Farm Creek Cemetery. She leaves two daughters, the youngest four weeks old. Funeral services by D. Hougas. Another faithful friend and sister gone to rest.

SHARPE.—At her home, near Eagleville, Missouri, after a lingering illness of fifteen months, Mrs. Elizabeth, wife of Mr. Preston Sharpe. Mrs. Sharpe was born at Pontefract, England, January 15th, 1830; was married to Preston Sharpe, February 4th, 1853; to whom she bore two sons and two daughters, all of whom survive

her; at her death she was 56 years and 5 months old. She was a consistent and worthy member of the Christian Church, of eighteen years' experience. Funeral sermon by Elder James W. Gillen, assisted by Elder George Adams.

HOPKINS.—David Hopkins, Jr., son of Bro. David and Ann Hopkins, was born at Syracuse, Ohio, October 13th, 1864; was baptized by Elder T. W. Smith, March 24th, 1875; died June 20th, 1886. Bro. Hopkins was a young man of promise in business. At the time he was taken sick he was clerking in the store of the Winefried Coal Company, on Kanawha river, West Virginia; was taken sick coming from the funeral of a fellow clerk. He took the same fever that his partner had died (typhoid), and in a couple of days started home; when reaching home the fever was on him; he suffered much. He was the very picture of health; but when this monster, fever, took hold of him, he was buried in less than two weeks after he arrived home. The funeral was held in the Presbyterian Church, it being larger than the Saints' Church; notwithstanding this, a great many failed to get in. Mr. John W. Vaughan of the Presbyterian, and Thomas J. Lawrence of the Methodist church, conducted the singing. The sermon was preached from St. John 5:24, by Elder Thomas Matthews.

WALKER.—At Newton, Iowa, July 22d, 1886, George Walker; born in Heronthorp, Yorkshire, England, July 2d, 1817, being sixty-nine years and twenty days old at his death. He united with the first organization 1843; came to Newton, Iowa, in 1859, and subsequently united with the Reorganized Church; was an Elder of more than usual ability in expounding the first principles of the gospel, a clear, distinct, forcible speaker, at once impressing the hearer with a sense of his deep conviction of the truths he presented and of his unswerving faith in the cause he had espoused. He declared on his death-bed, "There is no fear." The brethren who knew him will feel that sense of regret which must accompany the loss of a tried and true Elder and Saint of God. He leaves an aged wife to mourn his loss. Funeral services by J. X. Davis. A consolation meeting to be held next Sunday afternoon, August 1st, at Saints' Hall.

BENNET.—At Bevier, Macon county, Missouri, August 23d, 1885, from billious fever, Bro. Edward Bennet, at the age of 73 years. Funeral service by Ephraim Rowlands. Bro. Bennet united with the Brighamite faction in Wales, in the year 1848 or 49, and continued with them a good man until the year 1863; when he was baptized into the Reorganized Church, at Nantyglo, Wales, by Elder John Watkins, Sen.; from which time he continued to be a faithful witness for the truth, until his death. He left a daughter and son-in-law to mourn his loss. May they emulate him in life, that when they die they may have a hope to meet him again at the resurrection of the just.

SHUMATE.—At Galland's Grove, Shelby Co., Iowa, June 12th, 1886, sister Julia M. Shumate. Deceased was born in Adams county, Illinois, November 4th, 1845, was baptized in April, 1866, by Wm. Anderson; was firm in the faith, and died in hope of coming forth in the resurrection of the just. Funeral services by Bro. I. Hansen.

SATTERFIELD.—Near Xenia, Sarpy county, Nebraska, July 28th, 1886, from the kick of a horse, Henry J., son of Mr. William and Sister

Rachel A. Satterfield. His suffering was only about twenty-four hours; he was 18 years, 7 months, and 28 days old at time of his departure; was an excellent young man and a faithful, dutiful son, favorable to the faith, but not obedient thereto. Funeral sermon by Robert M. Elvin, from Job 14:14, to a large gathering. Many followed the remains in the rain, four miles to the grave.

TENT NOTICE.

The committee appointed to procure a tent for the use of the Saints of the Little Sioux and Galland's Grove districts of the church, desire to say that the tent has been purchased, and is now ready for delivery. It is therefore requested that all who subscribed will as soon as convenient forward the amount of their subscription to either Bro. Wm. C. Cadwell, Logan, Harrison county, Iowa, or Bro. John Pett, Dow City, Crawford county, Iowa. If more convenient, the money may be handed to either one of the members of the committee in person. Let the brothers and sisters be prompt in this matter, so that there may be as little delay as possible in closing the matter up.

Committee: { Wm. C. CADWELL,  
JOHN PETT,  
J. W. CHATBURN,  
J. M. PUTNEY.

[There should be no delay in this matter.—Ed.]

SAINTS' REUNION.

The Saints' Reunion, to be held at Wheeler's Grove, Pottawattamie county, Iowa, will commence on Saturday, September 4th, 1886, at ten a.m. Judging from our eminent success of last fall, together with the expectation of the presence of Bro. Joseph Smith and many other able speakers, the splendid accommodations, fine grove, boarding-house, &c., and the promise of many to attend who could not come last fall, we will have one of those real "old fashioned times," long to be remembered. The full particulars will be given further on. Come one and all, prepared to stay the whole nine days.

D. HOGAS, Pres. of Committee.

REUNION MEETING.

The committee appointed to make arrangements for the Re-union meeting have decided to hold it at Garner's Grove, in the Little Sioux district, commencing on Saturday, October 2d, 1886. Negotiations are in progress to complete the arrangements in detail, of which due notice will be given. This is the same place at which the meeting was held two years ago, but has been made more accessible, and improved in various ways, so that every thing considered, the committee think they have made the best selection that could have been made.

P. CADWELL,  
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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 21, 1886.

No. 33.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 21, 1886.

### CORRECTION, PLEASE READ.

In answering the question "Can a Priest bless the bread and wine?" we inadvertently wrote, No. This was a mistake on our part, for which we crave our readers' pardon. We were burdened at the time, not like Martha with "much serving," but with many thoughts. The law provides that it is the Priest's duty to "preach, teach, expound, exhort and baptize, and administer the sacrament." We therefore answer, Yes; the Priest has the right in administering the sacrament, to bless the bread and wine. It is usual when any of the Elders are present for them to ask the blessing upon the emblems. When an Elder is in charge he may request the assistance of the Priest in the duties of the meeting. In the absence of the Elder, the Priest being in charge, he should perform the service of the occasion without any hesitancy.

On the 9th inst. we reached home, after an active preaching tour in Shelby, Harrison, and Lucas counties, Iowa, averaging nearly one meeting per day for the thirty days we were out. These meetings were well attended, and some of them very largely. Estimating the interest of the people by these gatherings in such times of hurry in business, short nights and hot weather, we are led to think prospects are very excellent for building up the Church of Christ in those regions. At Harlan, Persia, Leland's Grove, Union Grove, Little Sioux and Lucas, the Saints and friends manifest deep interest in the prosperity of the marvelous latter day work. Labor, wisely and persistently done there can not fail of much precious fruit, and we were glad indeed to find that the local ministry were determined to seek and make opportunities for preaching the gospel of the kingdom.

It was most gratifying to hear from many how God had in wonderful ways

blessed them in healings, visions and many other heavenly manifestations, confirming their souls. One sister at Little Sioux relates how she was healed of chronic liver disease in 1861, which had sorely afflicted her for many years previous, and said that while the Elders' hands were yet upon her head, she felt the thrilling power of God's Spirit throughout her body, relieving her entirely, and that from that time till now she had been wholly free from that affliction. We stopped one night at Council Bluffs and attended a blackberry festival at the Saints' Chapel, given in the interest of the Sabbath School. The brothers and sisters and friends in charge, vied with each other in making the hours delightful to the houseful of Sabbath School children and the numerous guests in attendance. Bro. J. F. McDowell and his able helpers spared no effort to make the occasion enjoyable to all, and they seemed happy in making others happy.

The Spirit constrained us to stop off at Lucas, and it was not long before it was perceived best for us to tarry over the next four days, which we did, and had five profitable meetings. One man was baptized, and others there are almost persuaded to be. At no very distant day we shall, if the Lord so wills, seek to labor in these localities again.

### EDITORIAL ITEMS.

THERE is a liability for some to mistake the Reunion at Wheeler's Grove, September 4th, with the Annual Reunion at Garner, to convene October 2d. The latter is the continuation of the first Reunion, held after the Fall Conferences ceased. We have no desire to write what might prevent any one attending either, or both of the reunions, but we discover from the way the notices are worded that there is a possibility that some who might wish to be at the annual meeting mistaking the Wheeler's Grove meeting to be that one.

A brother writes us strongly protesting against the idea of the sacrament being withheld from persons using tobacco, as adopted by the brethren in Tahiti. The brother, we believe, does not himself use tobacco in any form, but he is of the opinion that to exclude persons from the fellowship of the sacrament because they are in the habit, is making the test too rigid; and that such a rule should be first agreed upon and enforced among the leading membership before being put into exclusive operation. We are decidedly opposed to the use of tobacco, but we feel no hesitancy in partaking of the emblems with a brother who uses it. If he receives the testimony that Jesus is the Christ, and the fellowship of the Spirit in token of

peace, we can eat and drink with him; because if the Lord do not reject him, neither will we. We hope none will mistake us now and say that we are in favor of the use of tobacco, because we are not; we dislike it in any form, think its use damaging to mind and body, but we do not propose to put straight jackets on weak people, or impose burdens of restraint, when it may be avoided.

Bro. James Kent of Hutchinson, Colorado, was to preach at Brighton, twenty miles from Denver, August 7th, no preventing providence.

Bro. J. A. Burnham wrote from Independence, August 6th, that he believes that Zion, (so far as the land is concerned), is so far redeemed that any who may choose to come into the "regions round about," bringing righteousness and the spirit of correct living with them, may live in peace and prosper there. He reports that crops are injured by the drouth, but that provisions are as cheap as elsewhere, and are plenty.

Bro. E. C. Brand had created some excitement at Rolfe, Pocahontas county, and was going to Des Moines on the 10th to assist Bro. N. A. Baker in an effort there. May God bless them.

Bro. T. W. Chaburn is getting along well in securing the names of those serving in the war. We suggest that some one in each locality secure the names of those they can reach, at once and send them in to Bro. Chaburn.

Bro. W. E. Gooch writes from Oxford, Idaho, that Bro. R. J. Anthony had been there, and good had resulted; six were baptized and from the conditions surrounding the parties the influence must inevitably spread.

Bro. Olsen, of St. Louis, Mo., sends us a letter received from Bro. Mads Anderson, of Aalborg, Denmark, relating to the loss of Bro. Peter N. Brix. Bro. Brix had been unwell all winter, but was confined to his bed only five days, and fell asleep March first passing peacefully, and quietly away.

In September, from the 3d to the 10th the state fair of Iowa will be held at Des Moines, the capital of the state. The Premium List has been sent us by the secretary, and makes an excellent showing for the advancement of the industries in the state. The fare on the lines of railway running into Des Moines is "one fare for the round trip," which includes all points on Iowa lines. The roads named in the list are the Chicago, Rock Island & Pacific; Chicago, Burlington & Quincy; Chicago & North-Western; Chicago, Milwaukee & St. Paul; Illinois Central; Des Moines & Ft. Dodge; Burlington, Cedar Rapids and Northern; Wabash, St. Louis &



Pacific; Wisconsin, Iowa & Nebraska; Central Iowa; Minneapolis & St. Louis; St. Louis, Des Moines & Northern; and Des Moines, Osceola & Southern. Articles for exhibition at the fair will be carried for full rates to the fair, return free, on certificate of secretary of the fair, that the articles have been on exhibition.

#### EXTRACTS FROM LETTERS.

Sr. J. J. Gould writes from Vassar, Michigan, August 2d:

"I am still striving to keep my feet in the narrow way, though I have made mistakes since I started to do the Master's will. I feel many times lonely without the *Herald*, it is such a strength. I mean never to be without it while I am able to work. In our branch only one takes it and we can not all have it. I rejoice in this latter day work."

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it the duty of the Priest of the branch to visit the houses of the members exhorting them to pray vocally and in secret, and to attend to all family duties, when there is a presiding Elder in the branch? Or is he only to assist when occasion requires?

*Ans.*—It is the Priest's duty to visit, whether there is a presiding Elder in the branch or not. He may visit with the presiding elder, or without him. It is his duty to assist in any matter in which the presiding elder may need, or ask for his assistance, pertaining to church work.

THERE has been a sort of "tent revival" at Council Bluffs, Iowa, in the course of which the minister in charge one evening, a Rev. Mr. Bell, extended an invitation for "all accredited ministers" to be present at a meeting in the enquiry room to talk to the penitents. Bro. Joseph F. McDowell was present and had reason to believe that Rev. Bell knew that he was there, and presented himself at the door of the inquiry room according to the request, but was politely excluded—the invitation did not include him. Of course he stayed out. This is latterly contradicted by the *Bee*.

A writer in the *Nonpareil*, Council Bluffs paper, for the 10th, gives the following graphic account of it. The *Omaha Bee* of the 10th notices one of Bro. McDowell's efforts quite favorably.

#### NO ADMITTANCE.

HE KNOCKED AT THE DOOR, BUT IT DID NOT OPEN UNTO HIM.  
To the *Nonpareil*.

COUNCIL BLUFFS, Ia., Aug. 9.—I would like to use a little space in your columns to make mention of a slight mistake, or if you please, a seeming lack of courtesy on the part of the management of the pavilion. I am not going to find fault with religion because Sam Jones wanted something like \$5 a minute for his recent talks in Maryville. But my complaint is one that relates to man as an entity, and not to money. I learn that when the ministers at the tent were invited to go back into the inquiry room at the rear, to talk with penitents, an exception was made, and the invitation was worded so as to exclude a certain pastor who was present. The pastor referred to is a popular and rather brilliant young man,

but his sect or denomination is not of the strictly regulation pattern of orthodoxy. So the young pastor, although he preaches the Bible and revealed religion and morality with a vim that reminds the hearer of Johnathan Edwards, if not Chrysostom, is not a "credible minister." Now, according to the founder of Christianity, a man who is not against Christianity, is for it. But here is a young man of blameless character and fine ministerial ability and success, who everywhere proclaims the Savior, and yet he don't suit some of the cloth. Really I am almost ready to question the religious sincerity of believers who are more wrapt up in the form than in the simple spirit and humanity of our religion. I at least question their intelligence. "All ye are brethren." When doctors meet in convention, all doctors are equal in privilege in the meeting. The fellow who runs his dispensary over the country in a pair of saddle bags, with all his talents loaded up on a long-eared mule, if his diploma is written out in ink and manufactured in the proper medical college, has equal privileges with the doctors who run around in a two-horse carriage and feed their brains with electricity. I don't expect to be called out again during the revival. Don't wake me up again.

NERO.

THE learned Dr. Buckley, editor of *The Methodist Christian Advocate*, gets off the following in a late number of the *Century* at the close of a long article called an "exhaustive" one, on "Faith-healing."

"The faith-healers represent God as interfering constantly, not by cause and effect in the order of nature, but affecting the result directly. Their want of superiority to those who were not Christians, but use either false pretenses or natural laws, and their inferiority to Christ and the apostles, condemn their pretensions. Nor does it avail them to say, 'Christ would not come down from the cross when taunted by unbelievers.' They might, perhaps with propriety, refuse a test for the test's sake, though Elijah forced one. But in a close observation of their works the radical difference between them and those who they say have no divine help should be manifest. Some of them affirm that the Mormons, Newton, and others do their mighty works by the aid of devils. If so, since casting out devils was a miracle-working power of a very low grade, it is wonderful that none of these persons have been able to cast out the devils from any of the great number who are working in this way, and thus demonstrate their superiority as the apostles vindicated their claims against Simon the sorcerer and others.

"Faith-cure, technically so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects.

"It may be asked, what harm can result from allowing persons to believe in 'faith-healing?' Very great, indeed. Its tendency is to produce an effeminate type of character, which shrinks from any pain, and to concentrate attention upon self and its sensations. It sets up false grounds for determining whether a person is or is not in the favor of God. It opens the door to every superstition, such as attaching importance to dreams, signs, opening the Bible at random, expecting the Lord to make it open so that they

can gather His will from the first passage they see, 'impressions,' 'assurances,' etc. Practically it gives great support to other delusions which claim a super-natural element. It greatly injures Christianity, by subjecting it to a test which it can not endure. It directs attention from the moral and spiritual transformation which Christianity professes to work, a transformation which wherever made, manifests its divinity, so that none who behold it need any other proof that it is of God. It destroys the ascendancy of reason in the soul, and thus, like similar delusions, it is self-perpetuating; and its natural, and in some minds, its irresistible tendency, is to mental derangement.

"Little hope exists of freeing those already entangled, but it is highly important to prevent others from falling into so plausible and luxurious a snare, and to show that Christianity is not to be held responsible for aberrations of the imagination which belong exclusively to no party, creed, race, clime, or age."

It is almost certain that Rev. Dr. Buckley, if he is half radical Methodistical in his faith, has seldom passed a day in which he has not in thought or word presented God as "a very present helper in every time of need;" and he can not have preached as other Methodist preachers have done, unless he shall have presented the subject of, and a belief in "special providences," in which interferences in human affairs have been presented in such a way as showed God to be engaged in active supervision and careful, loving watchcare over his people. The very principle of prayer, one of the pillars of the Methodist cause, is based upon the cognizance of human affairs by the Deity and his answering the cries of those who faithfully pray.

We presume that Dr. Buckley would admit that the apostles and earlier disciples following the Christ and immediately succeeding the days of his departure, were stalwart Christians, and by no means effeminate in their faith; and yet these men, all of them, not only believed in divine interposition in human affairs, but accepted the philosophy and the fact as matters of course in every day's experience. The walls of the Phillipian jailor might have stood intact till long after the death of the disciples once incarcerated there, had not there been a divine interposition of power, by which they were sent. The man at the gate to whom came the saying, "Silver and gold have I none; but such as I have give I unto thee," would not have been healed had the philosophy of Dr. Buckley been true.

The Doctor, learned though he be, forgets that while he is asking men to believe on the Christ, and placing the Bible in their hands as a good Methodist parson should do, he is inviting men to accept the ministrations of Christ, who said directly and positively, "these signs shall follow," "they shall lay hands on the sick and they shall recover." And it can not be possible that he would say that it was not by *faith* that men were healed in Christ's time when it is distinctly affirmed, "thy faith hath made thee whole." "I have not found so great faith; no, not in Israel," was the comment of the Master, upon an

occasion of one man's healing by faith. And how can this man, Reverend Doctor though he may be, so confidently state that casting out of devils was of a low order of miracles. The Savior said of one such occasion, "This kind goeth not out save by fasting and prayer." Prayer was then and is now an invocation of divine aid, a putting oneself into the hands of a wonder working God. If the Doctor is right it is better not to pray. If to be humble and dependent upon God; to depend upon the Spirit promised by Christ to the believer in the words, "Lo I am with you until the end of the world," is to be in "danger" of producing "an effeminate type of character," it is better that the Doctor quit trying to induce men to become praying christians.

No, the Doctor has certainly forgotten himself, and his desire to throw discredit upon the faith of those differing from him has caused him to lose sight of the claims of primitive christianity and its acknowledged force and power to create stalwart lives and character.

THE State fair for Iowa, will be held at Des Moines, September 3d to 10th, inclusive. We give the Secretary's circular below:

DES MOINES, July, 1886.

To the Editor:—Recognizing the power of the press to disseminate information that the mass of the general public are interested in, we take this occasion to present you with the following items relative to the Iowa State Fair. We respectfully request that you publish, or give such notice as you deem proper, that will interest your people.

This Society has now a permanent home at capital of State—Des Moines. The first fair on the new grounds, which contain 266 acres of fine timber and prairie lands, will be held September 3, 4, 5, 6, 7, 8, 9 and 10. Magnificent buildings have been erected to meet the increasing demands of exhibitors. Every arrangement has been made to meet the wants, comfort and convenience of all who come to visit this great fair of the west. A brief outline of these buildings may interest the reader.

The main Exposition Hall is built in the form of a Greek cross, beautiful in design, and lighted with 4,000 lights of ground glass. The extreme lengths of building, are 166x230 feet; the four wings each 64 feet wide; height 110 feet; the towers 64 feet in diameter; amount of floor space in the hall 20,864 feet.

Agricultural Hall is 62x160 feet, with side projections 31 feet wide; to top of roof 38 feet, and of tower 64 feet. This building covers 10,000 feet of floor space. Fruit and Floral Hall is 50x110 feet with side and end projections of 16 feet. To top of roof 46 feet, and of tower 68 feet. The building is well lighted, a beauty in design, and covers 5,800 feet of floor space.

Dairy Hall is 40x75 feet, built on the most approved plan, with power to run machinery, cold storage room, glass case for butter exhibit, that will be a novel attraction to all, offices, etc.

Power Hall is 64x150 feet, substantially built, with two lines of shafting, and covers 9,600 square feet of floor space.

In addition to this 17 lots, with a frontage of from 50 to 100 feet, and 100 feet deep, have been engaged by private firms, on which to erect buildings to show their exhibits of machinery, etc.

The Amphitheatre is 320 feet in length, two stories high; 29 tiers of seats with a seating capacity for 6,000 people. It is built with reference to safety and comfort; there are five entrances and exits; its construction consumed over 300,000 feet of lumber.

Poultry House is 36x60 feet with a capacity for 200 coops.

There are ten horse barns, each 44x96 feet, built in a semi-circle with exhibition ring in the center. These will accommodate 320 head. Three speed horse barns 24x100 feet.

Ten cattle barns, each 32x96 feet, capacity 480 head, and built on same plan as horse barns

Ten hog barns, each 22x96 feet, capacity 1,000 head, and built on same plan as horse and cattle barns.

Three sheep barns, each 26x96 feet, capacity 300 head. In addition to these are numerous other buildings for the accommodation of officers of the Society, visitors and exhibitors.

The track, half mile, is 70 feet wide on the home stretch, 40 feet on the back with 60 foot circular turns. Is heavily coated with black sandy soil, and will make one of the finest and fastest tracks in the West.

There are forty wells on the grounds, and with the addition of a system of water works built, there is every assurance that water will be plentiful.

The Premium List has been much revised, and the offerings largely exceed those of any former fair, classified as follows: Horses, \$2,763; Speed Horses, \$8,200; Cattle, \$4,850; Swine, \$1,234; Sheep, \$745; Sweepstakes Stock, seventy silver medals; Poultry, \$837; Coal and Stone, \$30; Grain, Seed and Vegetables, \$1,091; Pantry and Kitchen, \$790; Butter and Cheese, \$821; Fruits, \$409; Flowers, \$233; Mechanical and Fine Arts, \$3,067.

Sunday afternoon, divine services upon the grounds.

Monday morning, opening exercises of the Fair. Tuesday dedication of new grounds, in which many prominent men of the State will take part. This day has also been set apart for the time-honored custom of Soldier's Day. Friday, the day for all children under 12 years, admitted free.

Chariot races and speed trials each afternoon of the Fair, commencing Monday.

Fine camping grounds for those who wish to bring their tents and enjoy camping life. No charge for space to pitch your tents.

Iowa railways will carry passengers for one fare the round trip—in other words, half rates. Freight, full rates going to Fair, returning free on certificate of Secretary.

Arrangements will be made at private residences in the city for entertaining both visitors and exhibitors, assuring those who come pleasant quarters at reasonable prices.

Three grand avenues lead to the grounds. A depot 600 feet long is built for the comfort and accommodation of those who come by rail. Stock and machinery coming by rail can be unloaded at the grounds, for which ample provisions are made.

Everything is being done by the management to make the Iowa State Fair Grounds the finest and best, and not to be excelled by any.

A cordial invitation is extended to all to come and see this grand exhibition, to see the finest stock that can be produced on this continent, and it is hoped that your coming will result in a season of pleasure and profit.

For premium lists and information, address

JOHN R. SHAFFER, Secretary.  
DES MOINES, IOWA

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Wisely and well said the Eastern bard:  
Fear is easy, but love is hard;  
Easy to glow with the Santon's rage,  
And walk on the Meccan pilgrimage;  
But he is greatest and best who can  
Worship Allah by loving man."

I AM going to say a word to-night, Mr. Editor, to discouraged women, wherever this letter of mine may find them between the two seas; to the army of women who every Monday morning fall to at work which no Saturday night shall ever see completed; to the army of dish-washers and floor-scrubbers and baby-tenders; the army whose backs are bent and whose limbs are weary in the ceaseless burden-bearing that life imposes upon them. For these discouraged ones, these troubled, yearning "Marthas," I have a word of comfort in my heart. It is as useless to preach and advise sometimes as it would be to read a manual of etiquette in the ward of a fever hospital, or distribute tracts among the maimed and wrecked in a railway disaster. Comfort comes

only in the word of love, the close hand-clasp, the unchecked tear of sympathizing comprehension. You are troubled, dear heart, because you are often irritable and impatient; you doubt much whether you will ever go singing through heaven's gates with such a brood of angry moods and rebellious thoughts—quick words of impatience and fiery-winged tempers—in your heart. If "the captain" here, has the ear-ache, do I stand over her and exhort her to laugh and sing songs? Do you think the Tender Heart up yonder asks more of us than we in our imperfection demand of our children? If, for some good reason of his own, he lays sorrowful burdens on our life, think you he will expect us always to be songful and serene and sweet? Where, think you, the tender thought of God hovers nearest, like a white cloud brooding above the earth? Where, think you, the angels poise oftenest their pure wings, as they go flying to and fro, watching the sin-sick old earth groping its heavenward way through the mist of tears? Not where the graves lie, white-stoned and silent, under the tender new moons; not where the watchers bend above their dead; but right here above your heads, ye host of toilers and weary ones, for whom, years since, hope passed into long eclipse, and the crushing presses of disappointment and regret yield, drop by drop, their red wine of heart-sick misery. Not with Saints, at rest, nor yet with the quiet dead, does the Infinite Heart dwell nearest. It is to those who are called upon to live, and not to die; for those who are called to labor thanklessly, enduring hidden sorrows bravely, and wearing ever the thorn of an unavailing regret turned inward to their heart, that He draws nearest. And I wonder that we ever forget that, watching closely and knowing all, he understands completely. What is a cross word now and then, or a frown, or a flash of temper? Merely the dust by the way; it can not hinder the onward march. Only a little cloud that slips across the sun a moment now and then, but never affects its shining. Why, bless your poor, tired, discouraged hearts, God doesn't look at what we do, but rather, at what made us do it. If behind the cross word lies a faithful, struggling heart, that is striving hard to be sunshiny and sweet, the word will be forgotten like the shadow of a crow's wing across a summer meadow.

Rest assured, although we stumble on the way, like barefooted children walking over stony roads, if we but keep our faces turned to the shining of love, who will remember that we stumbled, when the gates have once closed behind us that swing between our hearts and heaven? What if the sparkle of life has gone out like a fisherman's light at sea, wind-blown and adrift; what if the bloom of youth has fallen like the petal of an over-ripe rose; is there nothing better in life than just to be happy? Does not a dutiful life yield more than a beautiful life? Because poverty grinds and legions of uncongenial tastes camp before the morning hours of each day, nor raise the siege at evening time, nor ever shall, until death sends out his white flag of truce along the line; because the walls of an unlovely home, made unlovely by no fault of yours, close like a dungeon about you: all this is no reason why you should despair. The root lies long in the darkness and the dirt before it trembles into bloom and sweetens the air of Summer with its balm, but no human power can delay its growth

from root to blossom. So, whatever your limitations, whatever destinies confront, or make afraid, it will be June to-morrow, and heaven shall bring your flowering time.

When I see one scrubbing or bending over the washboard who was created with an artist's tastes and a poet's song in her heart; when I see a bright woman, in whom the frolicsomeness and drollery of youth die hard, amid a life of drudgery and unrest; when I see one patching trousers and darning socks who was intended by nature to reign the crowned queen of some high vocation; when I mark the pallor and the lines of tell-tale care on the cheek that in girlhood outblushed June's sweetest rose, or note how the hands that once drew divinest music from obedient keys have warped and twisted in the faithful performance of homely duties, I feel like kissing the faded cheek and folding the poor hands in a reverent grasp, for, I tell you, though she may sometimes falter by the way, though a fretful word or a discouraged mood may sometimes overtake her, not queens are more royal in the inheritance of their purple robes, not cloistered Saints folded away from the world's turmoil so faithful, not dying martyrs so brave—for it is not dying that tells. To die is easy enough—but living! There's the test. Anybody can die, but ah, the infinite difficulty of living!

I am not talking to-night, or ever, to whimperers or cowards—to those who find the road rough, and sit down by the wayside and refuse to go forward. I am talking to the brave, the true-hearted, the host of the disappointed, the legion who suffer for another's sinning, and bear in their own lives the punishments of another's transgression—to loyal wives, wedded to clods and drunkards; to tired mothers, who, for the love of little children, endure their martyrdom to the end and make no sign. Pursue your way a little longer, brave hearts and true! Yet a few more days confront the grey monotones of life; your tears, your sighs, your aspirations, your renunciations, are all remarked and remembered. To-morrow the sails of your long voyage shall be furled, the black bread and bitter wine of earth be exchanged for the festival years of heaven.—*Amber.*

THE above selection from the Chicago Journal, to our mind, contains much that is true and comforting, and gives expression to just and noble sentiments, and yet it falls short of one of the grandest, most soul-sustaining elements brought by the gospel to fallen humanity: "If you love only those who love you, what reward have you?" When in the meridian of time the Son of God was manifested in the flesh, the one great distinguishing feature of his gospel was, "In the world you shall have tribulation, *but in me peace.*" "Peace I leave with you, *my peace* give I unto you." He warned his disciples that they must not expect to be above their Master. His kingdom was not of this world, and neither were his rewards. Tribulation they were to expect, and any one not having counted the cost before enlisting in the army would be very liable to make shipwreck of faith. It was through sinners that this trouble was to be heaped upon them. The apostle referred them to what Christ himself had suffered through this channel, when he says, "Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. You have not yet resisted unto blood, striving against sin."

The great, merciful, loving heart of the Father is yearning towards us; and all day long his arms are stretched out,—those great strong arms in which he would so securely shelter us; if only we would flee to them, lean upon them, and lay down at his feet the burden too heavy for us to carry without his help, then would come to our souls the peace he promised to leave us, promised we should find in him. "Six days shalt thou labor!" Blessed fiat; and notwithstanding the fact that the frail body is often overtaxed, until life itself seems scarce worth the price we pay for it, yet far, far better is it for that brave army of "dish-washers, floor-scrubbers and baby-tenders," than for that other army, who when heart trouble seizes upon them, must fold their hands in idleness, concealing from all the world their grief, and at the behests of fashion go out into the world bedecked with costly robes and jewels, their outward selves a very mockery of what they really are. In this world care, disappointment and sorrow come to all, and while the Christian need not expect to be free from them we have the promise of peace, if only we will *trust him.* How shall the father or mother comfort that son or daughter who never open their hearts to them, never go to them for the comfort they need? God in his infinite mercy often does comfort and bless us when we are unmindful of him, but the weary and heavy laden must hear and answer his call, if they expect to find rest.

AS THE time is rapidly approaching for the Reunion Meetings, we wish to ask a few of the sisters who are willing to act as agents for the sale of the "Three Witnesses," to send us their names and we will try and send a supply by parties going from here. The opportunity will be a good one, and we hope the sisters who love the cause will not let it pass unimproved. These pictures are 8 x 10, a suitable size for framing, and are excellent likenesses of the originals. They sell readily and every family or individual who obtains one will, we feel sure, thank us for having called their attention to them. Act promptly, for the time is short.

WE are in receipt of letters from Sisters Hartwell, Kate Currey and A Sister, also papers from Bro. Street.

LAMONI, Iowa, August 14th, 1886.

#### A PRAYER IN BEHALF OF THE MOTHERS' HOME COLUMN.

Our Father in Heaven here honored be thy name,  
And may thy truth be taught as in olden days, the same;  
Guide thou each mind and gently breathe the theme  
That in each lowly heart joy and love may teem.

As on the bud and flowers the dews from heaven fall,  
Give thou thy Spirit's cheering rays, in answer to our call.  
They each one feel their duty before the closing hour,  
And bear a testimony of the gospel and its power.

From the fountain of thy treasures, thy richest blessings give,  
That the sorely weak and erring ones may see the way and live;  
No human hand can scatter the clouds of doubt and fear;  
'Tis thou, Oh Lord! can succor, imparting hope and cheer.

May mothers' rear their offspring with tenderness and care,  
And wisdom from thy bosom be their precious boon to share.  
Look down upon each household of thy daughters, far and wide;  
Comfort the lone and weary ones, and let thy peace abide.

When earthly scenes are over, and all their work is done,  
Like the falling of the autumn leaves, and setting of the sun,  
May they rise in glorious triumph, with their bodies still the same,  
But clothed with immortality, we ask in Jesus' name.  
C. ACKERLEY.

July 25th, 1886.

*Dear Sisters:*—As some have given their experience in raising children, I will add a little of my own, although I do not claim to be a model. I have many faults, yet I think I have succeeded so far in teaching and instilling into the minds of my children some principles that will, I hope, be traceable in after years to a mother's influence, although my work is not yet completed. In regard to the two that are married and settled in life I am perfectly satisfied with the result of my care and labor. All mothers know too well the anxiety we have to raise our little ones to be useful. It was in the winter of 1860 and 61—a winter well remembered by Kansas settlers, for had it not been for the relief sent to Kansas many would have starved—and in that place and time I became a mother, at the age of twenty; and when I folded my darling to my breast I asked God to help me to be worthy the name of mother, and give me wisdom to raise my little girl to be a useful woman; and from that time I began to feel the greater need of religion. But oh, how rough has been a part of the path I have traveled! yet my greatest aim has been to teach my children honesty and truthfulness, and this can not be done without labor and care. We have to enter into it with our whole soul, and if we find our children in a fault we should not try to blame some one else, and cover up their faults, but try to get at the bottom of it and teach them to speak the truth at all times. Good children will often tell little stories, but if they are let alone they will get used to this, and it will grow as the child grows. Some may think they will quit it. Are you willing to risk it? This will not do; it ought to hurt a mother's feelings to hear a child speak falsely, no matter how trifling the matter may be. I once found my little girl had told me a story when she was only five or six years old, when for fear of being punished she denied the truth. I took her one side and told her I was so sorry, but if she would confess I would forgive her and we would pray God to forgive her, and there we prayed the Lord to make her a good and useful child. We both shed tears, and it gave me courage and impressed the lesson I so desired upon the mind of my child. This is only one out of many circumstances we pass through in raising children.

That child is now training little ones of her own, and I know she loves the truth, and every one has confidence in her, because of this. There was another principle also, which was, to live according to their means, and keep out of debt if possible, and pay all they owed, let it be ever so little; and these principles are so instilled and grafted in their lives that there is nothing now that can change them; and I hope I may be able to raise the rest to be just as good; and if they are not, I feel I have done all I could do; but with the gospel to assist me and faith in the Lord, why should I fear? We are ever in danger, and can not at once sit down at ease until our work is done, and if I can instill these principles in the others, I think I can say I have finished the work entrusted to my care: for until they are settled in life they are our care; and when they begin to think they are men and women, then is the time there is danger in many ways. We should see what kind of company they keep, and that they do not stay out late at night. How often we have felt, Oh if we could once more ask mother's advice, when we are struggling with the

cares of life! But her memory is all we have; yet that memory will live in our breast as long as life lasts. We read in the Book of Mormon of two thousand young men who went to war trusting in the faith their mothers had taught them, and while many others were slain, through their faith in God, and the prayers of their mothers, all returned. A mother in Israel told me when the war called for volunteers her son said, "Mother, will I come back?" She said, "Yes, my son, the Lord willing, although you may be in danger, I think you will come back." That son is now one of the Seventies. Those words cheered him, and when in danger he thought of his mother's faith. Oh, that the Lord would help us to raise our children to love and serve him. This is the desire of my heart.

SISTER IN THE ONE FAITH.

*Sister Frances*.—I rejoice so much in reading the Mothers' Home Column, that I wish to say a few words, although I am weak and feel my inability to write very much, or very well; still I can say this much, that I feel helped by reading the Home Column, and with all my heart I wish you God speed. My heart's desire is to bring my little ones up, to love and serve the Lord. I want them to feel that the church needs them. Oh sisters, let us as mothers, realize the responsibility that rests upon us, and let us all remember that our little ones watch us, and try very hard to be like mamma; therefore it stands us in hand to set a worthy example before them. Fearing that I will once more find the waste basket, I will close. Hoping to be remembered in your prayers, I am your sister in the gospel,

EMMA PAYNE.

There must be some mistake Sister Emma, as we have no knowledge of any former communication.—ED.

Dear Sisters:

"Cast thy bread upon the waters,  
Thinking not 'tis thrown away;  
God himself saith thou shalt gather,  
It again some future day."

I often think it is bread thrown away in regard to a mother's prayers for her children. Oh! what disappointments and heart aches a mother often experiences in trying to rear her little ones in the fear and admonition of the Lord! Many times her heart fails her for fear, when she sees how much faster the evil seed will spring up and bear fruit than the good seed, but God who knoweth all things, heareth her prayers, and he blesses her in giving her children hearts to obey his gospel. Sometimes in this life a mother is not permitted to realize the fruits of her labors, but in the great day to come when all things shall be made known, then shall it appear that she did not labor and pray in vain; but that the seed that seemingly for a while was dead, sprang up after many days, and bore fruit unto the glory of God. I believe that the Mother's Home Column will be the means of doing much good, and helping many of the sisters to make an earnest effort in the cause of Christ; and as Sr. Francis says in the Home Column let us be seeking—seeking unto the end. My prayer is that we may endure unto the end, and obtain the reward—Eternal life.

M. A. WHITE.

ADDRESSES.

J. J. Cornish, 214 Mercer St., Bay City, Michigan.  
Rev. Thomas W. Smith, Missionary, Papeete, Tahiti, via San Francisco, Cal.

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

## Correspondence.

OXFORD, Idaho, Aug. 3d.

*Bro. Joseph Smith*.—I received your letter of 23d ult., sent to Malad. I thank you for the encouragement given me, and the interest you have in this difficult field. What my effort amounted to at Malad and Samaria I am unable to say; but from the attendance at Malad I still have hopes for that place. The attendance in Samaria was small, the Macedonian cry has not come up from that village yet.

I have spent a profitable week here; meetings have been well attended, yet it is in the midst of the hay harvest.

Last Saturday and Sunday the Brighamites held their stake conference at this place. Apostle J. W. Taylor and Elder John Morgan were the chief speakers. Saturday evening Elder Morgan delivered a very good discourse. I was pleased with the spirit of it. Some of his conclusions I thought to be wrong; but he gave the people good advice. He told them to be quiet and peaceful, and endure their persecutions in patience; said the Lord would in his time stretch forth his strong arm and deliver them; that this was one of their trials. He said "this little excitement had made the weak strong, and the strong stronger; that this had harmonized all the inharmonious elements and more perfectly united them.

Elder Taylor followed him and said he could bear testimony to all Elder Morgan had said; that every word was true; and yet he said that when he was here nine months ago he told them that persecution was coming, and that half of the church would apostatize; and now at this time he found great dissatisfaction; very many were shaken, many showing a disposition to court favor with popular sentiment, and stated that half of the church would apostatize. Here an "apostle" and a president of their Seventy disagreed. The "apostle" said, "When we point our finger at the corruption in the world we make a mistake; we should look at the wickedness and corruption within. Every place I go, complaints of adultery are presented to me—it is all through the settlements. Our trouble has come upon us because we have not been punctual in paying our tithes, and for fostering sectarian schools. Nineteenths of the people who have left this church have committed adultery. If proof is wanted, come to me; I will furnish it. All such will apostatize and unite with our enemies. You, fathers and mothers: you, young men and maidens: keep away from all such: have nothing to do with the enemies of this people: have nothing to do with the Gentiles, and keep your children from all schools not taught by our own people, unless you want them contaminated. They are forcing us to draw the line. Let them draw the line *deep and black*. You will yet see blood trickle down the streets in every valley in these mountains; the United States will send troops that will go from north to south through all these vallies. I don't speak these things of myself, but by the Holy Ghost that is in me. I speak it in the name of the Lord Jesus Christ."

By the time he got to this point he was in a complete frenzy, and looked more like a maniac

than a meek "apostle" of the Lamb. Some would say "he had blood in his eye."

At the close of his exhortation and prophecy-ing, the brass band struck up a martial air, to prepare the brethren to meet the foe, I suppose, for they had two bands to enthruse the Saints. The conference was largely attended, especially on Sunday. The audiences were called together by music; and the American flag was gracefully floating from the liberty pole, while in front of the bands they had a standard bearer gently waving the flag in the breeze.

I listened to Elder Taylor again at two p.m., Sunday. The house was full to overflowing, and it was by the kindness of Mr. Crawshaw, who was fined when I was here before, that I was furnished a seat. He came outside and ushered me in. I felt to thank him in my heart, and to pray God to "pluck him as a brand from the burning," for he is good at heart, but spiritually blind.

I really felt sorry for Elder Taylor in the afternoon. His effort was the weakest I ever listened to. He evidently wanted to say something that he was restrained from uttering. After he had spoken for over an hour, he asked them to vote him fifteen minutes longer. During that time he tried to work himself up to blood heat again, but signally failed, only so far as to advise the Saints to go to the polls this fall and vote,—saying: "Let no man or set of men interfere with your rights. Defend them to the fullest extent; test every inch of the ground; carry your case to the Supreme Court of the territory and to the Supreme Court of the United States; fight for every right and privilege that belongs to you. You that are not in polygamy have broken no law. I am a polygamist's son. I believe in it, and *I mean to practice it, too.*"

He challenged any man to disprove polygamy, and said, "If any one undertakes to lie about this and twist the scriptures from their true meaning after I am gone, you, brethren, defend it."

On Saturday he said he could prove that no man could be saved in the kingdom of God, unless he accepted it. I thought that while he was here I would give him an opportunity to defend or affirm his proposition, and immediately sent him the following note:

OXFORD, Idaho, Aug. 1st, 1886.

"ELDER J. W. TAYLOR, *Dear Sir*.—In your discourse this afternoon I understood you to say no man could refute the doctrine of polygamy by the scriptures. If you will affirm that proposition in public debate, taking the Bible, Book of Mormon, and the Nauvoo edition of the Doctrine and Covenants, and the history of the church as found in the *Times and Seasons*, as standards in evidence, we will be pleased to undertake to refute it. If you are willing to discuss the proposition that polygamy is a direct commandment of God to the Church of Jesus Christ of Latter Day Saints, please answer this at your earliest convenience and we will meet and arrange for the discussion when it will suit your convenience. Awaiting your answer,

I remain yours for truth,

R. J. ANTHONY,

President of the Rocky Mountain Mission of the Reorganized Church of Jesus Christ of Latter Day Saints."

To this he sent no reply, but said a brother Cowley could attend to that if he felt like doing so. But "brother Cowley" said my course here had been unbecoming and unchristianlike, and for that reason he thought best not to do anything with it. I presume if I had been "a good Christian," or conducted myself like one, Elder Cowley would have had no excuse! Such boasters and blasphemers never found a man pure enough



(?) to meet them. This may be a little severe, but when men preach a lie and ask God in the name of His loving Son to sanctify it, to me it is blasphemy. At night on Sunday I preached the gospel to an appreciative congregation, and last night I spoke on the fruits of polygamy, to a house full of people. I tried to deal as gently with them as possible. There were no polygamists present, so I could not hurt them much.

To-day I baptized five—four women and one girl—making the branch number thirty, and I think we shall gather out more if the Saints only continue faithful and in the unity of the Spirit.

It does my soul good to know that you could tell me *where* the Lord would give us sheaves before you knew of it from us. I feel quite confident that later on we shall have plenty to do in Idaho. When I return I shall open up in Franklin, if the Lord will give us an entrance there. To-morrow I go to Montana for a little season. The Utah church still puts on a bold front, but it is plain to be seen that such a spirit of unrest was never known among them before. The leaders are all hid away, and in prison, with no one to give advice. If such men as J. W. Taylor voice the sentiment of the fleeing shepherds, the day is near when the people in Idaho will test his prediction. Such irresponsible men may induce the people to commit some overt act that would cause many innocent and trusting ones much trouble. If Mr. Taylor had as much experience with the Army as I have, he would not talk lightly of them. Just one Cavalry raid through these valleys would lay them waste until there would not be sufficient left to feed a jack rabbit. His prediction may come true as to the soldiers coming, but if they come there will be no more polygamy left, they will wipe that out as clean as they did slavery. If it comes to that, there will be no longer any need for courts and prisons. May Heaven pity the poor priest-ridden, spiritually sick and blind in this land, I pray.

R. J. ANTHONY.

#### NOTES BY THE WAY.

Since the General Conference I have labored in Little Sioux district, and have spent a week in Richland, Union county, Dakota. There seemed to be a fair interest with some in the latter place, and several expressed a desire to attend our Reunion at Garner's grove. If they do, I trust they will be led to see the necessity of obeying the gospel. One Norwegian gentleman who attended our meetings, as he has done for years when we have preached there, has a clear and comprehensive view of the gospel; I believe he was once a member of the Lutheran church, but that system seemed so barren of soul-saving truth, and so full of empty formality, that he sought something better. The Seventh-day Advent presented their theory to him; there appeared broader truths, and a deeper earnestness in this system, and he embraced it; but it failed to satisfy the longing of his soul; but "half a loaf was better than no bread;" so he tried to be content, yet was not satisfied. He met with a Latter Day Saint who was willing to give a reason for the hope that was in him. This reason attracted the searcher's mind. It seemed like "an apple of gold in a picture of silver," and he hungered for more light.

Your humble servant and Levi Wilson preached in Richland some years ago; he heard and in-

vited us home, told us of his experience, enquired about the latter day work. And when any of the brethren have preached there he has been an earnest listener. Besides, he has had the benefit of the example and teaching of that God-fearing woman, Sr. Lilly Smith; and when I was there this summer, he assured me that the Latter Day Saints had more truth than all the churches beside. Feeling very unwell physically, he asked me if I would consider it proper to administer the healing ordinance unto him. I told him if he believed in the promise of God and desired to be administered unto, I was free to comply with that desire. I did not bring him under any covenant to join the church, for I know of no such rule in God's word, nor of any precedent set by the Prophet, or authorities of the church. I administered with freedom, and I believe it was accepted of God. I know nothing of the results to his physical nature. He could hardly see the necessity of being baptized, because he believed he was accepted of God; but I am persuaded he would have yielded had I urged him so to do. I simply told him to wait till he saw the necessity of obeying the heaven-ordained ordinance. I further told him that he stood where Cornelius stood when Peter came to him; and when he, like Cornelius felt the absolute necessity of obeying the ordinance and did so, he would receive the blessing; but "Whatsoever is not of faith is sin." I left him in the hands of God. It is useless to build "Hay, wood and stubble" on the foundation Christ has laid. We must search for the "gold, silver and precious stones," then our work will not suffer loss.

I was amused at one gentleman who said: "Mr. Derry, how is it that you, who might be uniting with the popular churches of the day, stand in prominent and profitable positions and be honored and respected by those churches, content yourself to remain with a people so despised as the Latter Day Saints; and that, too, without pecuniary reward?" I tried to answer his question, and every true Latter Day Saint knows the answer. He too promised to be at our Reunion if he could. I visited the Sioux City branch; found the Saints alive, under the kind watch care of Elder M. P. Berg, and Teacher E. A. Townsend. They had not been able to spread out extensively; their meetings being confined to a private house. I broke the bread of life to them, and speaker and hearers were blessed. Occasionally I preach in Magnolia. I have preached a number of times in and near Six Mile Grove, good attention is given. The few Saints there desire to have meetings more frequently, but I think they neglect privileges within their reach, such as prayer meetings, and lack spiritual strength in consequence. I heard of President Blair's presence at Persia, and availed myself of the pleasure of his society. I attended two meetings with him, one at Salem and the other at Union Grove. The Saints were greatly pleased to see and hear him, and I am certain they will be blest if they heed his instructions. I preached near Six Mile Grove and Persia on Sunday; also on Monday, and expect to this evening. We should have more spiritual life in this district if we lived to the light we have. The lack of spiritual life is not caused by the want of preaching so much as the neglect to practice what we know. Spiritual life does not depend upon him who conducts the prayer meet-

ing altogether. It depends upon our individual earnestness and faithfulness to our covenant with God; a wisely tempered zeal and Christlike humility. Let us live to our privileges. One word for the Editorial pens. It is no disparagement of their efforts in the past, to say that the *Herald* is continually improving. I love to acknowledge true worth. The Mothers' Column is also a gem of the first water; may its brilliancy ever increase, to illumine the pathway of the children of God.

CHARLES DERRY.

SUPERIOR, Neb., Aug. 2d.

*Dear Herald:*—The good book says: "Thou shalt not covet." When I read the many testimonies of others who meet with crowded houses, and have such wonderful freedom of both thought and speech, and how prejudice melts away, I feel to covet such sweet bliss; hope I am alone in this. It may be those like me are not permitted to darken your pages, or they may feel ashamed to tell how cold they are treated when they attempt to preach. And while the world stands and sneers, the hand of affliction rests upon my companion, until I am completely tied at home. We want one united prayer sent up in our behalf. We are some distance from a branch, and since last fall have seen but few of the Saints. Bro. E. M. Reynolds, and father and mother Beebe, (brother and sister in the faith), were up from Cuba. We had a prayer meeting, in which it was good to be. Bro. Reynolds read the 493d hymn and exhorted to a firmer faith; after which the hymn was sung with the Spirit and understanding. Crops light, (that is corn). We hope in the first resurrection to join with all the Saints in the song of redeeming love.

As ever, your brother in Christ,

G. W. BEEBE.

FONTANELLE, Iowa, August 4th.

*Bro. Joseph Smith:*—My love and respects to all who are in the faith of Jesus Christ and the doctrine he taught when he was in Jerusalem, in the flesh, and also the principles he taught after his resurrection from death; the same on this continent, when he commissioned his disciples to preach the gospel to the sheep on this land, which had been given to Joseph and Ephraim. See Ezekiel 37: 15-21, with what is seen in St. John's gospel, where he says, "Other sheep I have which are not of this fold; them must I, the Lord, gather also; and there shall be one fold and one shepherd."

This, to me, is good sense, and has been, ever since I read it in the Book of Mormon. It is far better sense than the idea of making it appear that it meant the Gentiles, which many of these wise ones have claimed it to mean. If any want proof of what I say, let them turn to the Book of Nephi, where the Master is commenting on what is to take place when, or what will be done, when the remnant of Jacob is to be among the Gentiles; then the Lord shows who the sheep are, and who the remnant of Jacob is.

I claim that without the Book of Mormon, there is not a man in America or England who could tell where the remnant of Jacob can be found, or where Ephraim's superior blessing would be found. (See 5th chapter of Micah, from 8th verse to end of chapter.) If this is permitted to take place in this land, sin, iniquity, in Zion, or America, will come to an end.

Fontanelle is like many other places in Iowa, dry and barren, for the want of a little of Noah's water flood. But she suffers more for the want of the true doctrine as taught on the day of Pentecost than for any other essential principle I am acquainted with. I know of none that are hungering for righteousness, but a few of the old Saints; and they, some of them, have been trying to find rest among, or with the false teachers, but they get no rest as yet. We have been looking for Bro. Stebbins for a long time, but he has not come yet. Bro. Stebbins, or any one the Lord will send, will find something to do. If the brother intends to make us a call, let us have it before the meeting at Wheeler's Grove.

I learn that you called on Orson Pratt's widow, when at Salt Lake. She has a brother and a sister here, a brother's widow, also. They and some others are anxious to see and hear, once more, what they say is true. Tell Bro. Stebbins to come on; his expenses will be met and paid, and I have been told again the house can be had.

Aug. 5th.—We have one woman here that was married, February 22d, 1847, to your uncle Hyrum; she has not heard a sermon by our people since 1845, I think. Here I close, feeling more and more the infirmities of old age—one month from yesterday closes my 90th year. So farewell for this time. Love and respects to all.

BRIGGS ALDEN.

AMITY, Mo., Aug. 6th.

Bro. W. W. Blair:—I wrote you a few lines yesterday on last page of manuscript. Since that time have received a few dollars, and when I go where I can get exchange will send my dues to the office. I would not do without the papers for five times the subscription,—had rather live on scant fare. O, the folly of using tobacco, or any unsavory food, and yet not feed the soul with the spiritual food so essential to its growth, as many do. My Advent friends will debate no more here, and I wish for them all to know my declaration, that no man can prove any such doctrine as they teach in regard to the Sabbath, nature of man and the kingdom of God; and if they give any challenges I am ready to meet them any where I can go. I want the Elders to know this, that when they boast of following Christ, therefore keep the Sabbath as he did, that there is not a particle of evidence that Jesus or an Apostle ever kept the Sabbath law—ever kept it better than any other day. Jesus tells them, when persecuted for breaking the Sabbath, that it was "lawful to do good" on that day. So it was on any day, and unlawful to do evil on any day as well as on the Sabbath. Read the fourth command—no work to be done on the Sabbath—but Jesus, often working on that day, justifies it thus: "My Father worketh (on that day) hitherto, and I work (on the Sabbath). Wherefore the Jews sought the more to kill Jesus because he had not only broken the Sabbath, but also said that God was his father."—John 5: 17, 18. He paid no regard to it as a law of God, and yet was no sinner. And why? Because the law and the prophets were [only] until John,—ceased then by limitation—and the better law of the Spirit preached to Abraham before the law governing only the flesh, or law of flesh was given. See Luke 16: 16. That spiritual law was given in his first sermon. This position is terrible to them; and in my last debate when driven to the

wall on John 5: 18, the answer was, "Well, how do we know John told the truth, or that the translation is correct?" I have never seen that it differs in other translations; and it harmonizes with all other Scriptures. Yours in the love of all truth,

D. S. CRAWLEY.

316 Capitol Ave.,

LANSING, Mich., Aug. 10th.

Bro. Joseph.—I reached home Friday evening, July 30th. As we got out of the hack, just before I reached the door of my house, two gentlemen stepped up and requested me to preach a funeral discourse the next day at ten o'clock, in the city. As I got ready to go to the funeral, Dr. Mead, from Dimondale, called and solicited me to come and spend the Sabbath at Dimondale. I made the arrangement and did so. I found that there had been some little sparring among the members, so I made the arrangement for a business meeting for the next Saturday. I spent last Saturday and Sunday with them, and left them with a better state of feeling. While there the branch made arrangement for a grove meeting which will be announced in the papers here. The announcement will run as follows:

NOTICE. There will be a grove meeting in the grove of Franklin J. Spafford, at Diamondale, Eaton County, state of Michigan, held by the Reorganized Church of Jesus Christ of Latter Day Saints, to commence on Thursday evening of August 26th, 1886, to continue over the 27th, 28th and 29th days of said month. It is expected that Wm. H. Kelley and E. C. Briggs, of the Twelve, George A. Blakeslee, the Bishop of the church, together with all the missionaries appointed to the state of Michigan by the General Conference will be present. All good, peaceable and law-abiding citizens are respectfully and earnestly solicited to attend the meeting.

Committee: { HIRAM RATHBUN,  
WM. R. MEAD,  
GEORGE MCCLINTOCK.

P. S.—Will you be so kind as to say at once through the *Herald* that the brethren referred to in the above notice are indeed very much desired to be in attendance, with all others who may be able to attend. Come one! Come all!

HIRAM RATHBUN.

WHITE ROCK, Mich., Aug. 2d.

Brother Blair:—Can you inform me where Elder J. J. Cornish is? Four have been baptized here by brother Thomas Whitford, Priest of the St. Thomas branch, and they now await confirmation. We hope some Elder may come here. We would be pleased to see any Elder, at any time.

Your brother in the faith,

THOMAS RAWSON.

ROCKWELL CITY, Iowa, Aug. 4th.

Bro. Joseph.—I have had a knowledge of the restoration of the gospel in its fullness and power; have been made to rejoice with inexpressible joy by the peaceable influence of the Holy Spirit, which draws my affections out towards my dear Savior. I commenced to open up the work in Calhoun county on August first. Bro. N. Stamm and I held a few meetings here three years since. I have been feeling the Spirit of late, prompting me to thrust in my sickle; so I have made one effort, and was truly blessed with light and liberty. I had good turn out. I ask your prayers, I have a work to do.

J. P. KNOX.

PROVIDENCE, R. I., Aug., 4th.

Dear Brother Joseph:—Boot trade. Wanted, by a man of thirty-four years, a situation in the above trade; is practical in the following branches of the business; Cutting to measure, fitting, salesman, stock-keeping, etc., can also make and repair; would like to meet with a brother who could find a permanent situation where I could be useful to him, and be able to honestly support myself, wife and family. Any one having such a vacancy can obtain a useful man by applying at once to R. BULLARD, No. 1 Ware-st.

P. S.—Would accept employment in any light business. Brethren don't be afraid to answer this as I am greatly in need of the above.

PROVIDENCE, R. I., August 7th.

Dear Herald:—I feel with my brethren and sisters to express a few thoughts through your valuable columns, although my lack of wisdom, and my short experience in this great latter day work will prevent me giving any instruction to the many readers, contributors, and critics, who from week to week, scan the pages of this noble "herald of truth." Yet we as Saints in this last dispensation, have an individual work to do, which our brother or sister can not do for us. And let that work be small or great according to the talents given, let us each see to it that they are used in a way that will bring the "well done" from the Master at the great settling of accounts. My desire, yea, my earnest desire, is to build with such material as will stand the test, such as gold, silver, and precious stones, that not only I may be "saved though as by fire," but my works may be saved also.

I have been led of late to think a great deal of the present state of the church, to see that the labor and toil of the servants of God who have been so patient and persistent in bringing to the front the laws that are to govern this the church of Jesus Christ are accomplishing their purpose and aim. And we have indeed much to be thankful for, as we see unmistakable evidences of that unity of the faith which Paul speaks of, being in the near future. This, my brethren, has been brought about through individual labor, each one taking a part, with the one common aim. And although I may not be able or be called to perform such a noble work as they are performing, yet by manifesting an appreciation of their faithfulness it may be the means of at least encouraging them in their labors. Again, if the Lord blesses me with times of refreshing by his Holy Spirit's teachings, can not I convey to some one, by the medium of this paper, some word of comfort and encouragement by asking my heavenly Father to direct my thoughts and pen to write something under the influence of his Spirit which will find a heart that will drink in those words with joy, with an heart full of joy unspeakable and praise to the Redeemer's name. Yea, this has been my experience, and the happy experience of many others through the same means. Then, I feel we shall not labor in vain if we do it for the benefit of others—not to get honor to ourselves—but to be the means of leading others by our good works to glorify our Father who is in heaven. What a pattern for individual labor we have in the Savior's life! how he toiled; how he suffered; how he prayed; yea, how he died to benefit man; how his heart yearned for those who rejected him! Listen to his accents, "O, Jerusalem, Jerusa-

lem, which killest the prophets and stonest them that are sent unto you, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." What pathos; what love; what an expression of affection in that cry, "O, Jerusalem, Jerusalem!" The look of soul-anguish depicted in that meek face seems vivid before me. No tongue can express the feelings of that almost bleeding heart as he gazed upon that then beautiful city and knew, alas, how soon it was to be an heap of ruins. And what a dreadful carnage awaited those who then were full of life and hope. "O, Jerusalem, I would spare you this, but you will not!"

"The holy angels who heralded my advent proclaimed the message. I have brought peace on earth, good will towards man; glad tidings to you, my own, and to all people, but ye will not heed it. Behold your house is left unto you desolate, not a stone shall be left upon another of this beautiful temple. Your beautiful, fertile country, shall become a parched and barren waste."

This, and the knowledge of what they were then plotting, namely, his death, must have pressed painfully upon him, and not only for Jerusalem was this great sacrifice to be made, but for you, and for me, my brethren and sisters: yea, for the sins of the whole world. Let us then do what we can to help on this great work which our Savior sacrificed so much to bring to earth, that we may at last be among those wise virgins ready to go in to the marriage supper of the Lamb, with vessels filled with oil, lamps trimmed and burning, and rejoice at the shout, "Behold, the Bridegroom cometh," is the prayer of

Your brother in Christ,

R. BULLARD.

WHEELLOCK, Texas, July 24th.

*Editors Herald:*—I have just enlisted in the army of the Lord, strictly speaking, as I am quite sure I never belonged to the Church of Jesus Christ until I joined the Reorganized Church of Jesus Christ of Latter Day Saints. I was baptized on the 18th of Last April, by Priest Hay, was confirmed by George S. Hyde; and ordained an Elder by Elder I. N. Roberts. I have preached twice since I was ordained. I have been a Baptist preacher for about fifteen years past; never met any doctrine claimed by men to be the doctrine of the Bible, but what I could see the defects, when I tried them by the word of God, until I heard Brn. Roberts and Smith preach the doctrine of the Latter Day Saints, or rather the doctrine of the Lord Jesus Christ. I could not find any defects in that. I have tried it by God's word and Spirit, and both tell me it is true. I am glad that I can say for myself that the doctrine taught by the true Latter Day Saints is the truth. I feel like saying to all Saints wherever they may be, stand firm, earnestly contending for the faith once delivered to the Saints, and victory is sure to be ours. I pray God's blessing upon all, but especially Saints. I never saw such a stir about religion among people as there is in this immediate section especially among Baptists and Campbellites. They are cooperating together against the Saints. They seem to think since I left the Baptists, they are in great danger of falling. They call upon the Campbellite to help them; but they have enough to do to help themselves. I left four Baptist churches without a Pastor when I joined the

Church of Christ. I would love to see Bro. Smith again. The last time I saw him was last January, near Hearne, Texas. I did not think at that time I would be a member of the church he belonged to. Yours in gospel bonds,

E. W. NUNLEY.

CORMORANT, Minnesota, Aug. 3d.

*Bro. Joseph Smith:*—Our Two-days' Meeting at Silver Lake was very well attended, and the good Spirit was with us in the gifts of the gospel. We thank our heavenly Father for confirming his word to us in these latter days, which gives us the evidence that God's word is true; and imparts to us a knowledge of the prophetic mission of your father, and the restored gospel through him. I have baptized ten since I came; and on Sunday last, in company with Bro. T. J. Martin, vice president of the district, Bro. W. W. McLeod, and Joseph Chester, we organized a branch, known as the Luce Branch. Also, organized a Sabbath School. Bro. Florence Omans is president of the branch. He was a minister in the Church of God. Last Sunday evening in our testimony meeting he received a great power of God's Spirit, and said that he could now say, "I know the work is true, and that I can cry, Abba, Father."

JOHN C. FOSS.

SWEET HOME,, Oregon, Aug. 13th.

*Dear Herald:*—When I read your noble teaching I often think how much I, too, should like to say something of the great work in which we have enlisted; but always feeling my inability to write anything of interest to your pages I have never made an attempt in that direction, knowing there were so many other pens more able than mine to fill your bright columns. However, we all have a work to do, and none are exempt from duty; and the more willingly we take up our cross the earlier we will advance in the ways of righteousness and truth. Though our first efforts may be feeble, we should not feel discouraged, since God has promised to be helpful to the weak. Inasmuch as they put their trust in him he will make them strong, in all the good desires of their hearts and prosper them in their every noble undertaking, both spiritually and temporally. Hence with the Psalmist let us say, "Praise be to his great and holy name, for his mercies endureth forever." I do so much desire to love and serve him better every day, that I may be of service in his kingdom.

Our beloved brother Haws left our home this morning for Independence, a distance of fifty miles or more, to visit brother Jasperson and some other Saints living in the Salem hills. I think he will do a good work here in Oregon. He has already done a great deal of good among us all in this part, for he is one that truly practices what he preaches, and is a pattern worthy of imitation; just such as all should be that has professed the name of Saint. How careful, and prayerful too, we all should be when so much depends upon our daily walk here. The influence we exert around us may have a great deal more to do with others than we know or think of now. Our every day acts have their effect, let them be good or evil. As we sow, so shall we reap—either in joy or in tears. Oh! that we may all so live united in heart and prayer that, when the Lord comes to gather up his jewels, we may with the ransomed shine in the kingdom of our God, is the prayer of your sister in Christ,

LINA MORRIS.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Communications.

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

### FALSE PROPHETS.

DEAR HERALD:—My mind seems drawn out this morning to examine the saying of the Savior, as found in Matthew 24th chapter, "For in those days there shall also arise false Christ's, and false prophets, and they shall show great signs and wonders, insomuch that if possible they shall deceive the very elect; who are the elect according to the covenant. Behold I speak these things unto you for the elect's sake." We perceive by this language that the Savior looking down through the vista of time, saw what would take place, and warned the elect, or covenant people of God, of those characters who should arise personating himself, and others professing to be prophets of God, that they should beware of them, and not be deceived.

We presume that all, whoever have professed belief in the latter day work will agree, as to the time these characters were to appear to act their part as predicted; viz., in the days just prior to the coming of the Son of man. But for the benefit of professing christians, or those making no claim to such a position, whose minds might not be so clear on this subject, we would advise them to turn to the chapter and read, and they will find that Christ predicted great tribulation to come on the inhabitants of Jerusalem, such suffering as had never been known to that time, nor ever should be sent upon Israel again. And in Luke 21st chapter, he declares that the Jews "shall fall by the edge of the sword, and shall be led away captive among all nation; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The trouble, or tribulation brought upon the city at the time of its destruction, Josephus gives a graphic description of; the reading of which, by any sympathetic mind, would produce sorrow and pain, at such calamity and suffering endured by that people. The tribulation to be endured by that people after being scattered among all nations, as depicted and predicted by Moses in the 28th chapter of Deuteronomy, has been demonstrated by many historians to have been fulfilled upon their heads, but according to Christ's prediction (and many of the prophets before Christ), those days of tribulation were to cease, and that in the days just prior to Christ's second coming.

It is a matter notorious to the public who are posted from time to time through the medium of the press, that the Jews are beginning to enjoy equal rights of citizenship in the different nations in which they reside, some of them being raised to the highest positions of trust and posts of honor accessible to the citizens of those nations, and the persecutions of that people

are being confined within a small limit. We conclude then, that the days of their tribulation have ceased, or are ceasing very fast. In these days then, we may look for these characters spoken of to arise.

We give credit to some of them for sincerity and honesty in their belief that they are the true servants of God, and their credulity so acted upon by the arch-deceiver may be so secured, and they believe honestly to the time of the end, until Christ shall come, and their honesty in their belief may cause them to be amongst that number, who will go with such confidence to the Savior and say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works." But poor souls, they will find out that although they had been so grossly deceived, as to believe they were acting in the name (authority) of Jesus Christ, as his servants, he will declare unto them that they never knew him, and they will have to depart from him. Sad, sad indeed, their condition, but what a warning to us, not to receive all who profess to come in the name of the Lord.

The Savior declared that he spake those things for the elect's sake, and they were the elect according to the covenant. Of course the elect are then upon the earth when these false prophets shall arise. The word elect signifies choice, the elect, or chosen people of God. Chosen how? According to the covenant. They were then brought into this condition by conforming to the conditions of the covenant, that covenant by which people enter into relationship with God, are born of him, become his elect, which is nothing more nor less than the everlasting gospel, as shown by Peter in his first epistle 1st chapter, 23d and 25th verses, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. \* \* \* But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

The elect, we perceive, are upon the earth when these false prophets arise. This is as natural a consequence, as for the effect to follow a cause of which it is the effect, and therefore could not precede it, and also of a counterfeit, which could not precede a genuine of which it is the counterfeit, so also must the false prophet follow the true prophet of which he is the counterfeit. We can not apply the name of false prophet to professing Christians in general, for they do not believe in prophesying in these days; and hence would not be apt to prophesy in the name of the Lord. We must look therefore to some other source for these pretenders. We know no better way to detect a counterfeit than to place it in juxtaposition with the genuine; hence will have to determine the rise and establishment of true prophets in these days, in which their counterfeits will act their part.

The prophet Isaiah declared in the 24th chapter of his book that the whole earth, priest and people, servant and master, maid and mistress, buyer and seller, borrower and lender, taker of usury and giver of

usury, were under the curse of a broken covenant, having as he says, "transgressed the laws, changed the ordinance, and broken the everlasting covenant," and the time that this should take place was just prior to the time when "the inhabitants of the earth shall be burned and few men left;" and to the time when "the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem and before His ancients gloriously." The time, we perceive, must be in the same days spoken of by the Savior, but must have been prior to there being any elect, or God's people, or their counterfeits, the false prophets; or it could not have been said truthfully by the prophet, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance and broken the everlasting covenant." The elect are so according to the covenant, hence are obedient to its provisions and could not fall under the curse of a broken covenant. But when this burning of the inhabitants of the earth takes place, a few men are to be left. It is to be as the gleaning of grapes when the vintage is done, few men left in comparison to the great bulk of mankind; and these few are to glorify God in the fires, which fire will have no more effect upon them than that of Nebuchadnezzar had upon the three Hebrews. But if there were to be a few men left, and who were not under condemnation so as to suffer with the rest of mankind, they must not have been under the charge of breaking the covenant, and if so, after all the inhabitants of the earth enumerated in the second verse, as priest and people, &c., had been charged with breaking the everlasting covenant, then the covenant or gospel must have been restored, or otherwise there could not be any elect according to the covenant to need the warning of the Lord.

John the Revelator says in the 14th chapter of his book, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea, and the fountain of waters." Here, we perceive, is a sweeping charge, like as in Isaiah, against all the inhabitants of the earth, that they were not worshipping the God that made the heavens and the earth, the sea, and the fountain of waters; hence were under a broken covenant, for the message was to all the inhabitants of the earth." To every nation (none excluded) and kindred, and tongue, and people, to them that dwell on the earth. If there be any who happen not to dwell on the earth, they are excluded, but if they dwell on the earth it is to them at the time spoken of, which time was the hour of God's judgment (therefore not the time in which John lived, but a subsequent period) the time of the end. This gospel covenant then, had been broken, and here was the mode of restoring it, that all the inhabitants of the

earth might avail themselves of its provisions, if they will obey its conditions and become the elect according to the covenant. Who, in these days, when the tribulation of the Jews was about to cease, ever claimed that they had received such a message, before Joseph Smith announced that a holy angel had brought the everlasting gospel to him, to be preached to every nation, kindred, tongue and people that dwell upon the earth. Professing Christians, prior to his time, and ever since, have claimed that angels had ceased to visit the human family, that the awful voice of prophecy was forever hushed; and raised the cry of fanatic, false prophet, impostor, because he, desirous of serving his God, could not decide which of the many conflicting churches then extant, professing to be the church of God, was accepted of Him.

Enquire of which one he would, they would bewilder him more and more, for each one declared they were right and the others were wrong. In this frame of mind he went to the word of God to see if he could find any help out of this dilemma, and sure enough he received the help needed as his eye fell upon the saying of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbradeth not, and it shall be given him." Strengthened by this scripture, perceiving that no man who lacked wisdom was exempted from going to God with his case, and he certainly was in that situation, assured that he would receive liberally and not be upbraided for asking, he sought to the Lord in secret prayer, and in a heavenly vision received the answer that none of the churches extant upon the earth were of God; that they were drawing near to Him with their lips while their hearts were far from him; that their fear towards Him was taught by the precepts of men, and he was commanded to go not after any one of them, that his sins were then forgiven him, and ere long the true gospel of the Son of God would be made known unto him.

He claims that in fulfillment of this promise, as well as the prediction of John as before quoted, that a holy angel did restore unto him the gospel as preached by Jesus and the apostles, and gave him authority to preach it, and to ordain others to preach it to the inhabitants of the earth; and also gave authority to organize the church of God after the original pattern as contained in the New Testament, and to promise to all who would obey the gospel as preached by him and his colaborers, that they should receive gifts, graces and blessings, that the children of God enjoyed anciently; that the signs enumerated in Mark 16th that were to follow the believing of the word, were to follow believers in this age. Professing Christians styled him an impostor. Is it like the work of an impostor to place within the power of those sought to be imposed upon, the means of detecting the imposition? If liable to the charge of imposition because declaring the same church organization. The same gospel to induct people into that organization by reason of which they



sustain a relationship with God through Christ, as Christ and His apostles declared in their day, then the same charge by the same parity of reasoning, could be fastened upon Christ and the apostles for performing the same act. They have charged him with being a false prophet; but the same line of argument will serve against this as against that of imposition. They seem to lose sight of the fact that when they charge him with being a false prophet, they virtually acknowledge the existence of true prophets for a false prophet trying to represent a true one must follow, not precede that which he is trying to imitate or counterfeit. But say they, any man professing to be a prophet of God in these days is a false one, because there was to be none after John's day; the scripture declares, "The law and the prophets were until John, since that the kingdom of God is preached, and every man presseth into it."—Luke 16: 16.

My Christian friends, you ought not to jump to such a conclusion as this so quick, you ought to have searched the scriptures more carefully. A more thorough search of them would have saved you from having to recall your hasty decision. If you had reflected a little you would have remembered that the Savior is that prophet who was declared by Moses should be raised up among his brethren, who should be like unto him, and was to be heard in all things; or that soul that would not hear him should be cut off from among the people. If you had turned to the 12th chapter of first Corinthians, you would there have found that "God set [in this kingdom that every man pressed into] in the church, first apostles, secondarily prophets, etc.," and to the fourth chapter of Ephesians, you would have found that when Jesus "ascended up on high, he led captivity captive, and gave gifts unto men. He gave some apostles, and some prophets," etc. If you had turned to the 21st chapter of Acts you would have found a prophet, Agabus, who prophesied about Paul being bound at Jerusalem; and that there were four daughters of Philip, which did prophesy. And also to the 11th chapter of Revelations, you would have found that just prior to Christ's coming to reign on the earth, when it should be declared that "The kingdoms of this world are become the kingdoms of our Lord and His Christ;" two prophets were to live upon the earth; and in the days of their prophesying they should "have power to shut heaven so that it rain not, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." So that according to the New Testament history, prophets were not done away at John's time, but were set in the church by God, and that they exercised the functions of their office and prophesied. It was designed in the economy of God that they should remain in the church. If as the apostle Paul declares, the church as organized in his day was the work of God, all church organizations differing from that necessarily can not be of God; unless the parties interested in those organizations can show from

God's revealed word, that He ever intimated that such changes would take place. And if it was possible for that to be done, how could we poor souls place confidence in Him for life and salvation, such a vacillating being he would have to be, to be the author of all the church organizations now extant, represented as His church? But having arrived at different conclusions with respect to the character of the God we worship from the reading of his word, we rejoice in the character He sustains there. He is represented as a "perfect God," one that "changes not," "without variableness or shadow of a turning," "who knows the end from the beginning," etc. Being perfect and knowing the end from the beginning there would be no necessity for experimenting in His case, so as to make any improvement upon any of His works if any portion should fail. No, without variableness or shadow of a turning, whatever He did establish to bring about His righteous purposes would remain the same until those purposes were accomplished.

Paul, in the fourth chapter of Ephesians, declares that the church organization which God had established was given for a certain purpose, namely: "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." The time of the continuation of this organization is stated plainly in the 13th verse. "Till we, in the unity of the faith all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Is there a sane person belonging to any church, professing to be the church of Christ, that will say that the above conditions have been arrived at by that church? We think not. If then those conditions are not arrived at which God established his church to accomplish, and especially in view of the character he bears, how can it be said that God is the author of any church organization differing from it? It is man that vacillates and changes, that experiments and sees a necessity for improving upon his plans, limited in judgment, finite in capacity, ever changing. We need not trace the church history from its establishment by Christ, through its devious windings, heretical teachings, and final departure from God, and culminating in the Popish hierarchy. Place the two church organizations in juxtaposition, "God set in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12: 28. Who are set in the church that claims to be the continued church of Christ? First a Pope, after him cardinals, archbishops, etc. A change is made, but it can not be charged to God. He changes not! Who changes? Finite, short sighted, erring man changes, and the change must be accounted to him, consequently man is the author of the church organization known as the church

of Rome. Numerous offspring of this church, allclaiming to be the church of God have come forth, and notwithstanding their good intentions, and we are free to confess they have done much good in moralizing the world, their church organization can have no higher claim than the mother.

This was the condition of things, with the exception of the offspring not being so numerous as at present, sixty years and upwards ago, when the young man sought unto his God to know which of these churches was accepted of him, and received the answer that none of them were. The condition of the religious world at that time warranted this declaration that none of the churches were accepted of God, and also of the necessity of the angel's message with the everlasting gospel, the organizing anew the church of God, which must include the authority from God to do it, the preaching of the gospel and the administering of its ordinances by which men and women are inducted into the church, or family of God. These things have been done, the church of God established to the truth of which thousands of its members have borne testimony, having proved the truth of the Savior's saying, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." The latter day Seer gave the same test to the world in the name of the Lord, to prove his calling, and by it he has been proved through the manifestations of God to thousands to be a true servant of him, and his message the truth of heaven. Not only has he received that Spirit which Christ said should show his disciples things to come, but many in the church have been shown things to come, which things have come to pass, and which fills the bill of a true prophet according to Moses' test, Deut. 18: 22. Thus true prophets are established in the church, and there are none who have ever embraced this latter day work, even those who dissented from us, but believe that Joseph Smith was called of God to inaugurate it upon the earth.

We have found the true prophets, and our object now is, to find out the false prophets who will deceive the very elect if possible. As we have before stated we can not look for them among professing Christians of other churches, for they do not believe in prophets, therefore can not be rightfully accused of being either true or false. The spiritualists may profess to prophecy, but the elect would not be in danger in the least by them, because they have no church organization, to our knowledge; therefore can not have any claim to even a counterfeit; and as to Christ, they ridicule the idea of his being the Savior, but they believe him to have been a fine spiritualistic medium. By the rule which says, "There is no other name given under heaven, or among men whereby man can be saved," they are condemned and we pass them by as not filling the bill. To what source then shall we look for the rise of these false prophets, who shall deceive the very elect if possible? We must look to those who have a very close counterfeit of the genuine in all their aspects,

A false prophet must assume the character of a true one, even if he did not believe that he was one, both in the message that he professes to be sent with, as well as in church organization, and authority to act in the premises, or the elect would not be very apt to listen to him at all. We must look among those, some of whom, having left the genuine church, and for some alleged reason or other believe that the original has gone astray, and is now rejected of God; or we must look among those who have departed from the original faith of the church, but still believe that they are the original church of God, for their organizations resemble the genuine church in apostles, prophets, &c., they believe in prophets, and must when acting as such, be false.

The reader will remember in the examination of the different churches from the church of Rome to her multiplied daughters, that no claim of a counterfeit even could be established, it was therefore useless to examine their teachings, for if not the church of God their teachings could not be accepted of God. But here are some whose church organizations imitate the genuine very closely, and their doctrine in many respects is the same, which to fill the prediction of deceiving if possible the very elect, must necessarily be so; but applying the great detector, the word of God, their true position is made manifest. The Lord, speaking through John the Revelator, to that portion of the church residing at Ephesus as recorded in 2d chapter, 2d verse, says: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them who say they are apostles, and are not, and hast found them liars." It seems by this that the people of God have it in their power to try those who claim to be apostles, whether they are entitled to that name or not; and if so, they must have it in their power to try the validity of the prophet's claims. Evidently they must be tried by the word of God. The Savior says, John 12:48, "He that rejecteth me, and receiveth not my words hath one that judgeth him; the word that I have spoken shall judge him in the last day." If men are to be judged by the word of God in the last day, surely men are to be tried by that word now. After the death of the Martyr many men arose professing to be called to fill his place, and as it is said that history repeats itself, it did so at this time, they "drew away disciples after them," composing many factions, organized after the form of church government, professing to hold on to the original faith in its first principles.

One of the factions, the largest in point of numbers, through its chief representative, or prophet, said publicly on the stand, in Nauvoo in 1846, that the Bible, Book of Mormon, and Book of Doctrine and Covenants had answered their purpose, like a little boy's vest, who had outgrown it, and consequently the vest was useless, even so these books, containing the word of God, were useless to them now. Peter said the "word of the Lord abideth forever," Brigham said it was useless, and

therefore had ceased. Jesus says, "by their fruits ye shall know them." Here is manifest fruit, discarding the word. And well they might try to discard the word, or they could not successfully introduce the pernicious practice of polygamy (another species of fruit) for that word of God condemned it as abominable in His sight. By their fruits therefore they are known not to be the church of God, although they have the form of church government agreeing with the original pattern, and they have deceived to a certain extent many of the elect, or people of God, but thanks to his holy name, many have had and many at present writing are having their eyes opened, and are coming out from among them, into the true fold of God.

Charles B. Thompson (Baneemy) discarded the organization of the church, and the principles of the gospel; said that we had risen above them, and that he had received a higher law to govern God's people. This higher law developed resources to fill his private coffers, the design of which unfolding to the minds of his dupes, caused him to have to flee for his life to escape their vengeance. The life of this faction was of short duration, and it was the only one that did not recognize the necessity of the church organization, to our knowledge. These two leaders, by their fruits, are condemned as false prophets. Rigdon, if he started right, (as some say), soon went astray, introducing into the worship of his followers that they should ask for blessings in the name of Jesus Christ and the "Days man of Zion," when the word of the Lord says that the name of Jesus is the only name in which we are to address the Father and receive of His blessings. This is a particular fruit that does not grow on the gospel vine, and the word of God condemns the one that bears it as not genuine. But the faction he was at the head of culminated in polygamy, or its equivalent, and by the word of God this practice is condemned as abominable in the sight of God, and places Rigdon as a leader among the false prophets. The leaders of the balance of the factions (there may be some exceptions) went into that iniquitous practice, and therefore are condemned by the word. If David Whitmer had observed closely that book he has so persistently testified to as being true, the truth of which he so stoutly, and continuously declares was made known unto him by the voice of an holy angel from heaven, he would not be found among that number who deny a portion of the revelations of that man, who under God, brought forth the Book of Mormon, for that book positively declares of him; "and I will give unto him a commandment that he shall do none other work, save the work I shall command him. And I will make him great in mine eyes; *for he shall do my work.*"—2 Book Nephi, 2d chap. 2d par. Here the Lord makes known unto Joseph of old what will take place; no guess work, no room for a failure to come in. The Lord who foreknew all things, declared that that man should accomplish His work, the declarations of apostates to the contrary notwithstanding. If that

Seer should have fallen and given revelations that were spurious, he would not be doing the work of the Lord, and thus the word of the Lord to Joseph would have failed, and the foreknowledge of God be at a discount. The Lord says of him, "I will make him great in mine eyes." If he was great in the eyes of the Lord, no matter how small he may be in the eyes of those who calumniate him; if he, as the Lord said, was to do his work, and men who once walked with him a part of the way and then sat in judgment upon his doings, and condemned a part of the work which he did as not of God, which is true, God, or man?

But says one, do you mean to say that God would destroy his agency? No sir! But being taught in the word of God, that he knoweth the end from the beginning; we can easily perceive that God knowing the end of the Seer's life, from the beginning, could predict through his servant Joseph of old, that he would use that agency in accomplishing the work of God. The Lord in this connection declares that they who seek to destroy that Seer, shall be confounded. How many times has this been fulfilled on the heads of men seeking to destroy his character. This ought to be a warning to all those who are going about, seeking in their puny strength to destroy the character of this man, who have left the light of the gospel brought forth by his instrumentality, and are walking in the light of the fires of their own kindling, and compassing themselves about with sparks; but says the word, "This shall they have from my hand, they shall lie down in sorrow," and if they lie down in sorrow, what will their rising, or resurrection be? The Reorganized Church of Jesus Christ is what its name suggests, a re-assembling of the solid fragments of the old church, which was disorganized at the death of the two chief shepherds. Reorganized by the command of Almighty God, composed of the same offices and ordinances, and teaching the same faith or gospel as did the old church, striving to live by every word that proceedeth out of the mouth of God, whether contained in the Bible, Book of Mormon, or latter day revelations. Thousands have done and are still testifying that God has made known unto them the truth of these things. They are therefore the elect according to the covenant; and although history may repeat itself, and men may arise speaking perverse things to draw away disciples after them, claiming to be apostles, or prophets, yet the elect need not be deceived, for they can try them by the word of God, and prove that they are not the true apostles or prophets of God.

E. STAFFORD.

LAMONT, July 12th, 1886.

#### TITHING.

DEAR HERALD:—I do not often trouble you, but as a member of the body I desire to be heard with reference to the question of tithing. While I have sought to understand the law, learn my duty, and make myself a workman to teach in harmony with the law of God and to truly repre-

sent the body, I have paid less attention to the law of tithing than any other, believing that it was the peculiar duty of the Twelve and Bishopric to execute, and their agent to teach, that law. And as I was devoting all my time and energies to the ministry, I felt that I certainly was paying my own tithing. But as a representative member of the body, and believing that the work of the promulgation of the gospel is being hindered by many influential persons withholding their tithes and offerings because, as they claim, "there are so many theories being taught;" "no unity between the ideas of the first Bishop and Twelve;" "the two Bishops and their council teaching differently;" a "difference in the views of the Bishopric and First Presidency;" "the Bishop's Agents not teaching alike, and unequal disbursement;" I have been led to pray, and search, and try to understand the matter. I am desirous to present it, that if I am wrong I may be corrected. I find as many ideas and opinions on this matter as there are quills on the back of the porcupine; that the various writers and teachers have confounded in their quotations parts of law which relate to the law of consecration with those that relate to the law of tithing, two distinctly separate laws, hence much confusion; also that in the various writings and teachings there are four words that have been strangely perverted and variously applied—I refer to the words "consecration," "tithing," "surplus," and "execute." Now the true meaning of these words must be determined, universally understood, and taught alike, or we might write volumes, the multiplicity of which only darkens counsel.

Section 1, paragraph 5, tells us the law is given in the English language, adapted to our weakness, that we might understand; and when we come to a word not understood, instead of going to a wicked apostate like W. E. McLellan, let us go to the only standard, the dictionary. There we find that "consecration" does not mean tithing, nor one-tenth; but to "set apart as sacred" anything, much or little. "Tithing" does not mean consecration nor all your surplus, but "a tenth of anything," or "taxation to that amount." "Surplus" does not mean consecration, nor tithing, nor a tenth, but "excess beyond what is necessary." "Execute" is not alone to *teach*, but to carry into effect." In the first law given to govern the church, section 42, the gathering of the church unto the land of Zion is contemplated, and in this gathered condition the law of consecration; 8th paragraph teaches as of primary and immediate importance a consecration of property for the poor. The 9th paragraph teaches consecration of property; 10th paragraph teaches a second consecration of surplus—"more than is necessary for their support." In this consecration we understand that the individual was to place all, not one-tenth of their properties by an "inventory" before the bishop, and was to receive back such portion as was mutually understood as necessary, (not one-tenth), and they received a deed of this as their inheritance. And all over and above this, (which was

surplus), was placed in the Lord's Store House. In May, three months after this, comes instruction (sec. 51: par. 1) how they were to be organized under this law, (consecration), that the Bishop should appoint unto every man his portion "according to their families, according to their circumstances, and their wants, and needs"—not according to one-tenth, and the residue, the surplus, was to be so deeded that the transgressor could *not* withdraw such consecrated property. And in the 5th paragraph this is made *an example* unto "Edward Partridge, in other places in all churches—this would include Martin Harris also. The reason why he is mentioned in section 58: 7, is, that the law of consecration given to Edward Partridge is now beginning to be executed. They have just arrived in Zion; and as the first consecrating in Zion under this law, he becomes "an example unto the Church" by "laying his moneys before the Bishop," according to the example shown to the Bishop, Edward Partridge, in sec. 51: 5.

The next revelation we notice so often quoted—Section 64: 5—"Behold now it is called to day . . . a day of sacrifice and a day of tithing." This day we find extends from September, 1831, till Christ comes, a period of sacrifice, (consecration), and a period of tithing, (a tenth of your increase annually). Consecration in the gathered condition, and tithing while scattered. And what is conclusive that the law at that part of that long day was consecration, and not tithing, is found in a *later* codicil, or supplement, given three months later—Section 72: 3—"The word of the Lord in *addition* to the law which has been given; for according to the law, every man that cometh up to Zion must lay *all* things before the Bishop in Zion." (This included Martin Harris, who must also lay all things before the Bishop in Zion). This was the law to govern Zion, is *not repeated*, and will again govern Zion when the land is redeemed, as we will try to show before we conclude. In *Times and Seasons*, vol. 6, page 801, in a letter dated Kirtland, as late as July 2d, 1833, signed by the First Presidency, we have as follows:

"Bro. E. Partridge; Sir:—I proceed to answer your question concerning the consecration of property. First, it is not right to condescend to very great particulars in taking inventories. The fact is, a man is bound by the law of the church, to consecrate to the bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he can not be acknowledged before the Lord, on the church books: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he shall receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families. The matter of consecration must be done by the *mutual consent of both parties*. For, to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let a man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power between the Bishop and the people, and thus harmony and good will be

preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must show reasonably to the Bishop that he wants as much as he claims. But in case that the two parties can not come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council; but he is to lay the case before them."

In 1861 the Lord gives instructions to the Twelve and Bishopric "to execute the law of tithing"—not consecration. In 1833, the Saints were driven out of the land of Zion because they were too covetous to keep the law of consecration. They had not "purchased the lands" as commanded in section 63: 3, and from this time were driven from "city to city, and from synagogue to synagogue," as this same paragraph declares would be the penalty of violation of this law. And in section 98 the Lord plainly tells them this, and also promises that they shall return after patiently enduring this chastisement. And he shows them in a parable, in paragraph six, how they had gathered, how they had acted, and how they should be redeemed;—they began to say, "what need hath my Lord of this tower? . . . might not the money [consecration] be given to the exchangers." The redemption was sure, but far off. Read paragraph eight—"When shall these be?" . . . "When I will." And in section 102: 8, of the redemption, "It is my will that these lands should be purchased, and after they are purchased that my Saints should possess them *according to the laws of consecration* which I have given." And in paragraph ten we read: "Let those commandments which I have given concerning Zion and her law be *executed* and fulfilled *after her redemption*." \* \* \* And inasmuch as they [the Elders] follow the counsel they receive, they shall have power *after many days* to accomplish *all things* pertaining to Zion." For three and a half years after the expulsion we find them "driven from city to city," torn with dissensions, division and apostasy. And in Far West they asked the Lord, in sec. 106, "How much [in our present condition] thou requirest of the properties of thy people for a tithing." They could not at this time consecrate if they would; but they were required to contribute according to the necessity of the case at that time, "for unto every law there are certain bounds and conditions."—Sec. 85: 7. The condition at this time was, 1, There was a house to build; 2, A heavy church debt on the presidency; the families of the ministry to sustain; a large number of destitute poor, etc. Therefore the Lord answers the question, that he requires "all their surplus property;" if that meant everybody to give one-tenth it would have been oppressive to some who had not enough to feed their children to require one tenth of their property! What an absurdity! And after this they were to pay one-tenth of all their interest, annually. The church has decided that these conditions do not exist to-day, that there are no "debts of the presidency," and no house (temple) to build just now; and that if the

Saints will "pay one tenth of their interest annually," it will amply sustain the families of the ministry, and the poor. But instead of the church doing that much, the reports of the Bishop show that while the church numbers about twenty thousand the tithing paid is very meagre. The Saints might say with the old Deacon, "Thank the Lord for the Mormon Church, it has only cost us — cents per annum!" But the objection is raised, Does not section 106 say that paying all their surplus is "the beginning of the tithing of my people," "and those who have thus been tithed shall pay one tenth of all their interest annually." I answer that when they paid all their surplus, whether much or little or nothing, if in their heart they had the will, is the *entrance fee* into the order of tithing—they were in the eye of law tithed from that time till their first annual installment—one-tenth of interest—was due; that the payment of this "all surplus," although not at present exacted is not repealed, but in force at any future time when the conditions require it, "for the building of my house, for the laying of a foundation in Zion, for building a Tithing Store-house in Independence, [or anywhere else.—Ed.], to quarry marble, etc., this surplus could be again required; and if then exacted from those who are not now paying any tithing, and from those coming into the kingdom at that time it would only place them on an equality with those who have paid tithing annually for years. And as the Lord liveth if the Saints will prove the Lord "to-day" by paying the tenth of their interest we shall cease to hear the continual cry,—I can not pay anything this year, for my hogs have all died, and my cows have died, my corn crop did not turn out as I thought it would, I have been sick all summer and had to hire help and pay a doctor." But they will be so far blessed that when the call comes they will not only be ready to pay "all their surplus," but to lay all before the Bishop in Zion. But now many are waiting to do some big thing, (that they will never accomplish), when if they complied with this light, easy "yoke," Zion's cause would flourish. The drops make the ocean. "Despise not the day of small things."

E. C. BRAND.

DELOIT, Iowa, Feb. 12th.

#### BAPTISM ESSENTIAL TO SALVATION.

INASMUCH as the necessity of baptism for the remission of sins is often denied, because the claim is made that the thief was pardoned, consequently saved without baptism; I will give my opinion also in regard to the matter. I have heard the claim made that he must have been baptized, because it is written, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins."—Matt. 3: 5, 6. This I think is not good evidence that he was baptized then, as the Scribes and Pharisees were not baptized of John, and the thief might have been one of them. Again, he might not have lived in the region referred to, as it did not include all the land of Israel.

Again; he might have been of another nation.

Again; the claim is made that he must have been a baptized believer, as he knew Jesus and called him Lord, and that "no man can say that Jesus is the Christ (or Lord) but by the Holy Ghost." This I think also untenable, from the fact that the Holy Ghost was not yet given, as Jesus was not yet glorified, (John 7: 39), and was not as a witness until Pentecost.

Again: we are told that there is no evidence that he was pardoned, or saved, as Jesus the third day had not yet ascended to the Father, and that the promise was, "This day shalt thou be with me in paradise." and that Christ went and preached to the spirits in prison that day, and that the thief must have gone to the prison, to have been with Christ that day. This is also untenable as it locates paradise in the prison-house of disobedient spirits; called hell in Ez. 32, and elsewhere. And from Rev. 2: 7, we learn that the tree of life blooms in the "midst of the paradise of God." And in Rev. 21: 22, it is located beside the river of life in the Holy Jerusalem.

"Well," says one, "if you reject all these, what reason shall we give?" Answer. The word of the Lord. That Jesus had the power and legal right to forgive sins without baptism while here before his death, is evident from Matt. 9th chapter, Mark 2d, and Luke 5th. But the law, the gospel covenant, of which Jesus was mediator, which enjoined baptism as essential to salvation; to the remission of sins, as taught in Mark 16: 15, 16, Acts 2: 38 and elsewhere, was not in force when the thief was answered by the loving Savior. As proof, read Heb 11: 15, 17, "And for this cause he [Christ] is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth."

This needs no comment. Before his death he could forgive sins without baptism; but after he had put that covenant in force by his death and then taught the law, "He that believeth and is baptized shall be saved, and he that believeth not (and consequently was not baptized) shall be damned;" then it was in force, binding upon all mankind for Jesus could not lie, and thus dishonor the law his father sent him to teach. As Moses, mediator of the first covenant, when his sister Miriam was stricken with leprosy, cried out, "Heal her now, O God, I beseech thee." Num. 12: 13. When God called his attention to the fact that there was a law given recently for the cleansing of leprosy, and she must comply with that. This law is found in Lev. 14th chapter. Of course, there are exceptions to all laws. I once had a noble man, a true believer in Christ beg of me to baptize him, in January, when the ice was very thick, and no water near, whilst

he lay at the point of death, passing away a few days after. Will not God accept the earnest desire of that heart to obey him for the act? I think that he will, especially when circumstances prevented obedience.

D. S. CRAWLEY.

#### THE FAITH OF THE SAINTS.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered to the Saints."—Jude 3.

This Scripture introduces to my mind a series of thoughts and reflections which I submit for the consideration of those who choose to read. The epistle in which this language occurs is peculiar; consisting of but one chapter, and, seemingly directed to meet a peculiar crisis in the history of the primitive church. Jude had previously written to them an epistle, in which their attention was called to the impending danger of departing from the faith. This important document has been lost, so the canon of Scripture, supposed by many to be complete, is not full, for God's will respecting the Church as reflected by the Apostle Jude—a document of evident importance—is missing, and its contents unknown. The prophetic foresight of Christ and his apostles detected the invasion of the enemy, and in repeated admonitions warned the brethren to hold fast to their profession, and the gospel by which they were made free. At an early period the apostle Paul had occasion to draft an epistle to the Galatian churches. (How many churches, or branches there were in this Province I have no means of knowing), in which they are reproved for the sin of apostacy. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Receive ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth it by the works of the law, or by the hearing of faith."—Gal. 3: 1-5.

It seems by this that the gospel had been properly ministered to them, and they had "begun in the Spirit," realizing the fulfillment of the promise of Christ; yet, tradition with its iron hand sought to drag them back into the beggarly elements of the world. The whole emphasis of the epistle of Jude with which we are favored, is directed to meet this invasion of the enemy that threatened the destruction of the churches, not only in Galatia, but in every part of the world, whither the gospel had been carried and proclaimed. Apostacy, like a dread specter, followed the footsteps of truth, closely contesting every inch of ground. "Another gospel" had served to "bewitch" the Galatian Saints. After having "begun in the Spirit," they sought to be made perfect by the flesh. After



the wearisome years of journeying and toil, to build up and establish the work of God among the people, the Apostle to the Gentiles, gave utterance to expressions indicative of the fact that a general disaffection had entered the churches throughout Asia. We note the most prominent forms of seduction, presented by the arch enemy foe the overthrow of the churches of God.

First, the attempted re-establishment of the "law of works."—Acts 15. Gal. 1st, 2d, 3d and 4th chapters. Second, denial of a future resurrection.—1 Cor. 15: 12. 2 Tim. 2: 17, 18. Third, perversion of the Eucharist. 1 Cor. 11. Fourth, perversion of the marital relation.—1 Cor. 5: 1. Rev. 2: 13, 14, and 20. Repudiation of Christ, Jude 4. 2 Peter 2: 1. Doctrine of celibacy 1 Tim. 4: 3.

Jude concludes his letter by exhorting the Saints to live in the love of God, keeping themselves from the evils of the world.

GEORGE S. HYDE.

#### TRY THE SPIRITS.

How is man, unaided, ever prone to perversion! To put darkness for light, and light for darkness; good for evil, and evil for good; that which is of God for that which is of the adversary, and contrariwise.

Are there many false spirits in the world? Are they to be detected as such? How is it to be done? What is the rule? Though the powers of discernment be ever so general amongst the Lord's people, is that their sure remedy against spirit deceptions? Does the inspired word so decide?

In 1 John 4: 1-3, the token of kind or character, is evidently one not of manner, but of doctrine referred to the intelligence of those who ought to know what the truth is. Does any one teach that "Jesus Christ is not come in the flesh," the spirit he is of is known, not by its traits though ever so sweetly endued, but by the doctrine taught. But if there are those who would have him (Christ) no more than a man, what of those who seem to confess him, but who are not of him? In Doc. & Cov., sec. 52: 5, we have: "Wherefore, by this pattern ye shall know the spirits in all cases under the whole heavens." "By this *pattern*" and not by a gift, other than an intellect trained to understand what is plainly said.

But is there not a power by which the children of the kingdom may know the truth of *all* things? There is. But what about the *pattern*? Is it not a thing of inspiration? Was it only given to show what might be revealed? Or is it indeed the way to try the spirits? Why should it not be if it be so *infallible* and so *universal*, that no spirit under the whole heaven shall be able to evade its terms? If to the pattern we must go, we have: "Wherefore, he that prayeth whose spirit is contrite, the same is accepted of me if he obey mine ordinances. He that speaketh whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to

the revelations and truths which I have given you."—Doc. and Cov., Sec. 52: 4. But instead of having to remember all this would it not be less trouble to sift this matter directly through our discernment? To answer interrogatively, suppose while we are exercising our discernment we also are found under an influence not of God? How then? But what is a contrite spirit? What is meek language? Except we accord here in our decisions, we might never agree in regard to any manifestation purporting to be divine.

Is a contrite spirit one that is well satisfied with its own perfections, and the charms of its dear ones? Is it apt to tell of the excellencies of the world it is in? Is it not more apt to mourn for the blight of sin, and the suffering and woe of its fellows? Is it not given more to regret than to levity? What has it to rejoice in but the truth? What has it to praise, but the doings of its God who shall the curse remove?

"Now the man Moses was very meek, above all the men which were upon the face of the earth."—Num. 12: 3. In Heb. 11: 24, 25, Paul has him thus:—"By faith Moses, when he was come to years of discretion, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

If such deeds were the result of his faith, were they not also of his meekness? What if faith were only a compound of belief and meekness? What if the mightiest faith were only the strongest convictions combined with the greatest meekness? In the gospel sense, was there ever one of mighty faith whose meekness was not comparatively strong? Were it in Moses, a token of his faith? Why not of his meekness, that he should come down from his honors and pleasures to share the afflictions of his people? And what of his Ethiopian wife? Do proud men ignore the honors of blood? Were it not for his lack of pride, why should not the fairest of his tribe have been his own? And except at the waters of Meribah, who shall say he ever aspired above the good of his people? And though he did thus once speak unadvisedly, how soon was he the same Moses again!—the same in his farewell to his people, and in his ascent of the mount to die "there before the Lord!"

Meekness seeks not itself to please.  
Nor spends its time for selfish cause.  
To know it truly, and what it is,  
We've only to know what Moses was.  
And while its manner is not aspiring,  
Its language is not high-sounding,  
It ne'er seeks to make its words attracting,  
Or its tone or subject towering.  
Not as verbal pomp to some so charming,  
Though, ever bold, 'tis yet retiring.

A. J. MAPES.

KANSAS CITY, Mo., Feb. 23d, 1886.

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## Conference Minutes.

### CENTRAL MISSOURI,

The Central Missouri District conference met with the Wakenda Branch, July 3d, 1886, J. D. Cravens president, *pro tem*, M. A. Trotter secretary; visiting brethren were invited to council with us. Bro. Joseph Westwood, of Bloomfield, Iowa, and Bro. Emsley Curtis of Independence, Mo., Bro. J. D. Craven and Bro. Benson of Far West district present. Elders E. W. Cato, sen., David Powell sen., P. P. Powell, J. B. Belcher, W. L. Booker present, reported. Bro. F. M. Miller reported by letter. Priests Geo. W. Carter and — Ruckles, M. H. Stone, Deacon. Branch reports.—Wakenda, 40 members, 2 by letter, 1 received by vote on previous membership; 2 received by letter. Carrollton, 33 members, 3 expelled. District Agent reported.—On hand last report \$320; paid out as per account shown \$310; amount on hand, 10. David Powell District Agent. Bishop's Agent's Report.—On hand last report \$290, received since last report \$645; total amount on hand \$935. Resolved; That this district hereafter be represented only by the Elders, Priests, Teachers, Deacons. By vote of conference George W. Carter and James W. Johnson were ordained Elders. Bro. W. L. Booker was sustained president of the district for the next quarter, and M. A. Trotter clerk. Adjourned to meet at Wakenda, October 3d, 1886 at ten o'clock a. m.

### PITTSBURG AND KIRTLAND.

Conference of the above district convened at Benwood, W. Va., July 24th and 25th, 1886; opened at 10: 30, a. m. E. C. Briggs was appointed to preside, G. T. Griffiths associate president, F. J. Reese and A. M. Teagarden, secretaries. E. C. Briggs made lengthy and encouraging remarks to the Saints. At 1: 30, p. m. the following branches reported:—Pittsburg 143 members, including one High Priest, five Elders, two Priests, one Teacher, one Deacon; 18 baptized, two received by letter, three removed, two died, one marriage. Kirtland, Ohio, organized May 13th, 1886, 17 members, including one Apostle, one Seventy, one Elder, one Deacon; seven received by vote, 10 received by letter. Wheeling City, W. Va., 34 members, including two Elders, one Priest, two Teachers, two Deacons; two removed by letter, one ordination. Mansfield, Pa., 20 members, including one Elder; two baptized. Fairview, W. Va., 33 members, including one Elder, one Priest, one Teacher, and one Deacon. Lampsville, Ohio, 23 members, including two Elders, one Priest, one Teacher, one Deacon. Church Hill, Ohio, 13 members, including four Elders, one Priest, and two Teachers. New Philadelphia, Ohio, 15 members, including one Priest, one Teacher, one Deacon; two baptized, one expelled. Officials reported by letter:—Wm. H. Garrett of Greenville, Jacob Reese, (baptized two), Ephraim Thomas of Pittsburg, E. L. Kelley of Kirtland, G. T. Griffith (baptized several), John Hatcher, M. S. Sutton, R. S. Salyard. Frank Criley, Bishop's Agent reported:—Receipts \$308.03.

Expenditures \$244.50. Balance on hand \$63.53. Resolved, that we recommend James Brown to the president of this mission and to the Bishopric for a mission in this district. Resolved, that the time and place of next district conference be left with the president. G. T. Griffiths tendered his resignation as district president, and insisted upon it being passed, but it was refused by a unanimous vote of the conference. Resolved, that we sustain Frank Criley, Bishop's Agent, F. J. Reese, secretary, and A. M. Teagarden assistant secretary. Resolved, that we sustain R. S. Salyards as per appointment of last General Conference, and that he be ordained to the office of a Seventy. E. C. Briggs and G. T. Griffith officiating in the above ordination. Resolved, that we sustain Jacob Reese and Wm. H. Garrett in their present mission. Resolved, that we sustain Wm. H. Kelley and E. C. Briggs in this mission. Officials present:—One Apostle, two of the Seventy, five Elders, three Priests, four Teachers and three Deacons. Sunday services:—Preaching at 10:30 a. m., by E. C. Briggs. Baptism was administered at 2:15, by G. T. Griffith. Saints' social meeting at three p. m., G. T. Griffith and Jacob Reese in charge. Preaching at 7:45 p. m., by James Brown.

#### KENTUCKY AND TENNESSEE.

Conference of the above district convened at Farmington branch, Graves county, Kentucky, August 1st and 2d, 1886. Elder P. B. Seaton president and W. J. Seaton clerk pro tem. Foundry branch numbers 15, including 1 Elder and 1 Deacon. Farmington branch, no change. It was moved and seconded that we sustain the authorities of the church were sustained. Remarks made by Elders P. B. Seaton and W. H. Griffin reported having done all they could for the cause in the way of preaching. Saturday morning had prayer and testimony meeting. In the afternoon, preaching. Sunday morning, preaching by P. B. Seaton, followed by W. H. Griffin at five p. m. Adjourned to meet at the call of the president of this mission.

#### NORTHERN NEBRASKA.

Minutes of conference for the Northern Nebraska District held at Fremont, Nebraska, June 18th, 1886, Wm. Rumel, president, Isaac Sylvester, secretary. Opening session devoted to prayer and testimony. Morning session: credentials of delegates were acted upon. Delegates' credentials from Platte Valley, Omaha and Fremont branches were received. Minutes of last conference received. Statistical reports of Platte Valley and Union branches received. James Caffall and Wm. M. Rumel, Elders, reported. District President Financial Report. From last conference \$2.65; received since \$20.50, total \$23.15, expended \$14.16, on hand \$8.99. Bishop's Agent's report: on hand last report \$20.50, received since \$151.50. Paid out \$95.40. Amount on hand to date \$76.60. Upon motion, the Columbus Branch was annexed to the Northern Nebraska District. Afternoon session. Committee in case of Joseph Gilbert gave notice to all parties interested to meet them immediately at the close of this session. Wm. M. Rumel was sustained district president for coming three months, and Isaac Sylvester secretary. Resolved that next conference be held at Fremont, Nebraska, the 2d Friday in September, 1886, to convene at 7:30 p. m.

Evening session. Committee in case of Joseph Gilbert reported his ordination to office of an Elder illegal. Report adopted. Bro. James Caffall was requested to devote as much time as possible to this district. Preaching by James Caffall on "tithing." Collection \$6.60.

#### NORTH-WEST KANSAS.

The conference of the above district was held in the Elmira Branch, June 12th and 13th, 1886, Bro. David Jamison was chosen secretary *pro tem*. The following branch reports were read and approved: Blue Rapids, Elmira, Prairie Home, Twin Creek, and Goshen. Ministry reported: G. W. Shute, J. F. Jemison, A. Sears, Henry Jemison; Priests Campbell, E. M. Reynolds, H. J. Jemison, S. C. Andes. President A. H. Parsons reported. Bishop's Agent, only lately appointed, reported: Received \$16.75; had talked considerable on tithing. Bro. A. H. Parsons sustained district president. H. R. Harder district clerk. G. W. Shute sustained as Bishop's Agent. Moved that the President and Secretary and Bishop's Agent be appointed a committee to circulate a subscription list and purchase a tent. Carried. Adjourned to meet with Goshen Branch, Clay county, Sept. 11th and 12th 1886.

### Miscellaneous.

#### BISHOP'S AGENTS.

To the Saints in the state of Colorado greeting: Whereas, we have some calls for preaching in this state and New Mexico, and seeing it not only takes a sacrifice of time, but it takes means to reach all these places, I therefore call upon all the Saints that are interested in the spread of the gospel truths in this state, to come up to the help of the Lord by bringing in your tithings and freewill offerings, or sending the same to my address, that there may be meat in the store-house of God, so as to send the gospel to those that are hungering and starving for the bread of life. And as the coffers of the church are low, I hope the Saints that are scattered throughout this state will respond to this call by sending in whatever they can afford, as the Lord may have blessed them. Let every one remember that every little helps; and not forget that the Lord loves the cheerful giver, and has promised to open the windows of heaven and pour out a blessing that there shall not be room to hold it. Yours in gospel bonds, JAMES KEMP, *Bishop's Agent for Colorado*.

HUTCHINSON, Jefferson Co., Colorado.

Having been appointed Bishop's Agent for the state of Oregon, I request the Saints and friends living in said state to forward all tithing and free will offerings to my address.

J. F. MORRIS, Sweet Home, Linn Co., Oregon

#### T. RUTH REPLIES TO PEDAGOGUE.

*Dear Herald:*—On page 446 of your issue for July 17th, we find the "Criticism on T. Ruth," and a very peculiar one it is indeed. We will here reproduce the words objected to by "Pedagogue," with its accompanying text and words. Genesis 6:49: "Because that Adam fell we are." Here "are" is used as "the present indicative plural of the substantive verb to be." It will be noticed in the article that the defining words are quotation marked, and are thereby shown to be

the words of an author. And please permit me to tell you, brother Pedagogue, who that author was. It was none other than Webster, as you may find on page 23 of *Academic Dictionary*. You may also find on page 72 of his *Unabridged Dictionary*, the latest edition, the same definition of the word "are," viz.: "The present indicative plural of the substantive verb." Also on page 115, same work you may find the following in the defining of the verb "be." "This verb is defective, and its defects are supplied by verbs from other roots. \* \* \* The case is the same with the substantive verb in most languages." But Pedagogue says, "There are no substantive verbs." Webster thinks differently. Which is most likely to be right is a matter for each to decide for himself. I believe I can afford to adhere to Webster.

#### PACIFIC MISSION.

To the Saints of Pacific Slope Mission, and whom it may concern:—This will notify you that in accordance with the direction of the Annual Conference of 1886, I have appointed Elder James R. Badham missionary to the city of Los Angeles, California, and vicinity. I trust the Saints of that locality will sustain and aid him in the prosecution of his missionary work, and pray that God may bless his labors to the salvation of souls. I cheerfully recommend him to the church and all others interested, as a representative of the Faith of the Reorganized Church of Jesus Christ of Latter Day Saints.

HEMAN C. SMITH,

*Pres. of Pacific Slope Mission.*

#### MARRIED.

DAVIS.—BISHEARS.—At residence of bride's parents, July 27th, 1886, by A. J. Taylor, Priest, Mr. George Davis and Sr. Ellen M. Bishears; all of Blue Rapids, Marshall County, Kansas.

"Now may bright joys attend you,  
Your lives be blest with peace,  
And though your paths be rugged,  
Your pleasures never cease."

#### DIED.

BRILL.—At the house of his son, in Harrison Co., Missouri, July 27th, 1886, of disease of the heart, Mr. August Brill, aged 64 years and 6 months. He was born near Berlin, Prussia; came to America in 1865, living eleven years near Chicago and in Streator, Illinois, and the past ten years in the neighborhood where he died and with his son-in-law, Bro. Lewis A. Fowler, in Lamoni. His wife died nine years ago. He leaves three sons and two daughters. He was a Lutheran in faith and lived a moral and upright life, orderly and peaceful in his ways, according to his understanding of his profession. He fell asleep as quietly as does a child. Funeral sermon by Elder Henry A. Stebbins.

#### ATTENTION.

[ORDER NO. 2.]

HEADQUARTERS, Independence, Missouri.

*Comrades:*—Do not expect me to acknowledge the receipt of your cards or letters. Direct plainly to me and there is little danger but I will receive them. It is not necessary to cover a sheet of paper with your items. Merely state, "John Jones, Co. K., 29th Iowa, Inf., (rank, if a commissioned officer). It is desired to enroll all men who aided the Government during the Rebellion: soldeirs, sailors, marines, wagon masters, teamsters, scouts, contractors, construction

men, or any man who gave or hired his time to the United States Government during its hours of peril.

In the way of encouragement I will say the "Boys" are responding to the call, and when the list is published you will be surprised to see so many familiar names. Many letters of commendation and encouragement from soldiers and civilians have been received; several from Salt Lake country urging its completion, and publishing as soon as possible. Let the above answer all inquiries made. And we earnestly request presidents of districts and branches and the church officers generally to assist us in completing this "Roll." If you had a deceased friend or brother send in his name, and to every man that wore the "blue" we say "FALL IN."

Your obedient servant,

T. W. CHATBURN.

INDEPENDENCE, MISSOURI.

POTTAWATTAMIE DISTRICT.

A conference of the above district will be held in the Hazel Dell Branch, commencing August 28th, 1886, at 10:30 a. m. Place of meeting three miles north of Weston. Parties coming by rail will be met with conveyance at Weston, if they will notify the undersigned beforehand. Address H. N. Hansen, Weston, Pottawattamie county, Iowa.

DARWIN'S IDEA.

THE following has been given to the public as a letter written by Charles Darwin, in 1873, to a Dutch gentleman, in reply to an inquiry as to his belief in regard to the existence of a God:

"It is impossible to answer your question briefly: I am not sure that I could do so, even if I wrote at some length. But I may say that the impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me our chief argument for the existence of God; but whether this is an argument of real value I have never been able to decide. I am aware that, if we admit a first cause, the mind still craves to know whence it came and how it arose. Nor can I overlook the difficulty from the immense amount of suffering through the world. I am also induced to defer, to a certain extent, to the judgment of the many able men who have fully believed in God; but here, again, I see how poor an argument this is. The safest conclusion seems to be that the whole subject is beyond the scope of man's intellect; but man can do his duty."

This letter, it is stated, first appeared in a Dutch Free-Thought journal. Its genuineness has not, to our knowledge, been called in question.

INCREASE OF CRIME AMONG CHILDREN.

FRENCH statistics just published contain alarming information concerning the increase of crime among children of both sexes. The number of offenders under 16 years of age has augmented in five years from 2,235 to 5,579 for boys, and from 418 to 908 for girls. From 16 to 21 years of age the number of criminals has increased from 5,936 to 20,489 for boys and from 1,046 to 2,839 for girls. The ratio of crime among offenders under age has therefore considerably more than doubled during the last five years. The statistics register for the first time numerous cases of suicide committed by children.

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board or Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, Box 82, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the EDITOR.

# THE SAINTS' HERALD.

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

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

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Lamoni, Iowa, August 28, 1886.

No. 34.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, August 28, 1886.

### PERSECUTION AND ITS CAUSES.

WE have thought for some time past to present our readers with the chief facts, so far as we can obtain them, in respect to the persecutions and drivings of the Saints, from the beginning of this last dispensation. In doing this we shall draw largely on the testimony of those who were the persecutors as we find it published in non-Mormon documents, and from those not members, but friends, and in this way enable the reader to reach fair and just conclusions as to the causes leading to, and the motives which prompted, these persecutions.

We have long believed that, when the facts were properly presented, it would be readily seen that Latter Day Saints have been as greatly misunderstood, their doctrines as badly misrepresented, their intentions and purposes as wrongfully construed, and their conduct and character as falsely represented as any people in all past time. But this is not to say that the Latter Day Saints were without fault, for we are aware they were and are imperfect in many ways, and also that much of their persecution was and is the result of their own sins and follies. What we have to say is, that the recorded facts prove that they were and are a far different and much better people than commonly supposed to be, even their enemies and other non-members being witnesses. As for Joseph Smith and his family, the Whitmers, Harrises, Knights, O. Cowdery, and others who first united with the Church, it is a recorded fact that they were orderly, industrious, and intelligent. Prior to the coming forth of the Book of Mormon, many of the Smiths were members of churches. Lucy (the mother of Joseph the Seer), Hyrum, Samuel Harrison and Sophronia were members of the Presbyterian Church, as also were some of the Knights, while Joseph was "somewhat partial to the Methodist sect."

But when the claims of the young seer and his associates in respect to the Book of Mormon, the restored gospel and Church of Christ were made known, the air was filled with strange and false rumors concerning them; their sincerity was questioned, their motives impugned, their claims misrepresented, their designs misstated, and their reputation villified. Persecution under the form of slander soon took on violence, and for years the young seer and his immediate associates were in danger, and some actually suffered violence because of their religious professions. Of these Saints Mrs. E. M. Austin, a late anti-Mormon writer, who claims to know from personal observation, says, "There were now [1831.—ED.] hundreds who were called people of good sense and judgment, men who were valued in good society, yet they were firm believers in Mormonism."—*Mormonism*, page 62. Of those in Kirtland, Ohio, in the first days of the Church (1830-1) she says, "The members now numbered about one hundred persons, the greater part of whom were the brightest and best of the community, merchants, lawyers and doctors. All were united in the belief that God had set his hand again—the second time—to recover the house of Israel."—*Ibid.* 58, 59.

We now give below some statements of Hon. John S. Reed, Esq., made before the State Convention in Nauvoo, Illinois, in 1844, in respect to the character of Joseph Smith the Seer, and some of his associates, also some of their early persecutions. Mr. Reed was not a member of the Church. Here is what he says:

*Mr. Chairman:*—I can not leave this subject and do justice to my own feelings, and the character of Joseph Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Joseph Smith, was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of community, and he was often spoken of as a young man of intelligence and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning his children here below, often speaking of those things which professed Christians believe in. I have often observed to my best informed friends, (those that

were free from superstition and bigotry) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the Great Dispenser of all good, to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he should find in the earth an old history written on golden plates, which would give great light and knowledge concerning the will of God towards his people in this generation, unfolding the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of your church, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he [Mr. Knight] has passed through in consequence of mal-administration, mobocracy, and cruelty, I feel to lift up my voice to high heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace, like a shock of corn fully ripe.

In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-law's for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighborhood of father Knight's, about four miles from me and began to preach the gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville; his meetings were numerous attended; the eyes of all people were upon him with astonishment. O, Mr. Chairman; the world was turned up side down at once, and the devil always ready to assist and help along in all difficulties that arise among men, personified in some of the religionists, begun to prick up his ears and jump and kick and run about like Jim Crow, calling for rotten eggs to help in the wake. You would have thought, sir, that Gog and Magog was let loose on the young man. He [the devil] called upon the world's people, (as they were called) but got no help; he then flew about in the sectarian churches like lightning, and they immediately came to his aid, and uniting their efforts roared against him [Joseph] like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot vials of their wrath upon his head. The cry of "false prophet! false prophet!" was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent, was heaped upon him. Yes, sir; the same spirit that influenced the Presbyterians of Massachusetts about one hundred and fifty years ago in their persecution of the



Quakers when they first began to preach their doctrines in that State, was fully manifested by those religious bigots who were afraid if they let them alone their doctrines would come to nought. What was the result of the persecution in Massachusetts?—Why, Sir, warrants were made out by those churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy by those religious fanatics, and three of them were hung by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. "Tell it not in Gath" nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance that they might enjoy the sweets of liberty, so soon became persecutors themselves and shed innocent blood which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand Republic.

O my God! when in one portion of our country blood is flowing for the crime of worshipping our Creator according to the dictates of conscience, or as the Spirit directs, and in the other are great rejoicings in consequence thereof, where I ask, is that boasted freedom for which our fathers fought and bled? O thou who holds the destinies of all things in thine hands here below, return these blessings unto us, that we may keep them as precious jewels, till time is no more. \* \*

These bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about 10 o'clock, a. m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes sir, let me say to you, that not one blemish nor spot was found against his character. He came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about twelve o'clock at night. After a few moments deliberation, the court pronounced the words 'not guilty,' and the prisoner was discharged. But alas! the devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of h—l than to belong to the human family to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to h— or to Texas, they did not care which; and in half an hour after he was discharged by the court, he was arrested again and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days and nearly the whole of two nights. But I saw the persecution was great against him. And let me here say, Mr. Chairman, singular as it may seem,

while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and I started with as much faith as the apostles had when they could remove mountains, accompanied by father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on till we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. O my God, sir; what were my feelings when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes. Yes, sir; it seemed that her very heart strings would be broken with grief. My feelings, sir, were moved with pity and sorrow for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of h— who had thus caused the innocent to suffer.

The next morning about ten o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the country might be made sure. Neither talents nor money were wanting to ensure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from h—l and had been whipped by the soot boy thereof, which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something to criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about two o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: "This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was

left bound contrary to law; and this court has served Mr. Smith in the same way by their unlawful and uncalled for reprimand after his discharge, to please his accusers.'

We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I can not tell how we succeeded in getting him away. I take no glory to my self, it was the Lord's work, and marvellous in our eyes.

This, Mr. Chairman, is a true history of the first persecution that came upon Gen. Smith in his youth among professed Christians, and in a country heralded to the ends of the earth as a land of freedom where all men have the constitutional right to worship as they please, and believe what they please without molestation, so long as they do not interfere with the rights and privileges of others. Yes, sir, a persecution got up through the influence of religious bigotry by as vile a set of men as ever disgraced the family of man. But their devices against him were brought to nought by that overruling power that controls all things and brings to nought the councils of the wicked. Mr. Chairman, little did I think that I was defending a boy that would rise to eminence like this man, a man whom God delights to honor as a prophet and leader of his people; one to whom he has given the keys of heaven and earth, and the power of David, and said to him whatsoever you bind on earth shall be bound in heaven, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness. I know, sir, that God has made him a leader of many thousands of people, and may he teach them in meekness, and with that wisdom and judgment that God shall direct.

I add no more.

#### EXTRACTS FROM LETTERS.

Sister Ruth K. Dennis, late of Sandwich, Illinois, writes to Sister Walker from Eden, Weber county, Utah:

"I would just say if any Elder is coming from Lamoni, tell him to come to Eden and give us a call, and we will entertain him to the best of our ability. I feel free to ask them here."

Eden is twelve miles from Ogden, and a letter to Sister Dennis in care of Elisha Wilbur, will meet with prompt response, should an Elder see fit to accept the invitation.

By courtesy of Bro. J. F. Burton we furnish our readers with extracts from a letter written him from Hastings, New South Wales, June 27th, by Bro. Evan Jones, who says:

"The aliens have not left a stone unturned since your departure to recover, as they say, their stolen sheep. . . . Last night there were Salvation Army demonstrations. We had meeting this (Sunday) afternoon, and also had testimonies from Saints. All seemed alive to the work. Some arrangements are being made for preaching at Frankston by brethren Wooley and McGurk. We hear from pretty good authority that Mr. John Carr, Methodist exhorter, intends to come down and 'wipe out the delusion.' Amen! Let him do it if he can. We know we are surrounded with hidden opposition, and we would

like to see some of it emerging from its covert, even if it be in the person of this 'son of the Methodist connection.' We think it begins to dawn on some of their minds that these sheep have not now their brand at all, but that of another which they have tried hard to rub out, and in so doing they have only made it appear all the plainer.

. . . If any of the Saints are about, and any one dare attack the principles of our faith, I have only to look on now and hear them defend them; and I tell you they do stand up well for them. It seems to make us think we were always Latter Day Saints. It certainly seems strange to think we were ever anything else. There seems to be a shaking among sectarian 'dry bones,' for there are many wishing to hear something of this new doctrine we teach. Ministers and lay members run and warn the people against 'the coming delusion.' But this seems to be but only opening the way for the honest to hear and obey the truth, for we hear there are many interested at Frankston and Mornington, who prefer to hear for themselves and then judge."

On Friday the 14th we sent a specimen copy of the "Three Witnesses" to Elder B. V. Springer, and on the 20th received an order from him for sixteen copies (all sold) and the promise of another order soon. Now we venture brother Springer did not do one bit less gospel work while he was doing this, and if others in the field would only aid us in this way, the question of the HOPE being enlarged would not long be a doubtful one. Who will offer us their aid? The picture is worth double the cost.

M. WALKER.

We cheerfully give place to the above, for while the HOPE interests are being advanced thereby, those who purchase the picture get in it the full worth of their money.

#### EDITORIAL ITEMS.

THE Editor visited St. Joseph, Missouri, August 15th, to supply the pulpit of Bro. H. C. Bronson, while he stood for the defence of the cause at Spickards, Missouri, against Rev. Padget, who watches over the interests of the Christian Church, as we understand. We sincerely hope Bro. Bronson was as much blessed as the editor was depressed. The Germans held a Turn Fest, with a street parade, Turn Verein societies, butchers and Brass Bands—these drew the people, for those not interested in the society direct, were attracted by the music of the bands which was excellent. It was also intensely hot, the hall was close and it was almost a stretch of courtesy that kept the audience awake either morning or evening. We hope that when Bro. Bronson returns he will find that the editor did the flock no harm either in word or doctrine.

The hymn, "I love thy church, O Lord," lately printed in HERALD was a copy, or plagiarism from one written by Dr. Dwight, so say several correspondents. It was probably intended as a selection—at least we prefer to think so.

Bro. Samuel Brown, writing from St. Mary's, Ontario, says, "The work is onward here."

We are receiving letters, cards and articles from all quarters about our answering "No" to the question, "Can a Priest bless the bread and wine?" We corrected this answer of ours just as soon as we possibly could, after discovering our blunder. We trust all those who have so earnestly read and noted the mistake will as earnestly read and note the correction. Truly we were an offender for just *one* "word." Technically God alone can bless the bread and wine; but the question was asked in our own dialect and we did not intend any covert or reserved meaning; it was simply a mistake, for which the senior editor was alone in fault. One word in reference to questions: no answers will be made to anonymous questions, no matter who sends them; and we will not be held to answer any, but will use our own judgment whether we answer or leave unanswered.

Bro. A. H. Parsons wrote from his home in Kansas, that the work was moving on slowly. Five have been added to the church since Bro. Parsons returned home from Conference.

Two were added to the Lamoni branch by baptism, August 15th.

Rain has fallen at Lamoni, beginning August 13th, but not enough to raise the pools and creeks. Vegetation of all sorts seems to have been aided. The drouth broke up in very severe storms in parts of Illinois and Iowa; we are in hopes that no such storm may follow at Lamoni.

Bro. J. W. Johnson, of McFall, Gentry County, Missouri, wants a brother to come there and take a half interest in his Bee-keeping and shoe-making business. Any one wanting further particulars, write him.

We have received a ringing letter from Bro. B. V. Springer, written from Fremont, Indiana, August 12th. He is having most excellent liberty, and good audiences. He was to baptize one, a German lady the evening he wrote, and others were but waiting the moving of the waters. He reports excellent results from the good faithful living of the Saints in that country.

Bro. Joseph F. Burton wrote from Wallsend, Australia, July 11th. He was about to start on a four through the northern part of the colony. He reports an evident desire for improvement in some of the branches.

By letter from Sr. F. Smith, Galesburg, Jasper County, Missouri, we learn that Bro. Orson Sutherland is preaching there every two weeks, and that there seems to be a prospect for doing good as a result. Sr. Smith has children living at Clay Center, Kansas, and wishes the Elders to look them up and visit them.

Brn. John McKenzie, of Jefferson City, and C. St. Clair, of Independence, Missouri, are making an effort together at the former place. Bro. McKenzie is a staunch, reliable man, of good repute among the citizens where he dwells. He has long been anxious to secure help to open the work there; and we shall earnestly pray that good may result from their labors. It was expected that meetings would be held all the week beginning August 10th.

Bro. Isaac Wilson writes from Nobesville, Nebraska, asks the prayers of the Saints in his behalf, and claims he has been led into suffering and sorrow by the wrong doing of another, and he wisely suggests that Saints should withdraw from associations with the wicked.

A Mr. — writes August 14th, from Pinnebog, Michigan, that he is a believer in the latter day work, is sick and in want of temporal aid for himself and family. He should make his needs known to Bishop G. A. Blakeslee, Galien, Michigan, if he expects aid from our church officers.

WE received from Bro. Joseph F. Burton, a very kind and pressing invitation to visit Australia and the Saints in that distant continent, on the much talked of "visit and rest vacation," so kindly proposed by the brethren at the April session of Conference. Almost simultaneously with Bro. Burton's invitation came one from Brother T. W. Smith and the various brethren at Tahiti, a most courteous and brotherly invitation, and one which has excited feelings of interest to see the "isles of the sea." Over in Old England the brethren have been actively agitating our coming to see the "old country;" this is also an attractive invitation. We have been also solicited to visit Maine, Massachusetts, Ohio, Kansas, Minnesota, Northern Illinois, Western Iowa, Utah, Montana, Idaho and California—to spend the vacation, preach, visit and—rest.

These invitations are all couched in the kindest of terms, and are laden with the finest sentiments of personal regard and brotherly affection. And while we reciprocate the regard and affection, our experience is against that sort of a resting spell. Besides that, ubiquity for man, is in our opinion as unlikely as infallibility, and we can not possibly visit more than one of many localities, and that one must for obvious reasons, be not too distant from the place of business of the Church, and our home at that place. As to rest, the preacher who preaches, visits, sings and passes from place to place among the Saints must be of tough material, as it is a restless life he leads—unless he is lazy.

It may be that many of the brethren in some of these localities are expecting us to appear in their midst at some time in the near future; to those we say, be not over anxious, as it is possible we may not be able to leave home at all.

#### RUSSIAN SERFS.

THE Russian papers announce the emancipation of the last Russian serfs. It appears that the peasants on the estates of the foreign convents in Transcaucasia were until quite recently the serfs of the dioceses of Jerusalem and Constantinople. This abnormal situation has attracted the attention of the authorities, and since last summer the enfranchisement of these serfs has been in progress in the Governments of Tiflis and Kutais. The Brotherhood of the Holy Sepulchre possesses more than 6,000 serfs, and the Patriarch of Constantinople, as representing the Convent of Iversky on Mount Athos, has about 500 more.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I have no answer for myself or thee,  
Save that I learned beside my mother's knee;  
'All is of God that is, and is to be;  
And God is good.' Let this suffice us still,  
Resting in child-like trust upon his will  
Who moves to his great ends unthwarted by the ill."

"AND IF A MAN ALSO STRIVE FOR MASTRIES, YET IS HE NOT CROWNED EXCEPT HE STRIVE LAWFULLY."—2 Tim. 2: 5.

THE apostle Paul here illustrates the subject which he had been speaking about, by reference to the games of ancient Greece and Rome, instituted in honor of their gods. These games were celebrated at stated times, with great pomp. Their greatest statesmen, as well as legislators and kings, engaged in them; and to be crowned victor in these games was considered the very highest honor, though the crown was simply a chaplet of laurel or olive. Not only was the preparatory training very severe, but they were governed by the strictest rules or laws, and the violation of any one of these rules or laws of the game subjected the offender to the loss of the crown, even when otherwise entitled to it. It is this particular feature of the game which Paul uses in his exhortation to Timothy, and warns him that he must not expect to be crowned unless he strive in accordance with the rules of the race he has started upon. This, all understood to be the gospel race, and eternal life the prize in view; for Paul calls him "my own son in the faith," and not only this, but he was the first bishop of the church of the Ephesians, and that with reference to which Paul exhorts him seems to bear upon the duties of his office as a bishop. Paul says: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man strive for masteries, yet is he not crowned except he *strive lawfully*. The husbandman that laboreth must be first partaker of the fruits. Consider what I say, and the Lord give thee understanding in all things."—2 Tim. 2: 4-7.

When Paul wrote this second epistle to Timothy he was in prison at Rome, and knew that he was shortly to seal his testimony with his blood. It may therefore be called his dying charge to this beloved son. With it there could be mixed no grain of selfishness, neither of that pride which to some sensitive natures is so hard to overcome; but it was the wise counsel of one who had learned by experience that the kingdom of God is a kingdom wherein law and order should reign, and if we expect to be crowned we must strive lawfully. We infer that Paul may have been sensitive upon this point of the church being under obligation to support the ministry, from the way in which he expresses himself in his first letter to the Corinthian saints; he says: "Mine answer to them that do examine me is this: Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, . . . or I only and Barnabas, have we not power to forbear working. Who goeth a warfare at any time at his own charges? . . . or who feedeth a flock, and eateth not of the

milk of the flock?" Having reminded them that he had the power and the perfect right to do all these things, he declares to them that he had not done so.

But we want you to notice particularly what he declares in regard to the law, and to remember that he was a preacher of "the perfect law of liberty." "Say I these things as a man? or saith not the law the same also?" Referring then to the law of Moses which forbade them to muzzle the ox, he declares that it was not spoken altogether for oxen, but of the ministry, and concludes thus: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

We recently remarked that we rejoiced in many of the results of our late conference. One of them is the fact that the church has been doing what Paul exhorted Timothy to do. Consider what has been said, and the Lord is giving them understanding, for they are beginning to feel that if as a church they ever conquer, they will do so by observing the law as God has given it. The sacrifice of the past has been made by the few, and doubtless there always will be those who stand ready to sacrifice more for the cause than others; but thank God we believe the time has gone by when our Elders in the harvest field can not eat their food without longing to send a part of it to the loved ones at home. How can a heart thus divided between anxiety for the welfare of those left behind and a desire to labor for the cause of God,—how can it, we ask, be wholly given to the ministry? Paul was writing to a bishop when he said, "The husbandman that laboreth must be first partaker of the fruits." In the early church the twelve said to the disciples, "It is not reason that we should leave the word of God and serve tables," therefore men were chosen and set apart for the special purpose. Thus we are led, after a careful consideration of this matter, to the conclusion that in temporal matters as well as in spiritual, if we expect to be crowned we must *strive lawfully*. If we have entered upon the Christian warfare and desire to be crowned at the end of the race, we need not concern ourselves in the least in regard to why such and such things are lawful, and such other things are not lawful. Jehovah is the general under whom we have enlisted. Through the gospel, the perfect law of liberty is made known to us, and if we strive according to that law, we shall be led from victory on to victory, until the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

WE are in receipt of letters from sister Mary L. Elliott, G. S. Hyde, Amy, Pauline Higgins, H. Huffman, Kate Currie, a Sister, Lou Berry, Aunt Ruth and sister L. H. Campbell.

Not only these, but from east, west, north and south, come the most cheering letters to us, telling how this department is winning its way to the hearts of the Saints, even from the islands of the ocean, and from the brethren as well as the sisters. Take courage then, you mothers, wives, and daughters of Zion. Is it not a grand thing to be able to help on this work, by cheering and encouraging those who have left every comfort of home and friends to spread the glad news abroad? There are times when glimpses of the great work you are doing and that which is yet to be done reflects upon our souls from the far

off hills of light, until we feel a foretaste of the joy reserved within that beautiful city where the redeemed shall walk. Those who have gone forth and those upon the battlements hear our voices as we call unto them from their quiet homes, "Watchmen, what of the night?" Then are their hearts strengthened, for they know that our lamps are burning, and we with them are waiting the coming of the Bridegroom, when the glad shout shall ring from earth to heaven.

"Watchman, let thy wanderings cease,  
Hie thee to thy quiet home;  
Daughters, lo, the prince of peace;  
Lo, the Son of God is come."

LAMONT, Iowa, August 21st, 1886.

PLANO, Ill., August 7th.

Dear Sisters in Zion: The toil for the week is over, and as I lay aside my needle and thimble, these words run through my mind: "Come unto me all ye that labor and I will give you rest." The lengthening shadows of the declining day and knowledge that for the time being my work is done, tend to throw me into a meditative mood, and I ask myself, "Have I labored in such a manner as to bring to me that rest; have I all through the week toiled to bring comfort to some one else more burdened with care than myself; have I been loving and patient in my bearing towards those who are unkind to me; have I striven to say kind words and cover the faults of my brothers and sisters with a mantle of charity?" If I have, then I am progressing in my race for eternal life; and I am performing that labor spoken of, and shall enjoy that rest. But alas! I fear I have not. My own cares and trials have blinded my eyes to the burdens of others, and the spirit of retaliation has often overcome me; so where is my rest? According to God's law and promises I must walk through life forever tired with my earthly labor, burdened with cares from which I can not escape; neither can I hope for relief when life's journey is ended, because I have not labored in love to the end that would bring unto me rest; and I resolve earnestly, while I write, to earn the coveted boon by conforming my will unto the spirit of that law which will bring about my liberty.

In reading Sr. Simpson's letter in the "Mothers' Column," I found a sentiment that touches a silent chord in my heart. I too have stood by and seen the angel death snatch a loved one away; and when I kissed the lips so dear to me, and knew that they would never in this life return my caress, I felt that my heart-strings could stand but little more tension ere they would snap asunder. Those terrible days, and not one ray of light came to me! After a time the light of the gospel dawned upon me, and I realized that if I bore its fruits I should not only dwell in the celestial glory of God, but I should have my dead restored to me. John the Revelator says, "Blessed are the dead who die in the Lord, henceforth," and little children are alive in Christ Jesus from the foundation of the world; so of a necessity they must come up in the first resurrection; and will we not strive to be there to greet them? Will we refuse to bear fruits that will not only entitle us to rest, but also the companionship of our loved ones, never more to be separated? Tears of joy dim my eyes while I write, born of hope that I may be worthy.

I have read the "Mothers' Column" with increasing interest, for I see that the hope of latter day Israel is not dead in the hearts of the moth

ers and sisters throughout the church, and I earnestly pray that you may be blessed with the religion that is able to control your every day walk and conversation? It is a grand thing to be able to speak in prophecy, but it is a grander one to be able to love one's enemies, to refrain from saying anything that would injure or hurt one another's feelings; and when I see a person that always has a kind word for the absent one, I think to myself, Here is one that truly understands what the spirit of the gospel law is, and what it requires of us as being members of the body of Christ. I fear many times that I shall be cut off from the vine as being unprofitable, and if I am I know that it will be because I do not bear the fruits of the gospel, and not because of the failings of my brothers and sisters. May you all be enabled to strive lawfully, labor lovingly, receive the crown of eternal life, and in your Redeemer at last find rest, is the prayer of your sister,  
HATTIE WHITE.

We are glad to hear from Sr. White again, and we pray the dear Father to sustain and bless her, and help us with her to so live that we may enter into that rest which remains for the people of God. As one of earth's toilers, we can enter into every phase of experience known to them. How the mind becomes absorbed in its own cares, and we forget the cup of cold water we might many times offer, in the name of a disciple, to thirsty lips and hungry souls around us. Well is it for us, dear sister, that our God is merciful and full of sweet compassion; and yet he is pure and holy, and we must be like him if we expect to dwell with him.—Ed.

DORCHESTER, Neb., Aug 9th.

Dear Sr. Frances: I have taken the *Hope* the past three years, for my children. We like it very much—the lessons, stories, and interesting letters from the little ones. While I do not find any fault, I would like it much better if we could have the same lessons in the *Hope* they have in other Sunday School papers. We never have the privilege of attending the Latter Day Saints' Sunday School, living as we do twenty miles from a branch. The branch of which myself and little girl are members, is the Blue River located at Wilber. I know many of the Saints are similarly situated. If we could have the same lessons prepared in the *Hope*, which other papers have, it would be a great help both in asking and answering questions in the Sunday Schools we attend, for I suppose other Saints do as we do in this respect: when they can not attend the Saints' Sunday School they go to some other.

A Church of God preacher and Sunday School worker, (the one that baptized me about ten years ago when I joined that church, and thinks now I am so badly deluded), in talking with me about our Sunday School paper last winter said, if we had the same lessons in them others had, he was quite sure we would have subscribers from other Sunday Schools, as they would like to read our explanations and compare them with ours. He said he would like a copy himself. (I had with me among other papers and books at the time, *Saints' Advocate* for January, 1886, which I read to him. He confessed it changed his mind somewhat in regard to what he had thought we believed.)

I think your plan of asking questions and then answering them from the Scriptures can not be

too highly commended. If the lessons were the same, and teachers of other Sunday Schools would take them, it might save them from teachings errors to their pupils. If that plan is adopted, I hope to be able to subscribe for a few copies where I think they would do good. Of course this is but a suggestion that may or may not meet the approval of either Editor or subscriber, but I would like to know what objection there could be?

But three Latter Day Saint Elders have ever preached in this town. Elder E. C. Brand, who baptized and confirmed me three years ago last December, and Elders R. J. Anthony and R. M. Elvin, have each preached a sermon here. No members of the Reorganization reside in town, but Bro. and Sr. Thomas Peterson, who belonged to the church in the days of Joseph the martyr, live here and are strong in the faith. They love to read the *Herald* and *Advocate*, as well as myself. Sr. Hendersen, an old-time Saint, and member of the Reorganization, has made me two long visits, and I hope will soon come again. Other of the Saints have been here occasionally. I attend meetings at Wilber and other places quite often, (so my neighbors think at least), besides attending two re-unions, the falls of 1883 and 1884; so you see I have much, very much to be thankful for.

I must tell you, Sr. Frances, you are not the only Sr. Frances I read letters from. I wish you could see the precious letters I have received from Sr. Frances Ernst, who received her sight at baptism, September, 1870, at Park's Mills; and who is now so sorely afflicted—her husband having had a stroke of paralysis a few months ago, rendering him helpless, and herself worn out with watching and waiting on him in her poor health. I had hoped to see a letter from her in the "Home Column," but now she is hardly ever able to write. When she is not able to answer my letters some of the dear sisters answer for her. They tell me her husband's recovery is very doubtful, and she is quite feeble. Many of our brethren and sisters are acquainted with her, and know how she has been afflicted so long. Let us all pray for them. I will not weary your patience longer. Your sister in the covenant,

RACHEL S. COATES.

IN regard to the suggestion of Sr. Coates, we would not have the least objection to preparing lessons from the same portions of scripture used by other denominations, and indeed think we may do so, if we continue for any length of time to prepare the lessons; but we could not change at this time as we already have in course of preparation an extended Sabbath School work, intended to put both teacher and scholar in possession of a thorough understanding of the gospel of Christ as taught by Former Day as well as Latter Day Saints; and this work we purpose to run through the *Hope*, if we succeed in enlarging the paper, and our life is spared. When this shall have been completed, if the church think best to continue lessons in the *Hope*, we think we would really like to use the same passages others do, because there could not help bring a strong contrast between light and darkness, which the juxtaposition would render more conspicuous. First, however, we wish to supply more fully the wants of the household of faith, for we do believe that what the apostle said in regard to temporal things holds good in spiritual things also, even

if it be not of a more binding character in proportion as the wants of the soul are of vastly more importance than the wants of the body:—"But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." The language is not ours, but we think Paul knew what he was writing about, and we are well assured that in the day of final accounts many of us will know that to testify of the gospel by works is far better than lip service. Is not the earth and all upon, above and beneath it, the Lord's? Why do we render unto Cæsar his due—Cæsar whom we make no profession of loving—and yet act so niggardly toward him who so loved the world that he gave his only begotten Son to suffer and die for it. Compulsion is not the law of love, neither does love need compulsion. Think of it as Saints of God.—Ed.

## Correspondence.

CLINTON, Mo., August 12th.

Bro. Joseph:—Home from the Cedar county debate. Commenced on Monday at ten a. m., and ended Saturday at three p. m. From three to five hundred in attendance; good order with little exception throughout. Commenced lively and lasted to closing. I felt worn out as to bodily strength—far too much for one man to debate all day, and attend side issues every night where his church and work were assailed. All these things had to be answered to. Almost every dishonorable means were resorted to to defeat me, but alas, to their chagrin our cause was maintained, and we came out of the fight without the smell of fire on our garments. God stood by me throughout, and the victory achieved was almost unprecedented, quite so in all my labors for the Master's cause. There were about fifteen ministers present, and it was apparent from the commencement that I had about one-half dozen of that number to contend with. Notwithstanding our agreement was that I should have one-half of all the time that would be occupied between sessions, and that nothing pertaining to the discussion should be sprung at these meetings, yet for all this the agreement was broken, and Joseph Smith, Book of Mormon, Book of Covenants, and nearly all the trashy tales that christendom has hatched up against our people for the last fifty years were ventilated and set forth by Elders Porter and A. G. Weeks. (This Weeks once belonged to the church). When the discussion ended I answered this whole affair and carried the war right into their camp with such "shells" of argument that the lying frauds against our work were exposed until friends were raised up on every hand. The victory was the most complete that has ever been witnessed by the writer. At the close the congregation pressed me on every side, and "God bless you," "good by" and "come and preach for us," were heard from every side. I grasped friendly hands until almost exhausted, and parted with many while that token of love could be easily discerned in the silent tear on the cheek. O, how often I have thanked God for his help during such conflicts! The M. E. pastor of Cedar Springs came to me and urged me to come and preach in his church—he offered to give me his own hour. The M. E. brethren at Roscoe, ten miles away, sent me word I could have their church at any



time. Since coming home I have received a letter from another party who says he is a stranger to me, yet he attended my debate and noted my manhood in meeting men that resorted to everything but fairness, and he says he has secured an M. E. church for me, and has it for once or twice every month. He asks me to come, as they are interested in my claims. I had circulated about one hundred Epitomes at the close of my lecture, and they went like cold water to a thirsty soul. When they were exhausted it was on every side, "Any more? Any more?" The Christian people now claim that their defeat was because I had the advantage in the statement of the questions, and that I had bound my opponent too close on written rules of debate! What a pity! Both questions were of their own forming—I was not allowed a word in them. When they presented them it was, "This or nothing." The rules were those found in the Braden-Kelley debate. The text-books, King James' translation, and all other evidence received upon its merit as evidences before our civil courts.

I found my opponent much more of a gentleman than we usually meet with in debates, although he resorted to almost everything but the Bible for argument. What else could the man do? He is not the first man that has learned that the Bible is a poor weapon to bring against the Latter Day Saints. During the debate some of their ministry were turned topsy turvy. I was called to a private caucus where one said plainly, "From this time on I am going to preach the gifts as Bro. White explains them." This man is very prominent among them. He gave me his address and desired that I should send him some reading matter, which I have done, and have also written the brother. Another one who treated me as an enemy at the commencement, came at the close and gave his name and address, saying, "I am not bound to any party, but am open for an investigation of your work." I was told this man was brought to attack me, provided they lost their cause. Another minister remarked, "I have raised my hand for the last time against the Latter Day Saints." I have been sending tracts and Voice of Warning to interested ones, and will await for God and time to give the increase.

Elder Blalock, of considerable note as a debater among the Christian people, became very much dissatisfied with the debate, and now he and I have agreed upon propositions, each affirming his church, and in the near future will try our hands in a theological tilt, time and place not yet agreed upon.

I am now holding a series of meetings in the Saints' Chapel at Clinton, with considerable interest. I feel overworked every way, and can't fill one-half of the calls. We want more laborers. My last debate has opened a dozen doors. Who will fill them? The local brethren in Cedar county promise to do what they can. Brn. Jarvis and Adamson are there now. They are good, faithful men, but will not remain to do the work necessary.

Now as the *Advocate* has been discontinued, should we not in honor to the cause, patronize that spicy sheet, the *Expositor*? It is one of the noblest works of our church. No honest man can read one number of it without being convinced of its great worth to our western cause. It presents an ability away above the average newspaper.

The "golden chain" is not broken, though many of its links may have been marred. The good work will go on, notwithstanding the few that get into the mire by the wayside. I feel a weeping sympathy for those who step down from the platform of "the pillar and ground of the truth." We will try and "be subject to the powers that be until he reigns whose right it is to reign." We do not expect it all our own way. It was God's good pleasure to give the kingdom to his "little flock," and my interest is there until we can "all see eye to eye"—then we will reign, remembering no more our trials in a church militant that an everlasting entrance might be administered unto us in the everlasting kingdom of our God. So might it be.

I. N. WHITE.

HEARNE, Texas, Aug. 15th.

*Dear Herald:*—Your issue for August 14th is before me and contains so many words of cheer and consolation that I feel like expressing the gratitude of my heart for the mutual benefit received through this medium. Brother Elvin's letter is excellent. I think Ebenezer Twist deals infidelity a masterly stroke. His letter possessed the genius of careful thought, deep research, prayerful consideration, and unbiased conclusion. It seems to me that he takes Mr. Ingersol's favorite cudgel and completely demolishes him. His position that Christianity proper, or the Bible, is not responsible for the horrors of the inquisition, nor yet for the hue and cry of salvation by "faith only," is certainly correct, and I am jubilant that others than the Latter Day Saints are beginning to see that point. Does it not portend the dawning of a better day? The light of God is breaking forth upon some of the most intellectual minds of the age, and these are auxiliaries to the great work of this last dispensation.

I hail with joy and gladness every indication of God's favor and munificence, let the channel or source be where it may. The wonderful and precious promise to latter day Israel of finding "favor and grace" in the eyes of the people, has a remarkable fulfillment in the occupancy by others of the positions maintained by the Saints from the first establishment of the Church. One of the strong evidences of the divinity of this work is in the fact of its being commensurate with the design of God, and does justice to his character. Those who have conceived the work to be narrow, have mistaken its import. Conservatively, it embraces all things. It rises in preeminence above every other system of religious worship. It is stamped with the spiritual impress of the Alpha and Omega, and I do rejoice that I have been counted worthy to endure privation for the work's sake. To the diligent and faithful the promise is made that their understanding shall "reach to heaven." Surely these are days of benign favor when the Holy Ghost is sent down from heaven, and men of God are inspired to do His wondrous work. The Jews required a sign, but the Greeks sought after wisdom. Paul preached Christ and him crucified, to the Jews a stumbling-block, and to the Greeks foolishness. Our mission is to a mixed populace. Signs and wonders serve their purpose in the great economy, but wisdom is preferable in many instances, and better adapted to an educated and skeptical age.

Since coming to this mission I have been bless-

ed. Bro. Roberts is a most congenial associate and spiritual director, though I have not seen his burly form, nor heard his cheery voice for a month or more; but I learn by proxy that he has on the war trappings, and is hunting down the enemy. He claims to fill the bill as "big" Elder, so far as avoirdupois is concerned, and he preaches the gospel, largely, too. Bro. Currie, Junior, was with him, and was supplementing the good work by teaching the Saints and others to make melody, systematically. Your humble servant spent a month up at Elkhart and Cheeseland. Five were baptized at Elkhart; a few others are believing; but with few exceptions the interest there is practically dead. There are some good souls there who love the cause, and I earnestly hope and pray that the Lord will favor them with wisdom and appropriate zeal. At Cheeseland, (this was the name of the branch which Bro. Grim says was disorganized), I felt uncomfortable during my short stay. I was kindly treated by Bro. Grim and his wife and others, but my mission seemed to be elsewhere. On Sunday I spoke with liberty to the small congregation who assembled at Bro. Grim's house. These good people say they want a "timber preacher" to come and stay long enough to do some good.

I felt directed to come here from Elkhart, and immediately was "summoned on the jury," in the form of an Elder's Court of inquiry, and "the end is not yet, but by and by."

Yours truly,

GEO. S. HYDE.

WALLESEND, N. S. W., Aus.,  
July 11th.

*Brother Joseph:*—I am about to start for a trip through the northern part of this colony in a schooner. My first landing will be at Foster, where Bro. Wright lives, then to the Manning River, where Bros. Glaud Rodger and Gillen labored so much, then to Laurieton and Nambucca.

There is quite an interest in this region at present, many are investigating, and I can hardly suppose that all the seed sown should have fallen on thin soil or rocky ground. We had the best meeting last Sunday in this branch that we have had since I first came here. Still some of the members are not living as worthy Saints, and it is difficult to discipline them. My opinion, founded upon experience, is, that the branches are, in general, too lax in discipline, and offences are allowed to grow from small sins to greater transgressions until reproach is fastened upon those members who live nearer the law. I do not mean by discipline, that members should be harshly dealt with and cut off, but a part of the covenant is that if I am going astray I am entitled to the earnest spiritual counsel and help of my stronger brethren that I may be saved in the day of my weakness; and then when I get strong (or converted) I may strengthen my brethren who may be weaker than I. Thus the officers are as shepherds to feed the lambs as well as the sheep. Surely there can be no better method devised than for the officers to visit the members regularly, and see that there is no iniquity among them. If these officers would perform their duties punctually and the members would honor them in such performance, the branches would be more spiritually minded and righteous, and be, at least free from gross evils.

I receive good news from Victoria. The

brethren there are growing in strength and enjoying the gift of knowledge, (one of the best for young Saints), for when the Spirit brings to our remembrance the word of the Lord and unfolds it to our mind and leads us out into the light, there is such a confirmatory spirit with it that suggestions are fastened upon our minds as a nail driven in a sure place.

Last Friday I had the pleasure of baptizing a Utah Elder—a fine young man. He has been investigating our position ever since I first came here. We had an excellent meeting at confirmation, in which he was also ordained an Elder by voice of the branch, to which I also gladly acceded, and the Spirit bore witness.

Your brother in Christ,

JOS. F. BURTON.

UNION, Ind., August 3d.

*Bro. J. Smith:*—Since July 3d I have been in southern Indiana endeavoring to meet some of the demands of the work here. The weather has been excessively warm and there is no better way suggested than to "make haste to go slow." It has been very seasonable, and I have never seen finer crops growing in this section of the country. Fruit in abundance—berries and apples. The yellow hills and knobs famed for the growth of sassafras and green briars, now, with the richer valleys are made to bloom and luxuriate with meadows, wheat, oats, potatoes and corn. Just now the "Hoosiers" are in all their glory, except that Grover has not distributed quite bountifully enough of their "daddy dollars." Holman and the "tall sycamore" will doubtless bring these around in due time, if patience can have her perfect work.

In our work there has been no great advancement made nor special effort put forth to forward it for some years—a rather neglected field. Brn. Moses, Monroe, James, Harbert, Leonard and David Scott, Wm. Kelley, S. Rector and the Brn. Baggerly have done something, according to circumstances, but mainly in the vicinity where the work had been formerly planted. The older Saints adhere with fidelity to the faith, although the standard of spirituality and devotion might be advanced without serious detriment to any. Occasionally one is gathered into the gospel net, and the spirit of interest and enquiry still lingers with the people—more than half convinced as to where the truth lies, yet they wait and watch—the Saints. When "iniquity abounds, the love of many waxes cold." This is as true now as at any other period. Even Saints, looking on the great world of sin and folly are too apt, at times, to think a little indulgence in current evils will scarcely be noticed, but soon find that they have drifted much farther away than they thought they could be influenced to go when they took the first step, which sometimes ends in shame and disgrace, bringing the cause into reproach. There will doubtless be as many as "five foolish" ones along with the "wise" when the Bridegroom comes. "Watch and be sober, for the days are evil," is now a good exhortation. But everything has not been the most beautiful and lovely with the Saints. Storms of trial in one way or another have broken through their ranks, producing disquiet, discord and grief. The issues have been met as best they could, and the faithful will be wiser and stronger by the experience. "The devil killer" has been down here,

but his Satanic Majesty still lives. He will need to come again. The brethren have learned, however, what others have had to learn, that the gospel net gathers readily, but that Christian character and grace are a growth which does not take place in a twinkling, but requires adequate time with a determined purpose and effort in adhering to the right with as few failures as one may be able to make under trial.

At Union I met with Bro. Leonard Scott, who was holding a series of meetings in the Saints' Chapel, and I assisted him in the services while there. Bro. Leonard bids fair to become a potent factor in the work, and is a good defender now. It was a pleasure to meet the old friends and Saints in this place. There is some unsavory leaven at work, however, that disturbs their peace and communion: time as well as patience may be required to meet it. In order to right all wrongs in this evil world, it will need the Great Judge, who will not "judge after the sight of his eyes, or the hearing of his ears," upon the judgment seat. What a day that will be. The secrets of all hearts and motives manifest, at least to one. It will be a hard day for the wrong doer, but a joyful one to him who does well and has been made to suffer wrong.

Brethren Ford and Fewel were kind enough to give Bro. Leonard and me a buggy ride to Hall's Ridge, where we were cared for at Bro. Perry Lee's. We held five meetings, dividing the time. There is a nucleus of believers there, trying to hold on to the faith, but the hope of the cause is with the rising and more advanced generation. Some men are determined to die on the other side of Jordan, "just because I said I would," when Canaan is in fair view. The Saints and young people gave us a good hearing on Sunday. Leaving Bro. Leonard at the Ridge, Bro. Lee was good enough to convey me to Madison, where I stayed over night in the old home house, kept by our good English sister, Woodburn. The following day I landed at New Albany, and at the house of Bro. David Scott, to learn that since last I saw them they had "gathered" to Stewartville, Missouri, but retaining a longing for "old home associations," if not "leeks and onions," returned. And yet a little restless, and wiser by experience. They are liable to be seen moving westward at almost any time. David is in the faith, and has a pleasant family who chatter and sing as none but Indiana Scotts can.

The next day, via New Providence and a three miles walk over the knobs, under a burning sun, I arrived at Bro. James G. Scott's, and received a cordial greeting from all of the family, including that of Bro. Munroe. They are exemplary, and the faith is their main theme. I tarried here several days, and in the meantime held four meetings at Mt. Eden. Some sweeping changes have been wrought here of recent years, and a feeling of melancholy and sadness moved me deeply as I sat in the old church on the hill and noted and reflected upon the incidents and changes associated with our Mt. Eden experience. A good element was gathered out here years ago, who became a tower of support to the cause, which alarmed the communities around about, because they could not meet the logic and facts of the faith. But some of those gathered out, have emigrated; some are indifferent, and others asleep—a remnant being left. It is said that Satan soon made his "seat" there. Let this be as it may,

fierce winds and wild beasts have raged against the little flock. But the truth has found its way to the hearts of some, and the agitation still goes on. Here, too, there is more hope of the young than the old.

I had a pleasant stay and visit with Bro. Harbert Scott and family. Harbert was in one of his philosophical moods—in a quandary—puzzled, and trying to get at the root of the matter. We were content to allow space to continue investigations. The world was not made in a minute, and who can better afford to note the deep furrows of thought than the Saints? Aunt Nancy stands firm with her fifteen children by her side—one in a thousand. May her happiest days have just begun. Bro. Moses has been in hard luck of recent years, having lost his wife and some of his children; yet he has been a main defender in the district for some time; is in the faith, and is desirous to aid the cause as he may be able. May his way open up.

Returning to Union, I thought to visit Ripley, New Trenton, Seven Mile and Amanda, but the extreme warm weather, busy time, short evenings, with sickness at home, rendered it advisable to postpone these visits to another time: so, August 5th I returned home, where I finish this, and now await the coming of the Bishop, the other committeeman to take under advisement the further repairing of the Temple. Work will commence soon. Send in your contributions. Some have responded; but more is needed. No preventing providence, I will visit Southern Ohio and Indiana in September, and Michigan and Western Ohio in October and November, and York State and Pennsylvania in November and December, &c. Things are going well here. It is very warm, however. Fruit in abundance.

Bro. Griffiths and wife are in West Virginia. Bro. E. C. Briggs did the Saints good at Wheeling on his way to the East to join the "wise men" thereof; and Brn. C. Scott and B. V. Springer are working with two days' meetings in Michigan and Northern Indiana. God bless the courageous workmen. Address me at Kirtland, Ohio.

In the faith,

WM. H. KELLY.

BAY CITY, Mich., Aug. 11th.

*Bro. W. W. Blair:*—I have been in this city now about one month, and thought of laboring here most of the time through the summer if an interest could be awakened, and if not I would go somewhere else. I find in starting the work here it is very much as it was when we first made a start in London, Ontario. It is hard to get the people out. When I first went to London after obeying the gospel, I was there nearly three years alone before there was any preaching done. And I remember well the first effort I made in getting the Elders there, and in trying to open out the work. I expended about twenty dollars in paying the fare of the Elders, their board, hall rent, etc., and was almost made sick at seeing only six out to hear in a city of (then) about 28,000. I went down from the hall and spoke to several of the passers by, telling them of the meeting, and did what I could to get them to come up and hear, but they turned a deaf ear. I finally went back and sat down with the six, the two Elders in the stand making nine in all. I sat there and wondered why the people would not come to hear after we had advertised it so well, and gone to such expense. However they

soon began to turn out a little better, and we spent a week. After about three months time I tried it over again, and a few were baptized, I was called and ordained a Priest and at once commenced to preach and baptize. Shortly after I was ordained an Elder, and in about two years there were about one hundred and fifty members in the London Branch.

And looking over the history of the past, I do not feel discouraged here. There are eight members here, but they are scattered. We have met for preaching, but no one came. We kept it up and preached to the few, and the number keeps increasing, and finally we began to receive opposition, until last Friday night we met one of the Simite order whose head quarters are in this city. We occupied two half hours session each. He affirmed that the gospel of Christ, as taught by him and his apostles, did not cease or fall away, and hence needed no angel to restore it. I denied. After the debate was over, the chairman put it to vote to see who (in the opinion of the people) had gained the point—the vote was taken by standing to their feet—but no one stood up for my opponent. The chairman then called for those who thought I had gained the point to arise, and nearly all stood up. Since that time we have had a large turn out to our meetings, and I am satisfied that good is now being done.

Bay City is a large place—about thirty thousand inhabitants. There is also West Bay City, and three or four other little villages near by, all kept up (or nearly so) by the lumber business. I expect soon to see some come into the church in this place. Those tracts are doing much good, also the Voice of Warning received from Bro. J. H. Peters of East Lake, Michigan. I would here state to the Saints concerning the Voice of Warning, that the first day I started to lend them out I lent eight, and have been lending them ever since to those who I think will take interest enough to read them. Two or three days after the first was lent a man came to me and wanted to purchase one, and also the Book of Mormon. Another man that night bought two Voice of Warning, as I keep all the church books on hand for sale. I feel satisfied that Bro. Peters' work is good, and will be the means of getting the truth before the people, make sales for that little work, and also for the Book of Mormon.

And now, Bro. Blair, permit me to say, as many have written me to know when my book will be for sale, that owing to an accident to the printer and other things, we have been hindered, but we think it will be in the hands of the binders in three or four weeks' time. This "Synopsis of the Bible" will be a grand work for all, both in and out of the church.

Yours in hope,

J. J. CORNISH.

NEW HARBOR, Maine, August 10th.

*Editors Herald:*—Returning from General Conference last Spring by way of Michigan, where I spent a month with friends, and arranging my business affairs so as to make my stay in the ministry a possibility for another year, I came to Ohio, spending a few days at the place of my birth. At request of Bro. Kelley, spoke in Methodist chapel morning and evening; felt something of the Spirit's power in testifying to the members of my father's family and the old neighbors of the truth of our gospel message,

Returning to my field of labor, I preached in the Massachusetts District until July 21st, when, by previous arrangement, instruction of Bro. Kelley, and I believe advice of the Spirit, I left Boston on steamer for Portland, from thence to Lisbon Falls, the home of Bro. F. M. Sheehy, who was waiting for me.

The following Saturday found us at Tennant's Harbor the home of Bro. Seavy, who for many years faithfully and alone has stood as a witness to our gospel. With the exception of two stormy nights, meetings were held every evening during our stay, either at the Harbor or vicinity, in places called Long Cove, Wild Cat, Long Neck, and in the Union Chapel at Martinsville, this latter place is the scene of Bro. Sheehy's conflict last winter with the redoubtable Elder Plummer of soul-sleeping Advent fame. The testimony of the utter rout and complete overthrow of the Rev's boastful claims was everywhere manifest, and as a result, I found many warm friends which Brother Frank had made for the cause by his humble and wise deportment, and also that adventism—especially the soul-sleeping part of it—had received its death-blow in that vicinity. An effort on the part of a few bigoted ones to close the doors of the Union Chapel upon us only resulted in opening the eyes still farther of non-partisans to that detestable doctrine—to the fact that their boastful challenges and loud claims were unwarranted by the facts and failed of support when the word of God was really made the test. As a result, Rev. Plummer has lost that part of his salary, which the Martinsville people, in and out (largely out of the church) have been paying him, and I believe he has quit those parts entirely and is now in Nova Scotia. We have many friends in that country, serious investigators of our claims, and a good work may be done there next winter, in my opinion. The Lord was with us in preaching the word, and the number of people that are spoiled for sectarian doctrine are not a few.

Leaving there last Thursday, we came here across the water, a distance of twelve miles, in a sail-boat, were warmly welcomed to New Harbor by our faithful sister Eliza Poland and her husband, whom we hope and expect to see buried to-morrow with Christ by baptism in the waters of the Atlantic. It is impossible for those who have not been initiated and become a part of Christ's real body—the true church—to know of the joy Christ gives to his own when conversing about the things that pertain to his everlasting kingdom. The light of God which our sister received long years ago when she became obedient to the law of the Spirit of life has never given out, and still burns brightly, as she fervently testifies to the knowledge she has received of the truth of our gospel and this great latter day work. Would that all isolated Saints had borne so faithful and consistent testimony amid their dark spiritual surroundings as she.

We are here holding forth every night in the large and fine Methodist church. I suppose this is only made possible by the fact that, outside parties of liberal tendencies in thought have largely contributed towards its erection with the understanding that the pulpit should be free to all "evangelical" denominations. And if they will only let us continue to use their nice church while we declare the testimony of God and the gospel of our Lord Jesus Christ, until they and

the world settle in their confused brains as to what is evangelical—safe and proper—we shall be content; for I am sure this will never be done until Gabriel blows his trumpet, or our work be done. From here we go to be present at the Western Maine Conference at Green's Landing, next Saturday and Sunday. In the faith,

MYRON H. BOND.

TABOR, Iowa, August 16th.

*Brother Joseph:*—I am still in the land of the living and doing what I can for the cause. I have put in full time since writing last to the *Herald*. The weather has been very hot and evenings short, but we have good attendance and excellent liberty, far beyond our expectations. The last week in July we were forced into debate with one Madison Spencer, a minister of the Advent faith, on Consciousness of the soul after death. We agreed to meet him and did so at the Ross school house on Plum Creek; I affirmed, he denied. We debated for three nights; two hours each night, two speeches each. We had the majority on our side of the question. The cause suffered no loss.

Sunday, August 1st, Mr. Spencer wished me to speak on the spiritual gifts, and allow him the privilege to reply which I did cheerfully, and nearly all thought he made a miserable failure in his reply. Since that time I have preached at McPaul, Bartlett and Egypt, to full houses. I preached eight consecutive nights at Bartlett and Egypt, and never had better liberty. Bro. Gillen will be with us and speak at Bartlett on Wednesday night. He will spend his time with us in the district until the camp meeting to be held at Wheeler's Grove.

Four have been added by baptism in Plum Creek, and have the names of four for baptism at Bartlett for Wednesday, 18th. So may the good work move on until it shall accomplish the designs and purposes of God, who has power to save to the uttermost. Most of the Saints are alive to the work. — In gospel bonds,

HENRY KEMP.

LAMONI, Iowa, August 16th.

*Bro. W. W. Blair:*—On the morning of August the 10th, I saw in the north-east a wonderful scene, one that made my heart glad. There appeared a bright spot in the heavens, near the size of the moon. It had the appearance of fire and lasted about one minute. It did not move, and was as bright as the Sun. It was a grand sight to me, and I thought of what is written in the word of God, for it was to me one more testimony that we are living in the last days.

Yours,

J. P. DILLON.

#### A WAY TO SETTLE SCANDAL.

Dr. M. D. Hoge of this city, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling me what you think wrong in me, will you please bow down with me and let us pray over it that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the pray-

er was over the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you." Dr. Hoge tells the story very well, and here and there in almost every community is a man or woman who might profit by it.—Richmond (Va.) Religious Herald.

## Communications.

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

### LEAVEN—THE OLD AND THE NEW.

"Love your enemies," is one of the commands of Christ our law giver, and one, too, against which objection has been urged. Even among those who profess to be the followers of the meek and lowly Jesus, we sometimes hear the complaint that this command is a "school-master" imposing a heavy burden, hard to endure, and almost impossible to be borne. Looking at matters from a gospel stand-point, such murmuring evinces a lack of submission to the will of God, a disposition to cherish thoughts, sentiment, and motives, not in complete harmony with the righteousness of Christ. The gospel contemplates that men shall be made free by the ennobling, soul-inspiring, God-given influences of regeneration. No man is free who cherishes in mental reserve the desire to hold a grudge, a prejudice, or ill will in any form against his fellowmen, no matter what their offenses may be. "Love worketh no ill to his neighbor." "Charity suffereth long and is kind, \* \* \* is not easily provoked, \* \* \* beareth all things." It is the one grand attribute of christian character that "never faileth."

Said the man of God,—"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Perhaps a more striking simile could not be employed to illustrate the important fact that the heart's emotions of tenderness and love evince a greater regenerative work and stronger evidence of divine favor than the demonstration of "gifts" where the needful charity is lacking. The "signs" promised by the Savior are needful auxiliaries in the work of God, nevertheless in the mind of Paul, who "spake with tongues more than ye [Corinthians] all," these were secondary in work and importance to Christian charity.

The command, "love your enemies," shows the gospel standard to be unsurpassingly high. Did Christ come short of fulfilling his divine behest? In the agony of the cross he said,—"Father, forgive them; they know not what they do." I believe that everyone who embraces the gospel with full purpose of heart to serve God, will, if they continue faithful, receive grace enabling them to say with

reference to offending parties, "Father, forgive them; they know not what they do." A strange anomaly is that of people straying out of the Church because, forsooth, there is some one in it they don't like. Which should concern us most, our own sins, or the transgressions of another? For whom are we responsible? Ourselves or some one else? Is it wise to become so deeply concerned about the follies of other people that we fail to be conscious of our own individual sinnings, and to secure forgiveness through the one and only way offered? In the Church organized under the immediate supervision of Christ, there were disaffected members. But this fact did not rob the gospel of its saving power, nor deprive the faithful of the promised blessings. Some who obey the gospel are as seed bringing forth an hundred fold, some sixty, others thirty. There are still others whose condition is represented by the seed sown by the wayside, and upon stony ground; the former devoured by the fowls before it even germinated, the latter making a speedy growth until the scorching sun which it could not endure, withered it and it perished. It is very evident that while all men might be saved, some will be lost. Sad conclusion! But who can help it? No one but themselves.

What hinders people who are convinced, from obeying the truth? If God is for us, who can be against us? The kingdom of God survives in a world of sin and spiritual darkness. Its numbers are small because of the wickedness of the people who dwell upon the earth. It presses its way in the midst of fierce and persistent opposition. Who will come to strengthen the army of the Lord?

Yours for the right,  
GEO. S. HYDE.

SERMON BY ELDER CHARLES DERRY,  
OF MAGNOLIA, IOWA,  
Delivered at the Saints' Chapel, Lamoni, Iowa,  
April 11th, 1886.

[Reported for the Herald and prepared by the Editor].

In rising before you this afternoon I feel my weakness; and it is with no formality that I ask an interest in the prayers of this congregation. I am called to stand before you as a minister of the gospel of Jesus Christ, and I realize that to preach that gospel I must be aided by the Spirit of God.

I have tried ever since I heard my name called for this appointment to fix my mind upon some portion of God's word. The term gospel has been ringing in my ears and in my mind, but this is so broad and so comprehensive that I could hardly fix my mind upon any particular portion of the gospel to present to you, and if I shall edify you to-day, it will be because the Spirit of God aids me. I do not know any better theme to present than the gospel of Christ. I think it was said by our beloved martyr in answer to a question as to what the Elders should preach, that they were told to preach the gospel; and when they had got through with that, then again preach the gospel. It was the

gospel first, the gospel last, the gospel all the time. Now I have no mind for anything else. I remember that when a boy, I listened to one who claimed to be a minister of the gospel, and there was a desire implanted in my heart that I might do something for God and His truth. And after night, when my labors of the day had ceased, I retired from the world, and before I knew what the gospel was, I kneeled with this prayer upon my lips: O Lord here am I, send me to preach thy gospel. It was the one desire of my heart. I never asked for anything else. I never asked for power or position in the world, or in the church, but simply to preach the gospel of Jesus Christ. Let me tell you friends, if I live to fulfill that mission, if I do that and no greater work than that shall rest upon my shoulders, I shall rest content and feel that I have filled the mission to which God has called me, to preach the gospel of the Lord Jesus Christ. I will tell you why,—because I realize as did Paul that is the power of God unto salvation to them that believe it. The gospel of Jesus Christ is infinite in its nature, boundless in its power, and comprehends all the wants and conditions of humanity, and comprehends the great purposes of God with respect to humanity. Such is the object, such is the purpose of the gospel of the Lord Jesus Christ. And realizing that this is the object and purpose of this glorious gospel, I can have but a very small conception of its power, its glory and grandeur, only just as I have partaken of them, just as I have bowed in obedience to it, and realized its power and its blessings, and can comprehend its truth. It opens up to my mind still greater fields of truth to be explored, still greater degrees of life and joy to be obtained, but I have to attain to that knowledge, attain to that light by living in obedience to it. As I have walked in obedience to that which I have received I have obtained knowledge of those truths. So I must attain the knowledge of every other truth, and finally be enabled to comprehend the gospel of Jesus Christ in all its greatness, and in all its grandeur.

But this afternoon we will talk for a while upon the purposes of the gospel, or the purposes of God in the gospel, rather. We hear a great deal about gospel matters in this day and age of the world. Almost every man and woman seems to have the idea that they have the gospel, and that the gospel has been always among the sons and daughters of men, is well understood and well known, and by many practiced and enjoyed. Now that they have had some light, and that inasmuch as they have walked in accordance with that light they have been blessed, we do not question for a moment. But we can not admit that the light of the gospel as it was revealed by Jesus Christ and taught by his apostles has been enjoyed, and been comprehended, by the world at large. For we find that the effects that should have been produced by that gospel have not been produced; and hence we can not admit that it has been enjoyed by the world at large.

God revealed the gospel in the begin-



ning; it was revealed to our first parents; they were made acquainted with it. It was made known to their children in various ages of the world; but the grandest revelation of it that has ever reached the minds of men—that has ever reached the world—was when it came forth in the life, in the teachings, and in the character of Jesus Christ. Then it burst forth with greater effulgence, greater light and grandeur and glory than it had appeared unto the world before. Then there was a perfect ministration of that gospel, not in word only but in power, in deed, in all the effects which the gospel was to produce among the children of men. It was ministered in his life; he was the embodiment of that which he set forth—the embodiment of that gospel. It shone out in his acts, in his walk, in his conversation; it was ministered in him; hence we say it was a grander revelation of the gospel to the world than had ever been given. There had noble men walked the earth; they had obeyed the gospel, and some had walked with God; but with none, or in none had there been such perfection seen, such perfect obedience rendered to the principles of the gospel as was seen in the life and character of the Son of God.

The gospel was revealed to the world for a purpose, and that purpose is to redeem an alien world, a world that had become alien to God and had become the subjects of another power, the subjects of sin, the slaves of every evil. It was to redeem these and bring them from a state of darkness into the light of God, to bring them from a state of corruption into a state of purity and blessedness, and to fit them for all the glory of God, all the glory that God has to give, or which intelligence refined, redeemed and perfected by the power of God can possibly receive. It was intended for this purpose, to redeem mankind to this degree and condition of blessedness.

It is admitted by all mankind that the world had transgressed the law of God, and through the breakage of that law of God had become aliens to God, foreigners from the commonwealth, or strangers from the family of God. That is admitted by all who claim to believe in any sense, the divine truth in any wise. It was then to redeem from this state of alienship, from this state of thralldom, from this state of sin, and from the state of death that the gospel was revealed and taught. If the breaking of God's law had rendered us aliens to his family, and had shut us off from all rights and privileges so far as being entitled to his blessedness is concerned, then it follows of necessity, that inasmuch as we are to be received into his favor, it must be through obedience to law. If the transgression of law renders us aliens, we can not come back and become the children of God, we can not become adopted into the fold and family of God and be redeemed from our sins until we have obeyed some means which the Divine Author of our being has devised whereby we may become the adopted children of God. And hence when we hear people talking of the gospel as

though it was in every conception of the human mind, susceptible of being in your own and in all men's hearts—when we hear people talking of the gospel in this way, we are forced to the conclusion that they understand not the gospel, and have no just conception of it. The very fact of the transgression of law rendering us aliens, is evidence that if we are to return it must be by obedience. And if by obedience to anything, then certainly that to which we must render obedience must be divine; it must be set forth, it must be declared, and that too in a manner that we can comprehend it.

Now I understand as we heard this morning, that order is heaven's first law, and that God was and is a God of order. The very fact that to-day we are in a state of sin, that the world has been in a state of sin, and that the world needs a Redeemer to come from heaven to earth—that very fact is evidence that we have broken the law of God. He had an order established, and man has broken that order, hence this state of thralldom into which we have come. If it is an order, or a system of order—as it is declared in terms to be "The plan of salvation"—then there are first principles in that system, there is a commencement whereby we can return unto our God, there is a means whereby we shall take first steps on our return home. This must of course be the case, inasmuch as it is an order, and that order devised of God. There must be a first step for you and me to take—for every man to take—in order to return into this state of citizenship and become the children of God.

Well, now, what is the first step? Why, almost every soul here perhaps comprehends it. It is to have faith in God, they must believe in him. Belief in God, or believing in him is the first step that mankind can possibly take to approach him. In order to approach him acceptably it must be done in a certain way, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Now the gospel of Jesus Christ presents God to us; it presents him to us in a state of love; it presents him to us in his mercy; it presents him to us in his kindness; It presents him to us in his justice; it presents him to us in all his divine character so we may see that in him is embodied all excellence, all that we can possibly desire to find in any being upon whose arm we shall rely for that salvation. The gospel of the Lord Jesus Christ presents him to us in this light. By this means it makes it easy for man to exercise faith in God. When we see a character presented to us so beautiful, so excellent, so noble, so grand as the character of God revealed in his divine word, we can never fail to have faith in him, we can never fail to have confidence in him, we can not fail to have a desire to come unto him, nor fail to have a desire to be clothed upon with his likeness. No man has ever had an intelligent conception of the character of God but who has had a desire to be like him, has had a desire to become better acquainted

with him and to partake of his divine nature. Everybody who has had this intelligent conception of him has had this desire wrought in his mind. This is one of the blessed effects of faith. O what a glorious principle is this! It is the first step in the gospel of the Lord Jesus Christ.

But while we gaze upon that ineffable character, while we admire that glorious character as it stands revealed, and then look upon ourselves, how very low, how degraded, how little we seem in our eyes! We are as nothing; we are powerless; we are corruption itself when compared with that divine character. There seems to be an impassable gulf between our condition and his, and between our character and his. How can our character become changed? how can it become so transformed as to be clothed upon and become like his divine character? How can this be done? This comes to the mind when we contemplate the character of God. The object and purpose of the gospel of Christ is to show us how this can be done. We can approach unto him—not perhaps in a moment of time—and be rendered sufficiently worthy to be clothed with that divine character. Not perhaps by working a day or a week or a year shall we be prepared for that divine character. O no. There is a gulf, as we said, between us and him; that is, so far as the comparison of our characters is concerned. It seems to be an impassable gulf that we can never build over. It seems to be so. But in the gospel of the Lord Jesus Christ the way is made plain, the effectual plan is laid, and steps have been arranged for man to walk in.

When we have this intelligent conception of God, his divine character and his will toward us, we have a better conception of our own nature, and of our own character. We can see ourselves then as we are; we are enabled to look into our own hearts and see the deep corruption that is there, and we then wish to put this corruption aside—to throw it off. How shall we overcome it? The word comes ringing from the throne of glory through the lips of the Son of God, and ringing down the ages through the lips of the apostles, and through all God's servants, that we are to repent of our sins; repent of our disobedience; forsake everything of an evil nature. Faith prepares us for this repentance; for it enables us to see the necessity for this repentance; it probes the pit of darkness and enabled us to see our own nature; it shows the great distance between our character and the divine one, between our character and that of God, and that if we desire to dwell where he is, to partake of his blessings, and to share in His glory, we must be clothed upon with that divine character. And this can not be done unless some means are provided in the gospel for the human family. Hence the necessity of means whereby man can raise himself from this state of degradation to that state of blessedness and glory. God provided it then in his gospel; and he tells us to repent of our sins, forsake everything that is of an evil nature, put off the old man with his deeds. "O,"

says one, "we have heard that a thousand times! Is there nothing better than this to present?" Let me tell you, friends, it is one of the steps in the gospel of the Lord Jesus Christ that we must take. It is one of the duties all have to perform before they can return back to the family of God. We can not come into his family with our filth and our corruption hanging to us; O no. We must be cleansed from these; we must put away all these. And this is an act, not alone of the Spirit of God in cleansing us from this evil nature, not alone of the hand of God in stripping us of these evils whether we are willing or not. No, friends; it is an act of our own. Listen to the apostle Peter when upon the day of Pentecost he answered the question propounded, "What shall we do?" "Repent every one of you," was the cry. We have to perform something upon our own part; it is a work of our own. We have been made sinners by our own acts; and we must be made righteous by our own acts. We have got to do something in this great work of preparation in being clothed upon with the righteousness of God. We can not come into His presence with our own sins and our own corruption upon us. We can not put on robes of righteousness until the filthiness with which we have been clothed has been put away. The garments of righteousness and truth will not be given to us while this filthiness is yet upon us. We must put away everything that is evil. And, friends, we are all to repent; that is something that has to be done; it is a work of the individual, and not the work of God. Where the world has been mistaken then, in regard to this great question is, that they have thought that God had all the work to do; whereas it is man that has a part at least of the work to do. God will aid in that work, strengthen for the task—strengthen for the work by the power of his Spirit. We are to repent of everything that is of an evil nature, and throw aside all that is offensive to God or destructive to humanity—all that tends to separate between man and his God—we must put it all aside. If we do not do this, we can not come into His divine presence. But when we do this we have taken another step which brings us nearer that divine character by which we shall be enabled to enter into His presence above.

I need not dwell upon the necessity of repentance. All men should realize that they are sinners, realize that there is a necessity for their ceasing to do evil, and learning to do well.

But there is another duty, a duty in the gospel of the Lord Jesus Christ. What is it? This entire audience knows it.—it is baptism for the remission of sins. We are to be baptized for the remission of our sins. Why preach baptism? Why not tell us something else? Simple question! Why preach the gospel of the Lord Jesus Christ at all? The gospel presents duties to mankind in their order: We are to repent of everything that is of an evil nature, and be baptized for the remission of sins. Why do you suppose it is necessary for us to be baptized? Let me ask you, friends: Are

we desirous to come into the presence of God? Are we desirous to be adopted into our Father's family, and be accounted as His children? Are we desirous of this? O yes. Can we possibly come in any other way than He has marked out? If God has laid down a plan, is there any other means by which you and I can come into his presence and be clothed upon with His divine nature, other than that means which He has marked out? This is the question to be answered. If we believe the gospel is indeed the perfect law of liberty, if we believe that it is indeed a perfect plan, we must certainly recognize this truth—get faith and be baptized for the remission of our sins.

But I want to look at the grandeur of this ordinance, and the fulness of its scope, so far as we can comprehend it, and compare it with something else that in the world is called by the same name. Mark you, in the law of God the rule is, "Thou shalt love the Lord thy God, with all thy heart, and with all thy might, and with all thy mind and strength." With all the heart, might, mind and strength! Is there any power of man that is excepted in this language? Is there any exception of any part of man's being, from the crown of his head to the soles of his feet? Is there anything excepted and not to be devoted to God—that we must not love God with? Is there anything excepted here? No! not a particle. "Thou shalt love the Lord thy God with all thy heart, with all thy might, and with all thy mind, and with all thy strength."

It seems as though the Eternal God had sought to embody, and to impress upon our minds the necessity of embodying the whole being—all our powers and all our minds, in our service to Him. But what has this to do with baptism? You know that some people tell us that baptism is "an outward sign of an inward spiritual grace"—that it is simply a sign, and that there is no power attached to it particularly. Hence they have their forms corresponding to their view of that sign—sprinkling, and pouring, and so forth; these they have as a sign or thing they call baptism; and now we want to contrast them with the order which God has established.

Now, it is supposed that when a person comes into any church, when they are received, whether they are received as infants or as adults; whether they are sprinkled, or poured, or by whatever means baptism is administered unto them, it is supposed that they are then dedicated to God—devoted to him and consecrated to him. But that sign hardly fills the bill. Sprinkling a few drops of water would hardly be expressive of any consecration. Pouring a few drops of water would hardly be a sign of consecration to God. But God has devised means whereby we shall bear witness to heaven; whereby we shall bear witness to earth; whereby we shall bear witness to hell, that we have devoted ourselves to God. What is God's means? "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." What is this baptism? Why, Paul tells us that we are to be *buri-*

*ed* with him in baptism. Here, then, the believing and repenting sinner comes and says, I want to consecrate myself to God; I want to devote my being to Him; I want to consecrate all the powers of my mind and body to Him; now what shall I do? "Repent and be baptized every one of you in the name of Jesus Christ." And the servant of God takes him and leads him down into the water, and there his entire being is "buried" beneath the liquid wave as a sign to heaven; as a sign to earth; as a sign to all the powers of darkness, that from that time forward that individual is consecrated to the service of God. There is not a power of that body; there is not a power of that mind that is excepted in this consecration. There is beauty and meaning in God's mode of consecration. There is beauty in God's mode when devoting ourselves to him. There is beauty and grandeur in God's method of adoption into his kingdom. There is nothing left out when we have entered into that covenant. Friends, we are not from this hour to use any part of our beings for that which is evil or corrupt, No; they have been consecrated to God, and being consecrated to God they must remain so, or we shall suffer loss. If we break the covenant we make with God, which we enter into in the waters of baptism in the most solemn way that heaven and God can devise or humanity comprehend, we must suffer loss. We there give our bodies in submission to his divine will, and we say farewell to everything that is of an evil nature; farewell to all the powers of evil; farewell to all the sweets—if there are any—of sin; farewell to everything that is not of God; for there upon the consecrated altar, there beneath the liquid wave, I lay down my all as in consecration to His divine service. I devote myself unto Him. Here I am telling my God that from this day on I will love him with all my heart, with all my might, with all my mind and strength. I say this in this act of baptism. You have all gone through this ordinance; you have submitted to this ordinance; you have consecrated yourselves to God. Have you been true to your vow? Have you been true to your act of consecration? Have you found that you have been entirely devoted to God from that day to this? Have you realized this? If you have not, then you have broken your vow already—that most solemn of all vows that man can possibly make. I thank God that He asks of me no other vow than that. When men sometimes bring promises, or rather bring oaths and rules and laws, with covenants and pledges to me to submit to, I tell them that I made one covenant with my God, and in that is involved the pledge that I should forsake every evil, that I should eschew everything contrary to his divine will; that I would practice righteousness and truth; that my life, my entire being from henceforth should be devoted to nothing except that which is just, pure, holy and clean in the sight of God. Friends, does not our covenants do all that? Do we comprehend that? If we do not, it is time that we

did. Sometimes I think a great many get into the church who do not comprehend the solemnity of this ordinance. They see others going—others are obeying—and they think they must obey because they do not like to be left behind. I do not say this is the case in the majority of cases; no, God forbid; but I fear this has been the case in too many cases. If it has only been in one, that is one too many. But we should try to comprehend every step that we take. God marked out these steps, and we are trying to understand the steps and take them. Let us ask God for strength, that we may never take a step backward, but forward—onward, always onward.

Well now, when we have thus been adopted, and have received the seal of adoption, what then? You know there is a "seal" of adoption. I was once an alien to this country. I heard of your beautiful land and government here, and I wanted to become a citizen. I found that there were laws of adoption. I obeyed, went through the formality of obedience to the laws of adoption, and when I had done so, I received a seal or certificate of my adoption that I can present wherever I go, and if any man challenges my citizenship I have it to show to him that I am a citizen, legally adopted. Now, after we went through the form that God has laid down, we received *the seal* of our adoption. You all know what this is. Every Latter Day Saint knows that the laying on of hands is *the means* whereby we are to be to rest upon us, to be "sealed" (Eph. 1: 13, 14; 4: 30; 2 Cor. 1: 22; Rev. 7: 2, 3) sons and daughters of God; the grand certificate that we may have to present in our lives, in our walk and in our conduct everywhere, that we have that Spirit of God, that spirit of adoption whereby we are enabled to cry, Abba, Father. My Lord and my God. We recognize, then, that He is our Father, and that we are His children. Now then, we have become children. It is the grand purpose of the gospel of the Lord Jesus Christ, to make us children of God, to adopt us into His fold and family. John in writing to the people in his day—those that had been adopted—says:—"Behold what manner of love the Father hath bestowed upon us, in that we are become the children of God." Become children of God! How did they become the children of God? Through the means of adoption which God had provided. Here was the love that God had bestowed upon them, in that they were enabled to become the children of God. And not only this, but he says: "It doth not yet appear what we shall be." We now are the children of God, adopted into His fold and family; but it does not yet appear what we shall be; "for when he shall appear, we shall be like him, for we shall see him as he is." Without holiness no man can see the Lord. We have become His children now; adopted into His fold and family now; but it doth not yet appear what we shall be, for when he shall appear we shall be like Him, shall be clothed upon with His divine nature.

For this purpose the gospel of Jesus Christ was given.

And it is said that he ascended up into heaven and gave gifts unto men. These gifts were "for the perfecting of the Saints, for the working of the ministry, and for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, to the stature of a man in Christ Jesus; unto the fulness of the stature, to the measure of the stature of the fulness of Christ." This is what we are to attain to by the gospel of the Lord Jesus Christ, for it is to bring us up to this "measure." Did you ever take into consideration "the measure of the stature of the fulness of Christ?" Just contemplate, if you please, the divine character of Jesus Christ as it stands revealed in his word, clothed upon with all the excellencies, with all the grandeur that it was possible for intelligence to be clothed with. Behold the excellence of that glory! You and I are to be brought up to that same measure, "the measure of the stature of the fulness of Christ." It seems infinitely above our reach. When we compare mortality, and contemplate the height and glory of that stature, we imagine we never can attain unto it. But the gospel of the Lord Jesus Christ was given for the purpose of bringing us up to this. It will accomplish its work if we are true to that gospel, if we comply with its teachings. If we remember the covenant that we made when we consecrated our whole being to him, it will bring us up to "the measure of the stature of the fulness of Christ." And when we have come to that measure, do you think there will be anything to keep us out from his presence? Do you suppose there will be anything that will be able to hide his face from our view? O, no! When the valleys shall be rent in twain, we shall see him as he is; we shall be with him; we shall reign with him. We have become his children, his sons and his daughters today. And friends, the apostle Paul says, "If we are the sons of God, then are we heirs of God." Heirs to all the blessings; heirs to all the glories; heirs to all the advantages that God purposes or has to bestow upon man. We are heirs to all these, and "joint heirs with Jesus Christ." What is Christ heir to? To all the glory of God, the Father. "Father, glorify me with the glory that I had with thee before the world was." "In him is the fulness of the God-head." And we are to be "filled with all the fulness of God," says Paul. O, how great the height, and how grand and glorious the prospect before the child of God, inasmuch as he walks in obedience, true to the covenant that he has made; inasmuch as he swerves not to the right nor to the left, but keeps his *whole being* subject to the mind and will of God. O, what grandeur, what excellence, what glory there is for us to attain to! Listen to John on the isle of Patmos. The Lord was conversing with him, and keeping the vision before his view, showing him the great work of redemption, the rough paths we have to travel, the storms and tempests we have to battle

with, and what a great work we have to engage in, a conflict that seemed almost too much for us. The words ring out like this: "To him that overcometh will I give to inherit all things; and he shall be my son, and I will be his God." To him that overcometh will I give to inherit all things; and he shall be my son, and I will be his God! Can we ask more? Can God give more? O, no. We shall "inherit all things," says the divine promise; "and he shall be my son, and I will be his God." This is the purpose of the gospel of the Lord Jesus Christ. Thank God, it is revealed in his truth.

No, friends; nothing less than following in the divine pathway which God has marked out will entitle us to these things. We must see to it that our steps are right; that our thoughts are pure; that our ways are God's ways; that we do not follow our own pernicious ways, but that we follow the ways that God has marked out. If we do these things, then the gospel will accomplish its work in us, and we shall be enabled to say with the apostle Paul, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." This first principle, faith, gives us beautiful views of God. It follows God in every step. It is a light to our feet and a lamp to our pathway. It enables us to comprehend better and better every step we take. It strengthens us for the conflict; it strengthens us to endure all that we have to endure. It brings us closer to our God; it causes broader conceptions of the divine character and of his purposes in us day by day. Thus it leads us until we merge into the vast sea of knowledge, and know things as we are known, and see things as we are seen. To this end may we live, is my prayer for Christ's sake, amen.

#### ASTRONOMY.

BY ELDER F. R. TUBB.

(CONCLUSION.)

WHILE gathering together the materials for my essay on volcanoes, which requires a great deal of calculation and research, I forward you a few remarkable facts which have recently come under my observation in reference to my last letters upon astronomy.

I feel deeply grateful for your encouraging remarks concerning my former humble endeavors to interest and to instruct the *Herald* readers. It affords me peculiar gratification to find that you, at least, are not in sympathy with those who say that such subjects as music, phrenology, astronomy, or natural and physical science are unsuited to the pages of such a magazine as the *Saints' Herald*. While fully believing that the major portion of the *Herald* pages should be devoted to good and reliable articles and letters upon the principles of the gospel of Christ, (though not to perplexing and mystifying essays upon the doctrine from various

members who only succeed in contradicting one another and mystifying their readers), yet I think that a portion of your valuable journal should by way of variety be devoted to the wonderful and amazing facts which science and astronomy are daily bringing to light. This would render the *Herald* more valuable to the general public, and not less glorifying to our heavenly Father by calling attention to other parts of his mighty handiwork, thereby commanding the devout worship of many who perhaps never heard before, or read these things; and they will feel constrained to exclaim, with the sweet singer of Israel,—“Great is the Lord, and greatly to be praised, Fearful in praises, doing wonders. Yea, and his understanding is infinite!”

Many readers will purchase a journal for the sole and express purpose of reading or studying the scientific or historical contributions; and is it not a distinct gain to our divine cause, and at least worth a little effort, if, by a perusal of such articles in the *Saints' Herald*, some may be thereby led upward to desire that greater and holier light, which the Supreme will never deny even to the very humblest and most deluded who but seeks, however feebly, the great “light which cometh from the Father of lights. Remember, dear reader, that no ignorance is so dense and impenetrable as learned ignorance; the ignorance of those “ever learning but never coming to a knowledge of the truth.

But surely, as we are commanded to sow “beside all waters” let us not neglect the cry of this large class of our fellow-mortals, who plead that light may be vouchsafed to them;—that light which by unfolding to their reasoning faculties as sentient beings, and to their imaginations as men made in the image of God, may exclaim, with wondering rapture, as the inconceivably vast panorama of astronomical and subterranean powers and wonders are opened to their astonished gaze, (though only the thousandth part can be unfolded to them),—“My Father’s hand made all these things. He bids me look on them and praise his handiwork,—tho’ my poor, frail imaginings cannot discover how just his ways.”

While fully and freely admitting that the purely spiritual and religious element should undoubtedly predominate in all the organs of our Church, as well as in the *Herald*, I am, nevertheless firmly convinced that the occasional introduction of scientific and historic researches as illustrations of higher and grander truths of a spiritual nature, can not but exercise a beneficial effect upon this grand latter day work of God in all its endless and extensive ramifications.

Nothing could possibly be of greater value to the Church at the present important crisis in its affairs, than the publication by the Head Office, of a neat, elaborate, and above all, attractively written brochure or pamphlet upon the Book of Mormon, dealing exclusively with the scientific, geological, and archæological testimony to the authority and authenticity of that truly marvellous book. Much has

been written, and I may add exceedingly well written, upon the strictly spiritual and theological aspect of the volume, dealing mainly with the intrinsic and internal characteristics of the work;—proving it genuine upon purely Biblical and internal evidence. But a book relating exclusively to the abundant scientific and external testimony in corroboration of the genuineness and authenticity of the Book of Mormon, is what I regard as one of the greatest desiderata on behalf of God’s true Church; especially in the increasingly enquiring and undoubtedly scientific bias of the present, and particularly the rising generation. Such a book, especially if pursued in a persuasive and pleasant style of diction, would undoubtedly reach a circulation of many thousands, and prove in all probability an incalculable blessing to the Church *in extenso*. You have many Elders there in America most admirably adapted for the task, and fully competent to undertake it.

I am aware that there is an objecting disposition in the minds of some, who simply, if they do not say downright, that they consider all such scientific and geological proofs and statistics as a more or less wide departure from the grand old gospel. If that is the case, then David departed widely from the gospel when he invited his attentive hearers to “consider the heavens, the work of God’s hands, even the moon and stars which he had ordained. Ezekiel, Jeremiah, Isaiah and Malachi ought, also, to be greatly censured for the introduction of considerable scientific matter of an indirect character into the deep and wonderful books which bear their respective names. The Apostle Paul must also “pass under the rod” of these censors, for did he not upon a most memorable occasion quote to his hearers one of the most sublime scientific truths from the mouth of certain of their own heathen poets (Celsus and Aretas) to-wit, that man is the offspring of God; and that in him we live and move and have our being. Nor is the Eternal Teacher himself free from this alleged fault of appealing to scientific facts and hypotheses in support of great spiritual truths, for did he not point out a great and important lesson by alluding to the condition and appearance of the sky at sunset and at early morning. The structure and habits of even the insignificant hedge-sparrow, and other “fowls of the air,” afforded our beloved Master materials for some of his most valuable disquisitions. Nor did the pure humble lilly of the valley escape his gentle and thoughtful observation; for out of its artistic hue and mathematical proportions, he educed such a lesson upon the wisdom and love of Jehovah, that the fragrance of that sweet lilly, and, above all, the grand lesson conveyed in it, will descend to generations yet unborn.

While hearing or reading objections by persons both in and out of the church, against the diffusion of education and the spread of scientific and other useful knowledge, I am frequently reminded of an anecdote recorded in the life of that talented and eccentric preacher, the Rev. Rowland Hill. It is related that upon a

certain occasion, in the course of his travels, (in Shropshire, I think), he happened to hear a young man discoursing upon religion by the wayside; and being considerably impressed by the singular beauty and piety of many of the preacher’s ideas, and the unmistakable sincerity of his demeanor, he remained to the close, and could not but be pained to observe that the entire discourse of the young evangelist was greatly marred owing to his repeatedly making use of erroneous words and ungrammatical expressions. When the audience had dispersed, leaving only the aged and learned Doctor of Divinity and the young preacher face to face, Dr. Hill advanced to the young man, and, laying a hand kindly upon his shoulder, said, “Young man, I have been greatly pleased at much that I have just heard from your lips, but will you permit me as an old hand, to remark that the whole discourse would have been more easily understood, and therefore more effectual, if it had been clothed in grammatical language, and all the incorrect words eliminated.” The young man at once replied that the Bible said that God was pleased “through the foolishness of preaching to save them that believe.” True, my son, replied the aged veteran. “Through the foolishness of preaching, I grant, but not through the preaching of foolishness.” Just at this point a man who had arrived and heard the doctor’s report, said, “But then, God has no need of man’s wisdom.” “No, my friend, God does not need man’s wisdom, truly, but he certainly has no need of man’s ignorance,” replied the doctor.

Struck by the wise and witty character of the great preacher’s replies, the young man decided to act upon his sensible suggestions, and at once commenced to study grammar and etymology to such purpose, that in less than twelve months the Rev. Rowland Hill besought the young man to occupy his (Mr. Hill’s) own pulpit, which he did; and in great time became celebrated as almost as great a preacher as the learned doctor himself. Of course I am not concerned to defend the peculiar tenets of the Rev. R. Hill, or of the younger preacher; as your readers all know what the doctrines of sectarianism usually are; but I think the earnestness and diligence of that young man in seeking to acquire a grammatical style and a fluent and polished delivery, is unquestionably worthy of imitation by Elders and other preachers within the pale of our own church.

Indeed, if my memory at the present moment is serving me correctly, we have in our own “Book of Covenants and Commandments” an injunction from the very highest authority, to “study all good books,” (not merely the publications of our own church, for not many of our own tracts or pamphlets were at that time in existence), but all or any good books which elevate the thought, satisfy the mind, energize the brain, and purify the speech and diction of all who will with earnest purpose “read, mark, and inwardly digest them.”

Trusting that your readers will forgive this digression by way of introduction, I



will at once place before them the wonderful additional facts which I have deduced in the conclusion of my astronomical essays; trusting at no very distant date to be in a position to place before them my humble researches and calculations upon "Volcanoes and Volcanic Eruptions;" the materials for which I am compiling at date of present writing.

#### SOME ADDITIONAL ASTRONOMICAL FACTS.

The earth moves along in its orbital sweep through space with a speed of eighteen miles every second. This is more than one thousand times the velocity of an express railway train traveling sixty miles an hour, and one hundred times the velocity of the rifle bullet when it leaves the mouth of the gun. It takes the earth eight minutes to pass over a space equal to its own breadth. But light travels with a speed nearly one million times as great as that of the bullet, and would pass around the equatorial girdle of the earth seven times in a single second. It is well understood that it is the momentum inherent in this speed which sustains the ponderous mass of the earth in the void regions of space, and which prevent it from being drawn into contact with the sun.

All the vast orbs of the firmament are sustained by the same influence. They are all rushing along in their own proper journeys through space. This is the true meaning of the "drift," or proper movement of the stars. It is not possible in the existing state of man's knowledge of the arrangements of the universe, to think of the stars as doing anything else. This star drift, indeed is an inevitable necessity. The star "61 Cygni," which has a proper motion in space of five seconds in the course of a year, is in reality traveling along through nine hundred and twenty millions of miles in that time! It passes through between two and three millions of miles in the course of a day, at the rate of thirty miles a second. It would, nevertheless take 40,000 years to traverse the 40 billions of miles which intervene between it and the sun. It was just twenty-five times as far away from the earth a million years ago as it is now.

The fixed star marked as "1830," in Groombridge's catalogue, is now known to be something like five times as far off as "61 Cygni;" and to be performing in space every year a journey which is seventy times more vast than the distance of the earth from the sun.\*

With this rate of speed, it can not be moving along with a velocity of less than 200 miles every second, and would accomplish the distance between the earth and the sun (about 97 millions of miles) in five days. The sun itself, with its vast family of dependent orbs, is performing a similar drift through space. It moves through an interval equal to its own breadth every two days. It is speeding along towards the sparkling host which now constitutes the star group known as

\*The annual journey therefore of this remote star upon its inconceivably vast orbit in space amounts to a distance of no less than 6,790,000,000 miles (six thousand seven hundred and ninety million) of miles.

the constellation "Hercules." But it would have to travel a full million of years before it could join the Hercules group of the sidereal firmament.

LONDON, England, July 14th, 1886.

## Conference Minutes.

### LITTLE SIOUX.

The regular quarterly conference met pursuant to adjournment at the Saints' meeting house in Little Sioux, Iowa, Saturday, June 5th, 1886, with the president of the district, J. C. Crabb, in the chair, who presided over the sessions of conference; Geo. S. Hyde and J. W. Wight were elected clerks. Spring Creek Branch reported no change. Little Sioux reported a loss of 7, 6 removed by letter and 1 died. Two had been received by letter and two removed by letter in the Magnolia Branch, leaving their total membership unchanged. No reports were received from Union Center or Sioux City. The following officials reported: High Priests, J. Crabb, P. Cadwell and Charles Derry; Seventies, John Thomas, J. F. Mintun and G. S. Hyde; Elders, J. M. Putney, C. Downs, H. Garner, D. Maule, J. W. Wight, J. Conyers, Wm. C. Cadwell (by letter), E. R. Lanphere and Richard Farmer (by letter); Priest, J. L. Gunsolly; Teacher, Enoch Hunt, and Deacon Elias Vredenburg. Bishop's Agent reported, as follows: On hand at last report, \$147.85; paid in to April 1st, 1886, \$68.51; total paid out, \$130.75; on hand April 1st, 1886, \$85.61. Farther consideration of the Bishop's Agent's report was deferred till next conference. Delegates to annual conference reported and were discharged. Two days' meetings were appointed as follows: Six Mile Grove, last Saturday in June, C. Derry in charge. Purcell's Grove, second Saturday in July, P. Cadwell in charge. Moorehead, third Saturday in August, J. C. Crabb in charge. Motion to change the order of our conferences from quarterly to three times a year lost. Missions were assigned as follows: Henry Garner, on the Willow; Colby Downs and Lehi Ellison, at Six and Twelve Mile Groves; and David Chambers in present field of labor. Nine children were blessed during conference. Preaching Saturday evening and Sunday morning by Bro. C. Derry and Sunday afternoon by Bro. G. S. Hyde. Adjourned to meet at Magnolia, on the first Saturday in September.

## Miscellaneous.

### BORN.

DOBSON.—At St. Joseph, Missouri, August 13th, 1886, to Bro. Eli T. and Sr. Louisa Dobson, a son. Mother and child doing well.

CRICK.—At Lamoni, Iowa, August 13th, 1886, to Bro. William and Sr. Maggie J. Crick, a son.

### DIED.

TIGNOR.—At Independence, Missouri, August 11th, 1886, of dropsy, Elder Wiley B. Tignor. He was born in Johnson county, Illinois, February 10th, 1839; baptized November 30th, 1874, at East Rulo, Holt county, Missouri, by J. W. Brackenbury; ordained August 6th, 1876, by C. F. Stiles and J. W. Brackenbury, at White Cloud, Kansas. He retained his firm faith in the gospel until the end. His last words, regarding his feelings were,

"I am not afraid to die." Funeral sermon at the Saints' Chapel, August 12th, by Joseph Luff. A large procession, headed by the Grand Army of the Republic, of which deceased was a member, followed the remains to the grave. A wife and four children remain to mourn his departure; but they mourn not as those who have no hope.

HUDSON.—At Armstrong, Kansas, August 18th, 1885, Elder Thomas Nichols Hudson, aged 61 years and 11 months. He was born in the town of Cohasset, Massachusetts, and was buried at Independence, Missouri. He united with the church in 1843, was baptized by father—Nickerson; went to Utah in 1861, and joined the Reorganized Church, June 14th, 1870. His widow, five sons and two daughters, mourn his loss. He was a faithful, noble, devoted Christian, and we are confident he rests in the paradise of God.

DITTERLINE.—In Philadelphia, Pa., August 5th, 1886, sister Elizabeth Ditterline, in the seventy-fourth year of her age. She was faithful and true to the latter day work to the last, and died with hope in Christ. I had a lengthy conversation with her four days before she died, and from what she said, I felt satisfied her faith had never failed. She was one of the early Saints in Philadelphia,—was baptized in the days of Joseph the Seer, some forty-five or six years ago. Her house was always open for any Elder traveling through Philadelphia. Funeral services conducted by Elder John Stone, assisted by Elder J. Stewart, to a full congregation.

### SAINTS' REUNION!

The final arrangements for the Reunion to be held at Wheeler's Grove, Pottawattamie county, Iowa, commencing Saturday, September 4th, 1886, have been made. The meeting will commence at ten a. m. of the above named date, and close Sunday evening September 12th.

The grounds are situated in the grove of Bro. Carlos Smith, five miles south-east of Macedonia, Iowa. They are cool, shady, and beautiful, with a good well and spring thereon. All down wood will be free to all. Hay and grain will be furnished at very reasonable rates. Table board at 25c per meal, or 50c per day by the week; bread, fresh meat, and all kinds of provisions will be kept for sale on the grounds.

All who come to Macedonia by rail on Friday and Saturday, the 3d and 4th, will be conveyed to the grounds free, thereafter, 25c. Those coming over the C. B. and Q. Railroad must time their departure from home so as to arrive at Hastings, Iowa, before noon, as there is but one train per day up the branch, which leaves at 12:30 p. m., and none on Sunday.

Reduced rates have been secured on the above named road from all stations between Council Bluffs and Chariton, and all branch roads connected therewith; but to get the benefit thereof, you must adhere strictly to the following conditions:—You pay full fare for a ticket to Macedonia, and take from the ticket agent at your station a certificate to the effect that you have paid one full fare to Macedonia, and that you are going to attend the meeting; the clerk here will give you another certificate; you present the two to the ticket agent here, and he will sell you your return ticket at one-third fare, thus making the round trip for one and one-third fare.

A good corps of our best preachers will be there. We extend a cordial invitation to all to

lay aside their every day affairs and come. Yes, come. Come prepared to stay from the commencement to the close, and enjoy the spirit of union and brotherly love.

D. HOUGAS, *Pres. of Committee.*

#### EPISTOLARY.

TO THE SAINTS OF THE NORTHERN CALIFORNIA DISTRICT.

*Brethren and Sisters:*—Conscious as I am that by associating ourselves with the cause of Christ restored in "the great dispensation of the fulness of times," we also assumed an obligation to help sustain it, in its spiritual and temporal workings, it causes me no little regret that necessity requires me to approach you with an earnest and solemn reminder of the fact that you are forgetting, or perhaps carelessly neglecting that obligation by withholding your temporal support to the cause.

This should not be. The great Master has foreshadowed as an inducement to us to be constantly and earnestly engaged, a reward that none but the valiant co-worker is worthy of, or can ever obtain. Let no person deceive himself with the supposition that a mere formal association with the cause will entitle him to it. Nay! that is like faith without works, of no avail. In the great vision of rewards according to works, as seen by God's servant, and of which he was commanded to write, he has written for our learning and benefit the things which he saw in these words, speaking of the inhabitants of the terrestrial world he says, That amongst other classes those who had attained unto that glory, he saw this one there also. "These are they who are not valiant in the testimony of Jesus, wherefore, they obtained not the crown over the kingdom of our God." Comment is unnecessary; but that the actions of our lives will determine our future condition is evident. Providential circumstances have created our present conditions; and as we are found so are we required to be co-workers. The cause presents itself to us in two aspects, spiritual and temporal, each indispensable to the other. But from the standpoint of dependency the former lies at the feet of the latter. A moment's reflection must convince all of this fact, and without any veritable "open sesame" to furnish the former's requirements! it is entirely dependent upon the good will and pleasure of those who are called to be co-workers.

God has specially provided for this department in the tithing law; and that it is a present truth and in force we verily believe. During the visit of the Bishop and his Counselor to the coast, the meaning and workings of this law, were fully set forth, but we may be pardoned if we attempt to outline them again for the especial benefit of those who had not the pleasure of hearing them.

*Firstly.*—This law in its application is not intended to be burdensome, nor in any manner whatever oppressive to those for whom it is intended. Its requirements simply ask the sacrifice of one tenth of all property belonging to individual members of the church. This of course excludes all household effects and implements of industry required for comfort and living; and also for the procurement of all such. A just discrimination in these matters should be made by all persons in defining property. Where property, real estate and improvements, is so situated that it is not and can not be at present made available without great sacrifice, and inasmuch as there is with the owner a disposition to keep, or to com-

mence keeping the law, an inventory of all such should be made and reported to the Bishopric. The basis of valuation should be well considered. We can only suggest that it be made from the latest local or municipal assessments where said property is located, or any other basis the wisdom, honesty and experience of the individual may think best, or the church Bishop provide, and the one tenth of said valuation be entered against the owner. And providing such tenth in an undivided condition with the remaining property should bring an annual return, the pro rata be given to the church.

*Secondly.*—That the one tenth of the annual interest or accumulation of property, over and above that which has already been tithed and expenses for living shall be paid into the treasury. Unless other provision was made the whole burden of the temporal needs of the church would rest upon a few and would prove inadequate. Associated with the tithing law is that of offerings, to which no person in the church is an exception. No person can be poorer than the widow, as found recorded in the scriptures, who threw her last mite into the treasury, which in the act, if not in its intrinsic value was a greater offering than those of the rich.

Offerings belong especially to those who have no properties to tithe, but applies to all others as circumstances demand or require. The Lord's day is named and seems the most fitting of all occasions when offerings should be made at the time of sacrament. At no time does an oblation of money seem more appropriate to express humility and devotion to God's cause as when commemorating the sufferings and death of God's great gift for man, even Christ the Lord. Our opinion is that all such offerings should be exclusively used for the poor and missionary purposes, after passing to the Bishopric as a branch offering. The question as to how tithes and offerings should be used is still perplexing to some. They are for two purposes only; the poor, and missionaries' families at home. They are both proteges of the church.

The poor of every branch of the church should be known to its officers, and they with all the surroundings of their condition should be ascertained and reported to the Bishopric. The abstract poor, without any visible means of support or capable relatives, should receive all possible help from the fund; but when aged persons have children whose surroundings are plentiful, from the church only a partial, if any relief can be given. All beneficiaries must bear in mind that their help from the fund is a contingent one only, depending as the fund is continually upon the Saints for replenishment.

There is a prevalent supposition amongst the various branches and scattered Saints, that the missionary's needs are all supplied from the church fund, and that such relieves them from responsibility from rendering him any help. This is a mistaken view. The missionary in his field is entirely dependent upon that field for all his necessary personal needs and traveling expenses, and only in dire necessity can he make applications for personal relief. The missionary's family at home are the proper recipients, and their wants are looked after by the Bishopric, as funds come into its hands from the body.

Brethren and Sisters of the Northern California district; your liberality in the past has be-

come proverbial, at a time when no definite financial system in the church was known nor observed. Your indiscriminate generosity then perhaps was unwise in some instances, and perhaps even now may cause unpleasant memories to arise. If so, such should not be, nor is it a valid reason why you should refrain from assisting now, temporally, our great cause. The fund which is in my charge, is nearing depletion; a few, and only a few, whose honorable names and deeds are recorded, have hitherto carried it along cheerfully with proper aid. This is not right! God never intended that such should be, but has wisely provided a system of tithes and offering which embraces in its operations every soul that has named the name of Christ. Our cause is a common one, but even now assuming magnificent proportions, and its needs are increasing to the perfect embarrassment of the Bishopric, because neglected by the body. May I implore you to stop and consider how many cares it has and how little it has to meet them. May I ask you to contribute, as God desires you should do. It may seem a small matter to glide along smoothly in utter indifference and neglect, but there is a fearful responsibility and consequence attached to such, and will surely in time bring every one face to face with the justice of God. If there are any that can not comply with the tithing law from the lack of property, there is none surely that is more distressed than the widow, and who is there then that may not hearken unto the inscrutable Master. No matter how small your offerings may be, if measured by your ability to do, he will recognize it and possibly arrange his kind providences in your behalf.

Of what profit will a life long association with this cause amount to if a person perpetually ignores his duty by refusing to render it the slightest temporal aid when in his power to do so. There should be no lack of disposition to help; where this is found, there also is found the ability to do with, and the pathway of life is considerably smoothed. On the other hand it is horribly rugged and hedged around continually; and so might we ever expect it to be, until our church life is a living manifestation of a strong, genuine, practical faith in the cause.

In conclusion we may say, how sad it would be to have to report a depleted treasury, and consequent inability to meet the monthly benefits the poor are receiving, yet without your speedy help there will be no other alternative. May God give you grace and willing hearts, is the prayerful desire of your humble servant,

T. J. ANDREWS,

*Bish. Agent, Northern Cal. Dist.*

436 Brannan St., SAN FRANCISCO, California.

#### CHURCH RECORDER'S NOTICE

It is essential in the recording of the scattering members of the Church that Branch and District officials should give me their aid, namely by preparing lists of those in their regions who are members of the Church but not members of their branches, and also lists of those members who have been dropped from the records of branches because of their absence from the branch, or because their residences are unknown. In cases where branches have been reorganized and names left off the new record please send all such names to me; also, where branches have, during the past twenty-five or more years, been disorganized altogether, will

those who have knowledge of it, or who have such old records, please send me the names of such persons as have not joined other branches and thus become enrolled again, so that they may now be enrolled. Where it is known that such members have died, or otherwise been lost, it should be stated that it may be put upon record. Any members who see this who do not know that they are on record, or are reported by some one else to me, please send name and items of birth and baptism. Where persons have died please give dates as near as may be. Presidents and Clerks of Branches and Districts are also hereby reminded that if they have any branch reports, or information about records, that I would like such reports or information to be forwarded to me as early as may be. Do not keep them because of the little postage required to send them, but let me know. The Government now sends one ounce of such matter for two cents where formerly only a half ounce was carried for three cents, hence the cost is little, and the reports are essential in order to keep the law of God in this matter.

H. A. STEBBINS,

Church Secretary and Recorder.

LAMONI, IOWA, Aug. 29th.

#### APPEAL.

To Superintendents of Sabbath School, or Branch Presidents, Greeting; Dear Brothers:—We wish to make this last personal appeal to you, in behalf of the Sabbath School cause in our church. Have you read our appeal in the *Herald*, and can you cheerfully and heartily endorse it? On account of your connection with the Sabbath School work, you of all others are the ones to put forth a strong personal effort, not only in behalf of the *Hope*, but also that the Board of Publication furnish to our schools such books as are seemingly indispensable to teachers, in carrying on the work successfully. We wish to make the *Hope* a paper to supercede all others in our Sabbath Schools, in fact, just what it ought to be, one of the best instructors which can be put into the hands of our children. In order to do this it must be enlarged, and this enlargement can only be accomplished by an enlarged subscription list, of promptly paying subscribers. The Board of Publication find that too heavy a reduction has been made to clubs, (having been one-half in clubs to Sabbath Schools,) consequently, when enlarged, the price will be advanced on club rates —; no advance will be made on single subscriptions, and a reduction of — will be allowed to all clubs of — or more subscribers.

If the cause is worthy, we trust you will make an effort to interest every parent and child connected with your school or branch to help carry it on. Let each one put their shoulder to this wheel and see how easily the cause will move, and then when it is moving rejoice with us that we have been accounted worthy to be co-workers with those whom Jesus of old commanded to feed his lambs.

For the purpose of aiding the Sabbath School cause of the church we have secured an excellent likeness of the three witnesses to the Book of Mormon. They are upon one plate, and will be just such a picture as Latter Day Saints should have in their families. In order to place them within the reach of every child and parent desiring to have one, we have put them at the very low price of twenty-five cents. When sent by mail, ten cents extra must be added to cover cost

of mailing. Please send the money for one for yourself, and then try to sell more. Bro. Chase, who gets them out for us, is doing the work at bottom prices in order that the cause move on. Will you help us?

Your sister in Christ,

M. WALKER.

#### CONFERENCE NOTICES.

The conference of the Kewanee District will be held in the Buffalo Prairie Branch, September 11th, commencing at ten o'clock. As there are matters of business pending that are of interest to all, I hope we can have a good representation from all the branches. Come one, come all, and let us have a good time.

J. W. TERRY, *Dist. Prvs.*

The conference of the Northwest Kansas District convenes with the Goshen Saints, in Clay County, September 11th, at ten a. m., for business. We would like to see as many as can come, to meet with us at that time. Let each branch, and also the ministry that can not be present, send their report by mail to H. R. Harder, Clay Center. If any of the Saints come on train and want to be met at Clay Center, or Linn, let them write to Bro. Harder.

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# THE SAINTS' HERALD.

Joseph Luff

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

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

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Lamoni, Iowa, September 4, 1886.

No. 35.

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, September 4, 1886.

### PERSECUTION AND ITS CAUSES.

(Continued from page 530).

It will now be proper to hear from Joseph the Seer in respect to the persecutions mentioned by Mr. Reed in our last issue, and in order that the reader may clearly perceive the motives which prompted them, and learn who the chief instigators were, we subjoin some important portions of church history descriptive of those times and events: It will be observed that the statements of Joseph and Mr. Reed are essentially the same on those points of which they both speak; but those of the seer are given with greater fulness, besides he mentions many things which Mr. Reed does not, and these items furnish a key to the great excitement caused by the claims and experiences of the seer and his fellows. Joseph says:

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand, eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them. We then laid our hands on each individual member of the church present

that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment.

Revelation to Joseph Smith, Jr. given April 6th, 1830. (See Doctrine and Covenants, Sec. 19).—*Times and Seasons*, vol. 3, p. 944.

We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament.

Several persons who had attended the above meeting and got convinced of the truth, came forward shortly after, and were received into the church, among the rest, my own father and mother were baptized to my great joy and consolation, and about the same time Martin Harris and A. Rockwell.

[At this time the revelation in Doctrine and Covenants, sec. 20, was given.—Ed.]

The following persons being anxious to know of the Lord what might be their respective duties, in relation to this work, I enquired of the Lord and received for them the following.

Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith sen., and Joseph Knight sen. Given at Manchester, New York, April, 1830. (See Doc and Cov., sec. 21).

On Sunday, April 11th, 1830, Oliver Cowdery preached the first public discourse, that was delivered by any of our number, our meeting was held by previous appointment at the house of Mr. Whitmer, Fayette, large numbers of people attended, and the same day the following were baptized; viz.: Hyrum Page, Katharine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer, and on the 18th day Peter Whitmer, sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly; Richard Z. Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery in Seneca Lake.

During this month of April I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom county, New York, with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us, while translating the Book of Mormon. Mr. Knight and his family were Universalists; but were willing to reason with me upon my religious

views, and were as usual friendly and hospitable. We held several meetings in the neighborhood, we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly, was Newel Knight son to Joseph Knight. He and I had many and serious conversations on the important subject of man's eternal salvation; we had got into the habit of praying much at our meeting and Newell had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together he rather excused himself; I tried to prevail upon him making use of the figure, supposing that he should get into a mudhole would he not try to help himself out? and that we were willing now to help him out of the mudhole. He replied that provided he had got into a mudhole through carelessness, he would rather wait and get out himself, than have others to help him; and so he would wait until he should get into the woods by himself, and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods; where (according to his own account afterwards) he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner, his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested of me, that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied "if you know that I can it shall be done," and then almost unconsciously I rebuked the devil; and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.\*—*vol. 4, p. 12, 13.*

The scene was now entirely changed, for as

\* This was the first miracle which was done in this church or by any member of it, and it was done not by man nor by the power of man, but it was done by God, and by the power of godliness; therefore let the honor and the praise, the dominion and the glory be ascribed to the Father, Son, and Holy Spirit for ever and ever. Amen.



soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows: "I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapped in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams."

All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil cast out, and the power of God and his Holy Spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally, the greater part of them became members of the Church.

Soon after this occurrence I returned to Fayette, Seneca county. The Book of Mormon, ("The stick of Joseph in the hands of Ephraim") had now been published for some time, and as the ancient prophet had predicted of it: "It was accounted as a strange thing." No small stir was created by its appearance; great opposition and much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth; and righteousness had looked down from heaven—so we feared not our opponents, knowing that we had both truth and righteousness on our side; that we had both the Father and the Son, because we had the doctrines of Christ, and abideth in them; and therefore we continued to preach, and to give information to all who were willing to hear.

During the last week in May, the above mentioned Newel Knight came to visit us, at Fayette, and was baptized by David Whitmer.

On the first day of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom many assembled with us, who were either believers, or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized; after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds, or other convenient places: among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that

was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented, the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding, that the time would come when he would be admitted into his presence, to enjoy his society forever and ever. When their bodily strength was restored to these brethren, they shouted "Hosannas to God and the Lamb," and rehearsed the glorious things which they had seen and felt, whilst they were yet in the Spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being, by whose grace we had been called to be instrumental in bringing about for the children of men, the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy, in the cause of truth.

Shortly after this conference David Whitmer baptized the following persons in Seneca Lake, viz: John Poorman, John Jolly, Jerushee Smith, Katharine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

Immediately after this conference I returned to my own house, and from thence, (accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer) journeyed again on a visit to Mr. Knight's of Colesville, Broom county. We found a number in the neighborhood still believing and anxious to be baptized.

We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water which was convenient, for the purpose of there attending to the ordinance, but during the night a mob collected and tore down our dam, which hindered us of attending to the baptism on the Sabbath.

We afterward found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

The Sabbath arrived and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, &c., &c. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.—Page 22, 23.

Amongst the many present at this meeting was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this our meeting, came to labor with her, but having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house and go with him to her father's, who lived at a distance of at least ten miles off; for this purpose he had recourse to stratagem, he told her that one of her brothers was waiting at a certain place, wishful to have her go home with him. He succeeded thus to get her a little distance from the house, when, seeing that her brother was not in waiting for her, she refused to go any further with him; upon which he got hold of her by the arm to *force her along*; but her sister was soon with them; the two women were too many for him and he was forced to sneak off without his errand, after all his labor and ingenuity. Nothing daunted however, he went to her father, represented to him something or other, which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above named Sunday evening, he immediately served upon her and carried her off to her father's residence, by open violence, against her will. All his labor was in vain however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed a member of the "Church of Jesus Christ of Latter Day Saints."

However, early on Monday morning we were on the alert, and before our enemies were aware we had repaired the dam, and proceeded to baptize, when the following thirteen persons were baptized under the hands of Oliver Cowdery, viz: Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight jr., Aaron Culver and wife, Levi Hall, Polly Knight and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight (where we had retired to) raging with anger and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

There also they followed us, and it was only by the exercise of great prudence on our part, and reliance on our heavenly Father that they were kept from laying violent hands upon us, and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized; the time appointed had arrived, and our friends had nearly all collected together, when to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person; of setting the country in an uproar by preaching the Book of Mormon, &c., &c. The constable informed me (soon after I had been arrested) that the plan of those who had got out the warrant was to get me into the hands of the mob, who were now lying in ambush

for me; but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip and drove me out of their reach. Whilst driving along pretty quickly, one of the wagon wheels came off, which left us, once more, very nearly surrounded by them, as they had come on, in close pursuit. However we managed to get the wheel on again, and again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being, in an upper room of a tavern, and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room, he having declared that if we were interrupted unlawfully that he would fight for me, and defend me as far as in his power.

On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

In the mean time, my friend, Joseph Knight, had repaired to two of his neighbors, viz: James Davidson and John S. Reed, Esqrs., (respectable farmers; men renowned for their integrity, and well versed in the laws of their country), and retained them on my behalf during my trial. At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Staal (of whom I have made mention, as having worked for him some time) and examined to the following effect. Q. Did not the prisoner Joseph Smith have a horse of you? Ans. Yes. Q. Did not he go to you and tell you, that an angel had appeared unto him and authorized him to get the horse from you? Ans. No, he told me no such story. Q. Well; how had he the horse of you? Ans. He bought him of me, as another man would do. Q. Have you had your pay? Ans. That is not your business.—The question being again put, the witness replied, "I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith Jr., and know him to be an honest man; and if he wishes I am ready to let him have another horse on the same terms."

Mr. Jonathan Thompson was next called up, and examined. Q. Has not the prisoner, Joseph Smith Jr., had a yoke of oxen of you? Ans. Yes. Q. Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them? Ans. No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.

After a few more such attempts, the court was detained for a time, in order that two young women (daughters to Mr. Staal) with whom I had at times kept company, might be sent for,

in order, if possible to elicit something from them which might be made a pretext against me. The young ladies arrived and were severally examined touching my character and conduct in general, but particularly as to my behavior towards them both in public and private, when they both bore such testimony in my favor as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alleged to have taken place in Broom county were brought forward; but these, my lawyers would not here admit of against me, in consequence of which my persecutors managed to detain the court, until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me at the very moment in which I had been acquitted by this court.—*Times and Seasons*, vol. 4, p. 39-41.

The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court, without anything to eat since the morning, yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying, Prophecy, prophecy; and thus did they imitate those who crucified the Savior of mankind, not knowing what they did. We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife, at home, offering any wished for security, for my appearance, but this was denied me. I applied for something to eat.—The constable ordered me some crusts of bread, and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall: He then laid himself down by me, and put his arm around me; and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this (not very agreeable) manner did we pass the night. Next day I was brought before the Magistrate's Court of Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like to the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called who shewed by their zeal that they were willing enough to prove something against me; but all they could do was to tell some things which somebody else had told them. In this "frivolous and vexatious" manner did they proceed for a considerable time, when finally, Newel Knight was called up and examined by lawyer Seymour, who had been specially sent for on this occasion. One lawyer Burch also was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of Godliness, and not "denying the power thereof."

So soon as Mr. Knight had been sworn, Mr.

Seymour proceeded to interrogate him as follows: Ques. Did the prisoner, Joseph Smith, Jr., cast the devil out of you? Ans. No sir. Q. Why, have not you had the devil cast out of you? A. Yes sir. Q. And had not Joe Smith some hand in its being done? A. Yes sir.—Q. And did not he cast him out of you? A. No sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God, on the occasion. He commanded him out of me in the name of Jesus Christ. Q. And are you sure it was the devil? A. Yes sir. Q. Did you see him, after he was cast out of you? A. Yes sir, I saw him. Q. Pray, what did he look like? (Here one of my lawyers informed the witness that he need not answer the question). The witness replied, I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question first, and you answer me, viz: Do you, Mr. Seymour, understand the things of the Spirit? No, (answered Mr. Seymour) I do not pretend to such big things. Well then, (replied Knight), it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it, were I to tell you of it. The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture. Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken my character and bring me in guilty of the charge which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me. Mr. Davidson and Mr. Reed followed on my behalf. They held forth in true colors the nature of the prosecution, the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having shewed their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each in his turn thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

The majority of the assembled multitude had now begun to find that nothing could be sustained against me: even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness of his behavior towards me; and so far was he changed that he informed me that the mob were determined that if the court acquitted me that they would have me, and rail-ride me, and tar and feather me; and further, that he was willing to favor me, and lead me out in safety by a private way.

The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends, and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend, the constable, I was enabled to

escape them and make my way in safety to my wife's sisters's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings: and with her in company next day, arrived in safety at my own house.

After a few days however, I again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time.—We had scarcely arrived at Mr. Knight's when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having traveled all night, except a short time, during which we were forced to rest ourselves under a large tree by the wayside, sleeping and watching alternately. And thus were we persecuted on account of our religious faith—in a country, the constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience; and by men too who were professors of religion, and who were not backward to maintain this privilege for themselves; though they thus wantonly could deny it to us. For instance, Cyrus M'Master, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally, that he considered me guilty, without judge or jury. The celebrated Doctor Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but for brevity's sake will make these suffice for the present.—*Vol. 4, pages 61, 62.*

I will say, however, that amid all trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply, and granted us "line upon line, here a little and there a little;" of which the following was a precious morsel.

A revelation to Joseph Smith, Jun., given June, 1830. [Doc. Cov., sec. 22].

#### EDITORIAL ITEMS.

PRES. JOSEPH SMITH started last Tuesday, August 24th, for Nauvoo, Burnside, and other points in Hancock County, Illinois, to "preach the gospel of the kingdom," and tell the people of the Lord's marvelous latter day work. Some who have formerly been bitter enemies, now join with others in inviting him to come, promising free halls and good treatment. He attended the G. A. R. Reunion at Leon in this county, and on invitation delivered in behalf of the county the address of welcome to that body on Wednesday the 11th of August. And this is the way he takes his "vacation."

Bro. Isaac Hogaboom writes from Bloomington, Dakota, that he is anxious some one will come to labor there, they will find a home and a place to preach while there. White Lake station on the Milwaukee road is the station.

It is stated in the Chicago *Tribune* for August 20th that a veteran pilot on the Mississippi, says that this river has not been so low in thirty years as now.

Sr. Luvenia, wife of Elder I. N. Roberts, says in a letter lately to us, that on arriving at Texas, herself and family were greeted with a hearty welcome by Bro. Sherrill and family, and that by their kindness in aiding them they are now fixed in a home of their own. She also expresses much gratitude to the Saints at Lamoni, (especially the family of Bro. A. S. Cochran), and also to many at Stewartsville, Mo., for aid and sympathy they extended to her and her husband in the sickness and burial of their little daughter last April.

Bro. and Sr. J. M. Terry, of Stewartsville, Mo., express gratitude to the Saints, and friends at Nebraska City for kind words and substantial tokens of regard given them when removing from the latter to the former place, not long since. He says he has been laboring with Bro. Wm. Lewis, Bishop's Agent, in presenting and setting in order the law and usages of the church in respect to finances, and that they meet with fair success. Bro. Terry baptized six August 4th, and he thinks the ministry are vigilant and active in the Master's work.

Bro. W. W. Hodge writes August 20th, from Beaver Falls, Pa., and expresses ardent desires to serve God aright and aid in forwarding his work. Some there are willing to investigate the faith.

Sister Mary Fisher writes from Harrisville, Utah. She is seventy-one years of age, was baptized in Greenock, Scotland, January 19th, 1841; went to Utah in an early day, left her husband sixteen years ago because of polygamy, but is strong in the faith of the gospel as she received it at first. Like many others in Utah and vicinity, she regrets she did not see President Joseph Smith when he was in Utah last year, but hopes to be spared to see him yet.

Bro. James Binney writes from 1322 N. Grand Avenue, Springfield, Illinois. He had been sick for nearly one year, up to three months ago. His friends will be pleased to know he is now improving.

Bro. B. V. Springer baptized three near Fremont, Indiana, prior to the 14th inst. Elder L. D. Hickey was out in the Coldwater *Republican* in defense of the claims of J. J. Strang.

Write only on one side of the communications intended for publication, otherwise they may never be even read. Typesetters dislike to set such documents, and will not if they can well avoid it. Draw your cross-lines directly through, and not over your "t's;" also put the dots exactly over the i, instead of over some letter one, two, or more removes from it. In this way mistakes can hardly occur in getting at the sense, and in correctly setting copy.

Bro. D. S. Crawley writes from his home, Amity, Mo., the 19th, that his "heart is in the cause," and that he is battling for the truth as best he can, but says, "a good rain came yesterday, but too late to make even a half crop of corn."

Bro. C. M. Fulks writes us from Girard, Kansas, and his letter is dated "April," but presume it should read August. He expresses good desires for the work of God and hopes to see the ministry and

leading members "set their houses in order" and thus "preach by example."

Sister Sarah Headrick, writing from Hanford, California regrets that no meetings are convenient for her to attend.

#### EXTRACTS FROM LETTERS.

A very worthy brother and able minister writes that he does not believe it is true that "there is not a particle of evidence that Jesus or an apostle ever kept the Sabbath—ever kept it better than any other day," as stated by a writer in the *HERALD* for August 21st. He further says:

"I think that both Jesus and the disciples did keep the Sabbath, and that a failure to have done so would have been a violation of the sanctity of God's command."

He claims also that "the law of Moses, including circumcision" did not cease to be in force till Jesus was crucified. He further holds that when Jesus said "Wherefore it is lawful to do well on the Sabbath days," he did not mean thereby that the law was no longer in force, but that he simply "gave a proper definition of its design," and confirming its binding authority.

Elder A. Haws writes from Yamhill, Oregon, August 13th, that he has many places opened to receive the gospel and others are offering invitations, and he says:

"Joseph, I see no reason to falter, and no place to stop. So, as the great work opens out more and more to my view, my faith increases day by day."

BRO. CHARRES T. HOWLAND sends us this clipping from a late Coldwater (Mich.) *Courier*.

"A profoundly interested audience listened to Miss Kate Field's thrilling exposition of Mormonism at the M. E. church last Wednesday evening. Strong argument, history, politics, followed in rapid succession, holding the listener for an hour and a half. Miss Field clearly proved that the great crime of Utah is treason and not polygamy, and advocated as a panacea the disfranchisement of the entire territory and the establishment of a Legislative Commission, such as governed the Northwestern Territory for thirteen years. Miss Field's peroration was remarkably eloquent and included a heretofore unknown anecdote of Abraham Lincoln. Certainly this brilliant writer and speaker is doing a national service in appealing to the people on the vital subject of a Mormon polygamous theocracy. She was careful to exempt from her denunciations the Josephites who go by the name of Mormons, a number of whom are respected citizens of this county, saying 'they repudiate polygamy and teach obedience and loyalty to the laws of the land.' She thought the present administration made a mistake in not sustaining Governor Murray."

Bro. Howland has been traveling with Elder C. Scott of late, and feels "very much encouraged." Good!

"Little baby, thou camest into the world weeping, whilst all about thee smiled; so live that thou mayst depart in smiles whilst all about thee weep."

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Darkness in the pathway of man's life  
Is but the shadow of God's providence,  
By the great Sun of Wisdom cast thereon;  
And what is dark below is light in heaven."

WEARY, yes she was weary as she watched the fiery sun sinking to his rest amidst beds of flame, red clouds and the parched earth lying so still and shriveled beneath the intense heat. She was weary and her soul cried out for rest; not soul alone, but body, and she said, "Why should I strive, why should I endeavor to labor longer? Of my labors I can see no fruit, and my name is not so much as mentioned where others are spoken of and in praise. Is not a part of this work, at least, mine, and why should not others be able to see it, and be willing to acknowledge the fact?" The shadow was heavy upon her, and wrapped completely in its gloom she sat unmindful of scenes passing around her until her attention was attracted by the wayworn figure of one approaching her in the twilight, and who as he drew near accosted her kindly, and asked for a cup of water to quench his thirst. This she kindly gave him, and bade him rest for a time, as the day was well nigh spent, and the shadows of evening closing around them. "I will rest," said the stranger, "for I have that which I wish to communicate to you, before I pass on my way, and I charge you give heed to it, for I learned it not of mortals, neither did I see it by the light of earth, but was shown it in realms beyond this, and by the light of heaven saw it revealed."

"But," said the weary one, "thou art but a man, a dweller upon the earth like myself, how then canst thou know what is beyond this life or speak of that which is within the veil?"

"Thou sayest truly I am but a man and a dweller upon the earth, yet hast thou never read of any mortal permitted to enter within the veil; one who has heard things not lawful to utter, and yet has returned for a season because his labors were not yet completed? Thou dost not remember; well, it matters not, I am here and I have somewhat to tell you of that place and what I have seen there. It has been resting on your mind and disturbing your soul that while you were laboring for others, your name was not mentioned by them, but praise was given to others; and while you were not envious, yet was you cast down, and felt in your soul that it was unjust. Dost thou not know O, daughter, that this earth is not where justice is meted out, neither is the light of this earth the light by which things are seen hereafter? I once felt even as thou feelest now, and I said, 'I will eat, drink and be merry, for to-morrow I die.' Then the angel bore me away, and when he had given me a lighted candle from off the altar of God, he bade me number the names in the Lamb's Book of life. What a strange transformation wrought by the light from the throne. There I saw names which were shining lights upon earth and spoken of reverently even in the church of God, almost covered with dust which had accumulated upon them since they were inscribed, and I stretched forth my hand as if to shield them, lest

they should be blotted out forever. Other names I saw shining as with the light of the stars, which upon earth were cast out as evil, and some entirely unknown upon earth, beaming there with a radiance lovely to see, and the angels spoke of them and what they had been doing as though they were household words. Then said I, 'Lord, it is enough,' and I remembered the words of the Master to his disciples, 'Rejoice rather that your names are written in the Lamb's Book of Life.' Then the angel gave me to see by the light from off the altar, talents which had been entrusted to mortals for their use, but which had become rusted and useless through being long hid away, and he said sadly, 'Of these the Master will not obtain so much as his usury.' Then I was sad, for I knew some of those to whom these talents had been entrusted, and I besought the angel that I might take to the earth with me the candle by whose light I saw these things, but he said, 'Nay; they have Moses and the prophets, they have the teachings of the Son of God, and if they heed not these it is because the light which the Spirit once kindled within their souls has gone out in darkness, and if they themselves do not listen to the wooings of God's Spirit and seek to rekindle that light, their last estate will be worse than their first.' It was appointed to me to return to earth, but daughter, believe me, if thou couldst once see the things of earth, by the light of eternity, thou wouldst never need to be told that among the pure and beautiful sayings of the great teacher, none could be purer, none more calculated to bring joy and peace than when he said, 'Let not thy left hand know what thy right hand doeth! do what thou doest with an eye single to the glory of God, and forget not that thou canst not be hid from that great cloud of witnesses which compass thee around.'

The vision was ended and the dreamer awoke and found it had been a dream, and yet not as a dream was it to pass from her spirit. The words of the aged traveler lingered in her heart, and in her soul she hid away the lesson. Well was it for her that she did, for the time came when it was sorely needed by her, as who shall say it may not be by some of us before life's journey is ended. "If thine eye be single thy whole body shall be full of light."

Read what Ella Wheeler Wilcox says:

If your purpose is high, and your aim is pure,  
And you toil with patience, and wait and pray,  
I tell you that work will endure—endure—  
And it matters little what men may say.

A swarm of insects may dim the skies  
Till the Sun seemes shadowed and overcast;  
But clouds that are only the wings of flies  
Must yield to the power of light at the last.

Nothing noble can be duntrod,  
And nothing worthy long hidden from sight;  
Back of this Universe stands a God,  
And he moves all things by the lever of Right.

It takes true motive to make true art—  
Art without motive lives but for a day—  
And where there is purpose, and feeling, and heart,  
It can not perish through worlds decay.

Keep up your courage and work and wait,  
O, toilers who toil with an aim sublime!  
The eyes of the years shall discriminate,  
And read your purpose aright in time.

To dear sister Jennie H. we want to say, "Tell that mother to take courage and trust God with implicit faith. Let her remember how Job was tried and how his comforters sought to make him acknowledge that he was being punished for his sins; and while he would not do that, he nev-

er once lost sight of trust in God." Perhaps she may think it is easy to speak words of comfort, when we ourselves have never been tried. Take Jesus then as your comforter and consider what he endured. In the very midst of his terrible sufferings the face of his Father was hid, and in agony he cried out, "My God, my God, why hast thou forsaken me?" God had not forsaken him, neither has he nor will he forsake that dear one, only let her lean hard upon his bosom and trust him, for

"Back of this universe stands a God,  
And he moves all things by the lever of Right."

The Son who was once scourged, mocked and crucified, will return in the clouds accompanied by the angels of God. Be comforted then and importune like the widow at the feet of the unjust judge, nor withdraw thy plea until he gives the blessing.

Upon application to the secretary of the Board of Publication we find that up to the present date the number of new subscribers to the *Hope* amount to three hundred and twenty-six; amount contributed in donations \$52 40.

We are in receipt of letters from Sisters Eleanor, P. Matthews, M. E. Benedict, Emma L. Anderson, Simpson, Emma V. Oliver, Aunt Patience, M. son, H. E. Birchell, Margaret J. Head, Lilly Smith, Lucy Lloyd, Jannett Strauss, M. A. Atwell and L. F. Williams.

ALL day our road has led past the well-filled fields, pasture lands and busy bustling towns of Kansas, and now the warm June sun is dipping low across the wide green plains; the soft grey twilight comes creeping on, and we are far from home. With the gathering gloom of night come thoughts of loved ones, and then the thought, "To-morrow we shall see the mountains sure." That of which we have dreamed, have sang and read, will soon be no longer a dream of our childhood; so in the morning light we press our faces closer to the window to get a better view of the low blue line along the horizon, which we are told is the mountains. To one whose life has been spent amid those towering peaks, our anxiety to be nearer might seem a trifle foolish, but we watch that blue line with unabated interest. Our train rushes on; we advance towards it, but seem to grow no nearer. Now we reach the large bustling city of Denver, Colorado, where we change cars for the narrow gage line of the Denver and Rio Grande, and are whirled rapidly away into the foot-hills; now on through the great health resort, Colorado Springs; past a lovely little body of water, Palmer Lake, on the bosom of which floated many dainty little boats. Speeding on, still on, 'neath the very shadow of Pike's Peak, the mist hides it from our view; we still hope to see it as the day goes by, but are doomed to disappointment. A clever little newsboy betook it upon himself to give us what he called the "tip." We were a little out of patience that the views from our side the car were so poor, but he told us that beyond by the other side would be but one great wall. We were glad to know that our lot was not so bad; but as the day advanced, began to think he was mistaken; but after dinner, at Pueblo, another engine was added to the long train of twelve cars, and we were again carried onward, in sight now of the snow-capped mountains, into their very midst, through the rocky gorge, the Grand Canyon of the Ar-



kansas, where mountains tower far above on either hand, so far that they seem to touch the fleecy clouds of heaven, while down at their base they have left a narrow pass on the left of which the train is bounding on; but to the right the Arkansas sweeps over its well washed, rocky bed; now dashing in fury at a boulder in its way, or lashing in anger the mountain side that hems it in so close. The sunshine gleams from far above, and sparkles upon its waves while

The thundering tones of its waters,  
Like some grand anthem arose  
In major strains, sounding God's praise,  
In minor chords breathing its woes.

We lean from the window while the spray from those mad waves cool the flushed, excited face, and now the sudden curve brings the engine close to the rear, and then dashes suddenly to the right, almost taking our breath lest we be snapped from the train.

What grandeur. Talk of foreign wonders! while in our own dear land of "free and brave" exist such glories of the handiwork of God! It fills us with a rapture that is not equaled, neither in the ascent of the mountain, while gazing down on the vales below—the iron-rails that gleamed in the sunset in their zig-zag, winding path to the summit, nor the delight while breathing the pure air of those hills of snow, where dainty flowers put up their face to drink the light of day 'mid snow and ice so near—when we gaze down upon the fleecy clouds, till now so far above, and think of the conjectures of childhood, when those clouds were often fields for wondrous dreams, wrapt in mystery far above. But joy can not be with us always and with minds full of God's glory, as viewed in the work of his hands, we pass down the other side. The last rays of the sun gleam over foot-hills near, and light up the snowy caps, and fill with radiance the mountain stream, until we are gone from that glorious day on the mountain top down into the valleys where the shadows of night are deepening; and after the glory of seeing, comes the thought that that same wondrous beauty is a great rocky wall between us and our loved Mount Zion. VIDA.

O'FALLON, Aug. 17th.

Dear Sister:—When reading your appeal for the *Hope* I determined to do what I could to help, so I went among the Saints, and friends of Alma Sunday School and collected six dollars and sixty-five cents, to be used for the enlarging of the *Hope*. We could have done better if times were better, but I always think that every little helps; and I pray God to bless you in your undertaking, for I know it will be a great help to the little and big Hopes, and more especially to the Sunday School; and may God bless the "Mothers' Home Column;" it is a source of comfort and strength, and I like many more, am trying to do my duty. I have my share of trials and also a good share of blessing, for which I thank my heavenly Father, and strive by his help to obey every commandment, that I may be worthy of a place in his kingdom.

Your sister in the gospel of Christ,

ISABELLA SCOTT.

Sister Isabella says, she always thinks every little helps. I wonder if she thought that hers would be the largest contribution received at any one time. She tells to each one the secret of her success, without intending to do so. "I went;" there it is in two words, and we tell you that it

saddens us to think how few have done likewise. The Alma Sabbath School is not different from the Sabbath Schools of other Saints, only *none have gone to them*. If each School had done this much, we would have enough and to spare. "Why stand ye all the day idle?" We can not truthfully answer, "No man hath hired us," but we may remember when too late, that he "who reapeth receiveth wages."—Ed.

MARSHALLTOWN, Iowa, Aug. 7th.

Dear Sisters:—I can not suppress the desire to express in words the comfort and satisfaction the *Herald* affords me. At first I was doubtful of the improvement the "Home Column" would be to it, but such testimonies as sisters Hawley's and Salisbury's—old veterans in the cause; they speaking from experience—both cheer and strengthen us; and others are profited by those giving their experience in regard to raising children. I have no children of my own, but I think the enlargement of the *Hope* a move in the right direction. Undoubtedly the impressions which the mind receives while young, more especially religious impressions, have much influence in after life; therefore how necessary that we begin aright! I will try and give of my substance. I send fifty cents for one copy of the *Hope*; possibly may do more if I can see my way clear. I pray continually that the firm and abiding faith I have in this work may never grow less. Although I may not achieve the victory myself, I am trying to do the best I can under existing circumstances. In a city of ten thousand inhabitants, sister and I are alone, surrounded by unbelieving friends and relatives. Dear Saints, when you are all met together to hear the preached word, and otherwise enjoy yourselves, will you kindly remember the scattered ones at a throne of grace?

Your sister in gospel bonds,

LOU BERRY.

BEATTIE, Kansas, August 1st.

Dear Sister Frances:—Feeling my inability to write anything worthy the "Home Column," I have hitherto kept silent; but I feel it would be little short of ingratitude not to attempt to thank you for the words of encouragement and cheer that we look forward to so anxiously each week in the *Herald*. When I read your words of encouragement to the scattered and lonely ones, it strengthens and encourages me to persevere in striving for the faith enjoyed by the Saints in the days of our Savior. Oh dear sisters and Saints, if I had not possessed abundant testimony of the truth and divinity of this work, I am sure I should not have been able to bear the many trials I have to endure through prejudice and unbelief. I have been a member of the Reorganized Church four fourteen years. I have never had the pleasure of living in a branch yet, and it has been six years since I have heard a sermon or been with the Saints in meeting. Only think of that, with every other trying thing to bear one down. I feel the need of your prayers, I have earnestly sought for the faith that was once delivered to the Saints. I am the mother of seven children and some of them well grown up. I ask an interest in your prayers that I may be an instrument in the hand of the Lord to do much good even in my own family. Asking an interest in the prayers of the Saints, I remain your sister in Christ,

EMILY HIGHTOWER.

Sister Emily:—Let the thought of that "great cloud of witnesses" by which you are compassed about cheer and sustain you under every trial. Consider what they endured while passing through this life, and never for one moment doubt that the Father will give you the victory through our Lord and Savior Jesus Christ.—(Ed.)

SALT LAKE CITY, August 9th.

Dear Sister Frances:—I have seen no letters in the "Home Column" from this part of the country, so I will venture one. I live in a Mormon neighborhood, (Utah Mormons), and about two miles from the Chapel where we hold our meetings; therefore I do not get to attend the meetings very often. I have a little girl three years old, and I think the "Column" a great benefit to all mothers, but more especially to us younger mothers. I will tell the sisters how I test my fruit-jars while putting up fruit. After filling the jar with the hot fruit and wrenching the top on tightly, I turn the jar bottom side up, and if it is not air-tight it will leak. I let the jars stand bottom side up until they cool; they can then be put away standing on the top, or turned right side up again. If they leak the fault is generally with the rubber. I get new rubbers about every two years, and with this method of testing the jars I never lose a jar of fruit.

In response to the "appeal" I have sent \$1.50 for *Hope* subscription. The cause is a worthy one, and is bound to succeed.

Your sister in the gospel,

PAULINE HIGGINS.

## Correspondence.

HAMILTON, Australia, July 14th.

Dear Herald:—I now write you that the Saints may know how the work is getting on in Australia. We like very much to hear from all. When we get the *Herald* we have to sit up very late at night to get well filled with the food it brings. It is four weeks from one mail to another. We get faint waiting so long; but thank our heavenly Father it is not the only food that we get, for the blessed Savior said that man should not live by bread alone, but by every word that proceedeth out of the mouth of God. Since I obeyed the gospel I have received that word, and oh, how it made me rejoice in the truth, the word of God. The prospects were never so bright here before as now, and the people wonder at the doctrine of Christ, after living in tradition so long, hearing "the commandments of men." I have preached out doors twice, thrice, and four times a week for the past eight months, to large congregations; but we meet with some opposition.

We have Bro. J. F. Burton with us very often, and he is quite an able man. We were on the Public Reserve on Sabbath last, and the Salvation Army was there as well. We have always waited till they have finished, but of late they have been so wise as to keep their meetings on till every one have got tired; so we thought it wise to begin as soon as we could get there, and the consequence was that when Bro. Burton began to preach the "Army" lost all their hearers. So you see after all the people like the truth the best. We feel more determined that they shall have the truth if they wish. I have received many testimonies of the truth, and many dreams as well, to confirm me in this work.

And as we have a branch organized here at my house, I feel more and more the necessity of letting my light shine in everything I do, for we stand conspicuous in every one's eyes. They watch us very closely. We have nine members in our branch, and they are men and women that love the truth, and want to do that which is right. We feel that we as a body of Saints will receive more blessings from our heavenly Father than we have in the past; for if we keep the law that God gave through Joseph the Seer, he will cause many to come to the truth.

HENRY BROADWAY,  
President of Hamilton Branch.

HAVEN, IOWA, August 8th.

*Bro. Joseph*.—I went to Rhodes to see brother Nirk, but not finding him there I went to Valley Branch, preached three sermons. I went from there to Des Moines and found the faithful strong, and rejoicing in a Savior's love. It did my heart good to meet these "veterans" and grasp them by the hand, and find the principles of the true faith so firmly implanted in their hearts. May the God of love and mercy ever be their comforter and guide. While there had the unalloyed pleasure of laboring with Bro. W. A. Baker, found him an able and efficient worker in the gospel. We ministered to quite a number of sick, some of whom were instantly healed. We had a glorious time, for God's Spirit was made manifest to a great degree.

Bro. Baker preached a splendid sermon on tithing, full of good sound advice, which was well received. By the grace of God he is bound to make his mark in the ministry. While here we met Brn. W. C. Nirk and J. W. Dumbauld. May God bless and prosper brother and sister Dumbauld in the future as he has in the past. We visited some of the isolated Saints and found them strong in the faith. We went to Boone and found the faithful feeling well and strong.

On Saturday evening our worthy president, W. C. Nirk, gave us a stirring discourse; held Saints' meeting on Sunday forenoon; and what an enjoyable time we had! God's Spirit was present and filled each heart with joy and thanksgiving. Preaching in the afternoon by your humble servant, and at night by Bro. Nirk. Returned home; found family reasonably well, and myself much strengthened, with a full determination to labor for Zion's welfare.

Yours for truth,

GEORGE SHIMEL.

[Sr. Jane Robinson sent us the following letter from Bro. J. A. Robinson].—Ed.

ROANOKE, August 17th.

*Dear Jane*.—Meetings over at Callinsville. I never had a better time. The very eloquence of the heavens was at my command. The house was packed at every meeting; in the evening it would have put you in mind of Buffalo Prairie; at afternoon meeting it was 108 in the shade, yet the house was full; but at night it was packed. When I landed I was informed that I had better leave, as I would be mobbed or egged. The devil had commenced to rage, even before I arrived; this I took for a good omen. I knew if he was mad before I went there, his kingdom was about to be assailed, and I would have friends; it would not have been healthy for any one to attempt to misuse me. I never stopped talking, even Monday morning at daylight, a

wagon stopped at the house and I administered to a man that is going blind; I hope the Lord will bless him, and get himself a name there; it is his business, I did my duty. Men followed me every place, it was question after question on the Bible, and I got hoarse with talking. The church house is open for us. I have written to Bro. I. N. Roberts, the President of the Mission, to go there. One old Advent preacher tried to be very pompous and would get on the stand, although I felt the opposing influence, and got the stand and around it filled with little boys; yet he crawled through, but I shot him in the neck at last. I had learned that he was loaning money at 3 per cent per month; so I read the 15th Psalm, to show what was to be the character of those who should dwell in Zion; and I told them that the man that put out his money to usury (unlawful interest) never could get there, unless he repented and gave back that which he had robbed, even if he was a preacher. Every eye in the house shot a look at the man. One old fellow who did the same, came to me afterward and said; well, Bro. Robinson, you hit me hard, but I took it, so the old preacher caught it.

J. A. ROBINSON.

No. 43 York Street, Cheatham,

MANCHESTER, Eng., Aug 6th.

*Dear Herald*: I trust that a word or two from this part of the labor field will prove acceptable to your readers; many of whom, I have no doubt, still cherish tender recollections of the scenes and surroundings of their childhood, and therefore love to hear of the success of God's work in the land of their birth. Since last I wrote you I have had the privilege of attending the mission conference, which was held in Birmingham on the 12th, 13th, and 14th of June last. The tone and temper of those taking part in the business proceedings of said conference were admirable, and speak well for the future relationship of the Saints of this mission with one another, providing the same charitable disposition be maintained. There were several subjects presented that contained within themselves much that required cautious deliberation, strongly impregnated with charity and that perfect love which casteth out all fear; and I am pleased in being able to say that there was more of forbearance and less of irritation exhibited than has been the case at some similar gatherings in the times that are past. I believe this may be accounted for from the fact that, speaking generally, the law of the church and its relationship as between Saint and Saint, is becoming better understood, and consequently more honored in the observance. The teachings of the *Herald* has had an influence in this direction; and so far as I can judge from the expression of Saints and friends who are readers thereof, the interest increases with the issue of each number; and this will apply with double force to the spirit breathed in the teachings given in the Sisters' Column.

The conference services on Sunday the 13th, were highly enjoyable, and seemed to be much appreciated both by membership and friends, the latter of whom were present in much force; many attending both afternoon and evening, and at the close expressing their delight with what they had both seen and heard. We had quite a large contingent of Saints present from the Manchester district, every one of whom expressed their satisfaction at the success of the arrange-

ments made by the brethren and sisters of the Birmingham branch for the comfort and pleasure of the visitors.

Soon after our return home we were favored with a visit from Bro. James Halstead, of the Fall River (American) branch, who is now over here on a visit amongst his friends and relatives. We were glad to see him, and upon comparing our views upon the gospel, were pleased to find that perfect harmony obtained. Our brother has labored amongst us while here, in a very acceptable manner; and we have reason to believe with good results.

I had the pleasure on Wednesday the 4th inst., of leading six more into covenant with God, through baptism. The interest in the work seems to increase daily, and the brethren and sisters, with few exceptions, are indefatigable in their endeavors to spread the gospel amongst their friends and neighbors; and the description here given will apply with equal propriety to the brethren and sisters in each part of the district. Therefore, I may safely say that inasmuch as we so continue to live and work, as a district, and branches of the church, our Father's blessing will attend our efforts, and the success of his work be assured.

I remain, dear *Herald*, your co-laborer in the truths of the gospel, which alone will establish on earth peace and good will to man.

JOSEPH DEWSNUP,

President of the Manchester District.

NAPANEE, Nebraska.

*Bro. Blair*.—I arrived here on the 14th, and was received with kindness by Bro. Moore and family. Father Moore had given out appointments for meetings tomorrow. I was pleased to see the interest that the family take in the work of God, and I will do all that is in my power to hold the banner of the Lord so that the neighbors may see the good the Lord is willing to do them. Sunday morning we went about six miles to hold forth, and when we arrived I was pleased to see the children and teachers earnest in reading and answering questions. I think that evolution surely can be with safety applied to Nebraska, for nowhere that I am acquainted with has progress made so rapid advancement as in Nebraska. I do think the church should keep a few elders in the field out here. The church in time would be adding to her numbers. A wise general will place his men in positions to do the most good. But I do wonder sometimes why the church sends so many elders into organized districts, leaving such country as I have passed through without an elder. I preached to the people and had good liberty, with a fair degree of light from the Spirit of the Master, and they requested me to preach on Wednesday evening, which I will do, the Lord being my helper. In the evening I had the pleasure to speak to a large gathering that turned out to see the "Mormon Elder." The minister who preached there in the morning told the congregation that we were not Mormons, nor believed what the Mormons did; so I had nothing to say on that head, but applied the force of my sermon to the principles of faith and repentance. At the close of the meeting I was requested to come on Monday evening and speak to them again. What the outcome will be of my coming out so far west time will tell. At present I have hopes. I would like to get the

names of the scattered Saints out here, with their postoffice address, so that I could write to them, and by this means I could do a greater work. I received half a dozen of the Voice of Warning, with a good supply of tracts, for which I will remit just as soon as I know the amount. Address all letters to R. C. Elvin, Napanee, Franklin county, Nebraska, with a stamp in it if the parties wish me to answer the same. I find the settlers as a rule are kind and intelligent. Intoxicating drink is sold only at the county seat.

Your brother in the gospel of Christ,

R. C. ELVIN.

PROTON, Ont., 16th August.

*Bro. David Daucer:* On being made acquainted with my re-appointment on recommendation of Bro. J. H. Lake, endorsed by the appointing committee, I began preparations for the field in May. Commenced labors in Ailliston branch by reorganizing the Sabbath School and bringing that branch into a better feeling than had been manifested for some time; finally left there with the satisfaction of seeing most of the members, especially the sisters, doing their duty. May God bless and help them. Some of the brethren are spiritually not in good condition, and indeed I fear unless they greatly change, will not be counted worthy in the great last day. Some comfort was given to the right doers by the addition of another brother who was baptized in June. Soon after his baptism I took a trip to Dufferin county, helped the few brethren there as best I could. We have nine or ten brethren there, among them a brother and gentleman, John Wilson, who is a noble representative of the family, and not ashamed of the gospel of Jesus Christ—one possessing a large share of common sense and experience in human affairs, and a man well reported by all who know him, except it may be in his religious views, which, however, he is able to defend, and does. He has a good general understanding of the doctrine, faith, organization of the quorums, &c., and the nature and division of the work assigned to the general offices of the priesthood. This priesthood question, and authority, was the question of most interest to him at first, and he gave it no rest till he became very well posted in the general duties of the various offices of the two divisions of the priesthood. His family are all with him in the faith, but one daughter.

After leaving Masonville I came to Grey county, preached in a place where I had done labor during the last eight years, where we now have a good branch. Have baptized ten here of late, blessed a number of children, confirmed, administered the sacrament, and done such other work as my office demands. I have also opened some new places in regions ranging from five to sixteen miles north, south, and west of here. At one place in Egremont township I got the use of a school house lately, and though short notice was given by Bro. Wm. Calvert, who is a very zealous brother, the house was well filled, and I had so much to say that I could not find a stopping place till I had spent over two hours. Well, the result was, as I learn, that a fire was kindled, and many wish to hear more; but some few bigots mocked. This is the particular field where Bro. W. J. Smith is expected to labor if he gets here; he will find plenty to do. By the way, I and all others who know him wish he would hurry up and get here soon, as I need help very much, for the calls are more numerous than I

can fill. There are three points in Dufferin county, three more in Proton township, and four in Egremont township. Two of these last are new openings—one is not altogether opened, but we are requested to do so by several, and especially by a gentleman named Legate, a man standing high in society; has been for years municipal clerk, and is now a good member of one of the orthodox societies, but is not altogether satisfied, is well versed in the theological problems of apostolic succession, &c., and admits that such succession can not be correct if our position of an apostasy and a restoration is correct. He asked what other evidence we have of the truth of our doctrines of restoration than the mere interpretation of the word as we present it. My answer was, "We have the same kind of other evidence as the ancient church, for they had the Lord work with them and confirm the word by signs following. So have we; and cited Mark 16:18, 19, and Heb. 2:1-3. I expect to baptize a number more this week, and am preaching almost all the time. I generally try to have every evening except Saturdays occupied, and on Sundays one or two services. I also visited the Egremont Branch and found all well, with the exception of four or five members who had been aggrieved at some things past. All were doing well in a general spiritual way. I feel to solicit an interest in the prayers of all, and mine are ever for the good of the cause. I remain your brother in hope and unity and faith,

J. A. MCINTOSH.

OXFORD, Idaho.

*Dear Herald:*—We, who formerly belonged to the church under the leadership of John Taylor, are often asked why we withdrew from said church and joined the Reorganized Church. We answer,—We have been greatly deceived; and that too by men who held the word of God in their hands, intermixed with spurious laws of their own make, claiming all to be revealed from high heaven for the salvation of the human family. They succeeded in deceiving thousands of honest hearted people; nearly all, or we might say all not understanding the Holy Scriptures as well as they should; otherwise, it would have been difficult for them to have led so many people under the yoke of bondage. The writer is of the opinion that as soon as a useful man in the church learned the fraud that the leading men was imposing upon him, he was offered high position in the church, where merchandise could be made of the people, for fear he would leave the church; and many accepted, and soon became wealthy. We all understood this that when we found the Church of Christ we would find it organized after the pattern laid down by our Savior when he was upon the earth, the same as was revealed through the prophet Joseph. Finding the Utah Church complete in its organization, as we supposed, we concluded that it was the gospel which was to be restored to the earth in the last days.

After being told that we were being deceived we could not believe it, and we were so sure, that we thought it of little importance to examine the church books with a view to disprove what we thought we knew to be right. In fact we scorned the idea of men claiming to be prophets and apostles of the Most High adding to the word of God, thereby making his word of none effect. We could not believe man would dare to attempt such a fraud; and in the face of all this, place

the name of the prophet Joseph to it, making it genuine.

Could Joseph Smith, or any other man, after reading the scripture, have the audacity to ask the Lord why he justified certain practices, when it was so plain to be seen that he had forbidden it. We answer, No. At length we were made acquainted with the facts in the case by the sons of the Seer, with Joseph the legal heir to preside, and whose indisputable right it is to stand at the head of Christ's kingdom; as was taught by Brigham Young and all the Twelve; in fact, the entire Church looked for the time to come when he would take the kingdom. But when the appointed time came, B. Young said Joseph would never lead the church, so long as grass grew or water run. Why was this? Joseph was too honest with his Maker to hold out to the world the word of God intermixed with fraud and deception, telling them that in case they rejected it, eternal damnation should follow; placing the greatest stress upon laws of man's manufacture. And because he rejects such laws he is treated with contempt and lied about; and to-day he is teaching the gospel in its purity, and calling upon wandering Israel to return to the gospel which was once delivered to them, and pointing out to them the error that has been imposed upon them by men to whom they looked for council pertaining to their eternal salvation.

We were taught that to attain to the highest glory in God's kingdom would require as many wives as we could possibly get; and that it was only for a few. B. Young claimed the right to bestow this blessing or reject it. Where did he obtain this authority? Who conferred it upon him? Did the God of heaven? No. Did Joseph Smith? No. Then please tell who did. If God is going to hold such guiltless, what need had he to send his only begotten Son to die for the sins of the world. The human family can lie, steal, rob and sell temples of God, to their hearts' content, and still be justified before the bar of judgment. If women and wealth will purchase the highest glory in God's kingdom, the leaders of the Utah Church have won the prize. But the doom of all those who are not allowed to enter into celestial marriage is sealed up unto eternal damnation. It is deemed unsafe to allow all to enter into this ordinance, peradventure some would divulge the secrets of the endowment house; and then escape the judgments of the leading men. Nevertheless we are told in the Holy Scripture, that vengeance belongeth to the Lord and he will repay. What can be expected of men who have held out the Bible, Book of Mormon, and Book of Covenants to the world, telling them they were not worth the "ashes of a rye straw;" and at the same time claiming to hold the prophetic office in the kingdom of God. Oh, what deception!

The question why we left the Utah Church is easily answered; in fact, it is so plain the answers need not be specially given. The question with us is, Why could we not see it long ago; as it is so plain? We are told in the Scripture that the gospel is so plain that a "waffaring man, though a fool, need not err therein." But we see intelligent looking men teaching Brighamism, who seem to understand the Scriptures and the church books. They can quote extensively from them; and by putting a double meaning to that which is written, justify themselves. We ask, is it possible that men possessed with such knowledge can be so blinded; or do they lack courage to step out and come back to the gospel. O, wandering Israel, repent and turn to the Lord your God where you will find mercy extended unto you; and teach no more the principles which are strictly forbidden in the new and everlasting covenant, even the Book of Mormon; not only to say, but to do according to that which is written. May those who have erred in judgment investigate the true principles of the gospel and turn to them and obtain grace from God and good will from all good men.

W. H. HARRIS.

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

## Communications.

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

### THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

#### WHY WAS IT PLANTED IN EDEN?

In the morning of Creation when all was fair and beautiful, our father Adam was placed in the garden of Eden to care for and tend it, with the command that he should not eat of the fruit of the tree of knowledge of good and evil. But in an evil hour he disobeyed his Father's command and did eat of the forbidden fruit, and was driven from the garden to earn his bread by the sweat of his face. The ground was cursed, and in sorrow, it was said, he should live the days of his probation, and that he should die and his body return to the dust of the earth.

Now the question is, How was it that such an Almighty Father, who is merciful, just and kind to all his creatures, and knowing all things whatsoever should come to pass, should have planted such a tree in Eden as the tree of knowledge of good and evil, when he knew that Adam and Eve would not keep His command, but would eat of the fruit of the tree? This is a question worth consideration, for it is evident that it was the tree and its fruit that played the mischief; and had it not been there, the devil could not have tempted Eve, neither could she have been able to give to Adam.

Now this "forbidden fruit" question has troubled mankind a long time, and good Christian people have ever been making excuses for God, about the agency of man, the temptations of the devil, the wonderful wisdom of Adam and his great sacrifice, he being made to go out with his wife. But still the question is not answered. It was an unkind act to set a stumbling block in the way of a man and woman and then send them out of his presence for stumbling over it. As such it appears to human wisdom, and if we are to believe that God the Father is the allwise creator, full of mercy, goodness and truth, we must find out to *what end*, and for *what purpose* was that tree planted in Eden. All around this beautiful world we see the goodness and handiwork of an Allwise Creator, but what can we tell of Him or his acts except through his revelations? And if we are to understand those revelations aright, it must be by understanding them just as they read, and not by twisting this or that word so as to show our skill and learning and to suit our own opinions. True, many men have many different ideas, but it is evident that the revelations of God were given to be understood even by the simple and unlearned. And the nearer we confine ourselves to the words just as we find them, the nearer

we will come to the truth of the matter under consideration.

Through revelation we learn that God the Father created the heavens and the earth and all that therein is, and said it was all very good; that the earth was designed for a dwelling place for man; that there were spirits of men in heaven who would be permitted to come to this world and receive a material body, an agency to act, within certain limits, as they chose. It was a great event, for we learn that "the morning stars sang together, for the reason that, when spirit and matter are united, there can be "a fulness of joy." Now, it is evident men come to this world to live and learn; and how could they learn except by contrasts or opposites? Could we tell there was a day if there was no night? Could we tell there was a summer if there was no winter? There is seed-time, then a harvest. Everything has its time and season; everything has its opposite. There is the good, and there is the evil. Take away the evil and where would be the good? Thus, then, there must be an element of evil as well as good; and without which there could be nothing but innocence. There is one thing that God the Father could not give Adam, nor any of his children; and that is *experience*. And so it is that this world is the schoolroom where men and women come to learn the evil that they may know the good; to taste the bitter that they may know the sweet; for even if father Adam and mother Eve could have had children, they could only have been as themselves, innocents, doing no good, for they knew no evil, and could not know the truth of anything, not even what God the Father told them. Thus, then, the truth begins to dawn upon us that it was for a *wise purpose* that the tree of knowledge of good and evil was planted in Eden.

Who is this wonderful character, the devil, who seemingly is ever upsetting God's plans? He is not a creator, but a destroyer, and so must be as dependent on God for his existence as we are. He then is simply the scavenger of nature, the parasite of the human soul, the embodiment of evil, the opposite of good, and was permitted to enter Eden and did entice our first parents to disobey their father's command. They were then driven from the garden, the days of their probation were given, also "another commandment" to worship the Lord their God and offer sacrifices. With the eating of the forbidden fruit the good and evil were sown in their bodies, and they were at liberty to choose for themselves. As they now knew good from evil, they could not again be enticed to disobey and be in ignorance of the consequences. The gospel was now preached unto them and the Holy Spirit bore record of the Father and Son. They rejoiced because of their transgressions, as the Father had forgiven them. Now their eyes were opened; they were able now to truly see the goodness and tender mercies of their Lord to them and all their seed.

Much has been said about what might

have been had not Adam and Eve transgressed God's laws in the garden of Eden. Why not spend a little time on what might have been? Now that men had a knowledge of good and evil they should have been wise and all received the new covenant and lived in obedience to the gospel, as father Adam and mother Eve did with joy, rejoicing in the great plan of redemption. With the preaching of the gospel, Satan was now permitted to come again, he also declaring he was "a son of God," and that they should believe not the words of Adam. And they would not believe—partaking of the spirit of evil, becoming carnal, sensual and devilish. The Lord calls on men everywhere to repent and be baptized with water and the Holy Spirit, and as many as obey and live in obedience he calls his sons, and reveals his mind and will unto them by sending holy angels, also through the Holy Spirit. Satan also establishes an order gaining mastery over the hearts of the children of men as they loved the vanities of earth, and to get gain and power rather than the truths of heaven. For we learn that "Cain loved Satan more than God," and so listed to do evil and became "a son of perdition." And from the days of Cain there have been secret combinations; their works were in the dark, and "they knew every man his brother." Thus, then, we see the two orders at work in the hearts of men, the light and the darkness, the true and the false—one and all choosing as they would.

There could have been no advancement among men without a knowledge of good and evil, but with that knowledge they then had power for good or evil, each and all to reap the fruits of their choosing. Thus is the agency of man established, and he is now no longer a child under his father's care, but has become as gods to know good from evil, truth from error and so is responsible for his own acts. By this we see that it was for a wise and glorious purpose that the tree of knowledge of good and evil was planted in Eden. Adam fell, and we are that we may have joy and be able to see and know the good from the evil and understand the wonderful works and power of the great I Am. We, too, may rejoice because of Adam's transgression; for our eyes also are open to see the great goodness and glory of God the Father, and the redemption of mankind. It is evident that it was the design of God in placing men on the earth that they should be happy. And as he knows the beginning and the end, he also knows in *what way* they should live and act in order that they should be happy, and so the gospel has been preached unto them as the true way to happiness. Yet he will not force the will of man or woman, but inasmuch as they will seek to do good, so are they led and guided by the spirit of truth. But if they reject the truth, they are then left to themselves and the buffeting of Satan. Man comes on this earth in ignorance; he has a will of his own, and the liberty of choice; the seeds of good and evil are within his body; the spirit of truth presents to him the true and good; the spirit of evil presents the false and



wicked; if he will listen to the spirit of truth and entertain the good thoughts that are ever presented he receives the "line upon line" the "precept upon precept" and builds the good within, "growing in grace and the knowledge" of the truths of heaven, and so doing becomes an instrument of God for good on the earth and will so continue till at last he arrives at that *perfection* which is in Christ. Should he reject the good thoughts and entertain the evil, his mind becomes narrow and darkened, he lists to do evil; and if so continuing he will also go down with the sons of perdition.

Men may be weak and faltering, poor and ignorant outcasts, but let them always remember the gift of their father, Adam—the knowledge of good and evil—and make a good use of it in the way of the truth and light, learning the watch words of Christ when the evil is presented, "Get thee hence Satan; I will worship the Lord my God, and him only will I serve."

No man can be led or tempted unless he is *willing*. Hence he is the servant of whosoever he listeth to obey, and so makes use of his agency for good or evil, of his own free will. Thus then we learn that "the tree of knowledge of good and evil" will figure only for the good of mankind *if they so will*; and that that great character, the devil, is permitted a part in the great economy of God to show mankind how miserable they will be if they walk not in the light of truth and be obedient to God, and that he is here only by the permission of God the Father, and that it is wisdom in him that he should show men the false that they may learn the true so that all may be tested, tried and proven of what worth they may be. It is also good to know that there can be no evil befall even the weakest of God's children if they will only believe the gospel of truth and trust in God. Let us all rejoice therefore in the day of salvation and strive for the good and true, that all may be found worthy to be numbered with the faithful.

WILLIAM CAIRNS.

#### THE ROCK; THE FOUNDATION; AND THE BUILDING.

Text: "And I also say unto thee; That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."—Matt. 16: 18.

##### IS PETER THE "ROCK"?

If there was any force in the assertion that the majority are generally right, then we would answer the above question in the affirmative, because the Church of Rome, numbering millions of adherents, stoutly affirms that he was the rock referred to. But I wish to offer a few reasons why I, for one, can not accept that doctrine, whether few or many hold it.

1. Peter was an *apostle*, and as such formed a part of the Church which was to be built upon the rock. Paul in his letter to the Corinthians, (1 Cor. 12; 28), states that God had set in the church, first apostles, secondarily prophets, etc. Now he does not say, that apostles were put under the church, as the rock thereof; but were

put in it, as parts of it, or as some of the "members of the body."

2. Peter received from Christ the keys of the kingdom of heaven; or, in other words, authority to act in the name of Christ, in opening the door of the kingdom and admitting those who had been "strangers and foreigners," into the fellowship and communion of the church; or in other words, bestowing citizenship upon them; in the kingdom of heaven; also the power of expelling rebels, and traitors from the kingdom, as well as refusing to admit to citizenship those whom he discovered to be unworthy.

These keys, signifying authority or power to act in the name of Christ, as an agent or representative of Christ, (for Christ gave him the keys, or intrusted him with the oversight of the Church); these keys, I say, may be called, (a) the key of authority to preach the gospel of the kingdom; (b) The key of authority to baptize for remission of sins; (c) the key of authority to lay on hands for the gift of the Holy Spirit; (d) the key of authority to administer bread and wine as emblems of the body and blood of Christ; (e) the key of authority to ordain all other officers in the church; (f) the key of authority to regulate all the affairs of the church in all parts of the world; (g) the key of authority to declare ordinations null and void, and to cast out unworthy citizens of the kingdom. Whatsoever he should bind on earth, (not in heaven), should be bound in heaven; and this was to be the case with his loosing. It means, simply, that the principals in heaven would endorse and confirm the acts of their agent on earth. But says one, this very authority, or these extraordinary powers—this almost absolute authority—would make Peter a very proper foundation to build the church upon, or to constitute him "the rock." But that will not hold good as an argument, for Peter would of necessity stand alone in possession of these keys, to make him individually the rock. But was that true? Did he alone possess these keys? Could he, and he only preach, baptize, lay on hands, administer the Lord's supper, ordain, etc? No one will be so foolish as to claim it for him. And be this binding and loosing what it may, Jesus expressly declares that the other apostles should possess this power to do the work. Hear him, "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." That he was speaking to his apostles, and not to Peter only, is seen from the first verse, and also by the language of the verse following the quotation.—Matt. 18: 18, 19.

The binding and loosing was to be performed by virtue of the "keys of the kingdom of heaven." Right here I would like to say that, I doubt the application of the 19th and 20th verses, to the church at large, any more than the 18th verse.

But suppose the possession of the "keys of the kingdom" constitutes Peter the rock; than all the rest of the apostles, equally, compose the rock, for they hold similar powers, or possess the same keys.

Therefore it would be more proper to say that all the apostles are "the rock" and not Peter only as one of the number, even as he was their president at that time. But there is no reason for calling the whole class or any one of the number "the rock," as we will see hereafter, and particularly so when their proper place in the kingdom of heaven is understood, which please hereafter notice. The giving of Peter the "keys" would constitute him an overseer of the church after it is built, and not the rock to build it upon. He had charge of the church.

##### IS CHRIST THE ROCK.

In denying this query, far be it from me to take from the Divine Son, the ever blessed Jesus, one iota of honor or glory belonging to him. That he is the founder of the church, is unquestionable; and that he is the foundation, in the sense of being the rock, I don't so understand. The position that he gives himself in this matter of the church creation, is that of *the builder*. "On this rock I will build my church." Did he understand the case? This "rock" is one thing, the building is another; and the builder is still another, and distinct. The tools, or implements that he works with have also their part to play.

Christ can not be separated from the church, nor from the rock on which it is built; for he is the creator of the rock, as well as the builder of the church. The church could not build itself, and the builder is also the head of the church, for it is his "body."

But Christ is the foundation, says one, for Paul says so. The foundation of what? Why "the church." Paul does not say so. He is not writing (1 Cor. 3) about the foundation of the church as an organization; but the foundation of individual, personal faith, personal character, personal experience, and personal hope. Who lays this foundation, viz., Jesus Christ? Paul says "I have laid the foundation." And how? By preaching Christ to them. Who builds? "Let every man take heed how he buildeth thereon." Builds what—churches? No; but "gold, silver, precious stones, hay, wood, stubble." What can they represent; true faith, true doctrines, godly works, experience, hope, and holy character, would be gold, silver, or precious stones; a false faith, dead works, an unlawful experience, a baseless hope; a character unlike Christ are "wood, hay, stubble."

Ah! Paul and Christ have different subjects in mind when they talked about their foundations and buildings. "Every man," builds in one case; Christ builds in the other. Paul laid the foundation in one case, Christ in the other. Paul laid the foundation in one case, in the other he is a part of the foundation himself. What! is Paul the rock—or part of the "rock"—says one? No; he is not. Well; how can he be a part of the foundation? Because the foundation is not the rock, but is laid on the rock. What an idea! says one. Yes; quite an idea, and one that Jesus himself had. When, and where? When

he was on earth talking to the Jews, as recorded in Luke 6: 47, 48. Hear Him:—"Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like; he is like a man which built an house, and digged deep, and laid the foundation on a rock." Any distinction here between the foundation, and the rock on which the foundation rests? What is the foundation? you ask. But we have not settled what the rock is yet, and we must begin at the bottom—at the bed-rock—at the beginning; We will find the foundation on the rock when we discover the "rock."

## WHAT IS THE ROCK?

We answer—the principle and fact of *revelation*. That is; the principle of revelation, and the truth-word-revealed; or in other words,—*Truth revealed by the Holy Spirit*. We cannot separate *truth* from *revelation*, nor *revelation* from the *Holy Spirit*. There is no divine truth without revelation; and there can be no revelation without the Holy Spirit, and therefore I have chosen that expression,—*"Truth revealed by the Holy Spirit,"*—for I can not accept the idea that "all truth" is revealed by the Holy Spirit, for there is much that is true, that is revealed by our senses; for it is a truth that the sun is warm, the sea is salt, that sugar is sweet and the grass green. Multitudes of facts we know of which are not revealed by the Holy Spirit through the prophets. The truths to be believed, the commandments to be obeyed, the form of church government, the name and nature of the work of the officers of the church, the blessings here and hereafter to be enjoyed by the church, are all subjects of revelation by the Holy Spirit. Had there been no "truth revealed by the Holy Spirit," there could never have been a beginning, and of course no progress nor completion of the church—there could have been no church. But we can not take the ground even that all truth revealed by the Holy Spirit is the rock on which the church now stands, or that on which it stood eighteen hundred years ago. The key of the situation is explained by the Savior in Matt. 4:4—"Man shall not live by bread alone, but by every word that *proceedeth* out of the mouth of God." And in 2 Peter 1:12, Peter exhorts the church to be "established in the *present truth*." That is just it,—the "*present truth*." Jesus well knew that the church could not be built on every word that *had proceeded* from the mouth of God; for the plain reason that many words spoken or truths revealed before, were designed for, and applicable to the men and circumstances existing at the time when given. It was "truth," (for the word of God is truth,) that was revealed to Noah concerning the impending destruction of the world by the flood and the work required at his hands of building an ark, and that too of the material and dimensions such as God had designed. But who can say that the revelation to Noah is to guide us to-day? Or that it was authority for a similar work, or a law to the church eighteen hundred years ago? God commanded Moses to make a serpent

of brass and put it on a pole, and commanded the people bitten by the fiery serpents to look and live. It was the word of God to Moses and the people of Israel at that time, and adapted to the circumstances then existing; but it is not a law to us to-day. The command to Joshua concerning Jericho was God's word,—truth,—and proceeded from his mouth: but we are not to live by that to-day, for it is not "present truth." So of the word of the Lord to the leper Naaman, also the word of God to Jonah concerning Ninevah; the command of God to Ezra and Nehemiah concerning rebuilding of Jerusalem, and multitudes of other truths revealed in Old Testament days which were no laws to the New Testament Saints, nor are they laws to us to-day. The word of the Lord to the Apostles to not go among the Gentiles or the Samaritans, and afterward, to "Go into all the world and preach the gospel to every creature," was not the word of God to anybody else, then or now, and is no authority for any one to act under to-day. But if it is, then they must preach just what these men preached, go just where they were commanded to go, and the same results must follow, namely, the "signs that were to follow the believer, such as speaking in new tongues, healing the sick, casting out of devils, &c. &c. So of many commandments of a local character given to the various churches in Paul's day; they were truths, and the word of the Lord to the church—local or general as the case may have been. These various commandments of the past may serve as useful lessons to us from which we may learn wisdom and understanding, and be benefitted thereby in different ways.

There are however, truths revealed in the past—even at and since the foundation of the world—which *are binding* upon us to-day, because they are general in their character, and universal in their application; and conspicuous above all is "the gospel of the kingdom." The gospel of Christ which is "the power of God unto salvation, to every one that believeth," must of necessity have existed from the foundation of the world, or as soon as man fell and needed to be saved. And we are informed by the word of the Lord in the Inspired Translation of the Scriptures, that the same gospel which was in the beginning of the world should also be on earth in the end of the world, and as Jesus said that the "gospel of the kingdom" which he preached should be preached in all the world as a witness to all nations before the end of the world, it follows, therefore, that the gospel of the kingdom was preached in the days of Adam.

Abraham also believed it, so also the children of Israel in the wilderness. (Gal. 3:8; Heb. 4:2.) Jesus and the apostles preached it, and it must be preached, and is preached now, and will be in the world or age to come, or till the end comes. Now, as the gospel is the gospel of Christ, it must unfold all things concerning Christ. It is the gospel of God, and reveals therefore the character and attributes and mind and will of God. It is "the gospel of the

kingdom," and reveals all things concerning the kingdom of God, whether it be its Israelitish feature, its ecclesiastical character, its world-to-come feature, or the kingdom of the Father. It embraces all truth concerning the name of Jesus Christ, and the kingdom of God. This fact includes all the prophecies concerning Israel's redemption; all things concerning Zion and her redemption; all things concerning Christ's coming and reign; the resurrection of the dead, and eternal judgment. In simple words, all truth that concerns our present and future well being—or our temporal and eternal salvation—is, to my mind, the rock on which the Church of Christ is built, or "truth revealed by the Holy Spirit." Does that include the "word of wisdom," the principle of gathering, and the commandments now in force concerning it; the "law of tithing," as well as faith in Christ, repentance, baptism, &c., &c.? I answer, Yes; for these matters are subjects of present revelation, and are "*present truth*." "Present truth," that is truth revealed by the Holy Spirit, or the "gospel of the kingdom" is, to my mind, "the rock." On this, the apostles and prophets of the New Testament, and the patriarchs and prophets of the Old Testament were builded. Now let us see how "the books" will bear us out in our idea of the "rock."

## WHAT SAITH THE LORD?

"Build upon my rock, which is my gospel; deny not the Spirit of revelation, nor the Spirit of prophecy, for woe unto him that denieth these things."—Doc. and Cov. 10:11. "Behold, verily, verily, I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved; and upon this rock I will build my church; yea upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you."—Sec. 32:3. "And this is my doctrine, and it is the doctrine which the Father has given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men everywhere to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized shall be damned. Verily, verily, I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in my Father also; and unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record of him unto the Father and me, for the Father and I and the Holy Ghost are one. \* \* \* And again I say unto you. Ye must repent and be baptized in my name, and become as a little child or ye can in no wise inherit the kingdom of God. Verily, verily, I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my *rock*, and the gates of hell shall not prevail

against him. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them."—Book of Nephi 5:8, 9.

How about the Utah "new and everlasting covenant," *alias*, revelation on polygamy, is it "more or less than this?" Here we see that "truth revealed by the Holy Spirit is the rock." What was it that Jesus said was revealed to Peter, Matt. 16:17? The great and all-important *truth* that Jesus was and is the "Christ, the Son of the living God." Right here let me say, that there is vastly more included in that short expression than is commonly understood. Had I space I could easily show that it embraces the whole gospel—the gospel of the kingdom—"Thou [Jesus] art the Christ," the Messiah, the Redeemer of Israel, David's son and David's heir, Abraham's "seed," through whom all nation's shall be blessed. "The Son of the living God"—his pre-existence, his birth in the flesh, his mission and work on earth, his ascension to heaven, his mediatorial work, his exaltation and future glory, his divinity, his unlimited power and authority, his second coming, his millennial reign, his character as Judge of the quick and dead—all this and much more follows, if he is "the Son of the living God." Truly on this rock—the "fulness of the gospel," the "gospel of the kingdom," the "truth revealed by the Holy Ghost"—on "*this rock*" Jesus did build his church. Can the gates of hell prevail against the "truth?" No; for "truth is eternal." Can God's word fail? No; heaven and earth may pass away, but God's word never!

#### WHAT IS TRUTH?

"Thy law is the truth," "Thy commandments are truth."—Psalms 119:142, 151. "Sanctify them through thy truth; thy word is truth."—John 17:17. "Of his own will begat he us, with the word of truth."—James 1:18. So then, the law of God, the commandments of God, the word of God is the "truth." Revealed by the Holy Ghost? Most assuredly. Prophets spake as they were moved upon by the Holy Spirit; apostles wrote and spoke as the Spirit inspired them. No one questions this among Bible believers, so we will not take time to prove it.

Does the Bible contain all the truth, *i. e.*, all the law, commandments, or word of God? We answer, Nay; for in the Book of Mormon is found the "truth" which was to "spring out of the earth;" "the great things" of God's "law" written to Ephraim concerning his brethren of the seed of Manasseh who were led out of Jerusalem to America. In this book also is to be found the law, the commandments, the word of God. The truth therein revealed, by the Holy Spirit, forms therefore a part of the "rock" on which the church was to be built. It contains also the "fulness of the gospel." But are the Book of Mormon and the Bible the only records of truth? Nay; for in the revelations of God to the church in these last days, given

through Joseph the Seer, and also through his son who is his successor as president of the church, having "all the gifts of the Spirit" through these men has the truth been revealed by the Spirit, and therefore "present truth." And the church to-day, as well as in Peter's day should be "established" in the "present truth."

Why are the dead to be "judged out of those things which were written in the books?" (Rev. 20:12). Because of "present truth," or the laws and commandments of God given to the people in their day, for their faith and obedience. The antediluvians can not be judged out of the law of Moses and the prophets, nor the early Christians, who lived after the law and the prophets ended.

The people of the Lord in America in the days of Book of Mormon history, will not be judged by what Christ and the apostles taught on the eastern continent, but by what was spoken by their own prophets and by the Savior to them personally, and by the teachings of their own apostles.

We of to-day will be judged by whatever was of a general, or universal character revealed to the ancients both in Asia and in America, but *more particularly* by "present truth," the laws, and commandments, the word of God to us given by revelation in our day.

They may be new truths, but not conflicting truths. Whatever was truth once, remains forever a truth, even if not applicable in other ages as a law. But God can not contradict himself, or make what was once sin and offensive to him, at another time to be righteous and agreeable to him, because he can not change, unless he ceases to be God. If he does change, he is no longer God. If he remains God, he can not change. Having positively condemned polygamy in the days of the Nephites, about 2,400 years ago, he could not authorize it to-day; because if "abominable," a "crime," and an "iniquity" then, it must be so to-day, for God can not change. If God has changed and therefore ceased to be God, we may have the solution to the problem why Brigham Young substituted Adam for him.

Man must have a God of some sort, and as the God who created Adam passed away, having changed if Brigham's theory be true, Adam may do as well as any body else.

Christ is as unchangeable as the Father, and so also is the Holy Spirit; and as they are all of the same mind and judgment, if the Father changes, so must the Son change, also the Holy Spirit, and then they must all cease to be; therefore we can understand that not only is Adam God, but "the *only* God with whom we" (the Utah Mormons) "have to do."

But *our* God does not change, therefore he remains as ever, the Only True and Living God.

Present truth must therefore be truth in harmony with ancient truth. That which is truth now, and conflicts in principle—in spirit as well as letter—with what is called former truth is not truth if the former was. For if the latter revelation is truth, then

that which contradicts it in principle, in spirit and letter given in former times was not truth, unless indeed the circumstances or conditions were radically and totally different to those at the present time. If polygamy is "present truth," then the circumstances, the surroundings, the conditions, and the necessities, of the church to-day are radically, even totally, different to those of the church from 1830 till 1844—we might say till 1852. Not being the same church, nor worshipping the same God, it may be true after that there has a revelation come to the Utah Church. But with the same God who spoke in 1831 and forbade polygamy, and the same church, the revelation is simply impossible. Polygamy being "present truth" to the Utah Church, then its "rock," is a different one, to that of the Pauline Church, or the Josephite Church of 1830 till 1844, or the Reorganized Church from 1852 till 1886. But with a new God, and a new rock, or in other words a new gospel it can not possibly be the old church. The name does not prove anything. Mrs. Truelove may have been once the lawfully wedded wife of Mr. Truelove, but because of her repeated adulteries, she has been divorced by the laws of God, and of the land, still she may fancy the name of Truelove for some reason satisfactory to herself, and insist on calling herself Mrs. Truelove, but she is not Mr. Truelove's wife for all that. Nor is the Utah Church, with its new God, and new gospel, the Church of Jesus Christ of Latter Day Saints. Now the Book of Mormon positively declares that a church called in the name of Christ is his church, if built upon his gospel. He says "But if it be called in my name, then it is my church, if it so be, that they are built upon my gospel."

That gospel is the doctrine of faith in Christ, repentance, baptism, and the reception of the Holy Spirit. Any thing "more," such as polygamy, is not the gospel. Any thing "less," (such as that "baptism is not essential") is not the gospel. It is another "rock." Polygamy being a "new" and everlasting covenant, is of course not the rock or gospel covenant that Jesus built *his* church upon; for that covenant was four thousand years old when he built his church, having been preached to Adam. But look here,—If Adam understood the gospel as Jesus taught it, (and the Inspired Translation by Joseph Smith shows that he did understand the same gospel and obeyed it, by what authority has he changed it and revealed to Brigham Young the "new and everlasting covenant," *alias* polygamy? He must have rebelled against God; for God can not change, and therefore could not commission Adam to change the gospel covenant—the rock.

What then? Why, Adam rebels, becomes a servant of the devil, and is the "only god" with whom the Utah Church has to do. No; the Utah Church does not stand on the "rock"—on "truth revealed by the Holy Spirit"—therefore it is not the Church of Jesus Christ. What church does stand on that "rock?" What church is *built* on it? Not those who deny *present revelation*, that is certain;

and the majority of so called Christian churches do deny that. But they say, We believe in truth that *has been* revealed! Oh, the devils can beat that, for they believe that and more too; and they know a few things, that thousands of church members do not know, even if they believe them. They said—"We know who thou art." Peter could not say that till God revealed it to him. But the devil's faith and knowledge, no matter how superior to modern church members, won't save them. The reason is, they do not prove their faith by their works. But of course modern Christians, as they fondly call themselves, do; they believe all the Scriptures teach, and obey all the commands of Christ, and do it just as he would have them do it; they neither add to, nor take from!

They prove their faith by their works. This last item is not sarcasm. They prove *their* faith by *their* works. For instance, they believe that baptism is not for remission of sins, nor essential to salvation, therefore they are not baptized. They believe that the "signs" do not follow the believer to-day; therefore they do not "covet earnestly the best gifts."

What church is built on the rock of "truth revealed by the Holy Spirit," or on "present truth?" I answer, the Church of Jesus Christ of Latter Day Saints. Do not get alarmed about our claim for "present truth." Jesus is the Christ, the Son of the living God, and is present truth; yet it is an *eternal* truth, as far as the Spirit is concerned; and is eighteen hundred and eighty-six years old as pertains to the flesh of Christ. It was true that he was the Son of God, when he created Adam.

Abraham, and Moses, and Daniel, John the Baptist and Peter, and thousands of others understood it, yet it is the same truth to-day, as much truth as it ever was, and is a "present truth" therefore. How many churches claim to be built on the truth that "Jesus is the Christ," who, however reject the doctrine of the literal gathering or restoration of Israel to their own land, and the rebuilding of the kingdom and throne of David, with Christ as the heir of David's throne?

Those who do not believe in the restoration of Israel, and the rebuilding of Jerusalem, and the salvation of the whole house of Israel, do not and can not preach Christ.

How many believe that Christ is the Son of the living God? Those who believe that Joseph was his father? or those who believe he was the "very eternal Father, whose *Son* he is? or in other words, *his own father*?" Nay. How are they then built on the rock? If not on the rock, on what then? On the sand? If so, their house must fall; it can not stand the storms that will attend and signalize the day of judgment.

(Concluded next week.)

## PRIDE.

By request we reproduce the following article:

The wise man has said, "Pride goeth before destruction, and a haughty spirit before a fall." This harmonizes with what the Lord has said to the Church in the last days: "Beware of pride, lest ye become as the Nephites of old." By tracing the history of this ancient people, we learn that although they were truly an enlightened people, and had the Church of Christ established among them, yet they were so given to pride that many afflictions were brought upon them from time to time, till at last they were destroyed from off the earth as a people, and one of their prophets, Mormon, declared that "pride hath proved their destruction." How kind the Lord was to forewarn us of this great evil; for if pride destroyed the church and people of God in one age of the world, why will it not do the same in another, or in the present age, if indulged in by the church or people of God?

But, says one, "We do not have pride in the church now, so there is no danger." Perhaps so. But we will ask, What is pride? and let the prophets and inspired writers answer. Then we shall be better able to judge in regard to the matter. We read in the Book of Mormon that Alma, the great high priest, at one time, desiring to visit the churches in different parts of the land, gave up the judgment seat to another, and started again to preach the word. Some of the people he found firm in the faith, and rejoiced in their steadfastness, while there were others whom he found indulging in very singular customs, which caused him to mourn exceedingly, and to put up this remarkable lamentation before God:

"Behold, O God! they cry unto thee, yet their hearts are swallowed up in their pride. Behold O God, they cry unto thee with their mouths, while they are puffed up even to greatness with the vain things of the world. Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold and all their precious things which they are ornamented with."

We are left to conjecture whether, if Alma were permitted to meet with us in our Saints' meetings at the present day, he would find sufficient cause for making such a lamentation as is here recorded of him; and whether the Saints would not consider him a queer sort of a religionist to "take on so" about their costly apparel, and their ringlets, and their bracelets and their ornaments of gold, etc.

In the second chapter of Alma we read:

"And it came to pass in the eighth year of the reign of the judges that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things which they had obtained by their industry; and in all these things they were lifted up in the pride of their eyes, for they began to wear very costly apparel."

In the following chapter the prophet Alma, while teaching the people on the subject of repentance, said:

"And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying, Go forth

and say unto this people, Repent, for except ye repent ye can in nowise be saved, in the kingdom of heaven. \* \* \* And now I say unto you, my beloved brethren, can ye withstand these sayings; yea, can ye lay these things aside, and trample the Holy one under your feet; yea, can ye be puffed up with the pride of your hearts; will ye still persist in the wearing of costly apparel, and setting your hearts upon the vain things of the world."

But Alma is not alone in his views on pride. In the last book of Nephi, first chapter, the prophet in writing of the prosperity of the Church, said:

"Now in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of very fine apparel, and all manner of fine pearls, and of the fine things of the world."

Another prophet, Moroni, was permitted to look down the stream of time, even to the present day, and wrote to the believers in Christ after this manner:

"I know that ye do walk in the pride of your hearts, and there are none, save a few only, who do not lift themselves up in the pride of their hearts unto the wearing of fine apparel, \* \* for behold ye do love money, and your substances and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted."

In the first chapter of Alma there is a striking contrast between those who are walking in humility and faithfulness before God, and those who are walking after the manner of the world. The writer says:

"And thus they were all equal, \* \* and they did impart of their substance every man according to that which he had to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely; and thus they did establish the affairs of the church. \* \* For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envying and strife; wearing costly apparel; being lifted up in the pride of their own eyes."

We might quote other passages from this "Fullness of the gospel," but these will suffice. The prophet Isaiah must have viewed the subject in a similar light, when by the Spirit of God he pronounced a curse upon the "daughters of Zion," because of their haughtiness, and even mention the names of their ornaments and useless articles of apparel, nearly all of which are in common use—shall I say, among those who ought to be considered the daughters of Zion at the present day? The apostle Paul might have been contemplating modern fashions and follies when he said:

"I will in like manner that the women, also, adorn themselves with modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, pearls, or costly array, (but that which becometh women professing godliness, with good works."

Agreeable to all these sayings of the prophets, is the commandment of God, given through the prophet Joseph Smith, to the Church in these last days, which reads thus:

"Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."—D. C. 42: 12.

But, says one, (a good Elder, perhaps), "I know the book reads so, but I like to see the women well dressed." Says

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another, "I think we have a right to dress as we please, so long as we furnish our own money." Another says, "I dress fashionable to please my husband." And thus the reasons and excuses multiply, until we cheat ourselves into the belief that we shall obtain an inheritance in the celestial glory, whether we abide the law of a celestial kingdom or not.

Sisters in Christ, and brethren too, let us cast aside the veil of darkness which is spread over us, and view these things in the light of God's Holy Spirit. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."—Gal. 6: 7. If we sow pride, and selfishness, and folly, will not our reward be of proportionate value? or, in other words, shall we not be in danger of losing the great reward of eternal life altogether, except we repent?

Christ said, "A new commandment I give unto you, that ye love one another." Can it be truly said that we love our sister, when we buy twenty yards of cloth and try to put it all into a dress for ourself, (to wear to meeting of course), while our sister and neighbor has to stay at home from meeting for the want of even ten yards to make her a plain dress of; and her children have to stay away from Sabbath School, while a small portion of what we lay out for neckties, and ruffles, and other "vain things of the world," would make them comfortable and tidy to attend both Sabbath School and meeting?

What would we think of a circumstance like this: A sister goes to town with a very little pocket money to buy a few supposed necessities. Before buying, however, she calls to see the "widow and the fatherless," and her heart being moved with compassion for them, she gives her money, a dollar, to the sister, and goes home, thinking she will get along without the necessities a while longer. The widow is thankful for the money, of course, and goes immediately and buys a dollar flower for her hat; while the sister who gave the dollar continues to wear a sun-bonnet to meeting—the best she is able to have. "O consistency, thou art a jewel!"

Sisters, do we realize how much it costs in money, to provide ourselves with these useless articles and ornaments of dress, and to say nothing of the money, how much unnecessary time it takes to make, prepare, and keep in order our clothing, made and trimmed after the fashions of the world; and how much our affections are placed on these "vain things," when the Lord has commanded us to love him with all our heart, might, mind, and strength? Do we realize how may poor and needy there are among us, many of whom suffer for the common comforts of life—while we have nothing to give them? Well did the prophet Isaiah say, "Ye rob the poor because of your fine clothing." Do we visit the sick and the afflicted, and strive to comfort them and do them good? Indeed we have no time, it is so much work to keep all things prepared that we may appear as well or better than others, that we can scarcely even get time to pray, to say nothing of treasuring up the command-

ments of God, to do them. Do we realize, also, how the work of God languishes? The church treasury empty, the Bishop's hands tied, "good Elders" staying at home to "provide for their own, lest they become worse than an infidel," and the fields white on every hand—but the laborers are few. Can we do nothing?

O, my sisters! let us rise, Sampson like, (see Judges, 11: 28), in the strength of Israel's God, and break the fetters that bind us. Let us renew the covenant we made when we went down into the waters of baptism, remembering that God has said: "He who is not able to abide the law of a celestial kingdom can not abide a celestial glory." Let us set our hearts to do good, and not falter in making the necessary sacrifice. We are told that we "should not follow a multitude to do evil." Let those who know not God go their own way, till we can persuade them to embrace the gospel; but as for us, we will take hold of the "rod of iron," and serve God with our house. Truly, we ought to have a higher, holier aim in life, we who have come to the light and knowledge of the truth, than simply to follow the fashions and keep up appearances.

I have been led to contemplate: What if the Savior should come in his glory, just when we are assembled in our houses of worship for a Sabbath meeting. Would he look with complacency on the display of fancy hats with their veils, and ribbons and flowers, and gewgaws; upon our ruffs and collars, and neck-ties, and bibs, and jewelry, and necklaces, and sleeve buttons and cuffs, and frills and flounces, and innumerable bias folds, and "tie backs," and puffs, and corsets (stomachers), etc? Or would he turn away with sorrowing pity and disgust, saying, "These are none of mine! Notwithstanding the costliness of their apparel, they have not got on the wedding garment, and where I am they can not come?"

Sisters, there is a great responsibility resting upon us. As wives and mothers we have a great influence over those with whom we continually associate. It can not be otherwise. As for our children, they are continually with us, and from infancy we may begin to teach them right and wrong, and as they grow older, we may instruct, and instil into their young minds and tender hearts those pure principles both moral and religious, which shall shape their future lives, and lead them to become righteous men and women.

We have other duties: Never have I felt so deeply impressed in regard to this particular point, as during the present sickly season. We should study the laws of health, how to care for these frail bodies, "so fearfully and wonderfully made;" how to avoid sickness and how to treat disease, when perchance we have failed to avoid it, and how to nurse and care for the sick; also we should learn the use of herbs, and the difference between a pickled cucumber and a dish of cooked rice for a sick person—for we are permitted to use "herbs and mild food" when our faith is weak, which, by the way, is not uncommonly the case. We should also instruct

our daughters especially in regard to these duties, having first taught them to avoid the errors into which girls and young women commonly fall, such as wearing thin shoes in damp weather, thin clothing in cold weather, and the use of those terrible "consumption strings," which, notwithstanding all that may be said in their favor by the devotees of fashion, still remain a curse, not only to the female sex, but to the human family. There is much else we should do which I have not space nor time to mention. But how can we perform all these various duties, or scarcely any part of them while our time and attention must be given to the study of fashion plates, and in striving to keep up with the world, in all its fashions and follies.

In laying aside our vanity, and folly, and extravagance, however, it is not necessary that we become eccentric, nor will there be any great danger of our becoming proud of a plain dress, for such a thing would be unnatural, to say the least; neither will it be necessary that we should retain a particle of pride to enable us to be "neat and comely." An eye single to the glory of God will do this, as far as circumstances will permit. If a family of children have but one suit of clothes apiece, and scarcely that, it is impossible for them to be always clean and tidy, no matter how hard the mother may work, to have them so.

Much more might be said or written on this subject, but I will leave it for others, more capable, to say or write. I wish to add, however, that I trust my sisters will, with me, take this matter into earnest, prayerful consideration; and in contemplating the subject, let us not say, "There are other sins as great as pride," "The brethren are just as proud as the sisters," &c. For that, you know, is no excuse for us. If we have other sins, we should repent of them, and if the brethren are proud they ought also to repent. It is a solemn fact that we have each to stand or fall for ourselves.

My earnest desires and prayers are, that we may be able to replenish the oil in our wasted vessels, and trim our lamps anew and have them burning; or in other words, that we may put on the "wedding garment," that when the cry is made, "Behold the Bridegroom cometh," we may be permitted to enter into the "marriage supper of the Lamb."

CARRIE A. THOMAS.

## Conference Minutes.

### CENTRAL KANSAS.

This district conference convened at Good Intent, Kansas, August 14th and 15th, 1886; William Hopkins president, Griffith George clerk. Report of Branches.—Netawaka present membership 30, including 4 Elders, 2 Priests. Good Intent 27, including 2 Elders, 1 Teacher. Centralia 25, including 2 Elders, 1 Priest, 1 Deacon. Fanning 30, including 2 Elders, 1 Priest, 1 Deacon. The Scranton report was rejected, and referred for correction. Elders D. Munns, D. Williams, W. Hopkins, Alma Dodd, H. Green, G.

George, W. Gurwell, Hiram Parker, James Buckley (by letter), J. B. Jarvis, reported; Priest Joseph McDougal reported. Teachers Watson and Gaither reported. A committee of two was appointed, who examined the Bishop's Agent's book and found it correct. A motion that Elder William Gurwell labor with Elder Charles Herzog, and give reasons for not uniting with the Fanning Branch, and report to next conference; carried. Elder J. B. Jarvis was released from the vice-presidency of the district, with thanks for past labors. David Williams was appointed to fill the office. It was ordered that a two days' meeting be held at Good Intent on September 11th and 12th, commencing at half-past ten on Saturday morning. All officers and members are invited to be present, and bring the good Spirit with them, that we all may have a good time. It was resolved that we meet once every three months in conference: carried. The present officers of the district were sustained for the coming year; and the authorities of the church in righteousness. Preaching on Saturday by Griffith George, assisted by Hiram Parker. On Sunday morning by W. Gurwell, assisted by Daniel Munns. Prayer and testimony meeting in the afternoon, conducted by D. Williams and H. Parker. Preaching in the evening by David Williams, assisted by Henry Green. Adjourned to meet at Netawaka, Kansas, 13th and 14th of November, 1886.

#### WESTERN MAINE.

Conference of the above district convened in the Saints' Chapel, Green's Landing, August 14th, 15th and 16th, 1886; Bro. William G. Pert president, F. M. Sheehy clerk pro tem. Elders G. W. Eaton, S. Eaton, W. G. Pert, J. Eaton, M. H. Bond, F. M. Sheehy; Priests William Harvey and J. Knowlton; Teacher J. H. Robbins, and Deacon Joseph Eaton, reported. Committee on Bray's Mountain branch trouble reported, and report accepted. Report of Bishop's agent, W. G. Pert, was read and accepted. Bro. W. G. Pert was sustained as president of the district, and Bro. E. H. Pert as clerk. Saturday evening was devoted to preaching the word by Elder M. H. Bond; Sunday forenoon by Elder F. M. Sheehy, afternoon by M. H. Bond, and evening by F. M. Sheehy. The preaching services were well attended: numbers could not gain admittance. Adjourned to meet at Little Deer Isle, Maine, November 13th, 1886.

### Miscellaneous.

#### ADVOCATE NOTICE NO. 2.

Since publishing the notice which appeared in the *Herald* of August 14th, a host of letters have come by mail from those who have overpaid, asking that their surplus be credited on the *Herald*, *Hope*, or be sent them in cash, and only one letter has been received from those who are indebted to the *Advocate*, though the number of those indebted to it is very much larger than the number of those who have overpaid. Now the 50 cents that came in that one letter will not pay back the crowd who are asking for what we owe them. Will those who are in arrears come to our help *at once* by paying up, so that we may keep our credit good with all. Two whom we owe have anticipated the above condition of af-

fairs, and have written us to allow the sum they have overpaid to stand and offset the loss we will sustain by a failure to pay on the part of those owing us. We offer them thanks for their consideration and generosity.

Let all who have been taking the *Advocate* rally to our rescue in this matter, as we desire to straighten out everything connected with it as soon as possible, and then, if possible, make an effort to labor in the ministry again. Who will be the first to respond. Address, Box 372, Independence, Jackson Co., Missouri.

In bonds,

JOSEPH LUFF.

#### CONFERENCE NOTICE.

The Central California district conference will convene at Watsonville, California, October 15th, 1886. A cordial invitation is tendered to all missionaries and brethren of adjacent districts to be present. By the District President,

I. F. KINGSBURY.

#### DIED.

BALKA.—At Bartlett, Iowa, August 15th, 1886, our much esteemed and beloved sister, Susan Balka, she was born in Ayrshire, Scotland, June 12th, 1827; emigrated to Utah, and returned with her first husband in company with the writer and others, in 1865; she was a consistent Saint, a faithful wife, a loving mother; she leaves a husband, three sons and three daughters, and a host of friends to mourn her loss. Funeral sermon in Mr. Potter's Grove, to a large assembly of Saints and friends by H. Kemp.

WARDLE.—At Sacramento, California, July 17th, 1886, Elder Ralph Wardle; born March 16th, 1812, in Cheshire, England; received the gospel in England in the early days of the church, was ordained to the office of an Elder, and was an earnest and faithful worker in the cause of his Master. He was baptized into the Reorganization, March 28th, 1867, by Elder A. H. Smith, at Sacramento, California, and was ordained an Elder, July 5th, 1868, by Cornelius Bagnall. He died firm in the faith of the latter day work. Funeral sermon by Elder J. R. Cook, from the words, "Precious in the sight of the Lord is the death of his saints."

HARRIS.—At Arcadia, Kansas, March 27th, 1886, of abscess of the brain, Milton L. Harris. He was born in Mechanicsburg, Ohio, July, 1847, and was baptized about thirteen years ago by Elder B. V. Springer. He leaves a wife and seven children, also a large circle of relatives and friends.

WARD.—At Lamoni, Iowa, August 13th, 1886, of typhoid fever, Martha J., daughter of Mr. and Mrs. David Ward, aged 10 years, 4 months and 15 days. A bright child and greatly loved by the family. Funeral sermon by Elder H. A. Stebbins.

SHELLY.—In Sherman, Mason County, Michigan, August 10th, 1886, Clarence A., aged 3 years and 4 months; and E., aged 6 months; youngest children of Bro. Ethan A. and Sr. Amanda M. Shelly; their deaths were only about nine hours apart.

"Little ones, how well we loved them,  
How they twined around our heart;  
Little Canna, baby Emma.  
Oh, how hard it was to part."

SHAFFER.—At Lamoni, Iowa, August 24th, 1886, George, child of Mr. and Mrs. Samuel Shaffer, aged 5 months and 12 days. He was ill but

a few hours, and his face was fair and lovely even in death. A sweet child, a bud of promise, but transplanted to the Paradise of God. Funeral sermon by Elder H. A. Stebbins.

#### NOTICE.

Allow me to say that some of the ideas I held when I wrote the article "On Tithing," published in the last *Herald*, I discovered to be erroneous while at April Conference; and I promised to withdraw it and not let it be published, which I forgot to do. I hereby apologize to Bishopric and any that might be offended.

E. C. BRAND.

#### GO TO THE EXPOSITION AND STATE FAIR AT CHICAGO.

For the Inter-State Exposition to be held at Chicago, September 1st to October 16th, 1886, and the Illinois State Fair to be held at Chicago, September 6th to 10th, 1886, the Chicago, Burlington & Quincy Railroad have made a low excursion rate from all local stations in Illinois and Iowa, tickets to be sold on certain specified dates during the continuance of the Exposition, and every day (in Illinois) during the continuance of the Fair.

It will also run special daily trains between Chicago Union Depot and the Fair Grounds during Fair week.

Special pains have been taken both by the Exposition and Fair people to make the attractions this year greater than ever before, and everybody should attend.

The excursion rate and date of sale can be ascertained on application to any ticket agent of the Chicago, Burlington & Quincy Railroad.

#### FRUIT.

"Strawberries and all sub-acid summer fruits purify the blood. Tender vegetables suit well the human stomach. They who eat freely of both never need drugs. The French do well with their 'grape cure;' we can do quite as well with our strawberry cure, keeping on with all the succeeding fruits. No ship's crew supplied with fruits or their substitutes, green vegetables, ever had the scurvy. All kinds of blood poisoning are cured by fruit, or by a vegetarian diet into which fruit largely enters. Some who can get well no other way do so by living wholly on fruit. With it even cancer can be held at bay. Wise doctors hold that neither cancer or consumption, nor ulceration of the stomach can be cured on a flesh diet. We are not writing of a plate of strawberries after a full meal of fish, flesh and fowl. Then fruit is likely to cause indigestion."

Reports from Texas indicate that Saturday's storm was the most destructive ever known there. The wind attained a velocity of seventy-five miles an hour, and continued for eight hours. Every town along the Western Gulf coast suffered severely. In Fort Worth forty houses were completely demolished and hundreds had their roofs blown off. From Indianola comes the saddest news. The signal office was blown down, carrying with it two men, both of whom were lost. Fire broke out among the ruins and extended for blocks, destroying thirteen houses. The total loss to Texas is: Thirty-eight lives, \$1,000,000 to crops, \$3,400,000 to city and town property, and \$90,000 to shipping and harbor improvements.

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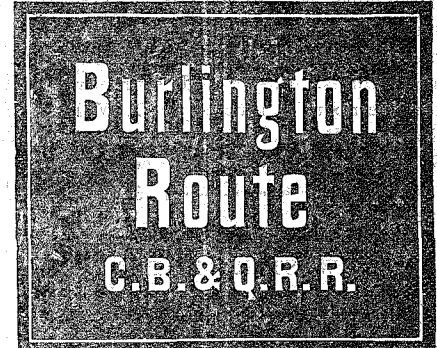
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# THE SAINTS' HERALD.

Joseph Luff

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

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

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Lamoni, Iowa, September 11, 1886.

No. 36.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, September 11, 1886.

### EDITORIAL ITEMS.

BRO. E. DeLONG wrote from Tawas City, Michigan, August 22d. Their branch numbers thirty-six, and they met with some opposition from unbelievers. He mentions the efforts of a Rev. from Canada to prove immersion was not the correct mode of baptism, and who claimed that Jesus did not come up straightway out of the water as recorded in Matthew 3: 16. This is but another among many proofs that they do not follow the plain testimonies of the Bible they profess to believe and love. Some party questioned Bro. DeLong's authority to solemnize marriages. But Bro. D. had the proper credentials to the discomfiture of the intermeddler. The Elders should be well certified in such matters so that officious, tricky persons can get no advantage over them. They were expecting Elders J. J. Cornish and Willard J. Smith in attendance at their Two-days' Meeting the fourth and fifth of September.

The Associate Editor spent Sunday, the 28th of August, with the Saints at Lucas, Iowa; attended three services, preached at two of them. That branch is reviving.

Bro. John Scott, our foreman in the printing department, left Lamoni, August 30th, accompanied by his wife, and will visit friends at Plano, Sandwich, and other points in Illinois.

Bro. Alexander H. Smith was at last advices at Burnside, Illinois, preaching at that place, LaHarpe, and Shakerag School-house. Uncle William Smith was at, or near Colchester.

Bro. T. T. Hinderks, of Stewartville, Missouri, gives notice hereby, that all who wish German tracts can write to Henry Hinderks, at the above place, and obtain them.

To-day (August 28th) we received by telegram from Bro. C. A. Parkin of San Francisco, California, the very painful news that Bro. T. J. Andrews died yester-

day, (27th), suddenly. The church has lost thereby a worthy member, society an active useful citizen, and the family a wise, kind, and devoted husband and father. We await particulars. We also to-day received telegram from Bro. M. T. Short, requesting Elder Joseph Smith or W. W. Blair to go to Millersburg, Illinois, and preach the funeral sermon of his father-in-law, Bro. James Vernon. Sorry we could neither of us go.

A Sr. D. R. Davies expresses the wish that a Welch Elder could go and labor at and near Dausman, Waukesha county, Wisconsin.

Sr. Dingle writes that Brn. Anthony and Clapp are doing well and are liked very much in Deer Lodge Valley, Montana.

Bro. J. W. Gillen writes from Glenwood, Iowa, August 27th; had been to Bartlett and found Bro. Henry Kemp who had just baptized five, and had assisted him in preaching there and also at Shady Grove, Ross, Gaylord's School-house and Glenwood, would go on to Keystone Branch and thence on to the Wheeler's Grove Reunion; had been greatly blessed of God, and found abundant opportunities for preaching the word of life.

Bro. E. W. Lloyd writes us of late that the cause has been advanced in his region by the faithful labors of Brn. J. B. Jarvis and Peter Anderson of Scranton, Kansas. He has received ten copies of "Voice of Warning" from Bro. J. H. Peters of East Lake, Michigan, which he at once put in circulation. This is well.

Bro. D. E. Hough of Port Carling, Ontario, wishes to know the address of Elder J. H. Lake.

Some one sends us from Eldorado Springs, Missouri, a brief and glowing account of the late debate between Elder I. N. White and Elder H. R. Price, but fails to give us his name.

Bro. E. A. Carlton in a letter from Petrolia, Ontario, August 18th. He feels encouraged to press forward in building up the church; has held two meetings in the woods with fair attendance, and invitation to come again. He is anxious some of the Elders should come there and preach the word. Three had been baptized, and more were nearly ready. Bro. George Masters of Del Roy, Ohio, expresses a lively interest in the gospel work and aids it with his means. He thinks the Elders visit the old branches when they ought rather to labor in the new and tender ones, and in other places. He thinks new members in the church are like young trees—they need a great deal of attention. And he advises that all Saints keep the "eleventh commandment," and that they dwell

together in love and unity and in the Holy Spirit.

Bro. Jacob K. Chaney of Tower Hill, Snelby county, Illinois, writes us under date of August 30th expressing his love for and confidence in the work of God. He was a private in Co. D, 38th Indiana veteran volunteers, Infantry. He has of late secured his pension and intends to pay titling.

### THE EARTHQUAKE.

MISFORTUNES never come singly. They have followed each other in rapid succession during the last two weeks. First came the great storm which swept the coasts of Newfoundland, wrecking scores of vessels and drowning over one hundred seamen. Then Galveston was partly submerged by a flood, and forty lives were lost, besides much property. Two or three days ago an earthquake swept over Greece, and was felt in Italy and Egypt and all along the Mediterranean region. Several towns were destroyed and many hundred lives lost. Fresh upon the heels of these calamities comes the news of the partial destruction of Charleston, S. C., by earthquake and fire, accompanied by a sad loss of life and great destruction of property.

Last Saturday morning there was a slight shock of earthquake felt in the doomed city, and it extended north and west into North Carolina and Georgia. It was evidently a warning of the calamity to follow, but of course was not recognized, as slight earthquake shocks are not infrequent in the United States. The final shock came from the southeast and struck the city at 9:55 p. m. Tuesday. Between that time and ten a. m. yesterday there were ten distinct shocks, but they were only the subsiding of the earth waves. The disaster was wrought by the first. Its force may be inferred from the fact that the whole area of country between the Atlantic coast and the Mississippi River, as far to the north as Milwaukee, felt its power to greater or lesser degree. Charleston, however, was the special victim of this elemental destruction. The city is substantially in ruins. Two-thirds of its houses are uninhabitable. What stores are left are closed, and the people dare not go to them. Churches and other public buildings are in ruins. Railroads and telegraph lines are torn up and destroyed. At midnight twenty lives were known to have been lost, and it was feared that the list would be greatly added to as the search among the ruins proceeded. Fires have added to the terrors of the scene. The panic-stricken people are in the streets and fields in dread expectancy of what fresh horror may come next.

It is needless to speculate on the causes which led to this terrible visitation except as a matter of scientific curiosity. It is more to the point that the people of one of our large and enterprising



cities have lost their homes and property without warning, and that in a second of time death and destruction have been let loose upon them by one of those mysterious convulsions of nature which are all the more terrible by reason of their suddenness and awful power. The most expert knowledge can not predict their coming or tell us how to guard against their danger. Human weakness is most apparent in such terrible moments. Help and sympathy are the only consolations at such times.—*Chicago Tribune.*

THE above reminds us of what we have often pondered for similar reasons since 1860; for the Lord had said to the ministry, through Joseph the Seer, December 27th, 1832,—“And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her, and men shall fall to the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, [storms—including wind—of extreme violence], and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people.”—Doc. Cov. 85: 25.

The revelation on the rebellion of the Southern States, &c., given two days before, (Dec. 25th, 1832), had stated similar things, all indicating that God would have the people know what awaited them in this generation, for these prophecies locate the events they mention in this present generation. It is a well attested fact that earthquakes have been far more frequent since 1860 than ever known before within the limits of written history. The predictions of the Seer are having a rapid and most perfect fulfilment, and in them we see the harbingers of “the desolation of abominations” of all kinds, the second coming of Christ and the ushering in of his peaceful, glorious reign.

#### AID FOR THE MINISTRY.

IN HERALD for August 28th, page 543, Bro. T. J. Andrews, Bishop's Agent for Northern California District, very properly calls attention to an important fact when he says: “There is a prevalent supposition amongst the various branches and scattered Saints, that the missionary's needs are all supplied from the church fund, and that such relieves them from responsibility from rendering him any help. This is a mistake. The missionary in his field is entirely dependent upon that field for all his necessary personal needs and traveling expenses, and only in dire necessity can he make application for personal relief. The missionary's family at home are the proper recipients, and their wants are looked after by the Bishopric, as funds come into its hands from the body.”

This is precisely in harmony with the unrepealed law of the Lord to the church, in all ages and in all places. The Lord will have his gospel preached in *his own way*, for it is always, when preached in *his way*, “a witness unto all nations.”

Matt. 24: 14. But if the mere letter of the gospel is preached, and is preached in some other way than God has ordained, then it is not his “witness” to “all the world;” for whatsoever is not ordained of God in these matters is not of any force or virtue. When Christ sent forth his traveling ministers, he required them to rely upon God, and upon the people among whom and for whom they should minister, to supply their temporal needs, for the reason that “the workman is worthy of his meat.” (See Matt. 10: 9-15; Luke 9: 1-6; 10: 1-9). This order was continued after the crucifixion, as may be seen by reading 1 Cor. 9: 7-14; Gal. 6: 2-6; Rom. 15: 27; 2 Tim. 2: 6, 7.

God will prove his ministry; and he asks them to try him and prove him by faithfully trusting in his promises and providential care. His faithful ministers did so, and reported that in these things they lacked nothing. Luke 22: 35.

The following from the Inspired Translation is very plain as to Christ's requirements of his missionaries, and also as to his promise that he would see to it that those to whom they were sent would supply their incidental temporal needs:

“And he said unto his disciples, Therefore I say unto you, Take no thought of your life, what ye shall eat; neither for the body, what ye shall put on. For the life is more than meat, and the body than raiment. Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; nevertheless God feedeth them. Are ye not better than the fowls? And who of you by taking thought, can add to his stature one cubit? If ye then be not able to do that which is least, why take ye thought for the rest? Consider the lilies, how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast in the oven; how much more will he provide for you, if ye are not of little faith? Therefore, seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after; and your Father who is in heaven, knoweth that ye have need of these things. And ye are sent unto them to be their ministers, and the laborer is worthy of his hire; for the law saith, That a man shall not muzzle the ox that treadeth out the corn. Therefore seek ye to bring forth the kingdom of God, and all these things shall be added unto you.”—Luke 12: 24-34.

After this manner did Christ's traveling ministry serve on this continent, for “they did separate themselves one from another, taking no thought for themselves what they should eat, or what they should drink, or what they should put on. And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of afflictions save it were swallowed up in the joy of Christ.”—Alma 16: 17. See also book of Nephi 6: 1.

And when this last dispensation was opened and established, the same things were required of the traveling ministry, and the same wonderful promises were

made; in proof of which we have the following:

“And again I say unto you, my friends (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats; behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

“Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

“Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry), from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also; for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels round about you, to bear you up.

“Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying: \* \* \*

"And again, verily, verily I say unto you, it is expedient, that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive moneys by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the Bishop in Zion, or unto the Bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

"And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also."—Doc. & Cov. 83: 13, 14, 15, 16, 18, 19.

And, that none of the traveling ministry are exempt from this order may be further seen in section 23: 7. And of those traveling ministers who have families, the Lord further says:

"Behold I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world; wherefore, I the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can, obtain places for their families, and support of the church for them, not fail to go into the world; whether to the east, or to the west, or to the north, or to the south, let them ask and they shall receive; knock and it shall be opened unto them, and made known from on high, even by the Comforter, whither they shall go. And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways."—D. C. 75: 4, 5.

In what we have quoted and cited is seen what the Lord requires of his traveling ministry, and also the glorious promises he has made them if they prove themselves by faithfulness, humility, diligence, wisdom, patience, and charity. We also see just what he asks this ministry to expect of Him. We further see what the Lord requires of the Saints and the world in respect to these ministers and their needy families. God asks this ministry to prove him and the Saints and the world; for on the other hand, He will prove and discipline this ministry, and by them He will prove the Saints and the world—and it *must* be done in the Lord's own way; for Christ will say,—“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”—Matt. 25: 31–46. “I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise.”—D. C. 81: 3.

When a faithful, wise, and spiritual minister goes forth preaching the gospel of Christ in the manner ordained of God, the Holy Spirit will inspire those who love

truth and right to love that minister, and they will esteem it a privilege as well as a duty for them to care for him and minister to his needs; and when they so minister in wisdom, the giver is blessed of God and feels a sense of gratification in doing such service which compensates him largely for the aid given. Besides this, the giver is laying up treasure in heaven against the time when Christ will judge man by his works. And who is there who will interpose against such giving and thereby obstruct or oppose the will of God in this matter? For those who thus aid the ministry are partakers in the spread of the gospel and in building up the kingdom of God, and will have their reward.

In this way much assistance is given which otherwise the church in no way would receive. For if the opportunity is not used when offered, the aid that then might be obtained is lost to the minister, and consequently to the Church of God. When persons wisely aid Christ's traveling ministers, they aid his church. And such persons will feel an increasing interest and love for the work of God, and will also feel that they have material part and lot in its prosperity and progress; therefore opportunities should be given to them to render aid as they may feel willing to.

The minister, when he may have occasion to say he preaches the gospel “without purse or scrip,” should neither say nor intend to say thereby that God does not expect those who hear the gospel to assist his needy ministry and his church. And when aid is offered him properly, he should not refuse it, for he thereby may be found resisting what God has provided and also prevent persons from securing blessings and rewards for rendering aid to Christ's ministry and church. Neither should the minister take exceptions to *the manner* in which such aid comes, if it comes honestly, orderly, and cheerfully.

When the travelling ministry are aided by those for whom they minister, they feel that they are appreciated by the people, and that God is kindly caring for them, and so their faith and zeal are increased. And when the people aid these ministers, they feel they are giving substantial evidence of respect and love and interest, in them and in their work. Those who can, but who will not aid God's ministry and church, in a wise and proper way—God's way—when and where it is needed, are not worthy of blessing, but will receive condemnation, both here and hereafter, from Christ, the Righteous Judge.

And any minister who imposes upon the people, in or out of the church, in respect to these matters, is condemnable, and should be dealt with as promptly and sharply as if guilty of abusing his power and opportunities in other things. But God desires and will have opportunities in which to manifest his special care and love for the faithful, wise, and diligent minister; and he desires and will have opportunities by which the Saints and the world can prove themselves worthy of his love and favor. God says of his faithful ministers,—“Thou shalt not muzzle the mouth

of the ox that treadeth out the corn.”—Cor. 9: 9. And Paul says,—“Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine.” For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.”—1 Tim. 5: 18, 19. And he further says to this “good soldier of Jesus Christ,” in 2 Tim. 2: 6, “The husbandman that laboreth must be first partaker of the fruits.” All should heed these teachings of the Scriptures, for all will be judged by them.

#### “ZIONS' HOPE.”

SISTER WALKER is meeting with fine success thus far in her efforts to enlarge the *Hope*. The zeal and promptness with which many have rendered aid in this direction is most commendable. The interests of the church demand a larger Sunday School paper than the *Hope* now is, so that the good seeds of life and salvation may be scattered far and wide with a liberal hand. We feel confident sister Walker and her helpers will give satisfaction in their loving work of feeding “the lambs of the flock,” and leading the young in the ways of purity, peace, and life eternal.

From what we know of her tastes, attainments, experiences in church-work and general affairs of life, devotion to the interests of the young and the Church of God, we take pleasure in commending her and her work for the *Hope* to all lovers of that which is good.

This church has grown from near one hundred members in 1860 to over 20,000 now, (and including the children of its families, to probably more than twice that number); its prospects were never so bright and full of promise as now, and with its increase comes greater responsibilities. Progression must ever be the watch-word of the Church of Christ, and its people should promptly keep step with its ever increasing demands. God is able and will make us equal to the work required if we are willing and faithful. The interests of the Church of Christ commands us to move forward! All should heed the voice, leaving results with Him who is able to give great success to weak but willing workers and wring victory from seeming defeat. Let us move forward.

#### EXTRACTS FROM LETTERS.

Bro. A. J. Moore writes from Sweet Home, Mo., Aug. 28th:

“We had large attendance at our district conference, some were baptized, others are believing. I spoke three times on Sunday, and was blessed of God. I believe this district is improving well.”

Bro. John S. Parrish, of 1445 Madison street, St. Louis, Mo., writes August 30th:

“The work is moving slowly but surely in this place. Some seem to be a little sleepy, but there are wakeful and watchful ones among us. Bro. Beard and I have opened a new place in Laclede county, and think some good may follow an earnest effort. I would like to correspond with some brother who is studying law.”

SISTER M. Walker sends us the following:

LAMONI, Iowa, September 3d, 1886.

*Bro. Blair*:—Through your columns this morning we wish to ask the readers of the *Herald* (those who have overpaid upon the *Advocate*) a question. Is there any one of you who can not afford to send Bro. Luff a postal card, saying to him, "Let the balance in my favor go towards loosing you hands, that the blood of souls be not laid to my charge?" In the silent watches of the night this was the voice of the Spirit unto us, and with it was brought to our memory the parable of the ungrateful servant who threw his fellow servant into prison, when he was not able to pay him, notwithstanding he himself had been released by his Master of a much greater debt. All will remember the result. In bonds of hope, your sister.

Writing from San Francisco, California, the 16th ult., Bro. Geo. S. Lincoln says:

"Bro. Heman C. Smith spoke for us here last Sunday evening to a good and interested audience, quite a number of strangers among them who were much pleased, and will come again. We baptized one two weeks ago, and are sowing much good seed in this part of the vineyard which is springing up in many places and fruit is beginning to come forth more plentifully."

Sr. Alice Strickland says:

"The *Herald* is the best paper I ever read. I think it improves all the time, and I can not think of doing without it."

THE following taken from the Drawer of *Harper's Magazine* for September, tells its own story; does anybody know of anything of a similar character within their own experience.

#### RELIGIOUS INTOLERANCE.

DEACON PETTYBONE (TO HIS TWENTY-ONE YEAR OLD SON).

"James, you know my love of liberty, right of conscience, freedom of speech and worship; you have heard me proclaim them in public, time and time again. You seem to prefer the other church to our own, notwithstanding my arguments and persuasions. Well, this is a free country, you are a free citizen; far be it from me to coerce or influence you in any way. Go, my son, go; if your heart tells you you are seeking the right path, go. But if you do go, may I be struck deaf, dumb, and blind, if I don't drive you from my home like a dog. I'll follow your path, and take from you all means of earning an honest livelihood. I'll drive you to want and crime, and I'll die cursing you with my latest breath. I am determined to do my duty as a Christian."

E. READ.

#### QUESTIONS AND ANSWERS.

*Ques.*—I wish to ask a question; and as a prelude cite some of the causes for the enquiry. Gen. 17, the covenant of circumcision, with a promise, was made to Abraham; while in Gen. 48, we have an account of Joseph bringing his two lads to Israel for his blessing, and it appears that a greater blessing was bestowed by the right hand. Next, when Christ came among men, he took little children up in his arms, put his hands

upon them and blessed them. The several churches discovering that some importance or God appointed duty attached to this covenant by circumcision, and blessing by the laying on of hands, substituted infant baptism and infant sprinkling, while the church of Latter Day Saints profess to believe and practice the identical things that were taught by Christ, and in Doctrine and Covenants, sec. 17, par. 19, parents are directed to have their children blessed by the laying on of hands. Now, please answer, what is the relationship of children thus blessed to the church and the kingdom of God, and what will be the relationship of the children of Saints who are not blessed as commanded?

*Ans.*—Children are by their birth natural wards of their parents. If correctly instructed in the faith of Christ they will at a suitable age be not only willing, but anxious to receive baptism. Prior to that the blessing by the laying on of hands creates them wards of the church, members of the "church triumphant," but not the "church militant." Should children who have thus been blessed die before being baptized, the atonement has made them "of the kingdom," and it is evident that such will rise with the just in the resurrection, heirs of the kingdom, of eternal life, because wards of the Spirit.

2.—Who is meant by the believer, Mark 16: 17, 18?

A.—It relates to those who, in a gospel sense, believe in Christ.

LOOK AT THIS.—There has not been a saloon for the sale of intoxicants in Hancock county, W. Va., for over forty years, and it is also true that during the year 1885 the grand jury did not find a single indictment, and there was not a prisoner in the county jail during that year.

The largest library is the Bibliotheque National in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals. The collections and engravings exceed 1,300,000, contained in some 10,000 volumes.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The truths ye urge are borne abroad  
By every wind and every tide;  
The voice of nature and of God  
Speaks out upon your side.

BY WASHINGTON GLADDEN.

In the bitter wave of woe,  
Beaten and tossed about  
By the sullen winds that blow  
From the desolate shores of doubt,  
Where the anchors that faith has cast  
Are dragging in the gale,  
I am quietly holding fast  
To the things that can not fail;  
I know that right is right;  
That it is not good to lie;  
That love is better than spite,  
And a neighbor than a spy;  
I know that passion needs  
The lash of a sober mind;  
I know that generous deeds  
Some sure reward will find;  
That the rulers must obey;  
That the givers shall increase;  
That the duty lights the way

For the beautiful feet of Peace;  
In the darkest night of the year,  
When the stars have all gone out,  
That courage is better than fear;  
That faith is truer than doubt;  
And fierce though the fiends may fight,  
And long though the angels hide,  
I know that truth and right  
Have the universe on their side;  
And that somewhere beyond the stars,  
Is a love that is better than fate;  
When the night unlocks her bars,  
I shall see Him—and I will wait.

Selected by S. A. Rose.

#### A WORD FROM AN EXILE.

This is only a word from an exile  
Who once had a happy abode,  
And shared with the children of Zion  
The gospel in fulness restored.

In the year forty nine I obeyed it  
When sweet peace and joy to my heart,  
Came with the rich gifts of the Spirit  
Which form of the gospel a part.

I was then in my dear native Scotland;  
Where the gospel was taught pure and bright  
As it came from the Savior and prophets,  
In its radiance my soul took delight.

How short was my season of gladness;  
It was just in the year fifty-two  
When doctrines enshrouded in darkness  
Came forth which I knew were not true.

I never can tell you my anguish;  
Every fiber and nerve was on strain;  
The hope of my beautiful Zion  
Was gone, and my striving seem vain.

I then was ambitious and selfish;  
Of bigotry had my full share;  
But experience taught me a lesson,  
When the Father his strong arm made bare.

My faith in the great restoration  
Was shaken, but saved in the shock,  
For behold I had still the foundation  
For lo, it was built on the rock.

The rock of eternal salvation  
Revealed by the Father of light,  
Who promised in this dispensation  
That a Prophet should stand for the right.

And now fourteen years in Ohio,  
Baptized in the covenant anew,  
Neither preache nor Elder from Zion  
Has ever come under my view.

We are willing to pay their expenses,  
And also will give them a home,  
If they will but come with God's blessing  
And cheer our sad souls when they come.

There are six of us here who are thirsting  
For the river of life—does it flow?  
The old ones can draw from the fountain,  
But the young without milk can not grow.

We long for the voice of the Shepherd;  
With Zion united to be,  
In the kingdom and order of heaven  
Engrafted a branch in the tree.

FLORA HANNAH.

BUCHTEL, Allens County, Ohio.

MAY we not hope that God will put it into the heart of some of our Elders to visit this family? It comes like a wail from one lost in the desert—like the captives in Babylon when they hung their harps upon the willows. It reminds us of our own sainted mother, who for nearly twenty years was alone in the world, waiting to hear the voice of an earthly shepherd and heard it not. But it came at last and she was permitted to rejoice with the people of God—to die with, and be laid away to her rest by them. May it be thus with our sister. "Whom the Lord loves he chastens." Can you believe this, do you realize it? May that which has fallen to your share, yield the peaceable fruits of righteousness, and may the blessing of God be upon your loyal sons.—[ED.]

A PLEA FOR THE SCOLDING  
WOMAN.

It is claimed there are two kinds of every thing; and as one having had some experience I will venture to say that there are also two kinds of scolding; and one of the two, I myself, do most heartily approve. I would not wish to be exempt from receiving a good "one," when given in the right spirit. All there is about it that is humiliating is to deserve it; and the one who has the bravery to thus manifest their loving care for my eternal welfare, I can indeed, esteem as my benefactor; and this genuine tonic "kind," such as we find in the *Herald* of May 22d, at the bottom of last column on the first page; also that furnished by John D. Jones, in the July 10th, is just what we spiritual invalids require; and I can not comprehend how we are to succeed with out this mode of correction. If we are the true wheat we will not get offended, but will love the admonition referred to in the above, and take it all down with a relish and receive benefit therefrom. Who is it, that loves truth and right, that needs to fear the sword of truth because it is sharp? or, what true soldier fears to wield "it" lest he may hurt some one? More might be said, but I will pass on, and relate some of my own experiences. As I am naturally inclined to worry and fret, when our little family bark was not being steered clear of the rocks, or when the cargo on board was not in exact order, I have felt that if I did not speak, the very ground would cry out with anguish. And what could I do? Must I shut my eyes and keep silent, and in this manner give sanction to the wrong? No! conscience would not allow it, and while in this struggle I would try to be very careful to guard against uttering a word that I might afterwards regret, and would feel justified in my course because my motive was good. But, after this irritating cloud had passed, "the sun which had hidden its face for a moment," (while my strength was being tested) would come to my rescue, and tell me that I did wrong to allow myself to become irritated, that I might have said the same in substance in a more gentle way. Then would come friend remorse (his remedy is bitter, but cleansing,) and put me on guard when the next trial came; and without him I could not have known the sweets of a clear conscience. In my zeal for the right, I could not fully comprehend this evil of fretfulness, until recent years, when God, in his tender love and mercy, chose to prove me, by placing me in the fiery furnace; and I have no desire to come out thence, until every evil propensity has been subdued. I do not fear to trust him, for the more severely he chastens me, the more I appreciate the greatness of his love for me. There are none who can know, only those that have tasted the sweet consolation that I have enjoyed since I have thus far gained the victory over this great fault; and I wish to say to the sisters, if there are any who indulge in the same, that you have my deepest sympathy, and I feel assured that if you could see it as I have been made to see it, you would cease from it forever. "Oh, it is so easy to do right when we are walking in the true light." It also begets confidence in ourselves towards God when we go to him. Nevertheless, I have said, that "I would not give a cent for either man or woman, who would not scold when they have a just cause to," and I am of that opinion still; but it should be of the right

quality. Now I ask, Did not our loving Savior scold when he drove the people out of the temple? also Peter, and others? But Peter, with his noble heart filled with that "perfect love" was above taking offence when his Master said "Get behind me Satan." Satan never scolds, the weapon he wields never wounds; he is very careful. His devotees not having the love of God in their hearts, therefore, are very selfish, and easily offended. Now we are to become like our Savior by following his example. Then how is our spiritual system to be cleansed and purified without the use of this "genuine tonic?" But the latter "kind" (named Faulty peevishness) as somebody has said, "is poison to every household;" and may God help us to overcome it, and shun it as we would a viper. And to conclude, I will state that it is out of my power to express my appreciation of God's mercy to me; and that in his service I have found the only source of true happiness.

JENNETTE STRAUSS.

PORTSMOUTH, IOWA, August 14th, 1886.

P. S.—I can only say amen to what has already been said in favor of the "Home Column." It is only to be regretted that so much talent has laid dormant so many years; though having come at the "eleventh hour," can be more duly appreciated; and I can say with others, that I have received great benefit from the instruction therein given, and bid it God speed. J. S.

*Dear Sisters:*—I fear you will think I am growing rather reticent, so I come again; but I would not take up the space allotted to my sisters, some of whom I am well acquainted with, and whose names I have been anxiously watching for, I would rather see them occupy; feeling sure they are capable. It has been so plainly put before us we can not mistake; the Home Column is not for two or three only, but for all. None feel more weak than I. Where are Sisters Emma Gouldsmith, Christina Thomson, Emma Elvin, of Nebraska City, Jane Ross, of Independence, Annie Holt, of Rhode Island, and others too numerous to mention? Was glad to see Sisters Amanda Wood and Susan Burgoine. Come again, Susan. Some may excuse themselves for lack of time. I have much to do, so many little ones to care for, and I am so tired and weary I am not fit for anything. I too have plenty to occupy my time (not even giving a thought as to the non-essentials), and were I to study that first, should never find time to chat with my sisters. Like Mary of old, I sometimes feel it inspiring to choose the better part. It brings that joy and comfort and peace to my soul which I should not otherwise feel, and gives me greater strength and vigor to again resume the duties of life. I have often felt weary in body, not only at the close of day, but at the beginning, before my daily task was begun, and have glanced around with languid eyes at the amount of work before me, and thought it next to an impossibility to even take hold and begin. And right now my mind reverts back to days gone by when I felt thus: O, I am so tired, I am so weary, I must have a cup of coffee or tea, (as the case might be). So on went the coffee pot or tea pot, and of course after drinking the beverage I felt strong, but then it wasn't genuine strength; it only artificial, and it did not last. I seemed to was forget that there was any other source to derive my strength from. Not that I was ignorant of

God's ability. I am happy to say these things are beginning to be reckoned in the past, for tea I do not drink any more; but I must confess I have not quite overcome the coffee, though I drink but very little, a cup half-filled and the rest milk, and that for breakfast. If I feel that I need warm drink after that through the day, I use T. W. S.'s plan, hot water, milk and sugar; I find it very stimulating and nourishing. I have another plan by which I work when I feel tired and haven't yet accomplished my work that has to be done—I run to my closet and tell the Lord just what I want, and he has never failed me in one instance when I have done my part. O yes, but don't you think, Aunt Patience, that the Lord knows just what you want without running to your closet every time? Yes, most certainly he does, but you know the Lord has a way of his own; and he will be asked; he must be enquired of; and we are only doing our part to ask, and it is His part to answer. I find prayer the most effectual remedy for all my ailments. Then don't be discouraged sisters, nor grow weary of doing good. If you can cheer but one weary heart you have done that much good to another, besides to yourself. If you trust in God he will help you. When you have striven to help yourself and he sees you are lacking, he will come to your aid. He knows our every need, and his arm is no shorter to-day than in former times. It is only a lack of confidence in him that we do not do better many times. O, this want of faith in God, how prominent it is; how much is left undone that ought to be done, because of it? I often wonder if we as a people shall ever be in possession of such a faith as was once delivered to the saints.

Let us for this faith contend,  
Sure salvation is its end,  
Heaven already then begun—  
Everlasting life be won.

I, in connection with my husband have been on a visit to Sister Lucy Lloyd's. She like many others, lives quite alone—that is from any of the Saints; but she does not feel alone while God is her friend; though she would love the society of the Saints. We enjoyed ourselves very much, and encouraged each other in the divine life the best we knew how, and I must confess in our enjoyment we Marys almost forgot that Martha had any mission. My continual prayer to God is for the Home Column, that it may grow and increase in goodness, and fill every purpose to which it was intended.

AUNT PATIENCE.

LITTLE SIOUX, August 12th.

*Dear Sister Frances:*—I feel a desire to assist those whose communications I love to read in the "Mothers' Home Column." We live in a very pleasant little town where it is but a short distance to church and close to a large and well regulated school, where there are many accommodations. But I am sorry to say there is not that united effort among all who have embraced the gospel, to advance its glorious works, that there ought to be. Mothers, look to your families, to the interest of those tender lambs coming up around us. I can plainly see if we do not educate our children the world will. Will we stand firm in protecting them from the vices of this sinful world. If we do we must be constantly on our guard. We must see that their associates are of a moral kind, that their young minds are not



filled with a portion of the many evils that they are subjected to. Make home a pleasant place for them, always praying God to help us to live right before them every day. Oh! the importance of a strict walk before those whose characters we are helping to develop. If our teachings are right and our actions are not in harmony therewith, it is folly for us to teach. It is my greatest desire to fully comprehend my duty to God and my family. I have four dear little ones whose care is left wholly on me, as their father is a missionary in the vineyard of God. My heart is burdened many times under the weight of the all important duty incumbent upon me, but I continually look to God for strength and wisdom; and although I may err I feel God's assistance. As a sister has truly remarked in her letter in the *Herald* of August 7th, when burdened with the cares of life I pause and peruse the *Herald* my whole being is strengthened; I feel to take new courage. I truly rejoice in reading jottings from the pens of those whose minds have been quickened and expanded by God's holy influence. What would our lives be without the gospel? Can we estimate its worth? Impossible, our finite minds will not enable us to. Then let us all make it our daily thought to conform our lives, and the lives of those over whom we have charge, to the gospel. Ever praying for the interest of God's great cause, I am your sister,  
MRS. G. S. HYDE.

Sister Hyde was one among our first contributors, and we are thankful to hear from her again. May the Lord give to her a double portion of his grace, which truly is needed by every mother left with the entire charge of her family.

PETROLIA, Ontario, August 9th.

*Dear Sister Frances:*—It is with feelings of gratitude to my heavenly Father that I read the "Mothers' Home Column." I truly believe it is a glorious work. It makes my faith stronger, it helps me to see the great necessity of putting my perfect trust in Him who loved and died for us. It is not without some fear on my part that I now write, as I have never before written for our much loved paper, but being led by the Spirit to take up my pen, I trust it will find a place in the "column." I love this latter-day work, and I know it is of God, and it will stand. I know the blessings do follow the believers if they walk humble and faithful before God, and it is my prayer to Him that he will keep me humble and give me wisdom and grace to bring my children up in his fear. I have two children, a boy and girl, both in the church. How thankful I feel to think the Lord has shown them the light of his true gospel, in their young years. It is now nearly three years since my husband and myself embraced this gospel, and we are still striving to walk in the narrow path; and we do receive the Spirit of God both in gifts and prophecy. Asking the prayers of the Saints, that the Lord may direct us by his Spirit to do those things well pleasing in His sight, I will close.

Your sister in the one faith,

EMMA CARNEGIE.

Up to date the number of new subscribers for the *Hope* are about 400. Amount by donations, \$86.05.

We are in receipt of some few letters from sisters Simmons, Richardson, Roberts, and Atwell. LAMONI, Sept. 4th, 1886.

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

## Correspondence.

HILLS DALE, Ohio, Aug., 25th.

*Dear Herald:*—It has only been two years since I yielded obedience to the perfect law of God which converts the soul. Since then I have enjoyed many happy moments, for the Lord has blessed me many times. I have been healed by his mighty power, by obeying his commands. Never shall I forget the morning I was baptized by the Spirit, a time long to be remembered, when all darkness was dispelled and my mind enlightened, the Scriptures opened up to my understanding, and all things brought to my remembrance that were needful; my tongue was loosed so that I was not afraid to talk to the wisest and best educated of the sectarian people. I have had many dark seasons, but the Record says these things must come, as we must be a tried people. I am determined by the help of the Lord to prove faithful, bearing all persecutions with patience, rejoicing in the hope of eternal life. Truly, God has set his hand the second time to gather his people, and he has given me the knowledge that this is his work. May we all be faithful and gain a home in our Father's celestial kingdom.

Your sister in the one faith,

S. E. V.

STEWARTSVILLE, Mo., August 28th.

*Dear Herald:*—I appreciate your teachings very much. I have been in the church about five and a half years, but as yet I have done but little to assist in it, but I trust that whatever I do, I may bring no reproach on the cause and thereby cause some good soul to stumble. I desire to live faithful, yet I fear many times lest I should be overcome by temptation and fall by the way. I know there is a God, and that he does hear and answer prayer when we ask in faith believing. Born in "the vallies of the mountains," He has delivered me from that wicked and adulterous people, and has shown me the true light. I pray God that the honest ones may be gathered out, and that my three uncles there might be among that number. Although I know there is a God and realize his kindness and mercy, this will not save me unless I am living pleasing in the sight of my heavenly Father; for we find He commanded John to write to the seven churches in Asia saying that he was ready to spew them out of his mouth because of their lukewarmness. He further said he would rather that they were either hot or cold. What! rather that they were cold than lukewarm? Yes, read it for yourselves. The children of God who shall judge the world should improve their talents, and if we have received five, gain other five.

Yours in gospel bonds,

JOHN W. PETERSON.

CLEVELAND, Iowa, Aug. 25th.

*Bro. W. W. Blair:*—I am glad you paid us a visit, for you did much good. You have imparted strength and light to many, and I notice that since you left there seems to be quite a disposition to inquire within themselves, "What is the law?" And there seems to be a disposition to

work together. We have some of the very best people in this branch. Perhaps no one was more benefited by your efforts than I, and had I not felt a degree of the Spirit in connection with your words I question very much if your labor would have been effectual in doing me good. You have increased my confidence in you as a man, for I saw you were exact upon every point that it should conform to the word of the Lord, and not according to tradition. Admitting of any bad precedent will soon carry us into tradition and blindness so that we thereby may resist the Holy Ghost. I feel a greater desire now to live faithfully than for some years in the past. My confidence is increased in the mission of Christ. I read the predictions made by him and find them literally fulfilled as recorded by historians who were not Christians, and the very words of Jesus made use of in narrating the events in history. So also I believe in the mission of Joseph Smith. You remember in the preface to Doctrine and Covenants the Lord says "peace shall be taken from the earth." Have we not now ample proof of it? Crime is rapidly on the increase. Statistics show that during the last seventy years it has increased in England seven hundred per cent, in Ireland eight hundred per cent, and in Scotland three thousand six hundred per cent. The present condition of society convinces me of the truth of the word. And again: "I the Lord knowing the calamity that should come upon the inhabitants of the earth, called upon my servant Joseph Smith Jr., and others." All this goes to show that God intends to leave the world without excuse; and no doubt but what he wishes the same missionary work continued to its consummation.

I will now close, wishing you God speed and his mighty arm to sustain you in your high and holy calling. The Saints, several of them, spoke of the good feeling experienced with you.

Your brother in hope,

EVAN B. MORGAN.

HELENA, Iowa, August 23d.

*Dear Herald:*—We are much pleased with your weekly visits. We should feel lost without it. We have a branch here of about fifty members, but can not meet as we would, on account of being scattered. But the Lord will bless according to our faith, for He knows the hearts of all. I once said the Latter Day Saints were the same as the Salt Lake people, but thank the Most High, I have been made to see quite differently by the Spirit and power of the Father he will give to all that will diligently seek him. The Lord has blessed us in our family in different ways. My wife had a bad cough for two or three years before we came into this church and work. The neighbors and friends said she would go into consumption. We had doctored for it but all to no good. We were convinced of the truthfulness of the latter day work, and the necessity of obeying the same. We were baptized by Bro. Nirk, who told my wife she would be over her cough in about four weeks. The people said her baptism when ice was over two feet thick would be the means of her death. But I can truthfully say before God, that before the appointed time, the cough was gone, and it has never returned since, as many of the Saints and others can testify to as well as ourselves. It has now been two and a half years; and we have

been blessed with other evidences by way of vision and dreams which has been literally fulfilled. Dear Saints, this is the work of God. Let us try to be faithful while the day lasts for the time is short at the most that we have to prepare in.

Your brother,

C. E. HAND.

ANNEX, Virginia, Aug. 26th.

*Editors Herald:*—When a person enters through the door (baptism) into the kingdom or Church of God on earth, such person my belief is, whether conscious of it at that time or not, enters into a solemn covenant with his Maker to live by every word that proceedeth out of the mouth of the Lord. Now, I believe that the law of tithing as revealed to the Prophet Joseph and recorded in the book of Doc. and Cov. proceeded out of the mouth of the Lord, and though not compulsory, is binding as the law of the Church. I presume there are scarcely any of the Saints whose faith is different from mine on the law of tithing, yet there may be many who like myself have not put the belief into practice, and therefore have not realized the benefits to be derived. The Lord has called on his people to try him and see if he will prove faithful to his promise. If we do what he requires of us, he is bound; otherwise we have no promise.

For the last twelve months or more I have been tossed upon the tempestuous sea of financial trouble; have worked and prayed, and prayed and worked; but all seemed to be of no avail until about six months ago I began to make covenants with the Lord. I promised the Lord that if he would give me a good crop this year, I would give to him one tenth in tithes and offerings. I was soon blessed with the prospect of a good crop of wheat, rye, corn, and hay. But during harvest, and sometime before and after, my prospects seemed about to be blasted by excessive wet weather. He had given me good crops, and I prayed that he would permit me to save it in good condition, which by his providence I have been enabled to do. And now as I sell my crops, I lay away ten dollars of every one hundred for the Lord's treasury, and shall make a remittance soon.

Again; I had a hundred acres of land on which I owed seven hundred and twenty dollars, besides some interest, and I had little or no prospect of paying unless I could sell the land, and that seemed very hard to do. I put it in a land agent's hands in the month of March last. After some time he told me he could not sell it at all. On the 24th day of last June I advertized the land myself in one of the Staunton papers, and promised the Lord, that when I sold the land I would set apart for him one tenth of all I got for it, over and above what I owed on it. Well, on last Saturday I sold the land for six hundred and eighty dollars more than I owed on it. Five hundred and fifty in cash, and one hundred and thirty in thirty days. I will now by the help of the Lord continue to tithe myself in the future, of one tenth of my increase.

Yours in the Lord,

O. E. CLEVELAND.

RIDGETOWN, Ont., August 23d.

*Dear Brethren and Sisters:*—I feel thankful for the zeal I have for this kingdom "set up never more to be thrown down." We realize this when we battle against the walls that the wisdom of

men have erected. When I see the "little stone cut out of the mountain without hands" breaking in pieces Babylon's greatness, it causes me to praise the God of heaven for lifting the veil that I might see the light of the gospel of his dear Son. It's over fourteen years since I was led into the waters of baptism by Bro. E. C. Briggs. I have never forgotten his fatherly instruction, and was glad to see his name appearing for the right in General Conference. "Watch and pray," is the admonition of the Master. I find my lamp very, very soon goes out if I neglect his wise counsel. But what weak mortals we are when we neglect to "live by every word that proceedeth out of the mouth of God." We then get off into the dark and say we can not see this or that, therefore we will leave the church. These are the words of those who have not watched, but have entered into temptation, therefore let us as latter-day Israel be on our watch. The Saints here in the Kent and Elgin District have done a good work in repairing the Lindsley meeting house. Believing there was a people of God there yet, an effort was put forth, and the little church now looks well and speaks well for the latter-day work. Your humble servant has preached twice there and felt well. Bro's Vickery and McBrayne are keeping the people awake around there, and quite an interest is being manifested.

Yours in hope,

JAMES H. TYRRELL.

OSHKOSH, Wis., August 23d.

*Bro. Joseph, Blair and Dancer:*—I feel sad to think that the Saints' *Advocate* had to be stopped, but knowing the power of the press and the fitness of the *Herald*, *Zion's Hope*, *Expositor*, etc., I would not miss these papers for a good deal. I consider it a great duty for every Latter Day Saint to uphold these papers by their means as well as their prayers. They can not be printed without money, and people's eyes can not be opened without them. Therefore, let us all who bear the name of Saint hand over our cash to support them. We, as a Church, can not possibly afford to lose ground. We have gained, and surely will gain, if we are faithful. But all can not say truthfully, "We are faithful," if they treat lightly the word of God. We should be like a light upon a hill, that shineth far and wide. But if we treat lightly the word of God the blessings of God can not rest upon us in full. I remember a branch that was once in flourishing circumstances. I was a member thereof. The Spirit of God was there for a while, in prophecy, tongues, interpretations, healing, etc. Tears were shed for joy at many times, and souls came into the branch by baptism. But did it stay so? Nay, verily. But why not? Men that treated lightly the word of God were elected its president, one whose breath, clothes and face, would look and smell horrid with the tobacco stench, was elected president. The stove and floor were so full of tobacco juice that it took a person of strong nerves to mop the floor; and as women of strong nerves was not always at hand, the weaker ones mopped, and at times were almost overcome. Yet these very tobacco slaves would disfellowship young people for dancing. They wanted young people to repent of a sin and pleasure; but they themselves were not willing to repent, yet they was expected to be, on account of high standing, a pattern to go by.

Where is the branch? Scattered to the four

winds, just as Bro. Hiram Bemis prophesied it would, unless they would speedily repent. When a man in this church will not repent of things which he knows are displeasing in God's sight, as is the use of tobacco, dancing as is now common, quick temper, a tyrant at home, a busy body meddling with other peoples affairs when uncalled for, a liar, "a story-stretcher," a Sabbath breaker, sells goods on Sunday needlessly, justifies himself in saying: "We all have our failings," sees a mote in his brother's eye, when a beam is in his own, is not a very good Saint. Any branch that will uphold such a man will not stand the storms that we have to go through. If some will say, "We must take those that are good speakers, and can handle themselves good, that are polite," etc., I answer, May God give such genuine repentance, humbleness of spirit, wisdom from above, knowledge and faith, that we may have something better than "wood hay or stubble." We can not tamper with untempered mortar and be Christ's children. We can not stick to things which we know by the standard church books are displeasing in the sight of God, angels, and good people. May God speed his work and bless his true Israel.

In bonds of love,

JOSEPH LAMPERT.

WILBER, Neb., Aug. 25th.

*Dear Herald:*—This summer certainly will go upon the page of history as a very dry and hot season. However, generally speaking, the fruit and grain products of this state will be reasonably good. I came to this part of the Lord's vineyard on the 14th inst., and have been active about the Master's business; only missed one evening. Held seven meetings in the Baptist Church, the Teachers Institute being in session for this county there was quite an attendance of teachers at our meetings. Last Sabbath was a busy day with the Saints and friends here, with the mercury dancing at 104° in the shade. At eleven a.m. the Baptist Church was crowded, and the Lord richly blest us with the Spirit while we spoke to the people the word of life. A birthday surprise dinner for Bro. Robert White and Mr. Isaac T. Anthony had been arranged at the house of Bro. White, and about a hundred of the Saints and friends were permitted to partake of the feast of good things. The wives of the surprised had for each a copy of the "Holy Scriptures," and it fell to our lot to make a "flowery little speech" in presenting them. Immediately after dinner we repaired to the Blue River, and in the presence of some two hundred witnesses four were added to the "household of faith."

Rev. G. E. Dye met with a severe accident last Saturday evening in the dislocating of his right ankle. One of the questions now perplexing the Saints in this wide west is, "Where are we to obtain ministers to meet the increasing demand for preaching?" Now assuredly is a golden opportunity to spread and establish the saving truth of the gospel. As people become settled and form themselves into church society, we will experience more hardship in getting the truth before them. One thing, however, I am satisfied of, if we will do that which is right and keep God's law, we need not be without friends. My wife is with me, and somewhat improved. Desirous of being active and useful in Zion's cause, I remain in gospel bonds,

ROBT. M. ELYIN.

MILFORD, Mass., August 15th.

*Bro. Joseph Smith:*—Since my last letter to the *Herald* three have been baptized in the Attleboro mission. Bro. John Robbins was one of the number, the ordinance being administered to him last Sunday. I feel glad to have the privilege of reading the Bible and the Voice of Warning which I have with me, although I can not hear the glorious gospel in its fulness as usual on the Sabbath. I have attended service here at the Baptist church, where I listened to earnest preaching, and, as I presume to some that are honest-hearted, and yet they are not being saved. We think that God's Holy Spirit does not accompany the word, or else the church machinery is not right. Jesus left the gifts and blessings for the work of the ministry and the perfecting of the Saints, but they do not have them, say nothing about them. O! how I wish that the light of the everlasting truth might be published to this congregation. I have heard one of our Baptist friends speak of the persecution of their missionaries in Burmah, with the intent of reaching the sympathies and sentiment of the public.

But how about the affairs of innocent people right here in civilized America in this generation that are preaching the gospel and that have been slandered, misrepresented and persecuted even unto death. Are not their work and lives worthy of consideration, even though they are called Saints.

I hope to make an opening here in Milford for some of the ministry. I can not but feel grateful to my Heavenly Father and to the Church of Christ in these times for what it has done for me. This gospel of the kingdom will commend itself to every honest, intelligent man or woman, as its principles will stand upon their merits. Let us take courage in the promise, "I am with you always," and continue the warfare manfully, hoping to gain the fruit of our labor.

With the best wishes for this cause and all of God's Saints, I remain yours for eternal life.

ARTHUR B. PIERCE.

BAINBRIDGE, Ohio, Aug. 11th.

*Dear Sister Frances:*—I have been impressed for some time to pen a few lines for the "Mothers' Home Column," but feeling my inability, I have deferred it until the present. I am here alone; not one of our faith in this part of the country, and have not had the privilege of meeting with the Saints or hearing the elders for over four years. But I am so glad that the good Spirit is not confined to any one place, but I, unworthy though I be, can have a portion of it, even here, to comfort and cheer, and sometimes to reprove,—for I am so liable to step aside. I am trying to hold on to the "rod of iron." Prejudice runs high here. They say any other ism but Mormonism. I have been trying to enlighten the people somewhat with regard to our claims, standing up for the truth and defending it as best I can in my weakness. It is quite a reproach here to be called a Mormon. That is not our proper name, but I have to bear the reproach all the same, and am doing it cheerfully, and can afford to do it for the light and knowledge I have received of this work. I love it more and more. It is the fulness of the gospel of Christ, restored. Paul says it is the power of God unto salvation to every one that believeth.

I could hardly stay in Bainbridge without the *Herald*; it brings such words of cheer and com-

fort, such themes for thought. I am so glad to know this work is onward. May it advance more and more until the honest in heart everywhere may be bathed into the fold of Christ. I have been much interested in reading the "Home Column." Much has been said in it to edify and inspire the Christian's heart to greater diligence in training the young minds. I am glad there is being a greater effort put forth in this direction. It is of vast importance. Impressions made on the mind in childhood are not easily erased; and so much depends upon their home training and culture with regard to their success in this life, and their happiness beyond. I think of the many mothers who are toiling through cares and privation to bring up their little ones. May the Lord give them wisdom and every needed grace to fit them for the responsible position they occupy. I have raised two who have grown to maturity—a son and a daughter. When they were small—six and three years—death entered our dwelling and removed the head of the family. I was left alone to care for those dear ones. I felt my insufficiency if left to myself. I need not attempt to describe the deep feeling of my heart in this sore trial. I sought the Lord in prayer for wisdom, the help needed and grace to endure. I have always found Him a very present help in trial. I tried to teach those little ones, by precept and example, the way they should go. My son has passed away. He died strong in the faith of the gospel, having been baptized some years ago.

I do desire so much to know the will of God concerning me, that I may do it, and be counted worthy a place in the celestial kingdom of our God.

Sister Frances, may the Lord continue to bless you in your good work and labor of love, is my prayer. Please send the *Hope* to me. I have never seen it, and am ever a learner.

In gospel bonds,

H. HUFFMAN.

MARMATON, Kan., August 1st.

*Bro. Joseph:*—I received a letter from my brother Ira, July 26th, of which I will give an extract, with my reply, and ask that it may find a place in the *Herald*. He says: "I hope you are not preaching the Mormon doctrine yet; I would like very much to see you, but if you are preaching that polygamy doctrine, or miraculous gifts, such as the healing the sick by the imposition of (your apostles') hands, I don't want to hear any of the preaching that tends to such as I have mentioned."

To this I reply. Dear brother Ira, As to your expressed hope concerning my preaching, I have this to say. If preaching the doctrine of Jesus Christ, as taught in the New Testament by his ministry 1800 years ago, and claiming the fulfillment of the prophecies of the old Testament, (which have not yet been fulfilled); and also the doctrine, church organization, and church government, as set forth by Joseph Smith Jr.; and which you can find an account of in the Old and New Testaments, the Book of Mormon, and Book of Doctrine and Covenants; I say, if this is what you are pleased to call "Mormonism," I am still preaching it. But as to that "polygamy doctrine," I say, it is no part of the doctrine of Christ, neither is it any part of the true doctrine of the church of Jesus Christ, which was organized by Joseph Smith Jr., in 1830; neither is it

any part of the doctrine of the Reorganized Church of Jesus Christ, which organization was brought about in 1860, to which I belong, and rejoice in hope, waiting for the appearing of Jesus Christ. But polygamy is a false doctrine of Brigham Young, and others of Utah; made public in Utah in 1852, and taught by them there for the doctrine of Christ, and was taught abroad by them; and finally, in 1876, the revelation they claimed concerning it was placed in their Book of Doctrine and Covenants, and became a tenet of their church doctrine. But now, if you are fair-minded, you are bound to see and admit, that we are not responsible for this false doctrine; and have a right, by virtue of God's law, as contained in the Book of Mormon, page 116, Jacob 2 chap. par. 6; book of Doctrine and Covenants, sec. 109, par. 4, page 330; with also the teaching of Jesus and Paul: yes, I say, we have a right as well as you, to protest against it and teach that it is no part of the doctrine of Jesus Christ, and should not be taught nor practiced. But, laying hands on the sick in the name of Jesus, and praying God to heal them and asking him to forgive their sins is the instruction in the New Testament, Book of Mormon, and book of Doctrine and Covenants. Now if we protest against polygamy because we can not find it to be the true doctrine of Christ, I ask, is it not as virtually right for the church of Christ, (her ministry) to teach and practice the true doctrine of Christ when we find it recorded? and when occasion requires follow the instruction in God's word? If not, why preach the gospel; why call on men to repent; why confess Christ; why baptize, or be baptized; why eat the bread and drink the wine, why organize into congregations and call them the church of Jesus Christ; or in fine, why teach or practice any thing for the true doctrine of Christ? If it is not because we first find it recorded, and in obedience thereto, submit ourselves to do God's will that he may bless us? Will you tell me how it can be otherwise? I hope when you read this you will not say, "I don't want to hear any of your preaching, that tends to such as I have mentioned."

My dear brother, I hope you will never again class the false doctrine (polygamy) with the true doctrine of the Church of Jesus Christ, as taught in the Holy Scriptures, (laying on hands and praying to God to heal the sick), and say you "don't want to hear any such preaching;" for it is the true doctrine of Christ, that will bless and save us. But if you can cast aside a portion of the true, little or much, I fail to see why one church can not have as good a claim as another, that they are the church of Christ. I hope you will learn after a while that we want no more than the true doctrine of Christ (although you may be satisfied with less), and to be saved. Would it not be more noble to live by every command Christ gave, and be saved also? Any man ought to decide and say for truth, even if it causes me to be called a Mormon.

In bonds,

L. H. EZZELL.

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### THE ROCK; THE FOUNDATION; AND THE BUILDING.

#### THE FOUNDATION.

THE wise man laid the foundation on a rock. Can man be wiser than Christ? He will also lay the foundation of his building, his temple, his church, on a rock—on the rock of divine truth, *i. e.* the "gospel of the kingdom of God"—revealed truth. What forms the foundation, the beginning of his church? Whom did Christ first put in the church? Let Paul answer: "First, apostles, secondarily, prophets." 1 Cor. 12:28. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:19, 20. Now while the apostles and prophets are called "the foundation" (a) they are parts of the building, which is composed of "stones" it seems. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:5. It is therefore a stone house. The first stones laid were the apostles and prophets, Christ being included as a chief corner, in order to give form and symmetry to the building. A corner stone, especially a "chief corner stone" is used to square, and plumb, and level the building by, and therefore Christ is very properly represented as filling that position to the church. It is appropriate that he should be found as "the chief corner stone" among the apostles and prophets, being an apostle himself, (Heb. 3:1), and a prophet, (Luke 24:19; John 7:40). Now upon this foundation the whole building soon was reared and completed with Christ as the head of the corner.

Now, were the apostles built upon the rock of divine truth,—"truth revealed by the Holy Spirit?" Were they called by revelation through the Spirit to be apostles? 1. Jesus received the Spirit without measure. 2. He says he came from heaven to do his Father's will, not his own. 3. In doing that will he called and ordained men, whom the Spirit revealed to him as

(a) [We do not understand the passage, (Ephesians 2:20), to mean that the "apostles and prophets" were the foundation, but that the foundation referred to by Paul was the same foundation upon which the apostles and prophets had builded their work; the same that had been laid by the Infinite One, the one upon which the apostles and prophets of to-day may build and trust forevermore. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Emphatically the apostles' foundation.—Ed.]

being called of God. He spake the words of God; he performed the works of God; all that he said and did were what he was inspired to say and do by the Holy Ghost. That Paul and Barnabas were called to the apostleship by revelation is clearly stated in Acts 13:1-3. Timothy was supposed to be an apostle—an evangelist, at least. He received his gift by prophecy, and by the laying on of hands of the presbytery. 1 Tim. 4:14. Paul considered that himself and Timothy were called by revelation. 2 Tim. 1:9.

Prophets were made such by the revelations of the Spirit given to them, and declared by them, either in writing or orally. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son," said Paul to the Hebrews. But as there were prophets in the church after Christ had gone to heaven, God spoke by them also, as in the case of the Old Testament prophets.

In fact, prophets are necessary in the church in every age, when God has anything to reveal; as, for instance, if he desires men to be apostles, seventies, elders, bishops, teachers, deacons, &c., in the church, or wants men to do any especial service to the church. What his divine will is, we can only know as he reveals it; and he has declared to us what the agency is that he will use; for Amos says, "Surely, the Lord God will do nothing but he revealeth his secret unto his servants the prophets." So, to receive "present truth," or an understanding of God's will, there must be prophets in the church now, as much so as at any past time. With the gospel of the kingdom being declared again, or the rock of divine truth—"truth revealed by the Holy Spirit," being again planted, or rather uncovered from the rubbish of ages which had obscured and hidden it—the Lord has placed upon that rock, the old time foundation *viz.*: apostles and prophets, and as before, the chief corner stone, Christ himself; and above the foundation, or built on it, as it in turn is built upon the rock, is seen the whole building, or the church complete.

#### THE BUILDING—THE TEMPLE.

The Church of Christ is represented by the figure of a body, also a building, temple, and house, because it is an organization, an organized government with a head and executive authority. It has members and laws to govern their action. It is not a building composed of literal brick, stone, wood, iron or some other material such as is commonly used in building houses; nor is it a body of flesh and bones, although the members of the body are human beings. It is a real, but "spiritual body," a "spiritual house." Either figure most clearly establishes the fact that the church is an organization, and has a form, and is not therefore composed of true believers in Christ found in all the various churches in the world, and not any one church as an organization is the Church of Christ, as some declare. But the fact of the church being a body and having members who have different offices, with a head to that body which of course directs the

movements of the body, clearly shows it to be an organization. But the fact that God is a God of order, and system as is seen in all His works, is an evidence that the church would not be without form and order. The same God who made the sun, moon and stars, the trees and flowers and grain, men and beasts and birds and all animate creation also formed the church. The same God who made man and placed the members of his body in their proper place and gave them their different offices or functions, also placed the members of Christ's body—the church, "every one of them as it pleased Him." And he gave the body its form, and to its various members their respective work. Now, says Paul to the Corinthians, "Ye are the body of Christ and members in particular. And God hath set some in the church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

"Are all Apostles?" he asks; we answer, No; and why not? Paul answers himself, "The body is not one member, but many," and because "all the members have not the same office." If the whole human body were an eye, where would be the faculty of hearing? the sense of smelling, tasting, or the power to walk, talk, or feel? It could not be a *body*, and have but one member of the body. All, therefore, are not Apostles; nor are all Prophets; nor are all Teachers, nor any other one office or gift. "There are many members, yet one body." The members have different forms, different names and different uses, yet they all belong to, form a part of, and are essential to the general good of the whole body. God who created them, is infinitely wise and would therefore create nothing in vain. Some members may be more necessary to the general good of the body than some others; and the body would suffer a greater loss, more inconvenience, and the general good of the body would be more affected, and perhaps the existence of the body more seriously threatened and endangered by the removal or destruction of some members more than with some others. Yet if any member is hurtful or even useless to the system or body, it would never have been placed in the body by the Creator. Nay; the least esteemed member of the body is important in its own place and sphere, and is really more important in that sphere than any other member of the body can be, because no other member can fill its place or do its work, each having its own work to do; and when performing its legitimate work, the work designed for it by the Creator, then the whole body is edified, benefitted and blessed. The ear can not be justified in saying to the tongue, "Because you can not hear, as I do, therefore you are of no use;" for the tongue might retort and say: "Neither are you any good, for you can not talk." The hands can not say to the feet: "The body does not need you; I handle tools and hold the plow, and carry messages and do all sort of work;" but the feet would say, "You would do very little handling, very little work of any



kind without my aid to carry you about to and from your workshop, and while you hold the plow handles; nay you depend on me;" and the hands could reply: "If I did not work and earn food and carry it to the mouth, you would soon perish." "Yes," the mouth replies, "if I do not receive your food, but shut my teeth, and refuse to take it, you would perish as well as the feet." "And if I refuse to digest the food, even if you did receive it, friend mouth," says the stomach, "you would soon perish too." "Yes," says the heart, and the lungs, and the liver, and the kidneys, "we are all dependent on one another, and it is foolish to talk about doing without each other." Some of our members are more important than others; some are absolutely essential to the very existence of the body, as the internal organs particularly, and we might live without legs or even arms, eyes and ears; and we might lose in connection with these, the sense of smelling, and talking; but a miserable life it would be, and a poor, helpless, and almost worthless body we would be; a burden to others, and a burden only; receiving good, but unable to return the slightest favor. Such a useless body—if such it could be truly called—had far better be dead than alive. In like manner we may view the "body of Christ." Has it lost its members; the members that God placed in it eighteen centuries ago? Where are the Apostles? Did not God place them in the body? Truth says, Yes. Where are the Prophets? Where are the Teachers? Where the gift of miracles, the gift of healing, the helps, the governments; the diversities of tongues—where are they? Where are the gifts of prophecy, discerning of spirits, and the interpretation of tongues? Sectarianism replies,—“All gone; done away with; no longer needed. Nothing left but faith and wisdom and knowledge.”

But the devils have a faith, and “the children of this world are wiser in their day and generation than the children of (the so-called) light. And knowledge of God and Christ and scriptural things, can only come by revelation, and that is done away also in these days. But suppose faith and wisdom and knowledge remain, are they “members” of the body, or are they rather experiences, gifts and faculties enjoyed by the “members?” And suppose they are members, how many are enumerated in 1 Cor. 12th chapter? Apostles, prophets, teachers, miracles, healings, helps, governments, diversities of tongues, and before this, faith, wisdom, knowledge, discerning of spirits, interpretation of tongues; (we refer not to what Paul speaks of elsewhere, but in this one chapter); in all thirteen, and three are said to remain; fully three fourths are lost. What sort of a body would it be if three-fourths of its members were destroyed! But do these three gifts remain in the churches of Christendom? We reply, they do not; for the reason that they are gifts of the Holy Spirit, and it is a fact that those who claim to have the most faith, and the best kind of faith, and the most wisdom, and the most knowledges are

churches which deny the operation, manifestation, or work of the Holy Spirit separate from the written word. They do not believe in *gifts* of the Holy Spirit in the sense that they are spoken of in the New Testament, and as they were experienced by the early church. “We have been there,” as a common saying is, and know whereof we speak.

The faith Paul speaks of is not the faith that comes by hearing the gospel, and which is exercised by thousands who never have obeyed the gospel; but it is the “gift” of faith—one of the gifts of the Spirit, as is also the “wisdom” and the “knowledge” which they claim. Paul says, “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, to another faith by the same Spirit.” If these parties, therefore, have any faith, or wisdom, or knowledge, not received by the direct agency of the Holy Spirit, it is only such faith, and wisdom and knowledge that any body can get by reading the Bible, and is the result simply of exercising their thinking and reasoning faculties which they enjoy in common with mankind in general, and not as faculties or powers received from God because they have professed faith in Christ to the extent of dipping one another in water to follow a former day form, without any special authority from heaven, however, for their work of mutual plungings.

Paul informs us elsewhere of other members of the body of Christ, for he writes about evangelists, pastors, Elders, bishops, and deacons. “Ah!” says some, “we are all right then, for we have evangelists, even if we do not have apostles, and prophets, and many others of the members that God placed in the church formerly; yes, we have evangelists, and are all right so far.” That depends on what an evangelist is. “Well, an evangelist is one who travels continually and preaches the gospel.” Granted. But whether your evangelist preaches *the* gospel, or *a* gospel, of course we can not determine as yet till we know *what* he preaches; but from what we have seen and heard we think most of them preach the *middle* of the gospel, measurably correct, but leave off both ends, and therefore it is *too short* to fill that measure called the fullness of the gospel. Christ’s death, burial and resurrection are gospel facts; but they are not *all* of the gospel, by a good deal. But we may look at that at another time, in another form. It is good to have evangelists to preach the gospel, that is if they preach *the* gospel—if they preach *all* of it, instead of a few facts only.

Well; we have pastors, says many. Granted; there are various kinds of sheep, and many different owners of sheep. There are shepherds, of course, hired at various salaries to watch over the sheep, and to see they are properly f—fleeced. Of course there are many pastors, but the folds of the sheep are different, and the pastures furnish variety of food; but how much of it is the “sincere milk of the word,” the word of God in purity, and fidelity, the judgment day must reveal.

Whether Christ will recognize the sheep that these pastors rule is dependent on this consideration, that they heard the voice of the Good Shepherd. “My sheep” he says, “hear my voice.” That voice must be heard to-day, either in his revealed and written word, or by the administration of angels, or by the mouth of prophets, seers, and revelators.

But we don’t want anything but the written word, say our friends. All right; as you have placed yourselves under that rule, you will discover that, in the end, you will be judged by the things written in the books. If the written word is your rule of faith and practice, then do not be surprised when you are weighed in that balance. We judge you not. Christ’s *word* shall judge you in the last day.

Well; we have elders. Good! We hope a Paul and a Barnabas ordained them in every city, or if not, that a Titus did the work by command of a Paul, *i. e.* an apostle of the Lord Jesus. We hope the elders will be found holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. We hope the elders will not give heed to Jewish fables and commandments of men that turn from the truth.

We have bishops. Yes; some of you have; a sort of substitute for apostles. Many of you have not any Bishops, and why not, as you all have equal authority to make them? You can start the machinery as Wesley did, though not a bishop himself. A stream can rise higher than its fountain, if forced.

Well; we have deacons, too. Yes; that is good; let them study well Paul’s teaching concerning deacons, and then we hope they will have “great boldness in *the* faith which is in Christ Jesus.” Now if these evangelists, pastors, elders, bishops, and deacons, are members of the body of Christ, it will be all right. But there are several points yet to be considered. Christ’s church has but *one name*, while these men represent churches of various names. Christ’s church had but one faith, and one doctrine; but these men represent various and conflicting faiths, and much that is clearly the doctrine of men. Timothy, an evangelist, if no more, received his authority by the gift of prophecy, and by the laying on of the hands of the presbytery. Do these evangelists of the presbytery receive their call and ordination that way? Ah! too much of the calls to the bishopric, the eldership, the pastorship and deaconship, have a *metallic* ring, and are so *greasy*, (on the back at least), that they appear earthly.

But what is the “temple,” the building, that Jesus built? Ah! ’tis *his* body; *his* church with all the members in their proper place; every stone “lively” and in its legitimate place. Being “built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded *together* for an habitation of God through the Spirit.”—Eph. 2:20-22.

Every office, every gift, every principle, every ordinance, every law, and every experience that characterized the church of Christ, or which composed the body of Christ, the habitation of God, the temple of the Holy Ghost, must be found to-day, and then placed on the rock of divine truth, or "truth revealed by the Holy Spirit," starting with apostles and prophets as a foundation or commencement, the walls and windows and doors and flooring and ceiling and roof and the various apartments will the house of God appear. The Holy Spirit abiding in the body, will give it life and energy and successful operation, and continual usefulness. Without that Spirit it will die, as it once did. The church being the temple of the Holy Ghost," the habitation of God, through the Spirit, that Spirit will dwell in the house; but it will not dwell in an *unholy* temple.

A church that is defiled with the precepts of men, the traditions and commandments of men, or the doctrines of devils, can not be "a habitation of God through the Spirit" no more than the body of a Saint (so-called) is fit for the Spirit of God to dwell in if defiled by strong drink, tobacco, or anything that God has said is not good for the body.

There is but one rock; but one foundation; but one building; but one builder; and but one occupant of the building. God laid the "rock" in its place by the power of his Spirit, and upon that rock Christ has built his church, and the gates of hell can not prevail against the rock of divine truth revealed through the Holy Spirit; nor can they prevail against the church while it *remains the church of Christ. What is the rock?* Revealed truth. Where is truth revealed, to be found? In the Bible, Book of Mormon, and Book of Doctrine and Covenants. Is all that which is called truth and that has been revealed in the past, the rock on which we now build? No; but that which is called "present truth." And what is "present truth?" All truth not of a local character; but that which is general in its character, and universal in its application, such as the gospel of the kingdom of God; "the things concerning the kingdom of God, and the name of the Lord Jesus Christ." Is not truth of a local character, or the commandments of God of a local nature binding on us? Yes; such as were given as commandments to us certainly are binding; for they are particularly "present truth." What do you mean by local truth or local commandments? Such as were evidently designed to be accomplished by another people, or in another age; as, for instance, the command of God to Abram to leave his home and friends and go to a strange land. What God required of certain men to do, and it was done by them, or what may in the future be required of certain individuals, is not "present truth" in which the church as a body is to be established to-day.

We are to live by what *proceedeth* from the mouth of God. And who may speak the word of God? As law to the whole body, or revelations to the church, it must

come through him who is prophet, seer and revelator to the church.

Can no one else speak in the name of the Lord? Yes; the Lord said to Orson Hyde and others. \* \* \* "And behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak *when* moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation."—Doc. and Cov. 68:1. As this is the promise of God, "unto all faithful elders," it of course follows that if what they speak when moved upon by the Holy Ghost is scripture, the will, the mind, the word, the voice of the Lord, and the power of God unto salvation, then it is truth revealed from heaven, and hence a part of the rock on which the church is built, namely, revelation as a principle, and the truth revealed as the fact. The ministry has been preaching for fifty years at least, that there were apostles and prophets in the church to-day; yet how much are their words respected even by the church, when delivered in the name of the Lord, when compared with what the word of the Lord through Peter or Paul or John is? Now; opinion on any subject that all are entitled to speak upon is of equal weight among all. But opinion concerning what, in the nature of the case, Joseph or his counselors in their place should understand better than others, is of more value and weight than others. An apostle's opinion of matters pertaining to his calling is of more value and force than the opinion of those not so situated. But what is spoken by the power of the Holy Ghost is not *opinion*; it is scripture, the will, mind, word, and voice of the Lord.

I understand that the apostles of old were likewise prophets. This can not be gainsaid. I understand that the chief prophets in the church, (called by us the First Presidency) are also apostles, and can do Apostles' work if occasion requires. The Twelve were Apostles only, till they received the baptism of the Holy Ghost. They then received the gift of prophecy, and were then apostles and prophets, and of course they could not receive the prophetic calling before they received the gift of the Holy Ghost, which they obtained on the day of Pentecost. The necessities of the case, or the nature of the work, demanded a localized head, a centralization of some of the apostles, and out of the necessity of a supervising head, grew the First Presidency composed of three Apostles—Peter, James, and John. And as the office of the others was to go into all the world and preach the gospel, or to open the door of the kingdom, the number would of necessity be twelve. We have but a meagre history of the work of the former day church, but we must either take the ground that our latter day organization is in harmony with that of the first

century, or else question the inspiration of the prophet Joseph; and when we have once begun doubting on the subject of Church organization, can we put the brakes down at the precise spot where a stop should be made? It would need inspiration to determine that, and who shall decide whether the higher or new inspiration is infalible or not! That would have to be done by a higher inspiration still, and that by a higher still, and so on *ad infinitum*. To say that we must follow the New Testament course in the matter of Church organization, requires the possession of all the records or history of the early church, which no one can prove that we have got. The originals of what we have were not in existence in the days of Origen; and we have evidence that we have not got all that was written; and how much more has been lost, Deity alone knows. Accepting the principle of revelation to-day, we must accept what is revealed that does not squarely clash with what has been heretofore revealed. It will not do to say that we know that what has been found written in the Bible is infallibly correct; for we could not know it short of a revelation from God; and if any one knows by that rule that we have a full and correct history of the doings of the early church, we would be glad to have some of that class tell us whether we are in harmony with that church in its organization or not. Of course, we hold the right, and should exercise it, to criticize the channels of inspiration, and the facts revealed, as others do Joseph's claim and his work. But while waiting for the ancient records and the revising inspiration, and not finding any conflict between our church organization and that of Paul's day, we conclude that, being built on the foundation of apostles and prophets, (two offices in one person), and with them resting on the rock of revealed truth, we are the Church of Christ to-day, and as much so as that which we read of in the New Testament. So for one, I am satisfied with the "rock," with the "foundation," and with the "building."

T. W. SMITH.

AYATONU, Rairoa, Paumotu, February 27th, 1886.

#### SERMON BY ELDER HIRAM RATHBUN,

OF LANSING, MICHIGAN,

Delivered at the Saints' Chapel, Lamoni, Iowa,  
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[Reported for the Herald and prepared by the Editor].

"AND they said, Believe on the Lord Jesus Christ." This is a part of the thirtieth verse of the sixteenth chapter of the Acts of the Apostles.

The text presents for our consideration for a few moments the Lord Jesus Christ as the proper object of our faith—our belief. "And they said, Believe on the Lord Jesus Christ." There must be some reason why the apostle presents Christ, the Lord, as the proper object of our faith. In the first place we remark, that, upon his advent into this world it pleased the Father to give him a very admirable and worthy name. The Father named his own son. He commissioned the angel whom he sent to the maiden, who said "his name

shall be called Jesus, and he shall save his people from their sins." In another place it is said, "Unto you is born this day, in the house of David, a Savior, who is Christ the Lord." This was from the embassy of angels at another time. In these two quotations we have the full name of our Lord and Savior Jesus Christ, coming down from heaven, given to the Son of God by the angels. And the apostle Paul, speaking to the Phillipians with reference to his name, says: "To him is given a name which is above every name in heaven; and every knee shall bow, and every tongue shall confess that he is Lord to the glory of God the Father."

We are aware that Mr. Graves of Indiana, in his work entitled "The sixteen crucified Saviors," goes back upon this expression of the apostle Paul and says, that every man and woman knows this is false, and will never come to pass, when it is said that every tongue shall confess that he is Lord, to the glory of God the Father. While we comprehend that the good Lord in his providence has brought it about that it is absolutely true to-day, we will simply refer to a few facts that you know are insurmountable and stubborn in argument and in logic,—and we may refer to some simple facts that are very familiar to every individual in proof of the fulfillment of this text that we have referred to, that "every tongue shall confess that Jesus is Lord, to the glory of God the Father." It is a fact that all civilized nations enter into contract with each other; and all persons, in every civilized nation, who do this, if it be merely a transfer of real estate from one to the other, as a deed, or a mortgage, or any other instrument or article of writing, that transfer is of no worth to any individual, but is entirely void, unless it has a date. What does a date mean? In Latin, *anno domini*, in English, year of our Lord. In this transfer the individual must go before a Justice of the Peace, a Notary Public, or some other person in authority, before whom the individual must acknowledge and subscribe his name to that acknowledgement, and then sign or date that "the year of our Lord." In it is this year, "one thousand eight hundred and eighty six." There is not a skeptic in the land, there is not an infidel in America, that would accept from me a transfer of real estate, however nice and full I might make it, and even sign my name to it, unless it was *dated*; and in that date is the acknowledgement of our Lord and Savior Jesus Christ, as being Lord. And in this acknowledgement it is not for the honor and glory of the individual; but the good Lord in his infinite providences, his wonderful providences among the nations of the globe, has brought that fact around, that everywhere, every individual, in the transaction of business, must date their contracts, must date their articles of agreement, even down to the receipt given from one to the other. If it is not dated, it is of no value. And in that date is an acknowledgment that Jesus is the Lord, to the glory of God the Father. In view of the fact, then, that this wonderful heaven-born name which the Father has given unto him, (and God

in his own providence has brought it about so that it must be acknowledged by every tongue), they must acknowledge that he is Lord. We comprehend in view of this consideration that he becomes an object worthy of our consideration; worthy of our belief; worthy of our trust; and worthy of our confidence.

And again we remark, in the second place, that he is infinite in his wisdom, which renders him again the proper object of our faith. In the second chapter of the Savior's gospel by Saint John, about the 24th and 25th verses, it is said of Jesus that he did not commit himself—he knew all men. And again that "he knew what was in man." In the sixteenth chapter of the same gospel the disciples stated that they were sure that he knew all things, and needed not that any man should teach him. Again, the apostle in his letter to the Colossians says that "in him are hidden all the treasures of wisdom and knowledge." This is a very remarkable expression, if you will only stop to think about it. In him are hidden not only a treasure, but treasures of wisdom; and not only treasures of wisdom, but treasures of knowledge; not only treasures of wisdom and knowledge, but "all the treasures of wisdom and knowledge" are hidden in him. That is, exclusively in him as the embodiment or manifestation of infinite wisdom. In view, we remark then, of the infinitude of his wisdom, he is too wise to possibly err in the interests—the great interests—of the human race, or in devising for the interests of the human race, or for the interest of any individual of the race. Infinite in wisdom, he is the being upon whom we may rely to devise for the interests of the entire race; for the interests of every nation of the race; for the interests of every individual of the race. Being infinite in wisdom it would be impossible for him to err in devising. In view of this consideration, we remark that he is presented as the proper object of our faith.

And again we remark, that he is the proper object of our faith because he is infinite in power—omnipotent in power. This is manifested not only in healing the sick and casting out devils and exercising power over unseen agencies as we heard yesterday, but also in raising the dead. You remember that in the eighteenth chapter of the gospel by Saint John, he gives a history of the arrest of Jesus who inquired of them, and said, "Whom seek ye? They replied, "Jesus of Nazareth." He responded, "I am he." And the very moment these words dropped from his sacred lips, they all—those who had come out with swords and staves against him—they all "fell back" flat on the ground. Such power was in him, that when he manifested that power and spoke the words, "I am he," they all fell backward." They ought to have been convinced then; but having eyes they saw not; and having ears they heard not, and hearts, as we are told, but they understood not; and hence they arose to again attempt to arrest him. But it was not until he seemingly gave consent, that it was possible for them to

arrest him. Well, when he was taken, you know that Peter drew out his sword, and smote off the ear of Malchus, and Jesus picked it up and put it on again, and told Peter to put up his sword. Matthew tells us he said, "Could not I ask the Father and he would give me twelve legions of angels?" Did you ever think of the power of an angel? You remember when the Assyrian army, as we read in the Old Testament Scriptures, came against the children of Israel. The Lord sent down an angel in the night time while they were encamped against them, and that angel in one night, in a very short time in one night, slew a hundred and eighty-five thousand of the chief men in the Assyrian army. Jesus says that he had at his command not only twelve legions of angels, but "more than twelve legions of angels." How many were a legion? Well, some authors differ from this, but the best authors and the nicest critics tell us that six thousand six hundred and sixty-six were a Roman legion. Compute if you please, the number. Multiply one hundred and eighty-five thousand by one legion, and then multiply the product by twelve legions, and you will have a number that will equal all the inhabitants, not only of this entire globe, but about fourteen globes like this, all put together. And he tells us that he had at his command over twelve legions of angels.

We are informed that "In the beginning was the word, and the word was with God, and the word was God. \* \* \* The word was made flesh and dwelt among us," referring to the Son of God. "All things were made by him; and without him was not anything made that was made." In the first chapter of Colossians the apostle Paul says, "For by him were all things created that are in heaven and in earth." That would include all these mighty angels. "By him were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. And he is before all things, and by him all things consist." By the direct energy of his power all things, whether in heaven or in earth, consist. And the apostle Paul in his letter to the learned Hebrews, informs them that he was the maker of "the worlds." Heb. 1:2. Hence you discover that his omnipotent power is beyond the possible conception of mankind. It is impossible for the human mind to grasp or take in the omnipotent power of our Lord and Savior Jesus Christ. No wonder, then, that he is presented in the scriptures as worthy of our faith. No wonder that the apostle says, "Believe on the Lord Jesus Christ."

In connection with this thought, we remark that he is infinite in love. It is said in one chapter of the letter by Saint John, that "God is love." We have heard the vengeance of God spoken of sometimes, that it was an irresistible tide, impossible to overcome, and overwhelming against every individual that he was not pleased with. But it is nowhere recorded in this bible that God is vengeance. It is nowhere

recorded in this bible, in regard to any of the attributes in the abstract, as we have the word used when it is said that "God is love." And in the infinitude of his love, in the greatness and heartiness of his love, "He so loved the world that he gave his only begotten son, that whosoever believeth in Him might not perish, but have everlasting life." Hence, in his mission from his Father to earth, he became the embodiment of the Father's love. And if the expression is applicable in any sense whatever, we are more inclined to think that it is in regard to the love of God manifested in giving his Son Jesus Christ for the redemption of the human race. And if there is to be an irresistible, overwhelming tide in any one of his attributes, it should be the love of God manifested in the Lord and Savior Jesus Christ. Hence, "God commends his love to usward, in that while we were yet sinners, in due time Christ died for the ungodly." While we were fighting his name; while we were imbuing our hands in his life-blood, so to speak, he poured out his life, poured out his blood, laid down his life, that through his sore death we might have life, and have it more abundantly. We remark that the infinitude of God's love has been manifested in the Lord and Savior Jesus Christ; so that he is the embodiment of the divine love toward the children of men. And it is said in regard to this very feeling upon the part of God, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." If he would cut asunder the strongest cord in the great bosom of the Creator, and deliver up his only begotten son for the human race, how is it possible that he would not give us any gift that we might need, under any circumstance, or in any emergency! The infinitude of the love of our Lord Jesus Christ would lead him, in the infinitude of his wisdom, to devise for the best interests of the human race, and use the omnipotence of his power to secure those interests of the human race, not only for time, but all through the cycles of a never-ending eternity; so that, indeed, he may be presented as the proper object of our faith. Don't you begin to feel in your hearts that you would like to believe in such a Jesus as this? such a Christ as this? Infinite in wisdom, omnipotent in power, infinite in love. And in connection with this thought we are glad to say, also, that in each and every respect we have referred to, there is no variableness nor shadow of turning. He is the same yesterday, to-day and forever. What He was to the Hebrew children in the fiery furnace; what He was to Daniel in the den of lions; what he was while here upon earth healing the sick, casting out devils, and raising the dead, He has promised to be to us, as He is unchangeable, the same yesterday, to-day and forever, so that we may rely upon Him, and depend upon Him. Hence, in our gathering to-gether in our conference meetings we see the wisdom, yes, we see it is binding upon us to acknowledge ourselves as finite, and call upon God to give us wisdom, to give us understanding, to direct

us in our deliberations, by the divine inspiration. If any man lack wisdom, if he ask of God, he will give him, and give him liberally. And hence we may approach him and find wisdom, and find grace and strength and all needful blessings for both life and godliness during our earthly pilgrimage, but especially in our necessities and emergencies.

Jesus Christ is the proper object of our faith, and this faith is inseparably connected with obedience; for He is no more the proper object of our faith, than He is the proper object of our obedience to all His requirements, to all His mandates whatever they may be. Hence the apostle in speaking upon this matter says:—"With the heart man believeth unto righteousness." You discover that in this expression righteousness and belief are inseparably connected. "With the heart man believeth unto righteousness." It is true that an individual may say, "I believe," and may say, "I have faith." The apostle James says that the devils also believe, and tremble. "But we will have you know! O man, that faith without works is dead. Show me thy faith without thy works, and I will show you my faith by my works; for as the body without the spirit is dead, so faith without works is dead." Hence you discover that the kind of faith in the Lord Jesus Christ that is acceptable to God and profitable to us, is inseparably connected with obedience; with righteousness; with good works.

Again we remark, that he is the proper object of our love, our affections, because it is said as set forth yesterday in the afternoon, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength." But while it is said, or intimated here, that he would be the proper object of our love, we remark also that our love towards God in the person of Jesus Christ is inseparably connected again with obedience, with the observance of all the requirements that Jesus has given to us. For while it is said "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength," it is also said by Jesus, "He that hath my commandments and keepeth them, he it is that loveth me." And again, in one of his epistles John says, "This is love, that ye keep his commandments." Here you discover that our love to God is inseparably connected with our obedience; for he has given his commandments for our observance; and it will not do for us even to get down on our knees and say, Lord, Lord, and expect simply thereby to enter into the kingdom of God. For "not every one that saith unto me Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of my Father which is in heaven." Hence we remark, love towards God and obedience are inseparably connected, precisely the same as faith and obedience are inseparably connected. The apostle Paul, the chief apostle of the Gentiles, was pleased to formulate the gospel of the Lord Jesus Christ and give us the necessary requirements and mandates of our Lord for our obedience, to bring us into favor with God

and to become sons and daughters of the Lord Almighty. And in addition to this; while it belonged to the apostle Paul, the chief apostle of the Gentiles, to formulate and give us that perfect gospel that would bring us, by our obedience to the same, into favor with God, and make us sons and daughters of the Lord Almighty, it seemed to belong to the apostle Peter, chief apostle of the Jews, to further formulate and give us additional requirements for our observance in order to the full development and making up of our love and faith in our Lord and Savior Jesus Christ. And he says, "Add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Charity you know is the bond of perfection. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, but always abounding in the knowledge of our Lord and Savior Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and has forgotten that he was purged from his old sins; wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall, for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Whereas, in regard to this time of entering into glory, it is said: "The Lord Jesus shall be revealed from heaven, with all his mighty angels, taking vengeance upon them that know not God, and obey not the gospel"—that obey not the gospel of our Lord Jesus Christ. But again; "If the word spoken by angels was steadfast, and every transgression and every disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation," provided for us in the person of Jesus Christ by obedience to his requirements, as he expressed it just before his ascension into heaven, after his death and resurrection, while the scars of Galgotha were still fresh upon his sacred person! Only hear him in that very sacred hour: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." And finally, "If you know these things, happy are you if you do them." May God bless these remarks for the good of each, and that for his name's sake. Amen.

#### MAY SEVENTIES PRESIDE.

THIS subject has agitated the minds of the Saints to a considerable degree at times. Sometimes it apparently dies, but is again revived, and it may not be amiss to offer a few thoughts just now.

The Lord said in 1841, "The difference between this quorum and the quorum of Elders is, that one is to travel continually and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility



ty of presiding, saith the Lord your God."

Upon the authority of this passage is based the claim made by some that it is improper, and contrary to the organic law of the church for a Seventy to preside under any circumstances. This is correct or else this passage is to be understood in a limited sense. Which? Evidently the latter; for in the same passage (D. C. 107: 44) it is said: "I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster to preside over the quorum of Seventies." And again: "It is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy."—D. C. 104: 43.

These passages show plainly that the saying, "no responsibility of presiding," is to be understood in a limited sense, and that the right and authority to preside is vested in the Seventy. In what sense, then, have they no responsibility of presiding? "Over the churches," certainly; for that is the subject under consideration in the passage referred to.

The churches here referred to are, no doubt, branch organizations; for such a division of territory as a district was not referred to in revelation to the church until 1873, and the mission not until 1882, when these divisions, first made for convenience, were sanctioned by the Lord.

Then we have these two points clear: first, in the Seventy is vested the authority to preside; second, he has no responsibility of presiding over branches. Why? The reason is evident, it is not because he has not the authority, but, having been called to travel in all the world, a local charge would hinder him in his missionary work.

If a Seventy holds no authority to preside, he evidently does not belong to the Melchisedek priesthood; for it is written: "The Melchisedek priesthood holds the right of presidency. D. C. 104: 3. To what priesthood does he then belong? The question not being settled by this passage as to whether a Seventy should preside over a district or mission, we are left to decide it by circumstances and the duties of his calling as revealed in the organic law. I would maintain that a Seventy has the authority to preside over a district. Legal ordination confers authority, but I have yet to learn that it ever removes authority. If, then, an "Elder" possesses authority to preside, an additional ordination to the office of Seventy will increase his responsibility, but does not remove any authority which he before possessed. It then legitimately follows, that, if an Elder is authorized to preside, a Seventy is also so authorized. But whether it is the best policy for a Seventy to preside over a district or not, is another question.

It is the opinion of the writer that it is better, as a rule, that he should not so preside. The district is a union of branches, and is local in its character; consequently it comes under the head of the work over which he has no responsibility, and may interfere with his ministry. However,

if it does not so interfere, and the district thinks it will best serve its interest for him to preside, I see no reason why he should not. He has the authority, can accomplish good in so doing, and his other work is not compromised thereby.

It is well, though, for us to honor those who have this responsibility, (Elders.—Ed.), if the cause can be as well served thereby; or where there is a High Priest qualified for the position, and it is practicable, he should not be ignored. The duties of a High Priest and Elder are similar, as will be seen by reference to D. C. 104: 5, 6. "High Priests after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the *presidency*, in administering spiritual things, and also in the office of an elder, priest, (of the Levitical order), teacher, deacon and member. An elder has a right to officiate in his stead when the High Priest is not present."

Local presidency, then, belongs of right to the High Priest and Elder. But who shall preside over missions? It will be conceded without argument that the twelve Apostles should, under the direction of the presidency, have charge of the missionary field; taking the active oversight thereof, and directing the laborers therein. But in the absence of the Apostle, who shall preside? The High Priest, or Elder? If so, by what authority? We have found that a High Priest may officiate in his own standing, also in the standing of an Elder, Priest, Teacher, Deacon, or member, and the Elder may officiate in these callings in his stead. But is it anywhere said that they may act in the stead of an Apostle? We do not now remember of such a passage. Who then should act in the stead of an apostle in his absence? Evidently those who possess similar authority, and upon whom like responsibility rests. Who are they? Let us see:—"The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews."—D. C. 104: 12. And "The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same in all nations; first unto the Gentiles and then unto the Jews." Ibid. 104: 13. What, then, is the calling of an Apostle? To "build up the church and regulate the affairs of the same in all nations." What is the calling of a Seventy? To build up the church and regulate the affairs of the same in all nations.

Where, then, is the difference? Only in this:—the Twelve are a presiding council; the Seventy are not. Mark this, it is not speaking of *individuals*, but of the *quorums*. The Twelve are, by virtue of their calling presidents; the Seventy act under them, assisting them in their work, and in this they differ from all others. See Doc. and Cov. 104: 43.

Then does not reason teach us that, in

case there are fields which the Twelve can not reach, they should call upon those whom God has selected to assist them? When at the late conference the Twelve recommended certain of the Seventy to take charge of certain missions which they themselves could not reach, they were acting in harmony with the law which says: "It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others."—D. C. 104: 16. And these Seventies, so recommended and endorsed by the body, go out clothed with the authority of Apostles, and may, in their individual capacity, officiate in any duty in which an Apostle may officiate, except he is not a member of the presiding council, and can not partake in its deliberations.

Had the Twelve called upon High Priests or Elders when Seventies were available, they would have ignored those whom God especially called to aid them in their important work. They really have no right to call upon the High Priest, for he is to labor under the First Presidency, and not under the Twelve, except in cases where he *places himself* in the missionary force; and then the Twelve should *first* call upon the Seventy, as we have seen.

It is claimed however that a Seventy should not preside over a mission where there is a High Priest, because the High Priest is the highest in authority, and so the lesser should not preside over the greater.

That might do if correct; but the position that the High Priest is the higher, is only assumed. The books do not say which is the higher, and so we should be slow in deciding.

"We believe in the eternal fitness of things," and consequently contend that every man should discharge the legitimate duties of his calling, and not contend as to which is the greater.

One thing is certain, no man, be he high or low in authority, has the right to step between the Twelve and Seventy and presume to direct the latter in their labors. God himself would not do so. He would not direct the Seventy by revelation independently of those under whose direction He has placed him. Then, should a High Priest acting under the direction of the Presidency have charge of a mission in which there are Seventies, they (the Seventy) would be removed from the supervision of the Twelve, and the direction to them, though coming indirectly from the presidency, would not come through the legitimate channel.

The writer, for one, if acting as a Seventy, would respectfully decline being removed from his legitimate place. He would be willing to acknowledge those whom God had made his presidents or those so made by the body; providing such making by the body did not interfere with the rights of those whom God had appointed.

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## Miscellaneous.

### CONFERENCE NOTICE.

As per adjournment of last conference the next sitting of the Far West (Missouri) District will be at the German Stewartsville Branch, commencing on Friday, September 10th, 1886, at two p. m. It is most earnestly desired that we have a large attendance. Come burdened with the Spirit and responsibility of the work, let no frivolous excuse prevent you. Come and let us have a feast of fat things. Come one, come all. An invitation is hereby extended to Bro. J. R. Lambert to meet with us, also Bro. Joseph Smith, also to any from the surrounding districts. Remember the time Friday two p. m., on the 10th September.

J. M. TERRY, *Pres. Dist.*

### AN APPEAL.

To the Saints in all the branches of the Church of Christ:—We, the Saints of the Armstrong (Kansas) Branch, hereby make an appeal to you, to aid us in paying for our church house here. It will cost us when paid for \$1,220, of which we have paid \$720, leaving a balance of \$500 to be paid next Christmas. Feeling unable to meet the debt, we appeal to the charity of the Saints, trusting that you will help us as you feel disposed, knowing that any such aid rendered will be devoted to a good cause. We would especially request branch presidents to solicit means. We are situated twelve miles west of Independence, Missouri. All means sent by post office order, or registered letter, will be duly receipted for, and published in the *Herald*.

WILLARD J. SMITH, *President.*  
JOSEPH EMMETT, *Clerk.*

### ATTENTION.

#### THIRD QUORUM OF ELDERS.

Arrangements were made last April to send each member of the quorum a blank report on which to report at next setting of the quorum. The blanks are ready to send. We now want the post office address of each member of our quorum, and the blanks will be forwarded. We also wish to prepare a list of names and addresses of each member, a copy of which will be forwarded as soon as prepared. Please give this your immediate attention, that a complete list may be made and that each may be provided with a blank. Let each member of the quorum lay their shoulder to the cause, and come up next conference with a shining report.

J. T. KINNAMAN, *Pres. of Quorum.*  
J. M. TERRY, *Secretary.*

STEWARTSVILLE, Mo.,

### NOTICE.

To the Saints of the North-East Missouri District: It would give me great pleasure if I could devote more time to the gospel of our Lord and Master Jesus Christ, which brings peace on earth and good will to man. I earnestly trust that we as a people who covenanted to be the true followers of the meek and lowly Son of God, have not done so in vain, but in deed and in truth, and will show forth our faith by our works, remembering the prayer of our Lord recorded in the

17th chapter of St. John. Thus may we all be one, doing our duty as Saints, so that our Master, Jesus, will have occasion to say to us in that day, Well done thou good and faithful servant, enter thou into the joy of thy Lord. We should all work to the end with a good will, and gain that rest that remaineth for the people of God. That peace and the blessings of God will abide with all his Saints is the prayer of your brother in Christ,

JOHN TAYLOR, *Dist. Pres.*

HANNIBAL, Mo., Aug. 26th, 1886.

### REUNION.

The Saints of New Port, California, will hold a Reunion Meeting at the Saints' Church in New Port, beginning September 12th, 1886. The Saints of San Bernardino, Los Angeles, Laguna and Green Meadows are all respectfully invited to attend, hoping we may have a good time.

DANIEL GARNER, *Pres.*

### CHURCH RECORDER'S NOTICE

It is essential in the recording of the scattering members of the Church that Branch and District officials should give me their aid, namely by preparing lists of those in their regions who are members of the Church but not members of their branches, and also lists of those members who have been dropped from the records of branches because of their absence from the branch, or because their residences are unknown. In cases where branches have been reorganized and names left off the new record please send all such names to me; also where branches have, during the past twenty-five or more years, been disorganized altogether, will those who have knowledge of it, or who have such old records, please send me the names of such persons as have not joined other branches and thus become enrolled again, so that they may now be enrolled. Where it is known that such members have died, or otherwise been lost, it should be stated that it may be put upon record. Any members who see this who do not know that they are on record, or are reported by some one else to me, please send name and items of birth and baptism. Where persons have died please give dates as near as may be. Presidents and Clerks of Branches and Districts are also hereby reminded that if they have any branch reports, or information about records, that I would like such reports or information to be forwarded to me as early as may be. Do not keep them because of the little postage required to send them, but let me know. The Government now sends one ounce of such matter for two cents where formerly only a half ounce was carried for three cents, hence the cost is little, and the reports are essential in order to keep the law of God in this matter.

H. A. STEBBINS,

*Church Secretary and Recorder.*

LAMONI, Iowa, Aug. 20th.

### BORN.

BROLLIAR.—Near Wilber, Nebraska, July 14th, 1886, to Bro. Daniel and Sr. S. C. Brolliar, a son. Blessed August 18th, 1886, by Elder Robert M. Elvin, and named Roy Anthony.

### MARRIED.

RABIDOU—CONOVER.—At the residence of Bro. John Scott, Lamoni, Iowa, August 29th, 1886, Joseph J. Rabidou to Sister Mattie Conover, both of Lamoni. Asa S. Cochran officiating.

### DIED.

SCHMIDT.—At Milwaukee, Wisconsin, on the 9th day of July, 1886, Bro. George H. Schmidt Aged 25 years, 8 months and 11 days. By request of his parents who reside here, near Stewartsville, Missouri, a funeral sermon was preached at the DeKalb Branch on the 15th inst. by J. M. Terry, assisted by Wm. Lewis. This young man died in the faith—was baptized May 18th, 1879, by Elder J. T. Kinneman. The following lines were selected and arranged by his brother, Joseph, and dedicated to him.

He has gone from the earth; we will no more behold him,  
Till we meet at the shore where the blessed ones abide;  
But the wide arms of mercy are stretched to unfold him;  
May joy with his spirit forever abide.

He has gone from the earth and its troubles forsaken;  
Perchance his weak spirit in doubt lingered long;  
But the sunshine of heaven beamed bright on his waking,  
And trouble and sorrow forever are gone.

He has gone to the grave, but we will not deplore him,  
Since Christ was his ransom, his guardian, his guide;  
He gave him, He took him and He will restore him,  
For death has no sting since the Savior has died.

NOESSER.—At the house of Bro. Jacob Dice, in Stewartsville, DeKalb county, Missouri on the 24th day of July, 1886, Mr. C. Noesser, aged about 22 years. Through his sickness of eight days he was tenderly cared for by Sr. Dice and Drucilla. Taken from health and vigor to the grave in so short a time. "Remember thy Creator in the days of thy youth"—was the text from which a few words were spoken by J. M. Terry, who conducted a short service in the morning prior to starting with him by his father to his home in Nauvoo, Illinois.

WEEKS.—At Collyer, Kansas, August the 5th, 1886, of flux, George Arthur, son of Mr. Charles and Sr. Emma Weeks, aged two years, eight months and twelve days.

"Go to thy rest fair child,  
Go to thy dreamless bed;  
While yet so gentle, undefiled,  
With blessings on thy head."

KNAPP.—At the home of his parents, Beloit, Kansas, August 13th, 1886, Bro. James E. Knapp, of dropsy. Aged 40 years and 23 days. He leaves a wife and six children, father, mother, brothers and sisters to mourn his loss.

But oh! 'tis hard to give him up,  
To say, Our Father's will be done,  
And know no more his face we'll see  
Till we our pilgrimage have run.

MOTHER.

### ATTENTION, COMRADES.

I see a request in late *Heralds* by Bro. T. W. Chatburn that all members of the church who placed their lives and services on the altar of their country in the hour of its late peril should be enrolled. It may seem to some like putting the church on a war footing, and altogether out of place. I for one have been opposed to the war spirit that has been made to do duty for so many years in the political campaigns of our Nation, and I hope the time is forever past when the "bloody shirt" will be made to do duty again; and I hope that because of this enrollment the church will not put on military airs, for if it does I am opposed to the movement. But believing as I do, that the church has raised an "ensign of peace," and made "proclamation for peace unto the ends of the earth," and that she will prove faithful to the proclamation, I favor the call for more reasons than one: first, it is claimed by many that from the inception of this work that a great scheme had been laid to overthrow all

forms of republican government by the founders of the church, and that the teaching and practice of the church under B. Young and J. Taylor in Utah have gone far to confirm that opinion.

The claim of the church under the presidency of Joseph, the son of Joseph Smith the prophet, has been that all members of the church are, and must be subject to the laws of the land and "powers that be." And to-day the two churches are prominent before the Nation and the world; each one is now struggling to gain the proper recognition from the national Government, where only legal protection shall be fully guaranteed. The question now is, Which church is right, if either? If we can show by precept and example that we represent the true church and that our loyalty can not be impeached, then the strong arm of the Government will sustain us, while that that is disloyal must wither and perish at the touch.

In the Reunion of the G. A. R., held in San Francisco a short time ago, a resolution passed that they would demand of Congress to suppress polygamy and disloyalty in Utah. That resolution, if carried into effect, will materially affect the Church; and for that reason I believe it to be right to let the nation and the world know that the Church is loyal to God and the nation. By these comrades, let the rest of their comrades know the true status of the Church; and when Congress is petition, honorable mention will be made of the true Church. These names will show to the world that loyal and true men represent Zion's weal. The line must be clearly drawn between the polygamous church and the true; "for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them; and they who are not apostles and prophets shall be known."—Doc. and Cov., sec. 64. I believe this move will reach farther than many may think it will.

I fully endorse Bro. T. W. Chatburn's call, for another reason; and that is, we have set before Congress as well as the public generally in a memorial, our views theoretically, and last December when speaking in Ogden, Utah, our beloved President boldly and publicly declared he was proud he was an American citizen and knew no law higher than that of his country, and until Christ come to reign on earth Zion's children should be loyal to all their country's laws. Let all comrades in the Church enroll their names, showing that its president presides over a people among whose members, Elders, and representative men may be found those whose lives were placed on their country's imperiled altar. And in Israel's triumph let it be read in letters of living light, "Zion's sons were true to the God they served, true to their country, and true to humanity," that under the sheltering tree of liberty they may "stack arms" and rest in its refreshing shade with good will to all and sing, "In Zion we'll be free."

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# THE SAINTS' HERALD

Joseph Luff

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 18, 1886.

No. 37.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, September 18, 1886.

### PROGRESS.

It is the opinion of some, members and Elders, that the cause of Zion will not flourish, nor the coffers of the Bishopric will not be replenished; until *all* the people of the church are not partly, but are wholly righteous; until all the unrighteous are removed from the body and the rest altogether free from blame; both before the law of God and the law of man. Some of those who think so, are no doubt sincere in so thinking, and mean well in so stating their opinion. But does it escape their attention that they themselves must be absolutely free from any blame, or in other words, must themselves be righteous if they would be among those who should stand.

There can be no question in regard to the general expectation that in some period of the existence of the church, cleanness of body and purity of character will attach to the church. It is the duty of all to endeavor to attain unto this personal cleanliness and purity; but we see no consistency in the belief that there is to be now, or at any time in the near future such a wholesale casting out of officers and members as is shadowed forth in some of the strictures and screeds respecting the time when the blessings of God are to be with the church, or with its members. It is to us somewhat inconsistent for some to be constantly pressing it upon the notice of the Saints that God *will not* bless the church, because there are some, few or many, unworthy ones in it, when the every day's experience of hundreds affirm positively that God *is blessing* the membership and Elders in a marked and cheering manner. We know personally and most positively, that God does hear and answer prayer in our exigencies and in a way that challenges our best reverence and love for him and his law, both for ourself and for others; and we acknowledge that we are not altogether righteous, in

the sense of being altogether free from that which is blameworthy, as the word righteous is used by these who write and speak in regard to the matter.

If these men mean that the church, as a corporate body, will not attain unto the high station to which it is proper to aspire, until there is that unity of understanding and righteousness of character that Christians may attain to, we may concede it; but we are not now in the belief, nor do we soon expect to see the church militant and triumphant, the kingdom in progress and development and the kingdom perfected at one and the same time.

That some would set about a severe and vigorous pruning and with what wisdom they have, push one out here and another there, as unworthy to be in the church because unrighteous, may be a fact; but who must first decide upon their own qualifications to so decide and push out. We have believed that the "wheat" and the "tares" were to "grow together until the harvest;" and if so, and the tares are all plucked up before the field is done growing, it is such an anticipating of the work of the angels as we find no warrant for, in either ancient or modern scriptures.

Men haste when they should go carefully, and some are as liable to overstep just bounds in condemning the church for individual unworthiness, as others are to too highly extol the beauties of the work; extremes in both should be avoided. We see neither sense, propriety, nor justice in an Elder indulging in wholesale charges of unworthiness against the church, as a reason why he is not blessed with advancement, or progress according to his desires. If he knows of such individual shortcoming as so far affects the standing of the person as to make him unfit for effort to save, it should be his business to attempt to reclaim the one in error, or take steps to have him cast out. Throwing spiritual mud at the church is too much like political mud throwing. Individual cases of transgression may be dealt with if specifically defined; but vague charges are either splenetic, scandalous, or the over-growth of undue zeal; we think that they are sometimes made without reflection. "Charity thinketh no evil," certainly can not apply to croakers, who see only the shadows of impending ruin in every passing cloud, and constantly prelude evil from their own gloomy thoughts; and evolve condemnation to the whole because they individually do not advance in power and blessing,—is it a relic of the "I am holier than thou" spirit,—we hope not. From our standpoint, the church—members and Elders, as a mass, have made progress. We see the field as a whole, and can see that ma-

terial changes for good have been wrought in many, very many places, and men have increased in power and spiritual worth.

Men are far too apt to charge their own lack of blessings upon the short coming of some one else; or, as in the case of some of these Elders of whom we write, their lack is charged by them upon the whole body, and they say that there will continue a dearth until the whole is made clean. The Scripture states that there were many lepers in Israel and none healed save Naaman, the Syrian; there were many widows in the city but to none of them was an angel sent, except unto Sarepta. It is foolish to charge our own lack upon the members of the body; if we are of the body and are sick, the whole body suffers on our account, better get well ourselves, this will help the whole.

### PERSECUTION AND ITS CAUSES.

(Continued from page 548).

FROM what we have already presented it is seen, (1) that the first persecutors of Joseph Smith and his fellows were religious bigots, priestly zealots, and some of the "baser sort" whom they used for helpers in their villainous work; (2) that these persecutions were prompted primarily by as vile sectarian intolerance as ever plied the thumb-screws of the Inquisition, kindled the fires of Smithfield, burned the witches of Salem, hung the Quakers, or banished the Baptists. And, secondarily, they were also prompted by the floods of falsehood set afloat by these leading persecutors, prominent among whom were sectarian preachers, deacons and exhorters. To further prove this, and to confirm much of the testimony of Hon. John S. Reed and Joseph Smith, and also to show that Joseph and his companions were not criminals, we now add testimony from pages 39-44, of a late work entitled "Mormonism" written by one who personally knew of the facts she relates, because she was a party concerned. Here is what she says:

"It was one Sabbath day, beautiful and bright. We had been to church. Several had assembled at Newell Knight's, as was the general custom, for he was an Elder. A message was sent to me that Esick Lyon wished to see me at the grove, which was some distance from the house; that he wished a friendly interview with me. I felt reluctant in granting his request, but through the advice of my sister I ventured to go. I at this time attempted to make plain to him the reason of my tarrying at my sister's, and I then believed he understood me perfectly. While in the midst of our conversation, who should come but the Rev. Mr. Sherer, pastor of our church in Sandford. He came and took my hand, and holding it so long and firmly I thought it odd. I had tried to disengage this unwelcome cordi-



ality, but had no success. I then asked by brother's assistance; but he declined, saying I would do well to listen to Mr. Sherer's council. However, we were not in the least surprised to find every member of the Mormon church on hand. My sister hastened to me, and soon wrenched off the hand that held mine. "What are you doing with my sister?" she asked with an authoritative expression. "What are you doing with my sister?" again she asked, her face looking white as snow as she uttered these words. There were about sixty Mormons now in close contest with my brother and Mr. Sherer. I left them to settle the matter as best they could; I cared not how if I only obtained my liberty. I then enjoyed a few moments of sweet, uninterrupted tranquility, having the house to myself for at least one half hour. This might probably have been a little skirmish in the christian warfare; but if this is the case, O, tell it not in Gath.

The members of the household were gathered in again from the field of strife, together with quite a number of Elders, and also members, and were once more seated composedly, talking and singing, when my uncle rode up to the door on a white, stately, beautiful horse, and as he drew up he exclaimed, "You are happy now you have accomplished your purpose, and I hope you enjoy it; but this will not be of long endurance, let me tell you." "O, yes," said one of the elders, "you are an attorney, probably you will take steps in this matter, but not to-day." "Sir," said another Mormon elder, "you are mad; you look as white as the horse you are riding; to-day is the holy Sabbath, and you are a deacon; don't indulge in such a passion." Many hard words were used on both sides; and here the subject ended, by putting spurs to the white steed, under a two hundred and twenty burden, which seemed light and easy for the noble animal. That night was dark and rainy. A messenger was plodding through darkness, mud and rain, and dead of night, to my father's in Guilford, thirty miles distant. The messenger said he did not spare the horse. He arrived at Guilford some time in the night, and, waking them, told the story. After getting permission, he went to a lawyer and obtained the power of attorney. Arriving at Colesville, he came to me saying he now had authority to take me away. I told him "I could go without all that trouble, and did not think it necessary to use the law in the case; and now, as I have a good opportunity, I will speak a few words for myself—this was my brother-in-law, whom I will call P—T—. Probably you are somewhat unacquainted with the affair altogether; I will say, that I came here for the purpose of talking with my sister about the absurdity of believing in Mormonism, and finding it useless to say more on that subject, I concluded to return to my brother, Esick Lyon, and let her enjoy her own opinion. But Newell Knight was busy, and could not spare the time or the team either to take me home, and he desired me to tarry a few days, he would then go with me.

"Not long after this it was circulated that I intended to go into the Mormon church, and a copy of the complaint which was entered against me to the church in Sandford, was handed me. It read as follows:

*"To the Church of Christ in Sandford:*

"WHEREAS, E. M., a member of said church, embraces a most wicked and dangerous heresy;

and whereas, we have taken with her the first and second steps of gospel labor, without obtaining satisfaction, we therefore make complaint to the church of which said E. M. is a member, praying that the brethren of said church would bring her to an account for her unchristian conduct; and, as in duty bound, your servants will pray.

H. M.  
E. L.  
B. S."

"Those are the names of the officers in our church who signed this copy of complaint. And now you are here with authority to take me away. What does all this bustle signify? Explain to me, if you can? It is all plain to me; I am willing, yes, more than willing, to go back to my brother's." "Can you go to-morrow?" asked P—T—. "I can go to day, if you like," I answered; "but let me ask, what did you understand in this affair? Probably you understood that I was obstinate in this matter, did you not?" "I did," said P—T—, "and I believe what you have stated to be true as gospel. I also know who the instigator is, but I shall decline telling at present, for certain reasons." I know who you allude to, but it would not be proper to mention his name; the church have great confidence in him, so let the matter rest."

Put with these statements what we quoted from this same anti-Mormon writer in *Herald* for August 28th, where she says of those early members, "There were now hundreds who were called people of good sense and judgment, men who were valued in good society," yet they believed in Mormonism, and the conclusion is irresistible that Joseph and his companions were persecuted, not for crimes they had done, not because they were base and vile in their lives, but purely because of their peculiar religious sentiments which were creating wide-spread interest, attracting general attention, making many converts, and that, too, from the leading churches. Such were the causes of those early and atrocious persecutions; and from these seeds then sown we trace the animus and inspiring causes of most of the persecutions which followed, until the fearful politician struck hands with trembling priestcraft and with those who traded in "slaves and souls of men" when the Saints as a body were driven from their homes in the inclemency of winter under the exterminating order of Lilburn W. Boggs, Governor of Missouri, in violation of all that is humane and Christian, and in defiance of the constitution and laws of both the Nation and the state of Missouri. We do not wish to be understood as saying the Saints were always persecuted for their well-doing, for we are aware they—at least some of them—did much to excite, irritate, and provoke their troubles. But we do say, that in no case were their enemies justified in their slanderous, lying statements, their vexatious law suits, their threatenings, their oppression, outrages, and violent drivings. The Saints were then few in number, persecuted, and without influence favorable to them. On the other hand, their enemies were legion, were rich and strong, had the whole machinery of civil government in their own hands, and yet, to their everlasting

shame and disgrace, the only way in which they prevailed against Joseph and his people was by false and vile accusations, mobocratic threatenings and criminal force. These were the chief weapons with which they harrassed and drove the Saints, as we shall further find in the evidence yet to come. A wise man has said, "God is just, and his justice will not slumber forever." We may hope, then, that when the blinding dust of excited bigotry is laid, when the hideous darkness of sectarian hate and political jobbery shall be driven out—then the people will see, in the clear light of truth and right, the baseness and badness and cruelty of the persecutions of the Saints, and also the causes which led to them.

#### IN THE PEN.

THE following clipping illustrates in a measure the fact that, "transgressors shall be taken in their own naughtiness;" also "And if the blind lead the blind, both shall fall into the ditch." These men, and others in prison in Arizona, Idaho and Michigan, claim to be worthy Latter Day Saints, and yet all the sacred books taught by Joseph the Seer and endorsed by the church up to the time of his death, treat polygamy and unlawful cohabitation as crimes. Abraham who went into it in unbelief, put away his polygamy by the command of God; (Gen. 21: 12); Jacob's polygamy originated in the villainous fraud of an idolatrous extortioner; (Gen. 29: 15, 21, 25, 28; 31: 15, 19); the polygamy and concubinage of David and Solomon, and all "them of old," including that of this same class among the Nephites, stands condemned of God as crime, iniquity and gross abomination; (B. M. Jacob 2: 6-11; Mosiah 7: 1; Ether 4: 5, 6); and the word of the Lord given to the Saints for a law till Christ comes (See Rev. Feb. 4th 1831, Doc. Cov.) says:—"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."—Doc. Cov. 42: 7, Rev. Feb. 9th, 1831. These men are reaping the fruit of their own doings. They are not martyrs for truth and righteousness, but the opposite. We do not say they are corrupt in their desires and intentions, but we do say that the Lord has always condemned as evil the very things for which they have been convicted. Our earnest heartfelt desire for all such is that they may put away these evils and return to the law of the Lord.

"Following is a complete list of names of the brethren at present confined in the Utah Penitentiary under sentence for polygamy, or unlawful cohabitation, mostly the latter, the polygamy cases being limited to four or five. The dates of commitments and other particulars are likewise herewith given:

Rudger Clawson, Nov. 3, 1884, 4 years and \$800 fine. Joseph H. Evans, Nov. 8, 1884, 3½ years and \$250 fine. Wm. D. Newsome, Oct. 17, 1885, 3½ years and \$800 and costs. John Penman, Feb. 10, 1886, 2 years and \$25 and costs. Thomas Burningham, Feb. 17, 1886, 6 months and \$300 and costs. John Bowen, Feb. 17, 1886, 6 months and \$300 and costs. Wm. G. Saunders,

Feb. 18, 1886, 1 year and \$25 and costs. Jos. McMurrin, Feb. 23, 1886, 6 months \$300 and costs. Amos Maycock, Feb. 24, 1886, 11 months \$100 and costs. Wm. H. Lee, Feb. 26, 1886, 6 months \$300 and costs. H. J. Foulger, Feb. 26, 1886, 6 months \$300 and costs. H. H. Tracy, Feb. 26, 1886, 1 year. John P. Ball, Feb. 27, 1886, 6 months \$300 and costs. John Y. Smith, Feb. 27, 1886, 6 months \$300 and costs. Thos. C. Jones, Feb. 27, 1886, 6 months \$300 and costs. S. F. Ball, March 2, 1886, 6 months \$300 and costs. Jas. O. Poulson, March 1, 1886, 6 months \$300 and costs. O. F. Due, March 1, 1886, 6 months \$300 and costs. Hyrum Goff, March 3, 1886, 6 months \$300 and costs. Wm. J. Jenkins, March 3, 1886, 6 months \$300 and costs. F. A. Cooper, March 8, 1886, 6 months \$300 and costs. John W. Snell, March 8, 1886, 6 months \$300 and costs. Lorenzo Snow, March 12, 1886, 1½ years \$900 and costs. Robt. McKendrick, March 18, 1886, 6 months \$300 and costs. L. D. Watson, March 18, 1886, 6 months \$300 and costs. John Bergen, April 26, 1886, 2 years \$1,200 and costs. Stanley Taylor, May 10, 1886, 6 months \$300 and costs. Andrew Jensen, May 10, 1886, 6 months \$300 and costs. Geo. B. Bailey, May 10, 1886, 6 months \$300 and costs. Geo. C. Lambert, May 11, 1886, 6 months \$300 and costs. H. W. Naisbitt, May 11, 1886, 6 months \$300 and costs. Levi Minnerly, May 25, 1886, 6 months. Reuben C. Smith, May 25, 1886, 6 months. Ambrose Greenwell, May 26, 1886, 1 year, \$300 and costs. M. L. Shepherd, May 28, 1886, 6 months \$300 and costs. Wm. G. Bickley, May 28, 1886, 6 months \$300 and costs. Peter Wimmer, May 28, 1886, 6 months \$300 and costs. Wm. J. Cox, May 28, 1886, 6 months \$300 and costs. Geo. C. Woods, May 29, 1886, 5¼ years \$800 and costs. Royal B. Young, June 1, 1886, 1½ years \$800 and costs. Charles Denny, June 1, 1886, 6 months \$300 and costs. Ludvig H. Berg, June 1, 1886, 6 months \$300 and costs. Jens Hansen, June 2, 1886, 6 months, \$300 and costs. Wm. Stimpson, June 5, 1886, 8 months \$300 and costs. Wm. H. Pidcock, June 30, 1886, 13 months. N. H. Groesbeck, Aug. 2, 1886, 9 months \$450 and costs. Wm. M. Bromley, Aug. 3, 1886, 10 months \$300 and costs."—*Deseret News*.

#### BECOMING A NATION OF FRAUDS.

WE are fast becoming a nation of frauds. The day is coming rapidly when the most popular crusade that can be waged will be against this fraud in the shape of adulteration. You can hardly find a single article now that is what it is represented to be. It used to be confined to putting big apples, potatoes, berries, etc., on top, but now it spreads to actual and dangerous mixing. Take it in candies, which we allow our children to pile into their stomachs, the results of some of the adulterations are simply frightful. Tea, coffee, spices—everything is the same way. When you buy a pound of sugar or a quart of molasses you can hardly tell what you have got.

The farmer is just as bad as any one else. He is after the almighty dollar with the same greed as his city neighbor. It is now not an uncommon thing for him to go to a mill, buy a lot of screenings, take them home and mix them nicely with his wheat. The miller buys it back as wheat, paying several prices for it. There are three evils to result from all this. As well as ruining our stomachs, we are degrading our morals and cutting off the market for good goods.—*Globe Democrat*.

It is not an uncommon thing to find people purchasing "cheap" goods of all kinds, "cheap tea," "cheap clothing," "cheap flour," "cheap furniture," also cheap farm machinery, and cheap everything else which they purchase, who never stop to consider that their purchases are

you;" and we may add, Let no false spirit, in the end the very dearest and worst. Honest reliable, worthy goods are not the cheapest in price, but are the cheapest when measured by their intrinsic value. A pound of tea at fifty cents may not be as cheap as one costing one dollar. A pound of sugar at five cents may be in reality dearer than one costing eight cents. A sack of flour costing one dollar may be much dearer than one costing one dollar and a half. A yard of cloth at any given price may be much dearer than that which costs double that price. Very much depends upon *quality*. If the quality is poor, the goods purchased may be dear at most any price. The inherent worth of an article should be first considered, for on that depends its real value, and it is this that should govern prices. But so long as people will purchase "cheap" things, just so long will they foster, encourage, and build up "shoddy," "cheap John's" and all the various kinds of adulterated goods of every name and grade.

Beware of "cheap" things lest you in the end pay dear for the whistle. Honest goods are worth fair prices. Cheap sugars, coffees, teas, cheap flour, etc., etc., are adulterated, and nine times out of ten with hurtful ingredients. Hosts of instances are occurring where adulterated goods are causing sickness and death. When persons offer you goods of any kind at rates below fair market prices, you may well suspect a swindle of some kind, for they will hardly do business at less than living profits.

#### A GIRL WONDER.

THERE has been going the rounds of the papers a sensational story concerning a thirteen-year old girl dying and going to heaven for one hour the 24th of last June. It is said she resides in or near Vernon, Lamar county, Alabama, is of obscure parentage and without education, and is not specially bright in intellect. It is said much excitement has grown out of her teachings and doings, for she claims to explain the Bible and also to heal the sick and afflicted. She is reported as saying that in "the beautiful city of the angels," \* \* \* "she recognized her friends and relatives there who had gone before," and that "they were the size of a two-year-old child; that they were not winged, [that is good!—Ed.], but moved around, each one crowned and singing praises to God. She said they were not flesh, but spirit, and described God as being the size of an ordinary man. When asked if heaven contained rivers and trees, she seemed surprised at such an interrogation, and interpreted that part of Revelations wherein it describes heaven as containing rivers and trees, and said the trees were God's throne and the rivers his love."

It is proper to remark in this connection that some parties who have seen this child report that her pretended explanations of scripture texts are vague and contradictory, and also that her extraordinary claims are not sustained by facts.

These are "perilous times" in more ways than one, and the Saints would do well to

heed the admonition, "Let no man deceive no humbug, no "lying wonder," nor wondrous lying, deceive you. The present age is prolific in deceptions of various kinds, and all should beware of them.

#### A WONDERFUL MIRAGE.

SOME brother sent us a copy of the *Carthage*, Jefferson county, New York, *Republican*, for July 27th, from which we extract the following account of a wonderful mirage.

"A sight which in this country greets the eye seldom more than once in a lifetime was enjoyed by the people of Carthage on Thursday last between the hours of 12 a. m. and 2 p. m. On elevated points about the village, looking directly north and north-west, could plainly be seen in a mirage the St. Lawrence river and the beautiful Thousand Islands. These objects were as plainly visible to the naked eye as if they were barely a half-mile distant. The water, the islands, and at times steamers plying on the river, the cottages, the village of Clayton, the Round Island House and city of Odgensburg were discernable. One party recognized the cottage of ex-Lieut. Gov. Thomas G. Alvord, opposite Clayton, and pointed out to bystanders points on the same by which he recognized it. This beautiful sight was presented to the view of hundreds of eager and excited people for several hours, many of whom had never witnessed any thing like it before. It was one of the grandest spectacles ever witnessed and filled all with wonder and admiration. The distance by rail from Carthage to Clayton, the nearest point on the St. Lawrence river, is thirty-six miles.

Many whose attention had never been directed to a similar occurrence were at a loss to account for the cause to their entire satisfaction. Webster defines a mirage as "an optical illusion arising from an unequal refraction in the lower strata of the atmosphere and causing remote objects to be seen double, as if reflected in a mirror, or to appear as if suspended in the air." It is frequently seen in deserts, presenting the appearance of water.

A similar phenomenon was observed at Oswego. An Oswego paper says that those who were on the heights which overlook the lake in that city at about eight o'clock in the evening of the same day were treated to a mirage which brought the Canadian shore for a long distance within plain view. Its bays, points, bluffs, headlands and islands remained plainly visible for some time until the wind shifted and disturbed the atmosphere. Many witnessed the beautiful scene, the land looming up very distinctly and the only thing regretted in connection with the exhibition was that so few enjoyed it, for it appears that only those on the heights got a good view. The distance across the lake at Oswego is at least sixty miles.

#### CORRECTION.—PLEASE READ.

IN Bro. Briggs Alden's letter, in *HERALD* for August 21st, 1886, page 519, there is a very serious blunder. It is most likely our mistake in proof reading. Bro. Alden is a very old man and his writing done with a lead pencil, and apparently on some rough surface, like a linen bound book, is very hard to make out. We are sorry for such mistakes, but so long as men abide in

the flesh doubtless they will continue. The paragraph should read as follows: "Aug 5. We have one woman here that was married, February 22d, 1844, by (not, to) your uncle Hyrum; she has not heard a sermon by our people since 1845, I think." Bro. Briggs Alden wrote us about this mistake August 22d, and is much distressed to think it has occurred.

BRO. ALEXANDER H. SMITH has been preaching in Hancock county, Illinois, for some weeks, uncle William B. Smith being with him for a time. It was thought that it might avail for good if the Editor would step over and help a little; so on August 24th the Editor left the office, and on the 25th reached Burnside, Hancock county, Illinois, where he met the brethren above named at Brn. D. C. Salisbury's and W. McGahan's. Arrangements had been made and we held services in the park, in a shady grove, where a stand and seats had been improvised, on Friday and Saturday evenings and on Sunday morning and evening; having good audiences and attention. From there under the care of Bro. Alexander we went to LaHarpe, where on Monday and Tuesday evenings we spoke in Coulson's Hall, which was given free of charge. We had good audiences.

Uncle William left Burnside for Rock Creek, en route for home, on the 28th, called home by letter from his wife for reasons given, which were deemed sufficient.

We met Bro. Richard Lambert, from Rock Creek, one of the veteran soldiers of the cross of the early days of Mormonism. Others from the neighborhood round about attended the meetings, Brn. Solomon J. and Frederick Salisbury, J. H. Lambert, and W. and Alfred McGahan, and D. C. Salisbury who reside at Burnside.

WE commend to the readers of the HERALD the following pithy presentation of a much mooted subject.

#### THE FOURTEEN GREAT MISTAKES.

Somebody has condensed the mistakes of life, and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life; that they were like the drops in the ocean or the sands of the shore in number, but it is well to be accurate. Here, then, are fourteen great mistakes: It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what can not be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we can not perform; to believe only what our finite minds can grasp; to expect to be able to understand everything.—*New York Star.*

BRO. G. W. GALLEY, of Columbus, Nebraska, has a sharp article in the local press of Columbus in reply to a Mrs. Martha Barrow, which he closes in these words:

"She says, 'I enjoy my religion—it is more than life, my hope, my heaven, my all.' If what I have written above, can be called religion, I shall continue in the future—as I have in the past—to pray to God to deliver me from such blasphemy. What I want is the pure, unadulterated religion of Jesus Christ; nothing more or less than this can save the human family. Give me this, and the polygamist, the murderer, the anarchist, the thief and the robber may all have their so-called religion. What I want is, not my own, but that of Christ."

#### EDITORIAL ITEMS.

By letter from Bro. Jas. Whitehead, of Alton, Illinois, we learn that on Aug. 11th, his wife, with whom he had spent fifty years of married life on the 25th of last January, was called hence by death. Bro. Whitehead is well stricken in years, one not given to much change of his surroundings; and the loss of his wife tells heavily upon him. He was a clerk in the office of President Joseph Smith the martyr, for some months before and at the time of his death, and will have the sympathy of the Saints in his bereavement.

Bro. Alonzo E. Nelson writes from Campello, Massachusetts, expressing great desire for the good and triumph of the work. He sends poetry which we must decline for want of room.

Bro. W. M. Rumel wrote August 31st from Omaha, Nebraska, that the branch were changing the location of their church building, having sold the old small one and secured a lot in a more eligible locality, they were putting forth energies to build a larger, better building. We hope that the branch may succeed fully in their purpose.

Bro. George S. Lincoln of San Francisco, California, writes, August 30th: "We buried our much esteemed brother, T. J. Andrews, from our hall, yesterday. Elder H. P. Brown preached the discourse. Many of the relatives and friends attended, filling the room to its utmost capacity. His death is a great loss to us, leaving our branch in the full charge of young men. He was our adviser, counselor, and support. Most any one could have been spared better than he."

Brother John Allen, of Cleveland, Iowa, wants to know the address of Thomas Curtis.

Sr. Polly L. Hyde of Belmont, New York, in a recent letter assures us that she is "firm in the gospel that was revealed to Joseph the Seer and is now preached by his son." She is anxious for elders to visit and labor in that region.

Brn. G. A. Blakeslee and W. H. Kelley, the committee upon Kirtland Temple repairs, have decided to proceed upon the work to the extent of the fund on hand and received during the progress of the work. They have also decided to put in a good heating apparatus, and have contracted for one, to be put up immediately,

so that it may be properly tested before the April Conference.

Sr. L. M. Richards, writing from North Platte, Nebraska, August, states that she is making all the efforts she can to spread the glad news. She has been circulating tracts, Voice of Warning, and Book of Mormon. She is anxiously looking for some Elder qualified to preach to visit the place and open the work there. We wrote Bro. Henry J. Hudson, of Columbus, Nebraska, about visiting them, and he wrote encouragingly regarding it.

Bro. R. J. Anthony was at Deer Lodge, Montana the 1st inst., and intended to visit Willow Creek, Reese Creek and Bozeman, and to be at Oxford, Idaho, from October 1st to 10th, and after that go to Salt Lake City.

Bro. E. D. Bullard writes us the 5th inst., from Wray, Colorado, where he has located 320 acres of land. His prospects he thinks are good, as everything in the way of farming is promising.

#### EXTRACTS FROM LETTERS.

Bro. B. V. Springer wrote from Dimondale, Michigan, September 2d:

"Our meeting here was a success, notwithstanding the bad weather; we only missed one session. One was baptized, others near the kingdom. I leave to-morrow for Clear Lake to finish up my work there for the present. I baptized one more there the morning I left, (Aug. 26th). Bro. Scott will remain here a while."

#### QUESTIONS AND ANSWERS.

*Ques.*—It is right for the Teacher who has the oversight of a branch to ask a brother or sister their reasons for refusing the sacrament?

*Ans.*—Yes; most certainly. For his duty is as follows:—"The Teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, in all his duties in the church, by the Deacons, if occasion requires; but neither Teachers nor Deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort and teach, and invite all to come unto Christ."—D. C. 17: 11.

KEWANEE, Ills., Aug. 23d.

*Mr. Editor of the Herald:*—In order to meet the sceptic successfully I send the following to be answered in the query column, if your better wisdom considers it wise as well as prudent to do so:

First.—Inasmuch as good and righteousness have an eternal existence, does it not follow, as a natural consequence that "evil" and "unrighteousness," exist eternal, and that independent of "the devil."

Second.—Inasmuch as "eternal life" consists of gaining through Christ a celestial glory in the presence of God and his holy angels—while eternal death denotes eternal banishment from God's presence, (spiritually speaking), will the occupants of the terrestrial and celestial glories, en-

joy "eternal life," when at the same time they are supposed to be never permitted to enter the presence of God; but rather to be administered unto by those of the higher unto those of the lesser?

In gospel love, yours,

JOHN D. JONES.

A.—Here is a theme; let the gospel workers answer these queries. It will be better than haggling at each other.

Q.—Is it wrong for any member of the church to believe in the seventh day (Saturday) as their Sabbath?

A.—Yes; doctrinally it is wrong, and for the reason that God has commanded the Saints to keep the Lord's day as their rest-day (Sabbath). It is wrong to believe in what is not true; for such belief tends to contention and division. The intention and desire of those who believe the seventh day to be the Christian Sabbath may be good in a moral sense, yet in a doctrinal sense such belief be utterly wrong. This was Paul's experience in respect to Christ and the Christian faith. He afterwards realized the importance of correct faith, and said to the Saints, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Q.—Is it wrong to buy or sell on Sunday?

A.—Yes; unless it be a case of necessity; for the Lord has commanded, saying,—“And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.”—Doc. Cov. 59: 2, 3.

## Mother's Home Column.

EDITED BY SISTER "FRANCES."

"One in our faith and one our longing  
To make the world within our reach  
Somewhat the better for our living,  
And gladder for our human speech."

THE sisters will have to call up their patience now, for while we feel thankful to be so rich in matter for the "Column," we can not help regretting that some will necessarily have to wait for a length of time before their letters appear, and from some letters we will only be able to make extracts. Let patience have her perfect work and we shall be gainers thereby. We have received many since our last issue, but none demanding especial notice as most, if not all have been acknowledged by card.

Sister Sarah A. Rose of Graysville, Ohio, who was thrown from a horse and very severely injured some ten weeks ago writes us, "Will you please ask in the "Home Column" that special prayer be made for me, that I may soon be re-

stored to walk again." She states to us that her sufferings have been intense all these weeks, but at three different times she has felt that the Saints were praying for her. All pain would leave her and the Spirit would fall upon her, bringing such sweet peace and calm, and she would feel as though she could get up and walk. She is still a great sufferer, and we beseech each one who reads this heart wrung appeal from her to seek their God in secret prayer—the prayer of faith, that if it is his holy will he will grant her desires. You who have suffered and have been healed under the hands of the Elders, bear up at a throne of grace this sister, who has not the privilege of calling upon the Elders, nor has she the comfort of communing with or being strengthened by any of like faith. The only one of her family in the church and opposed by all the rest. Will not some of you who have the leisure write her a comforting, sustaining letter? "Bear ye one anothers burdens and so fulfil the perfect law."

LAMONI, Ia., Sept. 18th, 1886.

### THE "HOBBLE-DE-HOY."

A boy of fifteen lately turned to his father as they came out of church together and said abruptly,—

"I wonder if clergymen ever think that boys have souls to be saved. There is Sunday-school for the little children, and church for the grown-up folks. But there's nothing for the boys."

His father was startled. He was a leader in great religious movements; but his own boy! It never had occurred to him that the church should take specific action to Christianize lads—hobble-de-hoys, who were neither children nor men. He now began to look into church affairs more closely with regard to their influence on Tom. He saw that the machinery of Sunday-school training—tickets, little prizes, teaching of facts in Bible history—was not the influence which the boy needed.

The pastor was a famous pulpit orator and logician; the father listening to him critically, saw that there was not one of the sermons preached in the year which was suited to Tom's capacity. They passed far above his head. The boy, like other boys of his age, could not breathe in the high intellectual or spiritual regions to which the pastor drew his hearers; his knowledge consisted pretty much of base-ball rules, Cæsar's doings, and the price of cravats.

Yet he was at the age when the young immature man is forming convictions, when he feels loneliest, peers most eagerly into the mysteries which lie about him, and is seeking a leader for life, to good or evil; when a little help from a wise friend may lift the struggling soul forever up into certain sunlight. The age of hobble-de-hoyism is, in fact, the most critical point of a man's life, both in body, brain and soul.

Every clergyman who reads the *Companion* should ask himself what he is doing to give a high, pure, religious faith to the boys of his flock.—*Youths' Companion*.

LAMONI, August 29th.

Sister Frances:—The enclosed clipping is on a subject that for years has lain near my own heart, and I doubt not of other solicitous mothers. When my boy was small the *Hope* satisfied him, but he has outgrown it, and has not yet reached the age when the *Herald's* long sermons can be a delight to him; yet he must have reading. He

is one of those to whom reading is a pleasure and recreation; and he wants not only something to read, but something fresh, and in sympathy with his own life—a boy's life—not above it nor beneath, and in sympathy with the world about him, yet with the guide-board of truth pointing upward. Said Christ, "I pray not that thou take them out of the world, but keep them from the evil." And so it should be with our teaching. I remember a little girl who told me that she did not like her Sunday-school books and papers, "because," said said she, "they don't tell about children just like me, and nothing seems just as it does to me." She, too, had passed the point when childish things no more delighted, but whose feet had not yet entered the paths of grown up people. I, also can remember that season of expectancy and unrest, when childhood and its sweets were left behind, and the realities of womanhood, unknown, untried, and nothing seemed in sympathy. And now that I have a boy, not yet a man and no more a child, what shall I do to gratify his taste for reading? You say, help enlarge the *Hope*. Well, will it then be what our youth require? For if it is not I shall still have to go outside for it, and for those of limited means it is hard. Meantime, "while the grass is growing the steed starves." What shall I do?

ELEANOR.

Sister Eleanor is not the only one who has felt this need and to whom the question has presented itself. An Elder remarked to us just after the close of conference last Spring, "We need a publication in the church to fit in between the *Hope* and *Herald*. The *Hope* is too juvenile for our older boys and girls, and the *Herald* too mature for them." We felt the truth of the remark then and we feel it now, but are powerless to remedy the deficiency. We have faith to believe that the time will come when this will be remedied, and we surely are going to strive to remedy it to some extent in the enlarged *Hope*; but of course it will be to a very limited extent. How much however, will depend largely upon the hopes themselves. We trust they will not prove forlorn hopes, but will come up to our help in a solid phalanx, take an interest in their paper and thus make it interesting. If parents will interest themselves and draw out the interest of their children, we promise to give them something to think about, and something to do, even in the limited space of the *Hope*. Of course no one paper, were it even the size of the *Herald*, can furnish mental food sufficient for an active brain. What then? The Lord has said, "Get knowledge from all good books." Good books are like good companions; they exert no evil influence. But we warn all parents that they can not be too careful in regard to what their children read. Every week we distribute through the post office such papers and magazines as we would be sorry to know our own children were learning to like, and yet in those papers and books are many good things; but until a taste for pure good reading is formed, it becomes the duty of parents to select for the child, and not leave the child to select for itself. Many a beautiful and truthful lesson is taught by fiction, even as the Savior illustrated his teachings by parables; but fiction which is not pure, not true to life, and the hard realities of life is a sure and deadly poison, which will sap the foundation stone of all useful knowledge, and throw upon the world men and women, with



crude and false ideas of life, and for whose existence the world will be very little better. Sister Eleanor, the Sunday School library will help some, and if the Father spares our life, we have not yet done all we have it in our heart to do for the young people of Lamoni. Oh! for just a few hundred dollars to carry out what we can not do, because we can not do it without money. But mark you, it will come. The *Hope* is going to be enlarged, and then we will pull upon the knotted purse strings for another work right here in our midst, and if a few pockets were turned inside out, the individuals themselves would be the better, as well as the community.

ED.

JACKSON COUNTY, Ohio, Aug. 4th.

*Dear Sisters:*—I desire to bear my testimony to the truth of this latter day work for I know the work is of God, and I desire to do all things according to his holy will, letting my light shine before the world; and to encourage my dear sisters in this glorious warfare. Two years ago this month I was baptized and confirmed a member of the church, and I have never for one moment regretted the step I then took, for on that day I became through obedience to the law, an heir to an inheritance in the kingdom of God and his Son Jesus Christ; and I know if I am faithful in keeping the whole law, I shall at the end of the race obtain eternal life; therefore dear sisters, I feel it my duty to work for the Master while the daylight lasts. My heart is in this work and my determination is to press onward and upward until I obtain the crown, and have conquered every foe. I have been a great sufferer for several months. This last winter I was very near death's door for some time, but my faith in God was strong, and even in the midst of my greatest sufferings I saw the hand of my loving Father, and was made to praise his holy name. I obeyed the law, sent for the Elders and was administered to, and the Lord has raised me up, though I am somewhat afflicted yet. My faith in God is strong. My desires are to honor his cause in all things, bearing my afflictions with Christian patience. I feel like Job to exclaim, Though he slay me, yet will I trust in him.

Dear sisters in the bonds of Christian love, my prayer ascends daily for you that God will give you wisdom in ruling your households, training the lambs for the true fold, setting before them an example worthy their imitation, that they seeing your good works may be constrained to glorify our Father who is in heaven. For the scattered Saints, the lone ones, far out in the wilderness as it were, my prayers ascend in your behalf, asking the kind Father to watch over and keep you by his power safe from all the darts of the wicked one; so that when the angel is sent forth to gather his people, you may be found ready with armor on, having your lamps trimmed and burning, ready to go out and meet the Bridegroom when he cometh.

With love to all Saints, ever praying for the prosperity of Zion, I subscribe myself your sister in the one faith,

MARY L. ELLIOTT.

NEBRASKA CITY, August 1st.

*Dear Sister Frances:*—Feeling weak and not able to attend public worship, I will try and write a few lines to the dear "Home Column." I read it with pleasure and my heart rejoices when I see

the interest that is being taken in regard to the training of the young and tender plants of Zion, and also the cheering, encouraging and instructive words of advice to the weary and care-worn mothers, who are striving to bring up the little ones that are entrusted to their care, in the nurture and admonition of the Lord. I feel my inability to write but can not forbear. When I look back to the time my children were young, depending upon me for food, both for the body and the mind; how well I remember the anxiety of mind, the tears that often coursed down my cheeks, the prayers I offered in their behalf, that they might grow up in the truth, and their names be written in the Lamb's Book of Life, never to be blotted out. How much I prized the counsel of the wise, experienced and judicious mothers in Zion. I was the mother of six children, four boys and two girls; raised them all to be men and women, and had the joy and satisfaction of seeing them all initiated into the fold and family of God. Since then two of the dear ones, my oldest sons, have peacefully passed away, as also their honoured father, who left me in grief to mourn their love; but not without a hope. Four still survive to cheer and comfort me in my declining days. O may the Lord bless and help them to live holy and devoted lives, that their last days also may be peace! I am now seventy-seven years of age, not able to meet with the Saints often. I feel lonely many times, and don't know how I could get along without the church periodicals; they cheer me when sad, and often revive my drooping spirits. I am spending the summer with my daughter and worthy son-in-law R. M. Elvin. He has been prevented by sickness in his family most of the time since the Annual Conference, from preaching in his field of labor; but I trust ere long he can be released, as his companion is convalescent. He was called away the 28th, to preach a funeral sermon and has not returned. I want to see the *Hope* enlarged and will do what I can in the direction. I pay for three numbers now, and will send one dollar to help on the glorious work, hoping that all, old and young, will feel it a duty to respond to the call, so as to make it a final success. Now dear sister, may the Lord bless you in your noble and laudable undertaking, and all that put forth a helping hand to contribute to its columns, is the desire and prayer of your unworthy sister in Christ,

L. A. HARTWELL.

CABOOL, Missouri.

*Dear Herald:*—There is nothing like sweeping the snow from your own door, for if charity should begin at home, certainly reformation should begin there, too. It is a waste of time to go far away to make a clearance. We should look after the training of our children while young, for we may bend the sapling, but not the tree. Lads should be trained before the down comes on their chins. Girls as a rule are not so hard to train as boys. If you want a bullfinch to pipe, whistle to him while he is young, he will scarcely catch the tune after he has learned the wild bird's note. We must begin early to teach, for children begin early to sin.

"Ere your boy has reached to seven,  
Teach him well the way to heaven;  
Better still the work will thrive  
If he learns before he's five."

Weeds will come up when you give them half a chance. When a child is rebellious, conquer it,

and do it well the first time, that there may be no need to do it again. A child's first lesson should be obedience, and after that you may teach it what you please; yet the young mind must not be laced too tightly or you may prevent its growth, and too heavily tax its strength. They say a daft nurse makes a wise child, but I do not believe it; nobody needs so much common sense as a mother or a governess. A child's back must be made to bend, but it must not be broken. He must be ruled, but not with a rod of iron. His spirit must be conquered, but not crushed. Nature does sometimes overcome nurture, but for the most part the teacher wins the day. Children generally are what they are made—the pity is that so many are spoiled in the bringing up. A child may be rocked too hard; you may spoil them either by too much cuffing or too much kissing; still a child can be treated to hardly, and especially he can be shut up too many hours in school, when a good run and a game of play would do him more good. A child can be driven to learn till it loses half its wits; forced fruits have little flavor; a man at five is a fool at fifteen. If you make veal of the calf he will never make beef. Yet learning may be left so long that the little dunce is always behind hand. There is a medium in everything, and he is a good father who hits upon it, so that he governs his family with love, and his family loves to be governed by him. Some are like Eli, who let his sons sin and only chided them a little; these will turn out to be cruel parents in the long run; others are too strict, and make home miserable, and so drive the youngsters to the wrong road in another way. Tight clothes are very apt to tear, and hard laws are often broken; but loose garments tear too, and where there are no laws, at all, things are apt to go amiss—so you see it is easy to err on either side, and hard to dance the tight-rope of wisdom. In these days children have too much of their own way, and often make their mothers and fathers their slaves. It has come to a fine pass when the goslings teach the geese, and the kittens rule the cat; it is the upsetting of every thing, and no parent ought to put up with it. It is as bad for the boys and girls as it is for the old folk, and it brings out the worst side of their characters. I would sooner be a cat on a hot brick, or a toad under a harrow, than let my own children be my masters. No, the head must be the head, or it will hurt the whole body,

For children out of place  
Are a father's disgrace;  
If you rule not you'll rue,  
For they'll quickly rule you.

M. A. ATWELL.

## Correspondence.

823 Henry Street, OAKLAND, Cal.,  
August 26th, 1886.

*Bro. Joseph:*—I am in good health to-day, and have been for some time, after the great suffering which I had some few years ago, so great that I never expected to see these days. The Lord has shown me that I have yet a work to do before I can get rest. He has given me health, and I feel that I can yet live for another sixty years. I have been in different parts since you heard from me last, and have not been with mouth shut as to the gospel concerns. I love to tell the world that a salvation is promised to all that will come to the

gospel covenant of Christ. I have no greater pleasure than to speak, and hear others speak of the kingdom of Christ. Bro. Hawkins at Santa Rosa has meetings in his house every Lord's Day, with those few Saints in that city, and once in the week day evening. I have been to Santa Clara since then, and am now here. Bro. Brown preached last Sunday evening, on the two covenants the Lord made with Abram, and will continue next Sabbath, I believe, the same. People get interested everywhere if we only are bold enough to sound the trumpet of the coming king. One was baptized in San Francisco Branch lately. Bro. Andrews was in bed as he was not well. Bro. Philips had come back from the south and is about as he was when he went away for his health. Bro. Anderson also seems to be better, as he was very busy yesterday in Brown's office on Broadway, with the *Expositors*, turning them in to be scattered round, while a young man was packing them in from the printer, one pack after another. I believe that you will see the *Expositor* in your office before this letter. I wish the *Expositor* was a weekly. The Saints here made the hints that a chapel would be built soon. I told them that I had no money to give but would give work as many days as I could, for my share; and may the Lord grant us the blessing. It is very necessary that we should have our own house of prayer here in Oakland. The San Francisco Saints should unite to do this?

I will now close for the present by asking the prayers of all the faithful. Believe me your brother in bonds of the gospel,

J. A. STROMBERG.

BURLINGTON, Iowa, September 3d.

*Dear Brother Blair:*—Brother George. L. Spencer had previously done some preaching in a school-house near Centerville, the county-seat of Appanoose, but the discourses in the opera hall there on Sunday, August 29th, was the first preaching ever done in the city. And, although the congregations were small, forty to sixty persons only, yet we had a respectful hearing, and the most of them seemed to be thoughtful and intelligent people. A former Circuit Judge, the county Recorder, two lawyers, two doctors and two ministers were in attendance at one or both services. Brother Archibald and family have lived there for years, and both parents and children are honorably known in the place. It is such records that make good foundations which the ministry may build the gospel work upon. My first discourse was upon the Epitome of Faith, taking it up point by point, and, with liberty for an hour and a half, presenting the doctrine of Christ and his Church, with enough upon each to make it plain, then to the marriage question and Judge Sherman's decision concerning the Reorganized Church being the legal successor in doctrine and government of the original church of 1830. In the evening I presented the statistics concerning the "Signs of the Times," the calamities and woes predicted and coming to pass, telling them at the close that we had but seen the beginning, and that we were authorized to say that yet every eye should see, every ear should hear, and every heart should be penetrated by facts and experiences that we lived in the day declared to be "a time of trouble," when "distress of nations" should be the characteristics of the time. When at Montrose on Wednesday,

I read of the wide-spread earthquake shocks throughout the United States, which occurred two nights later, and I thought of what I had said. Brother Spencer intends to continue his meetings south-east of town. Brother and Sister Joseph Knowles and old sister Knowles (formerly of Cheltenham, Missouri), now live at Centerville as also does brother Jeter of East Cleveland and brother John W. Fisher once of Farmington, Iowa, so that, if all remain we may organize a branch at no distant day.

From Memphis, Missouri, eastward, the abundant rains had made green pastures, quite in contrast with those westward to Lamoni and much further. Was at Keokuk a few hours only, calling on the Saints. Came to Montrose, and, at the wish of the people spoke that evening. Unexpectedly met uncle William Smith at Montrose, and had some pleasant chats. He spoke on Tuesday evening, and next morning left for Rock Island, Clinton and his home. I staid and preached on Wednesday evening, then here on Thursday.

Am feeling better in health, and think that I shall improve still more, especially if I take the intended trip up the Mississippi for the benefit of the same, as I think now I shall do the coming week. Yours in the truth,

H. A. STEBBINS.

LOWER LAKE, California, Sept. 1st.

*Dear Herald:*—Our 'last communication to your columns was written from the city of Stockton, in the beautiful San Joaquin valley, where we were surrounded by miles of waving, golden grain, reminding us of the beautiful, figurative language of the poet:

"The golden grain is waving,  
Inviting us to reap,"

and also of the saying of the Master,—"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." To this end we prayed earnestly. Now we find ourselves in the romantic hill country adjacent to Clear Lake, which with the surrounding mountains and rugged rocks reminds us of the saying of the prophet, "I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." We find ourselves this morning praying for the hunters and fishers, and comforted by the recent promise of the Lord, "I will hasten my work in its time."

I have been in a measure disappointed in the laborers who were to bear off the burden of this mission as per appointment of the General Conference. I censure no one, but regret the circumstances. Of the five appointed, but one is constantly engaged, viz., Bro. Albert Haws, who is doing a good work in Oregon, and giving splendid satisfaction. Bro. Thomas Daley has been compelled by force of circumstances to work his mines in Eldorado county, California, but is preaching each Sunday. Bro. H. L. Holt I learn is building, and not yet ready for the field. Bro. D. S. Mills is spending all the time possible in the field, but is much hindered by a bad leg. In his behalf I ask the prayers of the Saints everywhere, that he may be healed. You all know him in person or, by reputation. We can not spare him from the field without serious loss to the Pacific Coast. Bro. E. J. French is compelled to go east to market his honey. Of the

five referred for appointment, only Bro. J. R. Badham has been provided for who will labor in Los Angeles and vicinity, but can only have Sunday for the ministry.

We have just received the sad news of the loss of one of our most efficient and able local laborers—Elder T. J. Andrews of San Francisco, who was called away in death August 27th. We fully concur in the sentiment expressed by Bro. H. P. Brown in a private communication, viz. "an irreparable loss." Few, if any who belong to the church but what have heard of the "good works" of Bro. T. J. Andrews. Many hearts will be made sad by the intelligence of his death. Those who have known him best will miss him most. We mourn, but not as those who have no hope. May God comfort the bereaved, and keep them to the end of the race.

I continued preaching in the Saints' Chapel in Stockton until I had preached eleven discourses, then went to the town of Peters, about twelve miles from Stockton, where I preached three times to small audiences. While at Peters we were the guests of Bro. Blake and family, who treated us very kindly. Went back to Stockton again for a few days, during which I preached two more discourses, then went to Mr. Copeland's near Burneyville, Stanislaus county, whose wife, (formerly Sr. Robbins) is a member of the church. I am indebted to Bro. Nightingale for conveyance to both Peters and Burneyville. He remained with me at Peters, and remained two days at Burneyville, rendering much needed assistance. At the latter place the union church, belonging to the Methodist and United Brethren was procured for us, and we enjoyed ourselves well while for eleven consecutive nights we broke the bread of life. This was a new place, none of our faith had ever been heard. The attendance was fair, considering that it was harvest time.

When the busy time is over that will be a splendid opening. We left some investigating. We were the guests of Mr. and Sr. Copeland and were well cared for. Mr. Copeland is not with us in faith, but is one of nature's noblemen. We shall long remember our stay on the banks of the Stanislaus. I preached twice more in Stockton en route to San Francisco, where we spent a few days, preaching once on the night of August 15th. When we met for the last time in earth-life our lamented Bro. Andrews, he administered to our wants; perhaps the last act of many of that kind. The 16th, at 12 o'clock, we were at Calistoga, en route for this place. Bro. John Cobb met us here, and soon we were on board his wagon and off for the mountains. Our route lay over the Saint Helena mountain, which we ascended by a zigzag road, occasionally getting a grand view of the valley below, and the town which we had left nestled at the foot of the opposite hills. That night we stayed and felt welcome at the house of Bro. George McKinly near Middletown.

The 17th we were at Bro. Cobb's about five miles from this place, by two o'clock p. m., where we rested a few days, and then held a series of nine meetings in Lower Lake, during which we were the guests of Bro. W. H. Adamson, who is the Principal of the High School here. We enjoyed his company, also that of his generous companion, (who is not a member), and our stay was very pleasant. We are now stopping at Bro.

J. M. Adamson's, near town, having an enjoyable rest. Hope to open a new place in Long Valley next Sunday. Not a drop of rain since we came to the state. Oh for a refreshing, dust-dampening shower.

In bonds,

HEMAN C. SMITH.

86 Brunswick Road, Sparkbrook,  
BIRMINGHAM, England,

July 29th, 1886.

*Brn. Joseph Smith and W. W. Blair:*—It is not often I trouble your columns to convey a few thoughts to the readers of the *Herald*; and for ought I know some of my brethren who have labored with me in the "old country," but who are now on your side of the great water, think me dead. Well, this will disabuse their minds, should any such idea have entered. Far, very far from being dead, so far as the work is concerned, and I hope that for very many years I shall be spared with full powers of mind and body to take active part in that which I love—the sowing of seeds of life eternal.

Our annual conference for 1886 is now a thing of the past; but it has left lasting memories of joy and gladness in the minds of all who were present. The general expression was, "It is the best conference held in this country." This expression always reminds me of my experience in the postal service. Whenever we received a fresh supply of uniform, the first thing we did was to examine the cloth as to quality, and the first thing we used to say was, "It's better than the last." And so it was, until it had been in wear awhile. Present experiences are often more appreciated than those of the past; but in the matter of our late conference this is not the case. The fact is we are getting better in all respects, year by year. Why, the other day I had occasion to refer to *Herald*, January 15th, 1872, and in turning over its pages for what I required I found it contained my first contribution to your pages. My letter was written November 23d, 1871, and in it occurs this passage: "If we could support our own mission, I doubt not a good work might be done here, with Bro. Thomas Taylor at our helm."

The present position of the English mission proves that my vision was not very cloudy at that time. Then there were but three branches in this country—England, viz. London, Birmingham and Hanley. Now there are fifteen. Of course Bro. Taylor has not done all the labor that has resulted in these fifteen branches, but he has been at the "helm," and his co-laborers have had confidence in his ability to steer, and that is one of the essentials to success. Well, lest some one should think I am unduly praising his past service, I will quit the personal aspect of the case and go on to give a resume of our late conference. It was held June 12th, 13th and 14th, the business part being held in the Saints Meeting Room, Temple Row, and the Sunday services in the Small Lecture Theatre of the Birmingham and Midland Institute. And here let me say, that the Institute is the next building to the Town Hall, and one of the most popular in Birmingham. It is the first time we have had the use of a Hall of any moment in Birmingham. So strong has been the prejudice against Latter Day Saints, because of the Utah abominations, that you could scarcely get intelligent people to listen to the claims of the Reorganization. We not only

had to do battle with "voice and pen," but by living examples of the claims we make. Thank God we have been somewhat successful. We had the refusal of one of our Board Schools in which to hold conference, also the Masonic Hall. We could not hold it in all three, and so chose the above mentioned. No doubt you will agree with me that these are indications that prejudice is breaking up.

The meetings on Sunday were well attended. Morning and evening were preaching services. Afternoon, fellowship meetings. The word was meted out in due season by Brn. Joseph R. Greenwood, of Stafford and Joseph Ramsey of Bolton at the morning service, Bro Taylor being in charge. The brethren acquitted themselves as servants who are not ashamed of their calling. The discourses being grand in point of argument and force of expression, the Spirit's power was with them. Comparisons are odious. They were both good alike.

The afternoon fellowship meeting was in charge of "yours truly." It was indeed a time of refreshing from the Lord. Quite a number of brethren and sisters told their experience in the work and Church of Jesus Christ. The Spirit through tongues and interpretation spoke words of encouragement. There was no need to sing "I must not wait, for while I wait another waits for me," for it frequently happened that two, and sometimes three, rose at the same time. The general regret was, that circumstances and time did not admit of the meeting being prolonged to give all a chance of speaking. Well; we can't crowd all things in a nut-shell.

The evening meeting was in charge of the president, Bro. Taylor. Brethren George S. Greenwood of Stafford, and Joseph Dewsnap Sen., of Manchester were the speakers for the evening. Those present had the pleasure of listening to two well pointed discourses, such as could not fail to show anyone not willingly blind the right way into the kingdom of God.

Sister Emma Taylor presided at the Harmonium at each service in an efficient manner. The day was well spent, well appreciated, and will long be remembered. The Temple Row Meeting Room was transformed into a banqueting hall. To avoid much running about and to give all a chance of being present at each meeting, it was arranged that all who chose to could dine, etc., at the meeting Room. To that end we had catered for the inner man. Those of your readers who know what an English party is will be able to understand the thoroughness with which we enjoyed our "common meal." As I took a glance at the brethren and sisters around one "common table," each enjoying the food the more because blest by each others presence, I thought of the glorious time to be realized in the future, where our Lord and Master shall increase the joy of the festive board by his presence, and we shall feast at the supper of the Lamb. I believe that to eat in the society of one's closest friends is good for digestion. It is due to other parts of the mission to say that for years it has been our custom to so "banquet" at our annual conference I don't want you to know what we eat, nor how we eat, but thought I would let you know how we enjoyed ourselves. The business portion of our conference passed off in good style. We finished up with greater love for one another than we felt when we first convened, and we had

no small portion when we commenced. Judging from the minutes of your general conference, as published in the *Herald*, we beat you in this respect. On some questions, debate waxed warm, but soon cooled down again, leaving no pain behind it.

Among the business done was the winding up of the *Vindicator of Truth*. We shall wind it up without much loss to any one, at least I may say there is no absolute loss on the issues, if we can sell those we have on hand. Perhaps it will interest some of your readers to know why it was ordered wound up. Well; the main reason is, because the badness of trade has so affected the brethren here that they could not sustain it. We have found that pecuniary irritations are the worst afflictions which any society can have; and so we decided not to embarrass ourselves. The *Vindicator* has done good, and if it could have braved the storm of these hard times would no doubt have become a powerful help to us. If circumstances in the future should warrant us taking it up again, we shall have another try. We are all sorry to abandon it, but its death will hurt no one.

The authorities of the church as sustained by the Annual General Conference of the church in America, April 1886, were sustained in proper order by vote. Bro. Thomas Taylor was sustained for the thirteenth time, as president of the English Mission. The resolution was carried with raising both hands and with acclamation. Had you been present you would have thought we had caught the enthusiasm of politics. Why should not Latter Day Saints be demonstrative in their appreciation of the services of their officers? I verily believe that we as a people fall short in our manner of showing approval of each others services. Some seem to think that the only thing we have to do with those who accept positions of responsibility from the hands of the people, is to be on the tiptoe of expectation that those so appointed can't perform the duties of such office. The best word some can say for one who fulfills his duty is, "Well, he has only done his duty; he'll have his reward." If we appoint men to do that for us as a body, which we can not do for ourselves in a collective capacity, we are in duty bound to honor those who faithfully look to our interests. It is useless to tell me that we ought not to pass "votes of thanks," and "of confidence" with enthusiasm because they are worldly forms. "Enthusiasm is to the efforts of man what oil is to the machine—it reduces the friction and prolongs it working powers. Who has not felt encouraged to renew a fight which had sickened the heart, by the kind and timely appreciation of his efforts. It will be a glorious day for us when we learn to trust the brethren we choose to lead with that healthy confidence which casteth out all unnecessary fear. With best love to all who have once labored amongst us, and for all the servants of God, I am as ever,

Your brother,

C. H. CATON, M. S.

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REPLY TO LITTLEFIELD.

We have for sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

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

## Communications.

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

### BAPTISM.

SINCE having become a child of God through obedience to the gospel, I have found no greater pleasure than is afforded in prayerful meditation upon the word of God; and it has been a source of comfort to me to formulate the thoughts suggested to my mind in relation to the various subjects which serve in their respective places to constitute the entire gospel economy.

The development of recent circumstances have led me to a maturer reflection, and a more critical examination of the object of baptism, as shown forth in the three standard books of reference endorsed by the church of Christ. It will be admitted that the immediate and great design of the gospel is to rescue man from his fallen and sinful condition, and lead him back to his first estate. We are authorized to believe that in the councils of heaven it was determined how this could best be done, and just what means would prove most effective in reaching and rescuing the sons and daughters of men from the varied and various phases of sin that have in the past, and do now hold men in bondage, separated from the knowledge of God and the enjoyment of his presence. Authoritatively we have heard of one plan only, one gospel only which we have been led to believe contains, in its fulness and entirety, "the power of God unto salvation." We hail it as the messenger of peace which, without addition or subtraction is just equal to the emergency. Its analysis we think may be properly given thus:—The gospel is a message from God to man, by which the latter is apprised of his condition and made acquainted with the hope of a better life. It consists of facts and principles to be believed, ordinances and commandments to be obeyed, and promises to be fulfilled and realized. The great prototype of gospel ministration said: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting."—John 12: 49, 50. Chief among his co-laborers and successors in the divine service were the apostles whom he had chosen as the especial witnesses of his name. To these he "gave commandments," says Luke, "through the Holy Ghost." Acts 1:2. Matthew records:—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. And Mark says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Some very important conclusions then are easily and safely reached. (1) It was the mission of Jesus to teach his Father's commandments. (2) The Twelve were commanded to go into all the world and "teach the nations," "preach the gospel." (3) Among other things they were commanded to teach and administer the rite of baptism. (4) As the gospel is an authoritative message, the "nations were commanded to observe this ordinance. (5) Those who rejected this message of life and believed not, were condemned. "The conclusion of the whole matter" seems inevitable, that as baptism is a factor in the gospel economy and is binding upon all who hear it authoritatively declared, there is no salvation without it promised to men.

In speaking of essentials, Jesus said a man *must* be born again. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5. Peter, laboring under the strict injunction of his Master, and in fellowship with the Holy Spirit, said, "Repent and be baptized every one of you." No exceptions were made. Ananias commanded the repentant Saul, "And now why tarriest thou? Arise and be baptized." Lest there still should be doubt upon this matter, we present the language of Jesus found in John 14:21. "He that hath my commandments and keepeth them, he it is that loveth me; [by this we are to know whether we love him or not]; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." Let this suffice as to the *necessity* of baptism.

Next we shall collate some scriptures having relation to the object of this ordinance, and the relationship it bears to the forgiveness of sins. There was no greater prophet born of woman than John the Baptist. This man was "sent from God." "The same came for a witness, to bear witness of the light, that all men through him might believe." His wondrous proclamation was, "Repent ye for the kingdom of heaven is at hand." On the banks of the flowing Jordan this man of God proclaimed the wonderful words of life. Hark! Floating down through the ages we hear by the ear of faith the heavenly tidings of life and peace. No discordant sound breaks upon the ear, for it is the music of heaven; its vibrations thrill our souls with joy. As the pellucid waters issue from the high mountain, flowing in bounteous volume to the valleys below, so is the matchless love of God revealed, and like the crystal flood it wends its way in search of lowly places to comfort the poor in spirit and to enrich the treasure of the soul with the jewels of hope, faith and charity. O, then let us listen to the behest of heaven! Surely it shall be good news, and tidings of great joy to all people. Yes, tidings from the "summer land," the heaven of heavens where God and Christ are judge of all, are friends to all, and whose radiance illumines every eye and penetrates the recesses of every heart. John came preparing the "way of the Lord." How many now are in search of the "way of the Lord?" How many are

willing to walk in the narrow way that leads to life? How many are willing to obey God rather than man? Who is it that dares to do right and face a frowning world? Let every man examine his own heart, and determine his own good pleasure in this matter. None are compelled. "Tis all free grace and all free will," and "whosoever will may come." Men have "sought out many inventions," but John the forerunner of Christ came with tidings from the Most High. Note the following: "The word of God came unto John, the son of Zacharias, in the wilderness." This denotes a call or commission from God. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins,"—which signifies obedience on the part of John to the Divine call. See Luke 3:2, 3. The inference then is justifiable, that in teaching the people "the baptism of repentance for the remission of sins," this lowly messenger was fulfilling the commands of God to him. The clause "the baptism of repentance for the remission of sins" is a condensed summary of what John preached, and its solution must be had by reference to other authorized statements which explain its meaning. Please read Matthew 3d chapter, the leading features of which we give as follows: First; the appearance of John as a spiritual commander to the people. Second; his command to the people to repent. Third; the baptism of the people following, they confessing their sins, showing that they felt the force of his command and the necessity of baptism. Fourth; Jesus responds to the general call, not because he had sinned; but because it "becometh us [himself and others] to fulfill all righteousness.

In the history of these remarkable events as given by the four evangelists, the distinct ideas of faith, repentance, and baptism for the remission of sins, are so clearly presented that their import and relation are not easily misunderstood by the truth loving. There is much caviling with reference to the use of the preposition "for," showing the relation of "baptism" to the "remission of sins;" some claiming that baptism may be administered *because* our sins are previously remitted or pardoned through faith on the Lord Jesus Christ. We are willing to submit the matter to Peter, whom we adduce as competent authority. Acts, chapter 2, should be read carefully, from which with other scriptures, we glean these prominent points: (1) the disciples were gathered in one place to receive the promised endowment of the Holy Spirit. (2) When this visitation came upon them, it not only confirmed them, but convinced others, many of whom began to inquire the way of life. (3) That these anxious enquirers had felt the quickening, confirming and convincing power of the gospel it would be folly to deny, yet they did not feel themselves saved, nor did the apostles encourage them to so believe. Further, they were not instructed to seek salvation by faith exercised only in prayer, notwithstanding the Lord was nigh them, and his presence was felt in the assembly; but rather the plain and stern facts of obedience



were presented as the only way of escape from spiritual bondage, and way of entrance into the light and liberty of the gospel.

With proper deference for the feelings, views, and religious experiences of others, we can not well forbear contrasting the present mode of teaching with the primitive rule of action in religious seeking. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32. This shows conclusively that the mere "apprehension of Christ" did not save those Jews. They must continue in Christ's word ere they had the promise. The word "then" as here used is an adverb of time, pointing to the future to be determined by their faithfulness and obedience to the law of life, and fixes the time of their acceptance with God as the followers of his Son, to correspond with the date when they should honor his word as well as to extol his name. Those enquirers on Pentecost day were not encouraged to think themselves "disciples indeed" simply because of their belief in Christ as the Savior of men. Far from it. They were taught to *continue in his word*, with the promise of receiving the Holy Ghost upon the common terms of the gospel. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This language of Peter corresponds with the spiritual import of Jesus' teaching to those Jews who believed on him. Jesus' "word" was no more nor less than the gospel as taught by Peter. By continuing in this word they were to "know the truth" and be made "free," a gift and a condition that can be realized through the Holy Ghost only. Supposing that Peter had been orthodox according to modern interpretation and prejudice; doubtless he would have said to those who "were pricked in their hearts," "Pray on, and continue to pray until you receive the Holy Ghost, and then you are saved. Baptism may follow then as a profession or confession of faith; not because it contains any saving qualities, however," &c.

We are compelled by the preponderance of evidence to think that modern orthodoxy, so-called, is heterodoxy in fact, because it is simply the state of affairs after their "turning of things upside down." They have "got the cart before the horse."

The objector to a rigid gospel economy will urge that Cornelius and his household received the Holy Ghost prior to baptism. And so they did, but why mistake an exception for the rule? And who is authorized to preach to people anything but the rule as a guide to life eternal? The right of exception belongs to God who gave the rule and to no one else. It is becoming to us to enter the sheepfold "by the door," and not seek to "climb up some other way."

We may engage to work for some wealthy employer who, seeing our poverty is moved to compassion and out of the bountifulness of his heart is led to advance

us a sum of money, before we have done anything to merit it; but would this lessen our obligation? No, surely not,—increase it rather many fold. Would it be considered a mark of honesty to seek to evade the just terms of the man who had befriended us? For one to feast himself continually upon the extreme charity of any institution is reprehensible. A willing hand and heart are very essential in the acceptable service of God. If our study has been "What must I do in order to evade the just anathema of God?" we would do well to amend by the self-interrogation, "What can I do to please my Heavenly Father who has done so much for me?"

The following has been given to the church as the rule of action for inducting people into the kingdom of God:—"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end; and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into the church."—D. C. sec. 17, par. 7.

Jesus taught Nicodemus that a man must be born again ere he could see the kingdom of God, but notwithstanding this spiritual birth or transition from a condition of darkness into one of light and understanding, it was further necessary to be "born of water and of the Spirit as a means of entrance into the kingdom of God's dear Son." Could a man enter the church properly without having received the spirit of the work? I think not. "The goodness of God leadeth thee to repentance." But how is the goodness of God to be known or believed without the spirit of the gospel operating upon the mind and heart?

Faith in God is born of evidence portrayed in the plan of God—the gospel. By the preaching of the word the seed or germ of life is sown or planted in the human heart. It is the voice of God to those who hear and understand—the assurance from on high that God *is*, and that he is the Savior of men. And any effort whatever that may be made in the way of gospel ministration unaccompanied by the convicting power of the gospel, is no gospel at all. The word need not necessarily be proclaimed in thundering tones to signify the presence of the Holy Spirit. "Faith, hope, charity and love" together with a prescience and discernment that enable the man of God to present "meat in due season" evidences the wisdom of the Spirit. "The peaceable things of the kingdom" are the ordinary and most digestible food promoting spiritual growth and stability in the service of God.

The Book of Mormon reflects additional light with regard to the design of baptism. "And Nephi did cry unto the people in the commencement of the thirty and third year; and he did preach unto them repentance and remission of sins. Now I would have you remember also that there were

none who were brought unto repentance, who were not baptized with water; therefore there were men ordained of Nephi, men unto this ministry, that all such as should come unto them, should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins."—Book of Nephi 3-10.

A fair interpretation of this it seems to me is, that in the gospel covenant God had so pledged himself that the people were to understand that in the act of baptism the sins of the repentant were pardoned. This ordinance stood as a witness in the sight of God and men of voluntary acceptance of the gospel and consequent pardon.

Alma taught the same in substance: "Now I say unto you that ye must repent, and be born again; for the Spirit saith, if ye are not born again ye can not inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness; yea I say unto you, come and fear not, and lay aside every sin which easily doth beset you which doth bind you down to destruction; yea come and go forth and show unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day *by going into the waters of baptism.*"—Alma 5:3.

"And now, why tarriest thou? Arise and be baptized and wash away thy sins."—GEO. S. HYDE.

TEMPLE, TEXAS, July 3, 1886.

#### SUNDAY SCHOOLS—HOW SHOULD THEY BE CONDUCTED?

In a former article I endeavored to show that the Sunday schools as now conducted were very largely a failure in laying the foundation for Christ-like character; and that in order to make them helps and governments in the church it would be necessary to make radical changes, not only in the way of conducting the schools, but also in the character of the literature used; for it is a well established fact that the literature read enters largely into the warp and woof of the character formed. And the Christ-like character being the whole design of these schools the ways and means used in founding this character should be carefully selected, and it should be seen to that no fictitious trash, no moral or religious lie, be it great or small, though well spun and lined with truths should be suffered. The fact that such are simply fabrications and not solid truths should totally debar them from the Sunday School, and from the home also.

A reformed Sunday School with its reformed literature must be brought into the family, and the family must be brought into the Sunday School, for it is utterly impossible for the school to counteract in one hour the home influences of a week. The question resolves itself into this, that the Sunday Schools in order to become

helps to the church must first be brought into the the home and commence their work there, and there lay the foundation with both old and young that is to be built upon. And as I write methinks I hear some say, "This is all very good logic, looks well on paper, but how are we to take these reformed Sunday Schools with their reformed literature into the homes?" Well, if we can not find some means to accomplish this, our Sunday Schools are only a farce and are simply an hour's Sunday amusement and a plausible excuse to the children for non-attendance at our sacrament and other meetings with their parents.

How shall we connect the Sunday School with the home? In 1 Cor. 12: 28 it is said there were teachers, helps and governments; and in Ephesians 4: 11, 12, "pastors and teachers, for the edifying of the body of Christ;" and in the Book of Covenants we find one of the Priests duties is to visit the house of each member and exhort them to pray vocally and in secret, and attend to all family duties; and the Teachers and Deacons are to assist the Priests in all their duties. The Teacher is to be with the church always, and to see that there is no iniquity in the church. As the children are a part of the family, so the family are a part of the church, the body of Christ. And is it not the duty of the Priests, Teachers, and Deacons, in conjunction with the parents and the Pastor to see that the children of every family in the church are laying a foundation for this Christ-like character that is so essential to membership in the church when arriving at the age of discretion? Now, in order to accomplish this, I believe that it is the duty of the church when in General Conference assembled to take such steps as will produce a thorough and radical reform, not only in the way of conducting the schools, but also in the way of conducting the homes, and their literature, and I further believe that it is the duty of Pastors, Priests, Teachers, and Deacons in every branch of the church, to take charge not only of the branch, (*i. e.*, being in their places in their meeting two or three times a week), but they should take charge of the Sunday Schools also, and see to it that the church government is carried into every home, and there, by the grace of God and prayer, when the family are called together, lay the foundation for this character with both old and young. And there in the family circle, in conjunction with the parents, "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes and thou shalt write them upon the posts of thy houses and upon thy gates."—Deut. 6: 7, 8, 9.

Thus we connect the church, the homes, and the Sunday Schools inseparably together. The Pastors, Priests, Teachers, and Deacons should not be allowed to shift this most important duty of the church in formation of true Christian

character upon the shoulders of some inexperienced young brother or sister, but they should learn a lesson from the Jew and Catholic who have been the most successful in holding and controlling their people. And how have they accomplished this end? Was it by separating the church, the homes, and the Sunday School? No; that would have done for them just what it has for the Protestants and is doing for us. The Jewish Priests, by entering into the homes and there with the influence of the parents and by example and precept, teaching the law of Moses to the children and the parents have indelibly stamped the Jewish character upon their children, both in church and nationality, for over four thousand years. The Catholic Priests have not only carried their doctrine into the home and family, but have carried it into the Sunday and parochial schools also. And thus their character is stamped upon their children; and they make their boast that "once a Catholic, always a Catholic." "Whatsoever a man soweth, that shall he reap. He that soweth thistles in youth, must reap the same in old age."

A. HAWS.

SWEET HOME, OREGON.

#### A GLANCE AT THE PAST, PRESENT, AND PROBABLE FUTURE.

FROM profane history we learn that civilization has at different times and in different places attained a great height, and also that just as often as it has risen it has likewise fallen. From sacred history we learn that a great portion of humanity has always lived in expectation of "a good time coming." The same history also informs us that the wisest man who ever lived, the great temple builder, said, "All is vanity," "man has no pre-eminence above the beast, as the one dieth, so dieth the other, all go to one place." In another place he tells us, "There is a time to tear down and a time to build up." Again, he asks, "Who knoweth the spirit of man that goeth upwards, or the spirit of the beast that goeth downward to the earth?" In another place he says, "There is nothing new under the sun, nothing but had been and would be again."

What did Solomon mean by saying "all is vanity." To me it appears he meant about the same as Shakspeare in his "We are shadows in pursuit of shadows;" that the great happiness to which most of us were looking forward, never did and never would materialize. Whilst we gain in one respect we lose equally in others. All our preachers, lecturers, public men and women generally are working for the benefit of humanity; nevertheless, taking the people of our country in the aggregate, the relative proportions of good and evil, joy and sorrow are, I have no doubt, just about the same now as they always were. "A time to tear down and a time to build up." By that doubtless he meant a time for civilization to decline and a time for it to rise again. "Nothing new under the sun, nothing but had been and would be again." A not very "dark saying" which appears to plainly mean that civilization is one eternal round. Some will ask, Do

you mean to say that the condition of humanity within the pale of christianity is no happier now than it was in the days of the Inquisition? I do most emphatically.

In the days of the Inquisition people were tortured and often had their bodies destroyed for heresy; nowadays thousands are having their souls tortured and frequently destroyed by heresy, or the distracted condition of religious faith. We find physicians by the dozen in all our large cities who make a specialty of treating the various physical weaknesses which form the stepping stones to insanity; and those among them who are best able to know, deplore the fact, that notwithstanding our high state of civilization, insanity is largely on the increase, yet they can not divine the cause or causes. The insane suffer thousands of deaths. It is generally admitted by thinking people that there is a growing weakness attendant upon rising civilization; through this most of us are by birth predisposed to one affection or another. It was my misfortune to come into this world with a nervous, active, inquiring, ambitious mind and a weak body. I had a marked tendency for the study of mathematics, afterwards for human nature, and later for metaphysics. The thinness of the religious faith to which I had been brought up caused it to lose all restraint upon me. I cut loose and on my own hook endeavored to solve the great questions: What am I? Whence did I come? and whither shall I go? About the time I had those questions solved to my entire satisfaction I turned up missing, one fine morning and did not find myself again for about four days. What comfort or consolation others, with thicker hides, may find in atheism, I know not. There was nothing there for me, though I explored the regions thoroughly. I am not afraid of any of her advocates of to-day being able to show me any new beauties in her. About that time I came to the conclusion that the shadow I had been pursuing proved to be not even the shade of a shadow. A kind providence had so constituted and circumstanced me that I was enabled to turn and court what I had been pleased to call the shades of superstition. "Doubt may be the portal to truth," happiness is what I want and I prefer risking my chances on basking in the smiles of faith, hope and love, even though they have often proved delusive, mere castles in the air. In the storms through which I have passed, I have lost my hope of immortality, yet a kind providence seems to comfort me. I feel my loss is great, nevertheless I feel there is a divinity rules all things; one who is cognizant of and interested in my individuality; one who hears and answers prayers. If this be a delusion my prayer is, Good God, permit me to retain it. Happiness is what I want. If I'm deluded, then it is better to be bamboozled into happiness than reasoned into wretchedness. I know I am dependent upon something over which I have no control, for life and all I have. It is pleasant to feel that that something is a living intelligence which can be supplicated though not compelled by men. There are but

few of us when in a tight place who will not silently, if not aloud, call upon God for aid. Are we not miserable cowards? If afraid to acknowledge him when we are in health and enjoyment. Life is a blessing even to me and from my inmost being I thank God for it. Nothing would please me better than to see all people who are thankful for their existence, whether they believe in a future state or not, unite in praise to our common Creator and supplicate him for temporal blessings. I am confident it would create a good feeling. "The mills of the gods grind slowly." Whether civilization be in the ascendant or descendant at the present time, I do not know; one thing I am sure of is that a spirit of beastliness is fast taking possession of the people, which will take humanity downward to the earth again. It is quite probable that the new beast may in course of time see the necessity of religion, establish a church and promote ignorance and superstition. PHILLOS.

## Selections.

### THE BIBLE THE KING OF BOOKS.

IT IS CORRECT IN ITS STYLE, FOR IT TELLS A CONTINUOUS STORY FROM GENESIS TO REVELATIONS.

LAKESIDE, O, Aug. 1st.—Vast throngs of people came here to-day from all parts of the country to hear the Rev. T. DeWitt Talmage, D. D., of Brooklyn, N. Y. This place is a summer encampment on the Chautauqua plan, where meetings are held for several weeks, and the visitors employ their time in bible study and in listening to scientific lectures. Many of the guests spend the whole summer here. The subject of Dr. Talmage's sermon was, "The King of Books," and the text from Psalm 19: 8; "The statutes of the Lord are right." Following is the sermon in full:

Old books go out of date. When they were written they discussed questions which were being discussed; they struck at wrongs which had long ago ceased, or advocated institutions which excite not our interest. Were they books of history, the facts have been gathered from the imperfect mass, better classified and more lucidly presented. Were they books of poetry, they were interlocked with wild mythologies which have gone up from the face of the earth like mists at sunrise. Were they books of morals, civilization will not sit at the feet of barbarism, neither do we want Sappho, Pythagoras and Tully to teach us morals. What do the masses of the people care now for the pathos of Simonides, or the sarcasm of Menander, or the gracefulness of Philemon, or the wit of Aristophanes? Even the old books we have left, with a few exceptions, have but very little effect upon our times. Books are human; they have a time to be born, they are fondled, they grow in strength, they have a middle life of usefulness; then comes old age, they totter and die. Many of the national libraries are merely the cemeteries of dead books. Some of them lived flagitious lives and died deaths of ignominy. Some were virtuous and accomplished a glorious mission. Some went into the ashes through inquisitorial fires. Some found their funeral pile in sacked and plundered cities. Some were neglected and died as foundlings at the door of science.

Some expired in the author's study, others in the publisher's hands. Ever and anon there comes into your possession an old book, its author forgotten and its usefulness done, and with leathern lips it seems to say: "I wish I were dead." Monuments have been raised over poets and philanthropists. Would that some tall shaft might be erected in honor of the worlds buried books! The world's authors would make pilgrimages thereto, and poetry and literature and science and religion would consecrate it with their tears.

Not so with one old book. It started in the world's infancy. It grew under the theocracy and monarchy. It withstood storms of fire. It grew under prophet's mantle and under the fisherman's coat of the apostles; in Rome, and Ephesus, and Jerusalem, and Patmos. Tyranny issued edicts against it, and infidelity put out the tongue, and Mohammedanism, from its mosques hurled its anathemas, but the old bible still lived. It crossed the British channel and was greeted by Wicliffe and James I. It crossed the Atlantic and struck Plymouth Rock, until like that of Horeb it is gushed with blessedness. Churches and asylums have gathered all along its way, ringing their bells and stretching out their hands of blessing; and every Sabbath there are ten thousand heralds of the cross with their hands on this open, grand, free old English bible. But it will not have accomplished its mission until it has climbed the icy mountains of Greenland; until it has gone over the granite cliffs of China; until it has thrown its glory amid the Australian mines; until it has scattered its gems among the diamond districts of Brazil; and all thrones shall be gathered into one throne, and all crowns by the fires of revolution shall be melted into one crown, and this book shall at the very gate of heaven have waved in the ransomed empires. Not until then will this glorious bible have accomplished its mission.

In carrying out, then, the idea of my text—"The statutes of the Lord are right"—I shall show you that the bible is right in authentication, that it is right in style, that it is right in doctrine, that it is right in its effects.

I. Can you doubt the authenticity of the scriptures? There is not so much evidence that Walter Scott wrote "The Lady of the Lake;" not so much evidence that Shakspeare wrote "Hamlet;" not so much evidence that John Milton wrote "Paradise Lost," as there is evidence that the Lord God Almighty, by the hands of the prophets, evangelists and apostles, wrote this book.

Suppose a book now to be written which came in conflict with a great many things, and was written by bad men or impostors, how long would such a book stand? It would be scouted by everybody. And I say if that Bible had been an imposition; or if it had not been written by the men who said they wrote it; if it had been a mere collection of falsehoods, do you not suppose that it would have been immediately rejected by the people? If Job, and Isaiah, and Jeremiah, and Paul, and Peter, and John were impostors they would have been scouted by generations and nations. If that book has come down through fires of centuries without a scar, it is because there is nothing in it destructible. How near have they come to destroying the bible? When they began their opposition there were two or three thousand copies of it. Now there are two hundred millions, as near as I can calculate. These bible truths, notwithstanding all the opposition, have

gone into all languages—into the philosophic Greek, the flowing Italian, the graceful German, the passionate French, the picturesque Indian and the exhaustless Aoglo-Saxon. Under the painter's pencil the birth and the crucifixion and the resurrection glow on the walls of palaces; or under the engraver's knife speak from the mantel of the mountain cabin; while stones, touched by the sculptor's chisel, start up into preaching apostles and ascending martyrs. Now, do you not suppose, if that book had been an imposition and a falsehood, it would have gone down under these ceaseless fires of opposition?

Further, suppose that there was a great pestilence going over the earth, and hundreds of thousands of men were dying of that pestilence, and some one should find a medicine that cured ten thousand people, would not everybody acknowledge that that must be a good medicine? Why, some one would say: "Do you deny it? There have been ten thousand people cured by it." I simply state the fact that there have been hundreds of thousands of Christian men and women who say that they have felt the truthfulness of that book and its power in their souls. It has cured them of the worst leprosy that ever came down on our earth, namely, the leprosy of sin; and if I can point you to multitudes who say they have felt the power of that cure, are you not reasonable enough to acknowledge the fact that there must be some power in the medicine? Will you take the evidence of millions of patients who have been cured, or will you take the evidence of the skeptic who stands aloof and confesses that he never took the medicine?

The bible intimates that there was a city called Petra, built out of solid rock. Infidelity scoffed at it. "Where is your city of Petra?" Buckhardt and Laborde went forth in their explorations and they came upon that very city. The mountains stand around like giants guarding the tomb where the city is buried. They find a street in that city six miles long, where once flashed imperial pomp and which echoed with the laughter of light-hearted mirth on its way to the theater. On temples fashioned out of colored stones, some of which have blushed into the crimson of the rose, and some of which have paled into the whiteness of the lily—aye, on column, and pediment, and entablature, and statuary, God writes the truth of the bible.

The Bible says that Sodom and Gomorrah were destroyed by fire and brimstone. "Absurd," infidels year after year said. "It is positively absurd that they could have been destroyed by brimstone. There is nothing in the elements to cause such a shower of death as that." Lieut. Lynch—I think he was the first man who went out on the discovery, but he has been followed by several others. Lieut. Lynch went out in exploration and came to the Dead Sea, which, by a convulsion of nature, has overflowed the place where the cities once stood. He sank his fathom-coming line and brought up from the bottom of the Dead Sea great masses of sulphur; remnants of that very tempest that swept Sodom and Gomorrah to ruin. Who was right, the bible that announced the destruction of those cities or the skeptic who for ages scoffed it?

The Bible states there was a city called Nineveh, and that it was three days journey around it, and that it should be destroyed by fire and water.

"Absurd," cried out hundreds of voices for

many years, "no such a city was ever built that it would take three days' journey to go around. Besides, it could not be destroyed by fire and water; they are antagonistic elements. But Layard, Botta and Keith go out, and by their explorations they find that city of Nineveh, and they tell us that by their own experiment it is three days' journey around, according to the old estimate of a days' journey, and that it was literally destroyed by fire and water—two antagonistic elements—a part of the city having been inundated by the river Tigris, the brick material in those times being dried clay instead of burned, while in other parts they find remains of the fire in heaps of charcoal that have been excavated, and in the calcined slabs of gypsum. Who was right, the bible or infidelity?

Moses intimated that they had vineyards in Egypt. "Absurd," cried hundreds of voices; "you can't raise grapes in Egypt; or, if you can, it is a very great exception that you can raise them." But the traveler goes down, and in the undergrounds vaults of Eilithya he finds painted on the wall all the process of tending the vines and treading out the grapes. It is all there, familiarly sketched by people who evidently knew all about it, and saw it all about them every day; and in those underground vaults there are vases still encrusted with the settlings of the wine. You see the vine did grow in Egypt, whether it grows there now or not.

Thus you see that while God wrote the bible, at the same time He wrote this commentary, that "statutes of the Lord are right," on leaves of rock and shell, bound in clasps of metal, and lying on mountain tables and in the jeweled vase of the sea. In authenticity and in genuineness the statutes of the Lord are right.

2. Again: The bible is right in style. I know there are a great many people who think it is merely a collection of genealogical tables and dry facts. That is because they do not know how to read the book. You take up the most interesting novel that was ever written, and if you commence at the 400th page to-day, and to-morrow at the 300th, and the next day at the first page, how much sense or interest would you get from it? Yet that is the very process to which the bible is subjected every day. An angel from heaven, reading the bible in that way, could not understand it. The bible, like all other palaces, has a door by which to enter, and a door by which to go out. Genesis is the door to go in, and Revelation the door to go out.

These Epistles of Paul the Apostle are merely letters written, folded up and sent by postmen to the different churches. Do you read other letters the way you read Paul's letters? Suppose you get a business letter, and you know that in it there are important financial propositions, do you read the last page first, and then one line of the third, and another of the second, and another of the first? No. You begin with "Dear sir" and end with "Yours truly." Now, here is a letter written from the throne of God to our lost world: it is full of magnificent hopes and propositions, and we dip in here and there and we know nothing about it. Besides that, people read the bible when they cannot do anything else. It is a dark day and they do not feel well, and they do not go to business, and after lounging about a bit they pick up the bible—their mind refuses to enjoy the truth. Or they come home weary from the store or shop and they feel, if they do not say, it is a

dull book. While the bible is to be read on stormy days and while your head aches, it is also to be read in the sunshine and when your nerves like harp-strings thrum the song of health. While your vision is clear, walk in this paradise of truth, and while your mental appetite is good pluck these clusters of grace.

I am fascinated with the conciseness of this book. Every word is packed full of truth. Every sentence is double-barreled. Every paragraph is like an old banyan tree with a hundred roots and a hundred branches. It is a great arch; pull out one stone and it all comes down.

There has never been a pearl diver who could gather up one-half of the treasures in any verse. John Halsebach of Vienna for twenty-one years every Sabbath expounded to his congregation the first chapter of the Book of Isaiah, and yet did not get through with it. Nine-tenths of all the good literature of the age is merely the bible diluted.

Goethe, the admired of all skeptics, had the wall of his house at Weimar covered with religious maps and pictures. Milton's Paradise Lost is part of the bible in blank verse. Tasso's Jerusalem Delivered is borrowed from the bible. Spencer's writings are imitations of the parables. John Bunyan saw in a dream only what Saint John had seen before in apocalyptic vision. Macaulay crowns his most gigantic sentences with scriptural quotations. Through Addison's Spectator there glances in and out the stream that broke from the throne of God, clear as crystal. Walter Scott's best characters are bible men and women under different names, as Meg Merrilies, the witch of Endor. Shakspeare's Lady Macbeth was Jezebel. Hobbes stole from this castle of truth the weapons with which he afterwards assaulted it. Lord Byron caught the ruggedness and majesty of his style from the prophecies. The writings of Pope are saturated with Isaiah, and he finds his most successful theme in the Messiah. The poets Thomson and Johnson dipped their pens in the style of the inspired Orientals. Thomas Carlyle is only a splendid distortion of Ezekiel; and wandering through the lanes and parks of this imperial domain of bible truth, I find all the great American, English, German, Spanish, Italian poets, painters, orators and rhetoricians.

Where is there in the world of poetic description anything like Job's champing, neighing, pawing, lightning-footed, thunder-necked war horse? Dryden's, Milton's Cowper's tempests are very tame compared with David's storm that wrecks the mountains of Lebanon and shivers the wilderness of Cadish. Why, it seems as if to the feet of these bible writers mountains brought all their gems, and the seas all their pearls, and the gardens all their frankincense, and the spring all its blossoms, and the harvests all their wealth, and heaven all its grandeur, and eternity all its stupendous realities; and that since then poets, and orators, and rhetoricians have been drinking from exhausted fountains, and searching for diamonds in a realm utterly rifled and ransacked.

This book is the hive of all sweetness. It is the armory of all well-tempered weapons. It is the tower containing the crown jewels of the universe. It is the lamp that kindles all other lights. It is the home of all majesties and splendors. It is the marriage ring that unites the celestial and terrestrial, while all the clustering white-robed denizens of the sky hovering around

rejoice at the nuptials. This book, it is the wreath into which are twisted all garlands; it is the song into which are struck all harmonies; it is the river into which are poured all the great tides of hallelujahs; it is the firmament in which suns and moons, and stars and constellations and universe and eternities wheel and blaze and triumph. Where is the young man's soul with any music in it that is not stirred with Jacob's lament, or Nahum's dirge, or Habakkuk's dithyrambic, or Paul's march of the resurrection, or John's anthem where the elders with doxology on their faces respond to the trumpet blast of the archangel as he stands with one foot on the sea and the other foot on the land, swearing by him that liveth forever and ever that time shall be no longer?

I am also amazed at the variety of this book. Mind you, not contradiction or collision, but variety. Just as in the song, you have the basso and alto and soprano and tenor—they are not in collision with each other, but come in to make up the harmony—so it is in this book; there are different parts of this great song of redemption. The prophet comes and takes one part, and the patriarch another part, and the evangelist another part, and the apostles another part, and yet they all come into the grand harmony—"the song of Moses and the Lamb." If God had inspired men of the same temperament to write this book, it might have been monotonous; but David, and Isaiah, and Peter, and Job, and Ezekiel, and Paul, and John were men of different temperaments, and so, when God inspired them to write, they wrote in their own style.

God prepared the book for all classes of people. For instance, little children would read the bible, and God knew that; so he allows Matthew and Luke to write sweet stories about Christ with the doctors of the law, and Christ at the well, and Christ at the cross, so that any little child can understand them. Then God knew that the aged people would want to read the book, so he allows Solomon to compact a world of wisdom in that book of Proverbs. God knew that the historian would want to read it, and so he allows Moses to give the plain statement of the Pentateuch. God knew that the poet would want to read it, and so he allows Job to picture the heavens as a curtain, and Isaiah the mountains as weighed in a balance, and the waters as held in the hollow of the Omnipotent hand; and God touched David until, in the latter part of the psalms, he gathers a great choir standing in galleries above each other—beasts and men in the first gallery; above them hills and mountains; above them, fire and hail and tempests; above them, sun and moon and stars of light; and on the highest gallery arrays the hosts of angels; and then, standing before this great choir, reaching from the depths of the earth to the heights of heaven, like the leader of a great orchestra, he lifts his hands and crying: "Praise the Lord. Let everything that hath breath praise ye the Lord;" and all earthly creatures in their song, and mountains with their waving cedars, and tempests in their thunder, and rattling hail, and stars on all their trembling harps of light, and angels on their throne, respond in magnificent acclaim: "Praise ye the Lord. Let everything that hath breath, praise the Lord."

God knew that the pensive and complaining world would want to read it, and so he inspires Jeremiah to write: "Oh, that my head were waters and mine eyes fountains of tears!" God



knew that the lovers of the wild, the romantic and the strange would want to read it, so he lets Ezekiel write of mysterious rolls, and winged creatures, and flying wheels of fire. God prepared it for all zones—for the arctic and the tropic, as well as for the temperate zone. Cold-blooded Greenlanders would find much to interest them and the tanned inhabitant at the equator would find his passionate nature boil with the vehemence of the heavenly truth. The Arabian would read it on his dromedary, and the Laplander seated on the swift sled, and the herdsman of Holland guarding the cattle in the grass, and the Swiss girl reclining amid Alpine crags. Oh, when I see that the bible is suited in style, exactly suited, to all ages, to all conditions, to all lands, I cannot help repeating the conclusion of my text: "The statutes of the Lord are right."

3. I remark again: The bible is right in its doctrines. Man, a sinner; Christ, a savior—the two doctrines. Man must come down—his pride, his self-righteousness, his worldliness; Christ, the anointed, must go up. If it had not been for the setting forth of the atonement, Moses would never have described the creation; prophets would not have predicted; apostles would not have preached. It seems to me as if Jesus in the bible were standing on a platform in a great amphitheater, as if the prophets were behind him, throwing light forward on his sacred person, and as if the apostles and evangelists stood before Him, like footlights, throwing up their light into His blessed countenance, and then as if all the earth and heaven were applauding auditory. The bible speaks of Pisgah, and Carmel, and Sinai, but makes all mountains bow down to Calvary. The flocks led over the Judean hills were emblems of "the Lamb of God that taketh away the sins of the world;" and the lion leaping out of its lair was an emblem of "the lion of Judah's tribe." I will in the next breath recite to you the most wonderful sentence ever written: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." No wonder that when Jesus was born in Bethlehem, heaven sympathized with earth, and a wave of joy dashed clear over the battlements and dripped upon the shepherds in the words: "Glory to God in the highest and on earth, peace, good will towards men." In my next sentence every word weighs a ton: "God so loved the world that He gave His only begot son, that whomsoever believeth in Him should not perish, but have everlasting life." Show me any other book with such a doctrine, so high, so deep, so vast.

4. Again. The bible is right in its effects. I do not care where you put the bible, it just suits the place. You put it in the hands of a man seriously concerned about his soul. I see people often giving to the serious soul this and that book. It may be very well, but there is no book like the bible. He reads the commandments and pleads to the indictment, "guilty." He takes the Psalms of David and says: "They just describe my feelings." He flies to good works. Paul starts him out of that by the announcement: "A man is not justified by works." He falls back in his discouragement; the bible starts him up with the sentences: "Remember Lot's wife;" "Grieve not the Spirit;" "Flee the wrath to come." Then the man in despair begins to cry out: "What shall I do? where shall I go? and a voice reaches him saying: "Come unto me all ye who are

weary and heavy laden and I will give you rest."

Take this bible and place it in the hands of men in trouble. Is there anybody here in trouble? Ah, I might better ask, are there any here who have never been in trouble.

Put this book in the hands of the troubled. You find that as some of the best berries grow on the sharpest thorns, so some of the sweetest consolations of the gospel grow on the most stinging affliction. You thought that death had grasped your child. Oh, no! It was only a heavenly shepherd taking a lamb out of the cold. Christ bent over you as you held the child in your lap, and putting His arms gently around the little one, said: "Of such is the kingdom of heaven."

Put the bible in the school. Palsied be the hand that would take the bible from the college and the school. Educate only a man's head and you make him an infidel. Educate only a man's heart and you make him a fanatic. Educate them both together, and you make the noblest work of God. An educated mind without moral principle is a ship without a helm, a rushing rail train without brakes or reversing rod to control the speed. Put the bible in the family. There it lies on the table, an unlimited power. Polygamy and unscriptural divorce are prohibited. Parents are kind and faithful, children polite and obedient. Domestic sorrows lessened by being divided, joys increased by being multiplied. O father, O mother, take down the long-neglected bible, and read it your selves and let your children read it!

Put the bible on the rail train and on shipboard till all parts of this land and all other lands shall have its illumination. This hour there rises the yell of heathen worship, and in the face of this day's sun smokes the blood of human sacrifice. Give them the bible. Unbind the wife from the funeral pyre, for no other sacrifice is needed since the blood of Jesus Christ cleanseth from all sin.

I am preaching this sermon because there are so many who would have you believe that the bible is an outlandish book and obsolete. It is fresher and more intense than any book that yesterday came out of the great publishing houses. Make it your guide in life and your pillow in death.

After the battle of Richmond a dead soldier was found with his hand lying on the open bible. The summer insects had eaten the flesh from the hand, but the skeleton finger lay on these words: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." Yes, this book will become in your last days, when you turn away from all other books, a solace for your soul. Perhaps it will be your mother's bible; perhaps the one given you on your wedding day, its cover now worn out and its leaves faded with age; but its bright promises will flash upon the opening gates of heaven.

"How precious is the Book divine,  
By inspiration given:  
Bright as a lamp its doctrines shine,  
To guide our souls to heaven.

"This lamp, through all the tedious night  
Of life, shall guide our way,  
Till we behold the clearer light  
Of an eternal day."

In Salt Lake the sidewalks are twenty feet wide. This, the *Troy Times* thinks, is to permit a man's widows to walk abreast instead of in couples when going to his funeral.

## RESTORATION OF THE JEWS TO PALESTINE.

The Jewish restoration, which commenced so visibly under the Divine hand in 1881, still continues to progress favorably, the various colonization schemes started about that time being but small beginnings of God's modern plan for restoring the Jews to their own land.

The restrictions imposed on Jews in Russia, Roumania, Germany, etc., are so great that thousands leave these lands for a more genial atmosphere. Not long ago there was quite an influx into this country, overcrowding the labor market, and greatly impoverishing the poor Jews resident in London. Though glad to escape to any land that offers them liberty, and freedom from persecution, the Jews naturally look to their own land in this crisis of their history, as they are becoming doubtful of the conduct of the nations towards them. Some returned to Palestine, who have since formed small colonies of their own, where they have gone through great hardships, and shown astonishing perseverance, till they have succeeded. Every such little company settled in Palestine speedily becomes a centre around which others gather, and they help one another. Thus the land is being surely re-peopled by the colonization plan.

From an eye-witness we learn that "Jews continue to flock into Palestine from Roumania and Russia. The reasons for this continued accession are always the same. When their life in the countries of their dispersion is made intolerable, either by the laws of the land specially designed against them, or by the popular prejudices from which they suffer, they think of Palestine as of a country in which they have a right to make homes for themselves. The difficulties they have to contend with when arriving in Palestine are such as would deter the bravest heart from settling there, and yet, knowing these difficulties beforehand, they come. Christ's watchmen can not help feeling that this singular migration, so contrary to the rules by which emigrants are everywhere guided, is part of God's present dealings with the Jews. The tide of Jewish emigration to Palestine during the last four years warrants the statement that the return of the Jews to their own land is taking place before our eyes."

## DRIFT OF MODERN FICTION.

THE libraries of the land bear witness to the fact that the books read by the masses of the people are works of fiction, novels, love-stories. The people are of necessity influenced by what they read, influenced not only mentally but morally. Knowing these things to be so, and that light literature reaches ten people where the church reaches one, any far-thinking, keen-sighted Christian philosopher inquires into this influence, what it is and what its effect will be. To give moral power and vigor, wisdom must be inculcated, not man's but God's wisdom, the wisdom that is given by direct revelation from heaven. Modern fiction is full of moralizing, free-thinkers' theories. Their sentiments are dangerous. There is an insidious poison of rationalism—though for the most part sugar-coated—lurking in thousands of volumes on our library shelves, and in cultured homes, and it is even found in many of the pulpits of the land. By a simple weakening of the grand old faith of the martyrs, the faith that has wrought revolutions in church

and state, the faith that bade Martin Luther stand up alone against the world, the simple taking away one's title of purity is sufficient to gradually undermine our Christian civilization and help to drift our nation toward the rapids and whirlpool of revolution. There is safety in one direction only: that is in conforming to the highest standard, the drift of modern fiction is in a direction opposite to this. Ingersoll's endeavor is to take from human souls all stay and comfort and to give nothing in return. The light literature of the present day performs much the same office.

Miscellaneous.

EPISTLE.

*Officers and Saints of Pittsburgh and Kirtland District, Greeting:*—Having been sustained by you as president of your district, I feel prompted to communicate to you a few thoughts, in regard to your duties.

To branch presidents and their co-laborers: Dear brethren. In accepting the above positions, you assumed a grave responsibility, and virtually consented to become leaders and shepherds to the Saints under your respective charges. Hence, those who elected you to the said offices expect you to adorn yourselves with all the attributes that characterized Christ; viz., virtue, wisdom, patience, charity, &c. In order for you to have the requisite influence with the Saints you should not give way to the evil habit of fault-finding and criticizing each other, nor allow yourselves to indulge in unbecoming habits, such as the use of intoxicants of any kind, or tobacco; for it is written, "Be ye clean that bear the vessels of the Lord."

It is to be hoped that by the exercise of prudence, and the prompt performance of duty, you may be able to keep the branches clear of all trouble and grievances. In case of difficulties you can not adjust, please apprise the president of the mission thereof whose right it is (in the opinion of the writer), to set in order, and to regulate the affairs of the branches under his supervision, either direct or indirect, according to Sec. 104, par. 12, Book of D. C. To Elders and Priests who are not branch officials: Perhaps on a re-examination of your license you will discover the fact that you are required by reason of your calling, to preach, teach, &c. Doubtless you are aware it is recorded in Doc. & Cov. 104: 44.—"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." (In his office). Hence, with the understanding we glean from the above in regard to our respective callings, we hope none will interfere with branch affairs, but will ever manifest a willingness to give counsel when asked for and preach when called upon by those in charge. Those of you who are capable of preaching the gospel should put forth an urgent effort to warn your neighbors and friends by making appointments which you can conveniently reach on the Sabbath day. Those of you who think you are not able to take the pulpit in defense of the truth, will please purchase tracts and other reading matter and distribute them among the people,

and if any of you come to the conclusion you can do nothing for the Master, we trust you will have the manhood to proffer your license at our next conference. Brethren, let us strive to love each other, as Christ loves us; for in so doing we will be enabled to keep down jealousy and avoid the evil of speaking disparagingly of one another. There has been such a thing as brethren going in to branches and criticizing and undervaluing the labors of those who have preceded them. If in our travels we discover a brother has erred, go to him and acquaint him—not the Saints—with the fact. When such a course is pursued by the ministry it will be conducive of much good to the work; for the time allotted us to work for the Master is too brief to consume in wrangling and fault-finding. I wish it distinctly understood that, if any within the limits of the district are guilty of the above evil, they shall be brought to justice as the law of God directs.

Brethren, there were never brighter prospects for the church than at present; all that is necessary to accomplish good and to make the work a success in the district, is a simultaneous effort on our part. Bro. R. S. Salyards is to take the field the 1st of October. Brn. J. Brown and J. Craig anticipate helping us what they can this coming fall and winter. We trust the Saints will not forget that there is a Bishop's Agent in the district, F. Criley, 33, Fifth Avenue, Pittsburgh, Pennsylvania, and that it is necessary to have funds to carry on the work.

Yours in gospel bonds,  
G. T. GRIFFITHS, Pres. Dist.

NOTICE.

The Southern Indiana District conference will convene the 9th of October at Union Chapel, Jefferson County. We request all the officers of the District to attend, with as many travelling Elders as can. God has but one kingdom, one body, and one people, one Holy Spirit, one faith, one hope, the eternal anchor that keeps this one body from making shipwreck of the one faith. Branch officers will please see that their branches are fully reported.

JAMES G. SCOTT, Pres. Dist.

FIFTH QUORUM OF ELDERS.

*Dear Brethren:*—Efforts to complete the circular letter you asked at my hand have not reached the conclusion of the matter. The changes in our quorum consequent upon the work of the late conference hindered somewhat. Lack of addresses of some, notwithstanding our continued effort to get them, has hindered. We had hoped the quorum would be full when we issued the circular letter, but as it is not, and to wait till it is, may be too long, we shall issue it in the near future, so that any change of addresses should be sent at once. We still lack the addresses of B. B. Anderson, John D. Jones, G. W. Lush, Arnold Neeser and Thomas Galley. Will these brethren please send their address at once, or any one who may know one or more, please send them. The record shows that John Taylor, Oliver Johnson, John Larsen, Jasper M. Tousley, Henry Southwick, F. R. Tubb, E. A. Steadman, and F. E. Anderson, have no license. They will please send full items of birth, baptism, confirmation and ordination, to W. S. Loar, Independence, Jackson County, Missouri, who by virtue of an act of the quorum at the late confer-

ence has been appointed secretary of the quorum by its presiding officer.

Our efforts have been less than hitherto, but busy cares of many kinds have been the cause. We purpose to make our best efforts for the advancement of the quorum, as also the work in general. Should the time come, near or in the distant future, when one who can better serve the quorum can be selected of the several more efficient, let it be done. Do not delay longer and thereby hinder us in our work. We shall each have to account as to how much we have assisted to set in order the house of God.

In bonds of peace,  
R. ETZENHOUSER, Sec.

INDEPENDENCE, MISSOURI.

ERRATUM.

In the letter of Wm. B. Smith, in the *Herald*, page 469, the name of Thomson should be J. A. Robinson, an error of memory.

BORN.

SHEEHY.—At Lisbon Falls, Maine, August 24th, 1886, to Moses and Susie Sheehy a son, named Frank Edmond.

DIED.

VERNON.—James Vernon was born August 5th, 1812, in Lebanon, Warren County, Ohio, and died at Millersburg, Illinois, of sciatic rheumatism August 27th. Elder John Chisnall, of Kewanee, conducted the funeral services, and delivered a timely sermon Sunday morning, the 29th, an immense assembly paying the very best attention. He was married to Eliza Duncan, August 25th, 1836, in Marion, Shelby County, Indiana. About 1844 they became probationers in the Methodist Church, but soon after they heard Elder G. M. Hinkle preach, and were baptized by him. Elder J. W. Gillen baptized them into the Reorganized Church February 8th, 1863. Sister Vernon heard two Elders sing, pray and talk half a century ago, as they were returning from west to east. Their habitation has ever been a resting place for the weary gospel pilgrim till the infirmities of age shifted the pleasing burden to other willing hands. They aided in erecting our commodious chapel, and assisted in many ways to send forth the great latter day work. He was of a meek and quiet spirit, and the law of kindness was in his heart. A pleasant light has been removed from the village home, to a galaxy of immortals. While the drapery of sadness and grief hang over our souls, we sorrow not as those who have no hope. He was industrious, honest, and indulgent almost to a fault. He would sooner serve than be served; was ever in favor of peace and order, therefore he brought honor and glory to the cause of Christ. Sweet tendrils of affection cluster around the memory of the dear old veteran. He had no dark and painful forebodings of death, and said to the writer, his son-in-law, that he had "lived above the law of our common country." May his virtues and example live on, and may the Father's hand temper and sanctify this bereavement to our best good.

M. T. SHORT.

PETTERSSON.—Died, at Trenton, New Jersey, Florence L., daughter of brother W. P. and Maud M. Pettersson, July 4th, 1886, aged 2 months and 22 days. Was born in Brooklyn, New York.

JOSEPH SMITH THE PROPHET, AND HIS PROGENITORS.  
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THE MORMON CHURCH.

Mr. Editor:—The item in last week's *News*, clipped from the *Wheeling Intelligencer* concerning Mr. A. B. Vernon and Mrs. — of Taylor county, eloping together does injustice to many persons in this county if it does not to them. The article in question represents the said Mr. Vernon as being a "Mormon Missionary," &c., and this unfortunate separation of Mr. — and his wife as being the necessary result of "Mormon" teaching, etc. Now, the said Mr. Vernon is not a "Mormon Missionary." He has no connection whatsoever with the Utah Mormon Church. He belongs to the original system of Latter Day Saints called the "Reorganized Church," of which there is a branch here, organized in the year 1880, by Elder Josiah Ells of Pittsburg. There is also a church in South Wheeling or Benwood, of which the *Intelligencer* can not possibly be ignorant. This church is Anti-Polygamous and Christian in faith and practice which the *Intelligencer* very well knows, and should have made the proper discrimination in favor of these facts in justice to innocent and loyal citizens. There are many members of this church in West Virginia; viz.: in Marshall there is a considerable congregation comprising some of the best citizens of the county, also there are Saints in Wetzel, (or those who adhere to the faith), Marion, Doddridge, Ritchie, Harrison, Jackson, Mason and Wayne counties. This faith is spreading in the state. What can the *Intelligencer* reasonably do or say against it? Are we not free? Would the *Intelligencer* stigmatize the members and the faith of a whole church or denomination of Christians with the odium attaching to the shameful affair above referred to, because forsooth the parties, either one or both were members, or had their names on its books, &c. How many churches could be condemned as being unworthy of respect by this rule? Mr. Vernon is not the exponent of this church, neither is he an authorized missionary in the county of Taylor. He is not an Elder. Neither is his work acceptable to the church at this time. But as to his guilt in this case we know nothing. We are not inclined to believe it from this report, as there seems to be a disposition to lay this charge upon others who are known to the *Intelligencer* to be innocent. Vernon might be accused falsely, too. If there is any truth at all in the item, it is found published in company with that which, if not directly false in itself, makes a false impression for a purpose.

Let us now, in conclusion, submit to our brethren of the clergy, (orthodox), two propositions for discussion:

First:—Polygamy is not now, nor never was, a doctrine of the Church of Jesus Christ of Latter Day Saints which was organized by Joseph Smith and others, April 6th, 1830.

Second:—The Book of Mormon is not, as claimed by many public teachers and historians, a plagiarism of the writings of the late Rev. Solomon Spaulding.

This is a standing challenge to Ministers, Historians or Theologians. JUSTICE.

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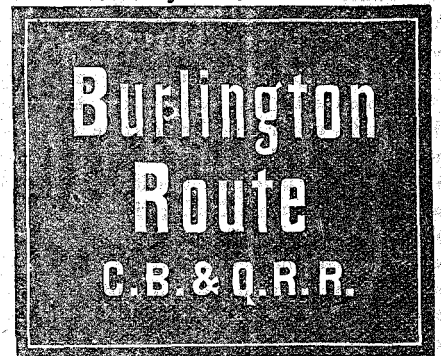
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# THE SAINTS' HERALD.

Joseph Luff

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, September 25, 1886.

### SACRAMENTAL WINE.

"It is estimated that 60,000 gallons of wine are yearly consumed in the churches of the United States for sacramental purposes alone. Only think of it; 60,000 gallons of be-drugged, intoxicating wine. How dare the churches of Christ to ask for the prohibition of the liquor traffic, while encouraging that traffic to the amount of 60,000 gallons every year to be used in their most sacred institution? If it is a good thing to use there, it can not possibly be a bad thing to be used and recommended "in moderation" elsewhere. And, mind you, we have not the slightest warrant from our Savior or any of His disciples for its use on such occasions. In not one single instance in the whole Bible is the word wine used in connection with the Lord's Supper. The words are simply, "the fruit of the vine," which is and can be only the pure, unfermented juice of the grape, just as it comes from the hand of God, and not the substance that has been manipulated by man into a narcotic deadly poison."—*Issue.*

How thoroughly the above confirms the wisdom embodied in the following revelation given to Joseph, the young Seer, fifty-six years ago? This revelation was given under the following circumstances described by Joseph the Seer in his history: "Early in the month of August, Newel Knight and his wife paid us a visit at my place in Harmony, Pennsylvania, and as neither his wife nor himself had been as yet confirmed it was proposed that we should confirm them, and partake together of the Sacrament, before he and his wife should leave us. In order to prepare for this I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first paragraph of which was written at this time, and the remainder in the September following."—*Times and Seasons* 4: 117.

Here is that portion of the revelation

which relates directly to proper Sacrament wine:

"Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. Behold, this is wisdom in me; wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel."

### PERSECUTION AND ITS CAUSES.

(Continued from page 578).

As the church increased in numbers and influence, the opposition became more extended and intensified. What has been true of all prominent movements that came in contact with hoary error and canonized evil, whether in civil government, philosophy, medicine, the arts and sciences in general, and also in religion, with whatever else pertained to human progress, was and is true of the rise and progress of the Church of Jesus Christ of Latter Day Saints. All have been in their time misrepresented, maligned, despised and resisted. The apostles of progress have ever succeeded only by virtue of the real merit of what they advocated, and by sincere devotion and persistent effort in what they knew to be true and right. But their devotion was accounted fanaticism; and their persistence, blind obstinacy.

In 1830-31, the press became active in its opposition, and of this the church historian says: "At this age of the Church many false reports, lies and foolish stories were published in the newspapers and circulated in every direction to prevent people from investigating the work, or embracing the faith."

In the mean time the talented, popular Elder Sidney Rigdon, of Mentor, Ohio, and a large portion of his numerous flock, left the "Christian" (Campbellite) Church and united with the Saints. This began late in the fall of 1830, under the administration of Elders Oliver Cowdery, P. P. Pratt, Peter Whitmer and Ziba Peterson. This, and the further fact that large numbers at Kirtland and other places in that region soon after joined the Saints, created

a whirlwind of excitement and aroused bitter persecution against them. In 1831-2 an apostate, Ezra Booth, at one time a Methodist preacher, published a series of scandalous letters in the *Ohio Star*, at Ravenna, which brought trouble upon the church, until March 25th, 1832, when the following dastardly outrage occurred in the town of Hiram, Ohio, which we give in the exact language of the church historian and Joseph the Seer.

February 22d, 1832.

According to previous calculations, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; I had held meetings on the Sabbaths and evenings, and baptized a number. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the gospel, the spirit he was of would lead him to destruction; and then if he went away, he would never return or see his father again. He went to the southern states and Mexico; on his return took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider, Eli Johnson, Edward Johnson and John Johnson, jr. had apostatized.

On the 25th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awoke by her screaming murder! when I found myself going out of the door in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep), and soon after the mob burst open the door and surrounded the bed in an instant, and as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered



with blood, (for I hit him on the nose), and with an exulting horse laugh, muttered: "ge, gee, G—d— ye, I'll fix ye."

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying: you will have mercy and spare my life, I hope. To which they replied: "G— d— ye, call on yer God for help, we'll show ye no mercy;" and the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw elder Rigdon; into the meadow, where they stopped, and one said: "Simonds, Simonds" (meaning I supposed Simonds Rider), "pull up his drawers, pull up his drawers, he will take cold." Another replied: "a'nt ye going to kill 'im? a'nt ye going to kill 'im? when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked, one cried, "Simonds, Simonds, where's the tar bucket?" "I don't know" answered one, "where 'tis, Eli's left it." They ran back and fetched the bucket of tar, when one exclaimed, "G— d— it, let us tar up his mouth;" and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not; and they cried out: "G— d— ye, hold up yer head and let us give ye some tar." They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: "G— d— ye, that's the way the Holy Ghost falls on folks."

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, etc., so that I could breathe more freely, and after a while I began to recover, and raised myself up when I saw two lights. I made my way towards one of them, and found it was father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

In the mean time, brother John Poorman heard an outcry across the corn field, and running that way met father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying, he would blow a hole through the door, the mob

fled, and father Johnson seizing a club ran after the party that had Elder Rigdon, and knocked one man, and raised his club to level another exclaiming: "What are you doing here?" when they left Elder Rigdon and turned upon father Johnson, who, turning to run towards his own house met brother Poorman coming out of the cornfield; each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards father Johnson's, and arriving while I was waiting for the blanket, exclaimed, "I'm afraid I've killed him!" Killed who? asked one; when Poorman hastily related the circumstances of the encounter near the cornfield, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly soived concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers, viz: Simonds Rider, a Campbelite preacher, and leader of the mob; one McClellie, son of a Campbelite minister; and Pelatiah Allen, Esq., who gave the mob a barrel of whisky to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

The next morning I went to see Elder Rigdon, and found him crazy; and his head highly inflamed, for they had dragged him by his heels, and those too, so high from the earth he could not raise his head from the rough frozen surface, which lacerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it, and he replied to kill me. Sister Rigdon left the room, and he asked me to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delirious some days. The feathers which were used with the tar on this occasion, the mob took out of Elder Rigdon's house. After they had seized him and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him some time.

During the mob one of the twins received a severe cold, and continued to grow worse till Friday, and died. The mobbers were composed of various religious parties, but mostly Campbelites, Methodists and Baptists, who continued to molest and menace father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob he went to Chardon on Saturday, April first. Sunday, April second, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze, to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighborhood, (and indeed, the spirit of mobocracy was very prevalent through the region of country at the time), brother George Pitkin took us in his wagon, by the most expeditious route to Warren, where we

arrived the same day, and were there joined by Elder Rigdon, who left Chardon in the morning; and proceeding onward; we arrived at Wells-ville the next day, and the day following at Stubenville, where we left the wagon; and on Wednesday the fifth of April, we took passage on board a steam packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife, (in connection with Bishop Whitney), to have her go to Kirtland and tarry with his family till our return. She went to Kirtland, to brother Whitney's, and sister Whitney's aunt, Sarah Smith, (who was then living with her), inquired of her niece if my wife was going to stay there; and on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours visit. She then went to brother Reynolds Calhoon's, and father Smith's, and doctor Williams', where I found her, very disconsolate on my return.—*Times and Seasons*, vol. 5: pages 611, 612, 624.

WE reached the pleasant camp ground of the Reunion at Wheeler's Grove, Pottawattamie county, Iowa, located on the premises of Brn. Carlos and Hyrum Smith, on Thursday, September 9th, and found a happy people holding the spiritual fort with song, and prayer and speech. Bro. Henry Kemp was speaking from the stand when we arrived; and when he ceased and the meeting was dismissed we were surrounded by eager, and relieved faces, because we had come.

The meetings had been in progress from the 4th, Bro. Daniel Hougas, presiding, with Bro. Henry Kemp as second in charge. The committee of preparation had done their work well, and a pleasanter, more suitable spot would be hard to find; indeed, none need be desired. The preaching had been done up to our arrival by brethren J. W. Gillen, Henry Kemp, and Daniel Hougas, labor being done in the order named; but we failed to get a minute detail of the exact manner of its distribution—we understood, however, that Bro. Gillen had been the chief speaker. We spoke at the request of the brethren in charge, Thursday evening, Friday morning in the Grove, and in the evening in the M. E. church in the town of Macedonia; Saturday evening and Sunday, morning and evening, Bro. Gillen occupying the Sunday afternoon service. The services at the Grove ended Sunday evening, and on Monday evening we spoke in the church in town. The services after our arrival on the ground were: prayer service at the stand from 9 to 10:30, intermission of fifteen minutes; preaching at 10:45 to the noon hour. Dinner and visiting and social converse till 2:30, when the people were called to the stand—preaching till 4, then preaching again at 7:45. The afternoon service of Friday was by Bro. J. W. Gillen, Saturday morning by Bro. D. Hougas and afternoon by Bro. Henry Kemp. Brn. Wm. Cooke, Wm. Gaylord,

and others assisted in opening service and prayer. A number of excellent singers were present, and the song service was good.

We saw numbers of the Saints for the first time, and many whom we had met in years past, and were pleased to make new acquaintances and renew the old ones. We met Elder Jason W. Briggs and his family, who attended a number of the meetings. Sr. Briggs, Jason's mother was present, and though in her 91st year, seemed to enjoy the meeting and the association with old time friends in the gospel cause. On the first Sunday the crowd was large, we were informed, and on the last Sunday it was estimated that there was at one time near 2000 persons in attendance. We heard no loud, indecent, or profane language from any, at any time during the meeting; the crowd though large was orderly and well behaved; the exception being a few thoughtless ones who would get together on the outer edges of the crowd, and talk and chat without seeming regard to those who wished to hear the preaching, they were but few, however. There was less than the usual amount of tobacco smoking and chewing, and we note this with gladness, "Be ye clean," is a "charge to keep."

We were the guest of Bro. Carlos ("Lot") Smith during our stay on the ground, and of Bro. J. M. Kelley when in town. The Saints were all hospitably inclined toward the Editor and his fellow preachers.

We learn from Bro. Gillen that the district, Pottawattamie, in which the meeting was held is in a much improved condition; as is also the Fremont, in charge of Bro. Henry Kemp.

#### EDITORIAL ITEMS.

DON'T forget that Bro. J. H. Peters, of East Lake, Michigan, offers to furnish 1,000 copies of the "Voice of Warning" to the Sabbath Schools. Up to the 10th inst. he says, "but one school has written for books up to this date." It is wisdom for those schools that can use them to get them at once. Bro. Peters will give instructions how to use and dispose of them.

It is very notable that the most extended and ruinous earthquake of these latter years had its center in Charleston, South Carolina, as did the most terrible war—the war of the Rebellion.

Bro. J. B. Jarvis writes the 8th inst. from Fort Scott, Kansas, that his address until further notice will be Crebs P. O., Indian Territory, and orders his HERALD there, saying, "I can not be satisfied without having access to it, [the HERALD], the best of all papers for the Saints of latter days."

A Mr. S. Bugg writes from Deanville, Michigan, expressing thanks that some one has sent him a HERALD, and saying he intends to learn the faith and work of the Saints. He asks questions of importance, which we will answer in due time.

Bro. Joseph Luff wrote from Independence, Missouri, the 13th inst., that some one wrote him a card from Columbus, Nebraska, requesting him to apply overpaid subscription on *Advocate* to the *Advo-*

*cate* deficiency fund, but that the person failed to sign his name; and he now asks that the party will write him again so he may know whose account to transfer.

Bro. W. A. Bennett, sends us a Graham, Texas, paper, for September 1st, containing a gloomy account of the drouth and its effects in the regions about Graham. There are many destitute people. In certain counties there has been no rain for fourteen months.

Bro. J. T. Reynolds wrote from St. Thomas, Ontario, September 6th, that though Bro. George Henly had moved away from them, Bro. T. A. Phillips had returned from Chicago. They had been cheered by a moving case of healing in their midst.

Bro. J. J. Cornish was at Bay City, Mich., September 13th; had lately baptized one, many seemed to believe, though some of these evidently loved the world more than God. Bro. Cornish intends to leave there, as the place is unhealthy.

Bro. R. J. Anthony was at Reese Creek, Montana, the 10th of September, and intended to visit Willow Creek, Butte City, Deer Lodge.

A Mr. M. G. Chapman writes from Utica, Nebraska, for Church publications and says:—"I am not a member of the Reorganized Church of Christ, for the want of an opportunity." The ministry in that region should see that a proper opportunity for membership is afforded this gentleman at an early time.

Bro. James H. Cameron writes from Kenosha, Wisconsin, that the HERALD is his only preacher now, also that he takes pleasure in sending up his free-will offerings "to be used in the support of the gospel."

The *Herald* readers, such as do not take the *Hope*, will find specimen copies sent them of its current issue. The Editor will spare no pains to make it what it should be, and to make it in its enlarged form a complete success.

#### THE "ADVOCATE."

VERY many in the church are not aware of the value of the *Advocate* in the past in reaching and saving blinded, bewildered, and perishing Saints, while it at the same time informed and confirmed those who read it in regard to the fact of the terrible latter day apostasy, the remedy for the evil, and the source from whence deliverance must come.

We take the liberty of presenting in this connection a letter from one of "the escaped of Israel," (and this case is only one in many thousands), whose words are full of the sweet cadences of a grateful heart saved from the gloomy, pitiless, rayless night of infidelity. Read the letter:

UTAH, August 21st, 1886.

Bro. Luff:—It is with deep regret I learn through the *Herald* of the discontinuance of the *Advocate*. It is like parting with a tried and trusted friend. We of the Reorganized Church who live among the Utah Mormons scarcely know how to get along without it. I have nearly the whole of seven volumes, and I consider them very valuable. I owe it mainly to the *Advocate*

that I am not an infidel to-day. I was reared in the Utah Church, but when I arrived at years of discretion I discovered that the teachings of said church differed so materially from the teachings of Christ, that I concluded religion was all a farce and resolved to have nothing to do with it. About that time a friend advised me to subscribe for the *Advocate*; through reading that I learned what Mormonism really is. Three years later I obeyed the gospel, for which cause I rejoice every day of my life.

My subscription for the *Advocate* does not expire until March, 1887; but I don't wish the money refunded. I wish to contribute it as my mite toward the many copies which have been circulated free."

#### "AN INDECENT AMERICAN COMMUNITY."

"THE expulsion of John Q. Cannon from the Mormon Church on a charge of adultery is, of course, only a sham, and designed to avoid a prosecution for polygamy in the criminal courts. This singular proceeding on the part of the Mormon authorities, instead of advertising their regard for morality, ought to direct public attention to the extraordinary fact that in Utah there are no statutes for the punishment of adultery, fornication, or incest, all laws of this character having been furtively repealed by a Mormon Legislature several years ago. In the indecent community dominated by the Mormon Church there is no penalty whatever for these crimes, and the Edmunds Act applies to a distinct class of offenses, being designed to punish polygamy as such, and, as the Supreme Court has said, to forbid flaunting before the community "the ostentation of a bigamous household." The proof under the Edmunds Act is complete when it shows the maintenance of such a household with an open claim or pretense of plural marriage. Immorality perpetrated without any pretense of civil or "celestial" marriage is left to be punished by the laws of the Territory, and, as the "saints" have repealed all these statutes, Utah has the most shameless code of any community inside of civilization.

"Cannon (who is a son of George Q. Cannon and First Counselor of the presiding Bishop) pleaded guilty, knowing there was no law in Utah for the punishment of adultery, and hoping to escape an indictment for polygamy. What do the people think of this spectacle, showing as it does the existence of an American Territory lacking laws of common decency such as are enforced by half-civilized tribes and in many cases by barbarians? The severity of the Edmunds act, which applies only to cases of plural marriage, has blinded the public to the true character of the local laws of Utah, and the Cannon performance may well serve to disclose the truth. Let the people call on the Congressmen now up for reelection to explain themselves and show if they can that they were not responsible for the failure last winter of the measures looking to the establishment of decency in Utah. Eden, the Illinois Congressman who assisted in smothering one of these bills, has been handsomely decapitated by his constituents, and the example is one that should spread. Despite the Edmunds act the local laws of Utah are still in many cases loathsome and intolerable. Let the people see to it that another Congress shall not adjourn without

an effort to make adultery, fornication, and incest crimes even in Utah."

The above is what the *Chicago Tribune* of the 8th inst. has to say of the Utah leaders and their *ism*. We recommend to them the following prayer, advising that they stick to it till proper relief come:

"O wad some power the giftie gie us,  
To see oursel's as others see us!  
It wad frae mony a blunder free us,  
And foolish notion."

#### TIMELINESS.

We respectfully suggest to those writing for the *Herald* and *Hope* to give us something besides articles or letters on topics that are worn out with too frequent use. The church and the world need information on subjects which are important and timely. They need "meat in *in due season*." Therefore, those who write should be careful to study suitableness in what they write, both as to matter and timeliness. Faith, repentance, baptism, laying on of hands, church organization, and kindred subjects are all good in their place, but we need much besides.

Food for the instruction of the race should be, first, of the right kind; second, be properly prepared; and third, be supplied at proper times. Too much of a good thing at a time is harmful; for "The full soul loatheth a honeycomb." Many otherwise excellent sermons have proven fruitless because not timely. Let divine wisdom direct.

THE Criminal Docket for the September term of Court in Salt Lake City contains nearly one hundred cases against polygamous Mormons, some of whom are "at large." This means in plain English, that they have taken an undefined and unlimited "vacation"—for their own personal convenience. Among these whom "Uncle Samuel" wants to catch but can't, is President John Taylor, his two counselors, (Joseph F. Smith and Geo. Q. Cannon), C. W. Penrose, (*News* editor), George Teasdale (apostle), Anson V. Call, Helaman Pratt, George Dunford, etc.; while H. W. Naisbitt and scores of others of the rank and file are caught in the toils and must answer to the offended law.

"A fine and slender net the spider weaves  
Which little and slight animals receives;  
And if she catch a summer bee or fly,  
They with a piteous groan and murmur die.  
But if a wasp or hornet she entrap,  
They tear her cords, like Sampson, and escape:  
So like a fly, the poor offender dies;  
But like a wasp the rich escapes, and flies."

Bro. John Single writes of late from Fremont, Indiana, and says:

"There is so much good sound, sensible reading in the *Herald* that I don't see how I could get along without it."

We are glad to know the *HERALD* is appreciated, and we hope its friends will do what they can to extend the circulation. Let each subscriber seek to get others to take it; for in this way the gospel news goes wider and wider, the church obtains greater influence and power, and the powers of darkness and evil are beaten back and give place to saving light and truth. Every subscriber is expected to be

prompt in keeping his subscription paid up, for it is by this that the printer is kept happy.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Beauty that eludes our grasp,  
Sweetness that transcends our taste,  
Loving hands we may not clasp,  
Shining feet that mock our haste,—  
Gentle eyes we closed below,  
Tender voices heard once more,  
Smile and call us, as they go  
On and onward still before."

The following was written by the youngest daughter of Bro. Glauud Rodger, and will be read with interest by many of her father's friends.

#### FATHER, WAS IT THY GOOD-BYE?

I am sitting by the window,  
'Tis a lovely eve in May,  
As the quiet, pleasant twilight,  
Closes up a sunny day.

Cool the gentle breeze is blowing,  
Rustling through the leafy trees;  
And the shadows growing darker,  
Lull to sleep the birds and bees.

O, how welcome is the evening,  
To the tired, care-worn breast,  
When upon a dreamless pillow  
For a while the head can rest.

As I sit and look around me,  
And my thoughts are flying fast,  
I recall to mind an evening  
That has many months gone past.

I was playing on the organ  
In the church, when suddenly,  
My fingers stopped their moving,  
And my eyes refused to see.

For a shadow fell around me,  
Thin and cold, and deathly white.  
Oh, if I should live forever  
I could not forget that night.

'Twas the shadow of a moment,  
Then the misty veil was o'er,  
But upon the chords of memory  
Left its strain forever more.

How I wondered what the meaning  
Of that misty veil could be;  
For it seemed to trouble no one  
In all the church,—only me.

Never once the thought came o'er me,  
That upon that very day,  
In Nevada, far from loved ones,  
Father on his death-bed lay.

Oh, it must have been so lonely;—  
Not a kindred face was near;  
O my father! had I been there,  
Your last hours of earth to cheer!

But our Savior did not grant it,  
So my tears I'll try to hide;  
Just the hour that I was playing,  
Was the hour that father died.

Do you understand the shadow?  
Do you wonder, then, if I  
Say I think it was the spirit  
Of my father passing by?

P'raps on his heaven-ward journey  
He paused a while to rest,  
Or to listen to the music;  
I was granting his request.

He had bade me play the organ,  
For the Saints of God to sing;  
Said that to some sad and lone one,  
It might joy and comfort bring.

Now his earthly cares are over,  
And he shares a better land,  
And I sometimes think I hear him  
Singing with the heavenly band.

Oft when I am sad and lonely,  
Life seems but a troubled dream;  
Swift my thoughts are carried upward,  
Cross the rapid silver stream,

To the loved ones gone before us,  
To that home where all is fair;  
And the heart is never weary,  
For there is no sorrow there.

When our voyage here is ended,  
And on earth we toil no more,  
May we meet those loving faces  
On the bright, the heavenly shore.

That all Saints who here have wandered  
May find solace over there;  
Ever more to dwell with Jesus,  
Is my earnest fervent prayer.

DOLLIE RODGER.

LAMONI, 1886.

To THE mothers of little Hopes we wish to make a few suggestions, by the carrying out of which, simple as they may at first appear, much good will be accomplished, and teachers in the different Sabbath Schools where the *Hope* is used will be very greatly aided in their work. First, provide your children, or see that they provide themselves with a ready binder for their paper. This need consist of nothing more than a stiff paper cover, such paper as is used for mailing or expressing heavy articles in, to enclose the *Herald*, upon the inside of which has been pasted fifty-two narrow strips of paper, or thin cloth just in the middle, to which the *Hope* can be pasted as each number is received. Lest some of the children should not understand just what we mean, take some book you do not value and cut out the leaves within an inch of the binding, then you will have left in this remaining inch the narrow strips upon which to paste your papers. Don't forget to get these binders ready *this week*, and make them just as neat and attractive as possible. When this is done, mothers, fathers or elder sisters and brothers, will you not each week help the younger Hopes, to get their Sabbath School lesson? We make this last request especially of the parents of the Lamoni Sabbath School, but we doubt not it is a request every superintendent will thank us for making. Will you grant it?

We are in receipt of letters from sisters Maggie Kelso, Nellie Williams, Vida Smith and Orilla Sheehy.

LAMONI, IOWA, Sept. 25, 1886.

HENDERSON GROVE, Sept. 3d.

Dear Sister Frances:—I feel to thank you again and again for the kind and loving words in the "Mothers' Home Column." God bless and prosper all the noble workers who have enlisted in the cause, for it is the work of God. I feel that no one could give such wise counsel, unless moved by the Holy Spirit. How many times have I been cast down, yea into the very dust, as it were, and have felt I was almost forsaken by God and man, when something in the dear "Home Column" has strengthened me and whispered to my troubled heart, "Peace, be still." How comforting the thought in this time of trouble and doubt, when the evil one is striving so hard to gain a foothold even among our strongest and bravest, that the sisters have banded together to fight him, as well as the brothers have. The prayers of the righteous avail much, and with the weapon of prayer we must fight him. Will the battle be hot? Will many fall? Alas! yes, "A thousand shall fall at your side and ten thousand at your right hand." Do you ask the cause of so many

falling and the means by which the few shall stand? Because the Apostle's words have not been heeded: "Take unto you the whole armor of God, that you may be able to withstand in the evil day." Alas! how many in the ranks have nothing but the shield of faith. This shield is very valuable, but we need the sandals, the preparation of the gospel, which leads us to expect, and enables us to endure, the sharp difficulties of the narrow way unflinchingly, as good soldiers. How much we need to be girt about with truth, with the precious promises of God's word, lest we become weary and faint. How much we need to have well in hand the sword of the Spirit, which is the word of God, that we may be able to keep the adversary at a respectful distance. How much need there is also for the breast-plate of Christ's righteousness, his merit, recognized as covering our life, our vitals. How much need too for the helmet—an intelligent hope of salvation. And having the armor all on we will be sure to conquer.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." Notwithstanding this exhortation very many of the beloved of the Lord do think it strange when the fiery trials strike them; doubtless because they do not appreciate the Lord's design. While we understand that present evil in general shall be overruled of God, and made to minister good, yet we are far from thinking that "all's for the best." I have six girls, all in the church but one, and I desire the prayers of the sisters that I may have the gift of wisdom to enable me to raise them for God. Your sister in the gospel,

MRS. NELLIE WILLIAMS.

GIRARD, Minnesota, August 11th.

*Sister Frances*.—Having looked in vain for a letter from the sisters in this part of the land, I thought it time to tell you that you have sisters here who desire to be one with you in every good work. For one I have found much encouragement and good advice in the *Herald*, and especially in the "Mothers' Home Column," which I wish I might heed. In this land we have plenty of poverty, and hard work to endure, as well as all the other trials and crosses common to the lot of man. Sometimes we feel that we can take up our cross and bear it bravely, trusting in the arm of the Lord, at other times we feel discouraged and almost like giving up in despair, and think we would vastly prefer to prove ourselves faithful without being tried. How easy it would be to keep the commandments if we were only commanded to do just as we pleased! We could be patient if there were nothing to try our patience; we could love our neighbors if they were perfect; we could do good to those who were good to us; we could let all our garments be plain, if it were only the fashion; and we might be wise in some things if it was not for the "word of wisdom;" but all of these "ifs" are in the way. The Lord and his commandments on the one hand, pointing the way to everlasting life; the evil one and his wiles on the other hand enticing to destruction; and it seems to be easier to travel the broad road with plenty of company, than to take up our cross and follow the Savior in the straight and narrow way along with a few; and I am per-

sued that of our own strength we shall not be able to overcome, but the Lord being our helper we shall come off conqueror; and he will help us if we will do as he tells us to do. Let us then try to take his advice. Brother and sister J. C. Foss are making their home at present in Becker county, some fifty or sixty miles from us. Bro. Foss is doing a good work in this part of the land, and I think they are trying to live according to the precepts of their religion, which is the best preaching that any one can do.

I think we ought to have charity for all who are in darkness or are deceived. I don't think it is fair because we have received a little ray of light and been helped out of the darkness a little, for us to turn around and point our fingers at some one else and say, "here you're in darkness; you don't know anything. If you were honest in heart you could believe as I do." I think it must be possible for people to be honest in heart, and still not believe right, else the Lord had not said, "they that are honest in heart, and are deceived shall be reclaimed." We ought to believe this and not feel too bad because some of our loved ones are deceived, but learn to trust the Lord for ourselves as well as all the honest in heart. Well, I am glad that the *Hope* is to be enlarged. We like the *Hope* as well as the *Herald* and *Advocate*. We are arranging to send in our mites soon. May the Lord bless his Saints and speed the work for the salvation of souls. Your sister,

EMMA L. ANDERSON.

*Dear Sister Frances*.—I take the *Herald* and would like to help you if I could. I have raised a large family of children, and all but one are members of the church. We need patience and plenty of faith and prayer to bring them up. Children as they grow in years go through various stages of carelessness and irritability, which would only be increased by constant fretting and reproof. The period between childhood and youth is a very trying one, and needs the sustaining help of loving, gentle words. Therefore mothers, do not be discouraged at that which is more the result of physical than moral weakness, while good counsel, judicious prayer and gentle forbearance will strengthen and help the child through these breakers, into a genial, tolerant, soothing atmosphere. The boy or girl will go through the various stages of growth from childhood to adult age, gradually becoming strong and fixed in correct habits of thought and action, and the forbearance and loving patience of the wife, father and mother will have brought their reward.

From a sister in Christ.

STEWARTSVILLE, Missouri,

August 7th, 1886.

*Dear Sister Frances*.—The reading of the "Mothers' Home Column," and putting to practical use the good instruction, advice and counsel we receive therefrom, tends to elevate our minds, develop the good qualities our common Father has given us. It diminishes the evil that has been sown within us by the enemy of all souls, leading us to higher and holier aims, and aspirations, and causes us to love one another more dearly, as sisters, and to love the glorious work in which we are engaged, more intelligently and fondly than ever. It also begets within our minds a greater desire to bring our children up "in the nurture and admonition of the Lord," and to strive to set before them such examples as will

be worthy of their imitation; for to my mind good example is a great help. Let us be fretful and cross, and see if our children are not very soon the same. On the other hand, let us be calm, resigned and prayerful, performing patiently the daily and hourly duties lying in our pathway; striving to retain the peaceful and sublime spirit that we received in our morning supplications, which came in answer to our secret pleadings, when our souls were drawn out in prayer, and praise, thanksgiving and love to him who listens to our petitions, asking him to guide us through the day in wisdom's ways, to help us to be firm in the right, to impart needful counsel, in short to help us to perform every duty of a mother to her child through the day. Doing this while the little lambs and those of maturer years are still lying in the bands of sweet slumber that hath bound them during the night; thus obeying the injunction or command to "arise early in the morning"—doing thus our children will partake of the same spirit. Dear sisters, we can never afford to do without the "Home Column" again; then let us stand by it, helping our dear editor to uphold and sustain it, by contributing our mites, no matter how small they may be. They may perchance cheer some weary one; impart some consolation to some sorrowing heart, laden with the cares and trials of life; strengthen the weak; impart some new pearl of wisdom to the already wise, strong and faithful ones. I read with intense interest the Appeal, and am a firm believer in the great good that can be accomplished in the Sunday School cause; and also believe the *Hope* to be a great help to us in our families. The instruction the children receive by reading it aids them to perform their duties to God. I do hope it will be enlarged. To this good work I am willing to give my mite, as you will find herein enclosed. Then let us, dear sisters, be alive, and ready to aid in every good cause, by accompanying our children to Sunday School every Sunday; there striving to lead or teach them in the way of life and salvation. I think it better, if possible, to accompany them to the school, for it must seem nice to little ones to see dear mamma's face there at the place they have learned to love; and then we can say, Come, children, let us go to the Sabbath School to learn of the Lord, seek wisdom and be happy. I have always done this, and find it very easy to have them go with me. In order to do this, or that we may be advanced with our work so as to go with them, requires great energy and thought on our part. We must have our lives devoted to God, ever striving to live to his honor and glory; and be willing also to do that which will be for the good of those entrusted to our care. May God bless and strengthen us for every duty, and give us that pleasure that is designed we should have in the performance of the same, that at last we may have finished our work "and be prepared to enter that rest that is being prepared," is my prayer in the name of our dear Savior, who loved the little ones and took them in "his arms and blessed them." By doing this he "took their part," as the children say; and I am thankful there are to this day those that will put forth a "Plea for the Little Ones," and hope we may listen to this plea and honor the noble work by giving to the enlargement of the publication they love. By so doing we are helping to build up the kingdom, for we read "of such is the kingdom of heaven;" and we certainly expect them, in



after years, to help roll forth the kingdom of heaven, that the kingdom of God may come. Then let us, dear sisters, be willing to give, even as God has blessed us, knowing that it takes means in order that the work may go on; and let us be willing to respect and honor the law of tithing and free will offering. Let us begin this year, those that have not already begun, and tithing ourselves. Let us not think because our principal is small, or what we own is so little that it is not worth while to give. Let us give one tenth this year, and then one tenth of the increase yearly afterwards. By doing this we might accomplish much good, and send means to the Bishop that he might loose the hands of many elders, that they could spend their time in the ministry, and by this means souls be brought into "the fold." I must close lest I should weary your patience in reading this long letter.

Your sister,

MARGARET J. HEAD.

PAWTUCKET, R. I., August 27th.

*Dear Sister Frances:*—I feel interested in all that is said for the good of mothers, and I know that if we desire our children to become useful men and women we must accustom them to assume responsibility, to exert their wills, to act as well as to learn; then life will be a succession of steps following each other, each one of which will prepare the way for the next, each one of which will bring new light, broader views and higher abilities to bear our increasing duties as they arise. Then as mothers let us have a care for our households, for we are aware that slight circumstances are the stumbling blocks in families, and cold, unkind words check and wither the blossoms of the dearest love. The miseries of a life may be born of what appear to us to be trifles. Nothing rankles in the heart like an injustice. Then mothers let us have a care over the small things of life.

Ever yours in sisterly love,

ANNIE HOLT.

BELFAST, Iowa, August 15th.

*Dear Sister Frances:*—I can not close my letter without wishing you Godspeed in the great and glorious work that you have undertaken. I feel thankful, and wish to add my mite. I also feel thankful for the "Mothers' Home Column;" I have received strength and encouragement therefrom. The *Herald* has always been a welcome messenger, now it is doubly so; the "Home Column" seems to fill a place vacant before. O how I love to read the letters from those dear mothers that have stood firm during the dark and cloudy day and are still rejoicing in the gospel of the Son of God. My heart has been made to rejoice this day while reading Sister Salisbury's letter, and I do hope she will be spared to write many more before she enters into that perfect rest that I feel sure awaits her when her work is done here. Ever praying for God's blessings to be with you, I subscribe myself your sister in gospel bonds,

M. P. MATTHEWS.

*Sister Frances:*—I thought I would pen a few thoughts for the "Home Column" upon home and home influences. I think it is the duty of every wife and mother to make home as pleasant and comfortable as it is possible for her to do, by keeping everything neat and tidy, and make it attractive, not by spending large sums of money

for expensive furniture, but to adorn home with the work of our own hands. We can make many very pretty articles of furniture and fancy work, with which we can make our homes pretty and attractive, and the cost of material will be very trifling. We should also strive to let love reign in our homes. We see many husbands and sons when the day's work is done going to the saloons and stores, to have a little enjoyment, where they can throw off the cares of daily life. Dear sisters, should we not, each one of us, try to make our homes so pleasant and attractive that as the day of toil draws to a close their thoughts will turn to home, where a smiling face and loving words welcome them.

Ever praying for the welfare of Zion, I remain,  
your sister,

AMY.

## Correspondence.

NEBRASKA CITY, Nebraska,

September 13th.

*Dear Herald:*—When I last wrote, I was sojourning at Wilber. The next day after I wrote, the brethren obtained the use of the "G. A. R.'s" large tent, and from that till the 5th inst., we held tent meetings. Considering the short nights, hot weather, and the busy season for the farmers, our attendance was good, and much interest manifested by several. Bro. Caffall came and spent a few days in behalf of the Master's cause, and we are hopeful that his visit will prove timely and beneficial. There is much to be learned from the trials we are called to pass through, and good is sure to accrue if patience have its perfect work. But, oh, how hard it is to endure and murmur not. I am constrained to believe that our ignorance of God's law and misapprehension of duty, are oftentimes the fruitful cause of evils that perplex and distress us. Truly, silence is golden, when we are not in possession of the Spirit of peace and good will to all men. I opine that it is a sad thing to learn experience by the things which we suffer, neither do I accept, without qualification, that all our misfortunes and disappointments in the world result on account of our profession. I can not pray to God, "lead us not into temptation," while the apostle James bears a faithful and consistent witness. "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." The more noble part is for each to shoulder our own individual responsibility, and then manfully work and sacrifice for the crown of eternal life.

On the 5th, I was permitted to trouble the waters of Blue River, and the wife of brother Ludwig Klein entered the "narrow way," to walk in unity with her husband in Zion's path to the Eternal City of our God. What a joy it will be when we enter the gold paved streets of the New Jerusalem, and eat the twelve manner of fruit from the Tree of Life. But the toil proving our faith, and the trials preparing our soul, lie between the present and our hoped-for triumphant entrance into our promised home. Brother Caffall came this way and spoke on the evening of the 6th instant. There could not possibly be any misunderstanding of his disapprobation of "Stationed Pastors." If an innovation is ever foisted upon the Reorganization, it will not be

with the consent and approval of brother Caffall.

In our temporal affairs we are all shook up and unsettled by reason of the Missouri Pacific, R. R. running a line of road into this city, and if I do not lose my home, it will be uncomfortably close to the track. Property has advanced about fifty per. cent. in value during the past two weeks, and is still on the rise. Several of the Saints are in the line of the road and will have to move, and it is a case of "Hobson's choice." Yesterday two of the members of Zion's Hope Sabbath School were added to the flock by baptism. Surely, God will look with kindness and blessing upon the parents and Sabbath School teachers who labor diligently to instruct the children in the true doctrine of Christ. But what will be the consequence to those who neglect? The revelations of God are not silent upon this topic; and he is wise that improves by warning.

In gospel bonds,

ROBERT M. ELVIN.

143, Morris Avenue,

HYDE PARK, Pa., Sep. 6th.

*Bro. Blair:*—Brother Peek and I have been busy about three months with the Saints here. Found the work in rather a deplorable condition, owing mostly to the want of laborers in the field. Have been able by the aid of the Lord to get most of the Saints feeling well. Have been compelled to do our preaching in the open air, and have done so about four evenings each week, and have found it a good way during the warm weather. Have had large crowds to listen to us in this way. I think a good work can be accomplished after a while. Pray for the work in this part. I will write again soon. Your brother,

E. A. DAVIES.

MAGNOLIA, Iowa, Sept. 10th.

*Dear Herald:*—Here is my hand and my heart for the noble, scriptural and cheering article, "Aid for the Ministry," in your this week's issue. I congratulate you, not because I am coveting that aid, for the question of individual aid troubles me far less than the honor of the cause of God. But the article has the true ring, as does also the remarks of our lamented brother T. J. Andrews, referred to in the same. I am pleased with it also, because it will allay the fears of hundreds of the true friends of God's glorious cause; for there are many who have feared the church was going to forsake the good "old paths" and gradually slide into sectarian footsteps by preaching for hire and divining for money. But that plain and stalwart article from your authorized pen is a guarantee that the good "old ship Zion" is not near being wrecked on the sands of human folly; but that she will continue to answer to the helm of her divine Pilot, and breast the waves of adversity or prosperity with fearless trust and confidence in Him who has promised to be with her to the end. Truly, the wisdom of God is infinite. By what means could he expect to build up a pure church on the earth, only by calling and sending out an unselfish and self-sacrificing ministry; a ministry whose only aim should be to glorify him by seeking to lead souls into his kingdom; a ministry who are willing to follow in the steps of their divine Head, and like him "count all things dross" compared with the excellency of the kingdom of light. Like him content themselves to endure adversity and shame, and while "the foxes have holes, and the

birds of the air have nests," they, like him, may not have place to lay their heads. Under God's order of ministry there can be little or no inducement for corrupt and selfish men to creep in, for there is very little chance to "make merchandise of the souls of men." Empty fame without worldly gain will hardly be inducement sufficient to lead men to sacrifice the sweet society of wife and children, home comforts and loving friends, in order to preach a hated, but divine gospel. To be scouted as a "tramp" for Christ's sake; to be branded as an outcast for the gospel, requires a spirit of meekness which few men naturally possess, and a moral courage greater than that which leads the warrior to face the cannon's mouth. It requires purity of motive, too, also unswerving trust in him who has called, and a love for truth which consumes earthly lust of pleasure or gain, and is itself divine. In the hands of such men, truth will be uncorrupted. In their lips it will be sacred as when written in the Record of Life. From those lips it will fall upon the ear of the sinner, and burn deep into his heart, as the holy fire from the altar of Jehovah. Such men called into God's vineyard understand that it must be their life's work; hence not only present pleasures, but future prospects of earthly wealth are sacrificed, and while those to whom they minister may grow rich in this world's goods, as well as in the "true riches," they, the ministry, are called to trust continually the promise of him who has said, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

When men preach for hire, little or much, there is great danger of them seeking to please those who are to pay them, and of their wresting the word of God from its true meaning lest they should fail to find employment. There is indeed danger of them "having men's persons in admiration because of advantage;" but if they realize that the reward is at the time of harvest, or when their task is done, and that God is the great paymaster, then the hireling will skulk away in bitter disappointment; but the faithful, self-sacrificing laborer will continue to sow the seed, water it, and till the soil until the Master says, "It is done: Gather the wheat into the garner;" and then he will patiently wait the glad, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Yes, dear *Herald*, God will prove the ministry, the church and the world; and truly he invites us to prove him. And after many years of feeble efforts and trembling trust, I can bear my testimony that he is true to his promise; and I am satisfied that he will never fail to provide for those who go forth trusting in him.

We have just had another pleasant, and I trust profitable quarterly conference. Several members have been added during the last quarter. The word was dealt out in plainness to both Saint and sinner. Elder Crabb preached twice, and we had a very spiritual prayer meeting. The laborers are few and feeble, and it almost seems at times as though we were nearly dead, but there is an abiding love for the truth in the hearts of the Saints.

I want to say to brother "Lawabider," whoever he may be, that I am not aware that the Quorum of High Priests have ever called in question the right of a Seventy to preside, nor am I aware that they are troubling themselves as to

which is the greatest, the High Priests or the Seventy; nor do they deny the right of a Seventy to preside when a High Priest is present. The Martyr said, "The High Priests and Seventies hold the same priesthood, but not the same calling." I trust every High Priest is more concerned to know his duty and perform it, than to know whether he is greater than a Seventy. He will be greatest in the sight of God who does his duty best. The Book of Covenants in paragraph 43 of section 104, confirms the martyr's decision. "Lawabider" has not directly charged the High Priest's Quorum with the above acts, but others may infer from his statements that they are troubled about those matters; hence I claim the right to disabuse the minds of such in defense of the High Priest's Quorum. With love to all and malice toward none, I remain in gospel bonds,

CHARLES DERRY,  
*Pres. of H. P. Quorum.*

GALIEN Mich., Sept. 13th.

*Dear Bro. Blair:*—The cause is moving out in this part of the vineyard. During the last five weeks two days meetings have been held at Coldwater, Michigan, Clear Lake, Indiana, and at Dimondale, Michigan. All were well attended, and a good interest manifested by a goodly number at each place. Brother Springer is doing a good work at Clear Lake and has baptized four there lately. Two have been baptized recently at Hartford, and others there are near the kingdom. The Lord has signally blessed the ministrations of brother Rathbun lately, in healing the sick. With these evidences of divine goodness manifested toward us, we feel encouraged to go on in the good cause. May the Lord move his glorious work, is prayer of your brother,

C. SCOTT.

PIN OAK, Ill., Sept. 6th.

*Dear Herald:*—We are still alive in the South-East Illinois District, and are trying to roll on the work in these parts. Our conference has just closed in this (Dry Fork) branch, and we feel that our assembling was not in vain. We had a good time and truly felt that "it is good to be a Saint" and enjoy the favor of our Heavenly Father. The work seems to be on the increase here at present. It is true we are gaining slowly, but so long as there is assurance of some improvement we feel encouraged to struggle on, hoping that God will give the necessary increase in his own good time. We think the Saints all returned home strengthened, encouraged, and more determined to continue to strive for the crown over the kingdom. May God bless them and help them to put their good resolutions into practice.

Bro. G. H. Hilliard and myself have been holding forth in Franklin county the past two weeks, and find the interest at that place is still good. Bro. Hilliard baptized four, and many others seem to be just ready to obey. There are eighteen members at that place now, and we hope to be able to report a branch there soon.

Near the close of our meetings there, a school teacher of the neighborhood gave out that he would lecture at the Methodist Church on the "Rise and progress of the Latter Day Saint Church." I attended, (Bro Hilliard had gone home), and at the close I replied to his would-be argument; had good liberty and think much good was done. The lecturer was very fair and gave the Saints of that place a good name; says he

knows them to be honest, upright, truthful people. He also said he would lecture another night when we get back there, and let us reply. I wanted him to take some subject and divide the time, but he wants the first speech and the last one, and says he "must have all underholds, or he won't wrestle;" so I will try to be on hand when he lectures, and reply if permitted. The Methodists will not let us preach in their house; but if any one wants to lecture against us, their doors are always open, or have been so far. I think, however, that they will stop that if their lecturers do not stop us from replying, for they can see, notwithstanding their blindness in other respects, that the comparison is always damaging to their cause.

Bro. Hilliard and I expect to return there the latter part of this month, if nothing prevents. The calls for preaching are coming in from all quarters. Many places where the gospel has never been preached are open, and the people—not the righteous (?)—are asking for some one to come over and instruct them in the way of life. May the Lord raise up more efficient and zealous laborers to work in his vineyard here in Southern Illinois! My heart's desire is to see the work prosper; and I want to throw in my mite to help move it on to its final triumph.

Yours for the truth,  
ISAAC M. SMITH.

MOORHEAD Iowa, Sept. 9th.

*Dear Herald:*—I was appointed to labor by the last General Conference, and to-day find myself in a position not to comply with that appointment,—except locally. Having informed my quorum that I was not prepared for the field, the recommendation was a surprise to me; and had I not felt at the moment that there was a possibility of my laboring, I would not have remained silent while the appointment was being ratified. While I shall labor as much as possible locally, I do not expect to travel as per appointment. In bonds,

J. W. WIGHT.

LAKE CRYSTAL, Minn., Sep. 7th.

*Brother Blair:*—I came here two weeks ago by request of brother E. A. Steadman, and the desire of Mr. Cookson to administer to his wife, who was a member of our church. She was very sick. Brother Steadman and I administered to her, after which I told Mr. Cookson he must make up his mind to give her up, for she would die soon. Three days from that time she passed away without a struggle, as though she was going to sleep. She was a woman well liked, and has died in hopes of a better home beyond.

I have preached seven times since I came here, and on Sunday the 29th of August I baptized one, and on Sunday last, September 5th, I baptized two more; others are believing. This is the old hunting ground of William H. Kelley, where the Methodist preacher and a few of his converts bowed in the street one evening near where brother Kelley was stopping, and prayed God to drive out all the Mormon devils there were around here. Brother Kelley is well liked here, and the Saints would like to see him again, as also T. W. Smith and J. R. Lambert. All are spoken highly of. The work in Minnesota is on the advance. I leave for Cormorant, my home, to-night. I find a good class of Saints here under the watchcare of Bro. E. A. Steadman, and

I think they will work their way well along through the trials of life. Brother Whitney, who lately came in, is a worker. He got a Catholic out to hear me on Sunday evening. He said if he had known that I was preaching such a doctrine as he heard on that night, he should not have missed a meeting.

Yours truly,  
JOHN C. FOSS.

NORTH FORSTER, N. S. W.,  
Australia, August 4th.

*Bro. Joseph:*—We have been here nearly a fortnight, holding meetings, and Sunday we expect to baptize fifteen or upwards; some of them the fruit of the seed sown by Brn. Rodger and Gillen, and nurtured by Bro. J. Wright. Since the conference I have been more greatly blessed in presenting the faith than before, and my labors are more blessed also—at least it seems so to me. The work seems to be increasing quite fast on this continent, and I am trying to utilize some of the ministerial aid of this land for missionary work, but there are yet many difficulties in the way, and I desire to act cautiously and more in harmony with my brethren; so I suppose I will still have to labor on as heretofore.

There are plenty of calls for preachers in this land, and we endeavor to fill as many as possible, and to divide the year among them as we best can. How fast time flies! nearly two years ago we left California; another year and the time for which I came will have expired. What will the record be? May God help me to be faithful and diligent.

We are all well. With love to all Saints, and an earnest desire to see Zion arrayed in her beautiful robes of purity and righteousness, I remain your brother in Christ,

JOS. F. BURTON,  
Our address is Wallsend, N. S. W., Australia.

SAND BEACH, Mich., Sept. 9th.

*Bro. Blair:*—All goes well here; nearly all are alive in the work. I have confirmed the four named in *Herald* some time ago; others are believing. Two debates are expected to take place soon; one with a Methodist, and one with a Seven Day Adventist on the Sabbath Question.

Yours,  
J. J. CORNISH.

GARLAND, Ala., Sep. 9th.

*Bro. Joseph Smith:*—The church is gaining ground in this district. We have had some glorious good meetings in the different branches this summer, that were largely attended by those in and those out of the church. I have baptized seven since the first of July have opened up some new places for preaching where we hope good will be done. I have been greatly blessed in preaching, in confirmation, and in administering to the sick. God is confirming the word with us as in days of old, for which we desire to give Him all the praise and honor. Some of the brethren and sisters are nobly standing by and doing battle for the cause as opportunity offers. Their reward is sure. Some seem to be cold and indifferent, others persist in dancing and do not try to set a worthy example. Some talk altogether too much. Others are greatly aggrieved over what some may have said. Bro. Andrew Barton and wife—sister Martha—have joined the Christians, or Campbellites, so we learn from reliable

source. They have often been heard in public and in private to bear faithful testimony to this work. We have our ups and downs in this part of God's vineyard as well as the Saints in other places. I never have known such efforts to have been made before by the different sects in this country to make proselytes or disciples as have been made this summer. Prejudice is very great in some places. I am trying to do my duty and leave the result in the hands of God.

In bonds, G. T. CHUTE.

SACRAMENTO, Cal., August 8th.

*Dear Bro. Blair:*—I was pleased to see the article in the *Herald*, "The reason why." It took me back to the days of long ago; for I can testify to the fact that we did enjoy the gifts and blessings of God's Spirit, and did sing with heart and soul:

The Spirit of God, like a fire is burning,  
The latter day glory begins to come forth.  
The visions and blessings of old are returning;  
The angels are coming to visit earth.

I did hear one Elder ask for something to eat and a nights lodging; and a man in the crowd said, "I'll give you a bowl of milk and bread, if you will come home with me." The Elder thanked him and went with him. This was in Manchester, England, I think about the year 1838. It did me good to read those articles, also Bro. Joseph Dewsnup's letters. They take me back to the past when we did enjoy more fully the holy Spirit. I feel very weak in myself, but not in the everlasting gospel of Jesus Christ.

Your sister,  
SARAH HUNT.

POINT PLEASANT, Iowa,  
August. 30th.

*Brother Joseph:*—After almost one year's absence from Lamoni and the association of the Saints, some may like to know of our whereabouts. We live five miles due west from the State Reform School, and six miles due west from Eldora, the county seat of our county, and in the vicinity where Elder Jason Briggs lived and preached the gospel some years ago, shortly after the close of the Rebellion, and where he held the debate with Bro. T. W. Smith converting him to the faith of the gospel; but the seed sown by him has vanished; we are here alone in the faith, so far as earthly association is concerned. I have been to preaching meeting but once since we left Lamoni, and that was conducted by the baptists. They were so much disagreed among themselves that in order to hear him preach, it cost me a trip with my team to Eldora to bring him out; and while I was hungry and prepared to digest a good gospel sermon, I returned home empty, and still hungry, as there was no spiritual food in his sermon for me. Emma and myself have often longed for and wished that one of our Elders would drop in here and preach a few sermons. I think there is a splendid opening here, and we cordially invite any who should be passing through central Iowa, or any who may come direct to call on us. I will meet them at Eldora at any time, by half day's notice, and I think a good work could be opened. The sectarian churches here stand badly divided. If any of the Elders who attend the Reunion would come this way before they return home, we will try and keep them a while. I attended the Soldiers' Reunion of this county, held at Eldora on the 26th and 27th of August,

and in that immense crowd, said to be between ten and twelve thousand people, I thought it strange that I could not recognize even one whom I could greet as a fellow traveler in the one faith.

The season here has been extremely hot and dry, until the 27th of August we had a heavy rain; corn is quite light. We are striving to live in harmony with God's divine will, and law.  
C. W. HAMMER.

EAST DES MOINES, Iowa, Sept. 4th.

*Brn. J. Smith and W. W. Blair:*—God is very good to us. We have been greatly blest and strengthened. Brn. W. Nirk, George Shimel, N. Stamm, E. C. Brand, N. A. Baker, and others have labored with and visited us. God has visited us with his holy Spirit. Bro. N. A. Baker has located in our city, in answer to our prayers to God to send some one who was not afraid to tell us just what we needed and ought to do.

Your sister in gospel bonds,  
LUCY B. MERRILL.

BEATRICE, Neb., July 15th.

*Dear Herald:*—We are of the scattered ones, there being only three of us in this place, viz., Sr. Annie Fitton, my wife and myself. We have had no preaching here but once, in March last by Bro. R. M. Elvin, who preached two discourses in my house to a few of my neighbors. I have been doing what I could by the way of distributing tracts. Of late, since Bro. Peters sent me ten copies of the Voice of Warning my labors to get the people interested have been more successful than formerly. There are at least two who are very much interested, the verdict of each is it is the best thing they ever read, and they wish to hear more. One of them is very zealous in his efforts to get others to read it. He has loaned three books. I have given them my papers besides visiting them by invitation, and explaining the word to the best of my ability. One man thought the reason I could defend my position so well was that I knew the scriptures by heart. Of course that is far from true, the secret in the matter is we have the truth on our side; hence the readiness with which we may turn every scripture to account and make of it a weapon with which to rout the enemy. I hope all who are isolated will secure some of the books of Bro. Peters and go to work; and don't stop with loaning the books, talk and expound the word to the best of your ability, not forgetting to ask God's blessing and his Spirit to guide; and I assure you we shall each be able to do something to help on the good work. There is a good field here awaiting some faithful Elder equipped for sowing the seed of life; to whom we shall be glad to extend a hearty welcome.

Yours in the faith,  
G. A. FOLDEN.

JONESPORT, Maine, August 30th.

*Brother Joseph:*—Am preaching every night with excellent audiences. Hall full last night, and the interest seems wonderful. God is with us in very deed, and we are rejoicing under the power and testimony of the Spirit. Our tour in Maine, has been, by the grace of God, an unqualified satisfaction, and we believe, success. Good audiences and interest everywhere, and the work without doubt is onward, and the church prospects are highly encouraging. In the faith,

MYRON H. BOND.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Communications.

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

### ETERNAL LIFE.

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

What is life, its purpose and its object? Are we creatures of chance, or of an intelligent, all powerful prescience and will. We are; we do exist; we do think; we have to exercise the faculty we call memory, the vehicle which carries us back to where we have been, and this, coupled with the commonest kind of analogy, satisfies us of what we have been and are so far as this world is concerned; of our advent into it, our development out of the almost purely animal life that once only recognized by an instinct gross physical pain and suffering, into the higher and more complex order of life; of intelligent consciousness; of a power and capacity to suffer and to enjoy—by the exercise of the qualities our experience has taught us to denominate reason, affection, hope, fear, &c., &c. Standing here and at this point, what does the accumulated wisdom and experience of this world's history furnish us? Nothing but this,—a few more toilsome days and years of changing sorrows and unstable joys, and if by reason of strength and physical endurance the line shall stretch away to three score years and ten, what more is there for us who have passed to the summit to hope for in this life? What answer to us do those make who have already trod the long, dusty, tired road, and are within a few days' journey of the final place prepared for all the living? Oh life! oh mystery! whether the unfortunate, the outcast, or the homeless, friendless and starving, dying in a garret, whose only hope perhaps is that life and consciousness and suffering will soon be forever and forever a thing of the past; or a Solomon who attained to all of glory and riches and honor that earth could bestow, untrammelled and unrestrained in his pursuit of pleasure and sensual delights by any law, either human or divine, all testify and exclaim at the close, "All is vanity."

What quality in man is it that is dissatisfied with human experience? Not the material, or sensual, certainly; for that is wedded to its own, is of the earth, earthy, and belongs to the realm of physical sense and feeling and is satisfied in the exercise of its functions. Why this dissatisfaction and protest and reaching away at times of the other part of our conscious being, if there be not another part? Why do the forces of reason, thought, intuition and conscience, these subtle, immaterial, yet all-powerful qualities that belong alone to man—rush over and array themselves against the fleshly law and its exercise in our bodily members, if there be not "a

spirit in man," a something superior to the flesh and the law that governs and forces its action? If death ends all, why then this law destructive, and law preservative, existing in the same body and being. If death ends all, then the sum of life and death are, and always will be equal, and the ends of creation are below our standard of justice and reason, and existence a failure so far at least as concerns us. If death does not end all, if there is a spirit in man that shall survive the change and wreck of matter, it is likely that there is a law governing, or should govern that spirit. Jesus, expiring upon the cross, exclaimed, "Father, into thy hands I commit my spirit." Stephen, at death, cried, "Lord Jesus, receive my spirit." Was this tradition, education, or fact? Centuries have rolled away, and the great majority of mankind are in doubt or open disbelief, and of the many who profess, few seemingly are able to give a reason other than traditional for their belief. To Mr. Darwin, Haeckel, or Ingersoll, it is all material, with no evidence sufficient upon which to predicate a belief or substantial hope that death for us does not end all; that we are resurrected only in our children and live only in the memory of our deeds. What is life? Whither are we drifting? A mystery—over and above, around and about us—a deep, unfathomable mystery, and no suggestion of proof from the past.

The Jew required a sign and got it, and is more of an infidel to-day than at any period in his history. The Greeks sought after wisdom, and they have left us entertainment for an hour in their poetry, their song, and their sculpture; but the great secret is covered, like their ruins. The priests have proved their fallibility in the past, and the church to-day is honey-combed with doubt and dissension. The Concord School of Philosophy evolves nothing for belief or hope in the future, and the evolutionists have interrogated the monkey, the tadpole and the moner, in regard to our origin and have given up the chase apparently to Mr. Beecher. And are we helpless, floating along unknowingly to soon mingle in the great stream of death that pours its waters into the ocean of eternity, as the drop from heaven loses its identity in the great sea of oblivion. Are we helpless? Not entirely. Sometimes we think, for reason—blessed light—takes us up and bears us along by times, a little way, hope is begotten, and oftentimes outgrows its parent. But alas! death snatches our loved ones and uses our weapons of analogy and reason to mock our tears across the grave of our dead.

An actor, in a brief address over the remains of a fellow actor, quoted the dead man's opinion of the future as "a dark, impenetrable curtain which no human being has ever drawn aside and come back to tell the tale." Over his own dead brother Ingersoll said, "After all, it may be best just in the happiest, sunniest hour of all the voyage, while the eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar a sunken ship. For whether in mid sea or among the breakers of the

farther shore; a wreck must mark at last the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will at its close become a tragedy as sad, and deep and dark, as can be woven of the warp and woof of mystery and death. Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word."

Again; he once telegraphed—"A few tears, a few words, a few flowers, are all the living can give to the dead. The tragedy is ended, the curtain is fallen. Applause can not lift it up again." Over a dead infidel the great orator said, "Again we are face to face with the great mystery that shrouds the world. We question, but there is no reply. Out in the wide waste of seas there drifts no spar. Over the desert of death the sphinx gazes forever, but never speaks. What can we say of the dead! Where they have gone, reason can not go, and from thence revelation has not come." Ah! poor sorrowing, suffering, sin-stricken humanity! Is there for thee no sympathy larger than that thy brother can bestow? no arm more potent to save? no light amid the caverns of dead hopes? naught to repair the wasted life and make the spirit young again? Has no one ever heard the song of life, the music that awakens every chord in beautiful and responsive harmony as it sounds the notes of reason and affection and appeals to our sense of the just, the beautiful and the true, and as it rings out the knowledge of our wants and answering, says, "I have the supply?" Where, O God! if there is one, shall we grope toward the light?

We have heard of a story, (there are many stories) in a Bible, (there are many bibles), of a babe—nothing but a babe—in a manger at Bethlehem. The wise men said that the star had led them where the hope of the world lay—that "the desire of all nations" had come. Even the bosom of a Plato had burned with its unsatisfied longing, and voiced the unfulfilled desire as he said—"It is necessary that a law-giver be sent from heaven to instruct us. Oh, how greatly I desire to see that man," said he, "and who he is. He must be more than man; for since every nature is governed by a nature superior to itself, as beasts and birds by man, so must this law-giver, who is to teach man what man by his own nature could not know, be of a nature superior to man, that is, of a divine nature."

The Babe of Bethlehem has filled the world with its fame. And the statement of Paul (1 Tim. 3:15, 16) that "the pillar and ground of the truth is, that God was made manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, and received up into glory," covers the claim of supernatural, divine intervention in human affairs in regard to the child of Bethlehem. And although Paul admits "without controversy" the



greatness of this "mystery of godliness," yet he gives us to understand, in Eph. 3:3, 4, that this great mystery was made known unto him *by revelation*. With Paul and Plato, then, we must conclude, that if man is ever to receive knowledge or satisfaction concerning things which he can not by his own nature or wisdom give to his fellow man, that the superior revelation must come from a superior source. The world by its wisdom knew not God eighteen hundred years ago. No testimony is needed to further show that the situation is not changed to-day. Here, then, we stand a countless infidel host, weeping over our dead as they pass away eternally and forever from our sight, mourning over dead hopes, shattered idols, impossible ideals, or surging along with the restless and resistless tide of pleasure-seekers to drown in a life made up of Platonic philosophy, sensual delight, stoicism, and the prophetic and warning instinct of the higher and possible future life. "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Who is His Son? "Everybody," we have heard say. But what saith the word: "This is my beloved son, hear ye him." This once was Bethlehem's babe. Hear him. "I am the resurrection and the life; he that liveth [in] and believeth in me shall never die." "I came from heaven to do the will of him that sent me; and if any man will do the will of God he shall know of the doctrine." "Heaven and earth shall pass away; but my word shall not pass away." The promises of men and self-constituted priests have and do pass away unfulfilled; but has the word of God which was preached eighteen hundred years ago by Paul and Sylvanus and Timotheus to the Corinthian saints become yea and nay; or, are all the promises in Christ Jesus yea and amen, to-day, always, and forever?

Let us hunt up some of these pledges of his. "The revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass, and sent, and signified by his angel unto his servant John, who bare record of all things that he saw, saying, 'Blessed is he that readeth, and they that hear the words of this prophecy.'—Rev. 1:1, 2, 3. What did he see? Many, many things of interest, but time does not permit us now to speak of but this: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14:6.

Time has rolled on; some wondrous power has moved the nations and kingdoms and thrones and governments—ecclesiastical and civil—to a fulfillment of these predictions of this once humble fisherman and follower of the despised Nazarene once the babe of Bethlehem. Banished to that lonely island in the Ægean sea for what he has asserted to be the word of God and the testimony of Jesus Christ. God unrolled the panorama and showed him faithful portraits of scenes

that time and nations unborn should act upon this world's stage, ending with a glimpse of the eternal state and condition of man. The picture german to our time and subject and interest, is that of an angel coming to this earth long after John's day with the everlasting gospel.

Let us turn back a half century from to-day. The scene is laid in western New York, in the land of America. A young man of as humble origin and occupation as was John when called to his ministry from fishing nets on the shore of Galilee; behold him proceeding to the woods after the advice of another servant of Jesus Christ, the apostle James; and while kneeling in prayer and supplication for information which the world with all its wisdom could not give, suddenly the heavens open, and a glorious angel in a conduit of light supernatural descends literally and really as John saw him do nearly eighteen hundred years ago on Patmos' lonely isle in prophetic vision. No "private" interpretation of the old or new testament scriptures are permitted. It is an awful perversion, a travesty on all sense, an insult to our God-given reason to say, as man-made priests do say, that this angel is the Young Men's Christian Association of our day! the American Bible, or Tract, or Missionary Society or the Salvation Army! The word of men whose testimony has never been impeached, is that in our day this angel was seen of men and his voice heard by them declaring the restoration of the ancient gospel—an angel such as the disciple and Mary saw at Jesus' tomb; a literal, veritable, Bible angel, the angel also who delivered "the book that was sealed," which Isaiah saw (Isa. 29:11-18) to this "unlearned" young man, who was to be the instrument in the hand of the Lord to inaugurate this "marvelous work and a wonder" that for over fifty years has so faithfully and signally demonstrated that "the wisdom of our wise men has perished and the understanding of the prudent men has been hid." "This day is this scripture fulfilled in our hearing," although uttered twenty-five hundred years ago, and it demonstrates the existence and faithfulness of the eternal God, with whom one day is as a thousand years, and of the safety there is in relying upon his eternal promises. If all this can be proved false, if Joseph Smith and Oliver Cowdery and Martin Harris and David Whitmer separately or conjointly, always and everywhere have been deceived in what they saw and heard, or have persistently lied in this matter, still you have the fact to account for of the existence of this book, as to its origin. Joseph Smith did not write it from the suggestion of his own brain. This in the very nature of the surroundings was an impossibility. Where did he get it, if not from the plates of "the book that was sealed?" Did and does David Whitmer still lie when he says, with others, that he witnessed the process of transcribing, and saw and handled the plates?

Setting this all aside, and how shall we account for the fact that cotemporary, and almost simultaneously, "a very little while" indeed, and Lebanon has "become a fruit-

ful field," after eighteen long centuries of drouth and dearth and desolation? How shall we account for the fact that, though rising from so humble an origin, through belief in this work, so many have ceased to err in and have come to such a unity of spiritual understanding, and that murmurers at creeds and dogmas of men have learned a doctrine with which an unlettered ministry are confounding the wisdom of the mighty with their high sounding ecclesiastical titles and bringing to naught the things that are of human assumption? On the other hand, if these things be true, then there are intelligent bodies, with superior powers, outside of this planet of ours, who have the power of descending into and through our atmosphere, and of making themselves visible in broad day-light to mortals. Then angels are facts; ministering spirits true, and Joseph Smith and David Whitmer and Oliver Cowdery's testimony is a joyous message, and the Book of Mormon is of God and Jesus is true and the Bible contains the word of God and Isaiah did not predict falsely. These are some of the things of which we are called to testify in our ministry, that faith, by hearing of the word of God, may be begotten, and that people may be induced by hearing the word of God preached to be led to obey and to know. "Faith cometh by hearing," and knowledge by obedience.

"Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior, Jesus Christ, according as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and to virtue." "By his knowledge shall my righteous servant justify many," prophesied Isaiah of the Messiah.

"I have not spoken of myself, but the Father which sent me, He gave me a commandment, what I should say, and what I should speak, and I know that His commandment is life everlasting." Not only do I know this, "but if any man will do his will, he shall know" also. "Whereby are given unto us exceeding great and precious promises, that by these [promises] ye might become partakers of the divine [superior] nature." "Now these (my disciples) have known thee, and that I came out from thee." "And this is life eternal, to know thee, the only true God and Jesus Christ whom thou hast sent." "Can a man by searching find out God?" Yes; if he searches in the right direction.

I write for the benefit of those of my friends who know not God and have not obeyed the gospel of His Son, but who are yet mourning in darkness and ignorance, without God and without hope in the world, (as I once was), who have heard of the dispensation of the grace of God which has been given unto me, and toward them, if happily I might persuade them, how that by revelation he made known unto me the "mystery of Godliness," whereby they themselves may be led to understand my knowledge in the mystery of Christ, which in other ages was not made known unto

the sons of men as it is now revealed unto us by his Spirit, just as it was to Paul and the Ephesian Saints.

I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, "for therein is the righteousness of God revealed."

M. H. BOND.

JONESPORT, Maine, August 27th, 1886.

SERMON BY ELDER R. J. ANTHONY,  
OF WILBER, NEBRASKA,  
Delivered at the Saints' Chapel, Lamoni, Iowa,  
April 13th, 1886.

[Reported for the Herald and prepared by the Editor].

Since we have met together here we have heard a number of discourses delivered, and the way of life and salvation has been presented in clearness, and in such a way that it seems to me it ought to give encouragement to those who have obeyed it, and bring those who have not obeyed it to the light of the truth. We talk a great deal about this latter day work; and there is a statement in the word, that out of the mouth of two or three witnesses every word shall be established. And it is claimed by his people that the gospel has been restored, and that means that the gospel as it was preached by Christ and his apostles had not been always preached to men; for as it was truthfully remarked here last Sabbath morning, when we refer to the idea of a reformation in the world, I think it was well presented that the Lord God had a plan, and that which God had given could not be reformed by man. The many different theories that have been alluded to here, which have been presented for the consideration of men and women, have grown out of a system of reformation; and we believe that we have taken the safest way, and that our feet have been planted firmly upon the rock of eternal life. Upon this we present to the world a restoration of the gospel of Jesus Christ; and claim that the very fact that there has been a reformation in the world, proves conclusively that those entering into that warfare have accepted the thought that the gospel as preached by Jesus and his apostles, had not been always taught to the children of men. We think this needs no argument whatever. It is admitted by all bible believers that Jesus Christ gave a commission to men to go and preach the gospel; and the reason why he did so was that all power was given unto him, both in the heavens and in the earth. His commandment to his disciples was, to go and preach the gospel to every creature; and men were to be saved by the gospel. We have the testimony of one of the chief apostles, that the gospel was the power of God unto salvation to every one that accepted it—to every one that believed. Now last evening Christ was presented to us, his power and his majesty and his glory. I simply refer to this because Jesus made the declaration himself, that all power was given unto him, both in heaven and in earth. Then recognizing him as the Savior of mankind, and looking upon him as he has been revealed to us in the scriptures of truth, we believe that he has power to save and

redeem the sons and daughters of earth.

The question arises now in the minds of men, whether or not in the restoration of the gospel of Christ he has given the same authority to men to go and preach the gospel that he gave to those men when he made the declaration that this power was given unto him. There is one way that we shall be able to determine this, and that we believe to be a safe way, and that is to go directly, as the elders have everywhere advised, to the law and the testimony. The claim is made by us and maintained, that Jesus Christ has so commissioned men now, and that they have been sent to preach the gospel with authority from God and from Christ. When Paul and Silas down at Phillipi preached the gospel of life and peace, they preached of Jesus Christ, the risen Lord. And because of this they were beaten with stripes and cast into prison. But when once the power was manifested there, when the prison doors were thrown open, the jailor came in and asked the question directly, "Sirs, what must I do to be saved?" Now our brother gave us last evening the reasons, and why they should believe in that divine being. And we believe that the reasons given last night were all powerful, and all-sufficient. Now is it not true, as has been urged and maintained everywhere, that the same cause produces the same effect? and therefore that the means of life and salvation in the days of Jesus Christ and his Apostles must be the means of salvation to-day?

We now come back to the thought of the great restoration, and we ask, are we prepared to meet the inquiries that may be made, and the question when asked, "What must I do to be saved?" As a minister, how should I answer the question? The Savior to my mind laid down the rule we should follow, the rule by which men should know the way in which an individual had been sent who came presenting the way of like and peace; and the question asked of him was this: How shall we know that you have been sent of God? The answer of the Savior was, He that speaks the word of God is sent of God.

I take this Book of Covenants, one that has been questioned by a few men in the church, and by men out of the church, and I read the statement concerning this matter of life and salvation on the 138th page: "And verily, verily, I say unto you, he that receiveth my gospel, receiveth me, and he that receiveth not my gospel, receiveth not me." Is this declaration in harmony with the sayings of the Lord Jesus Christ? In the twelfth chapter of St. John's gospel I read: "I came not to judge the world, but I came to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him. The words which I have spoken shall judge him in the last day." The revealed will of God to the children of men in this dispensation by the instrument that God called to restore the gospel and preach that gospel in all the world says: "He that receiveth my gospel receiveth me, and he that receiveth not my gospel re-

ceiveth not me." I read further: "And this is my gospel; repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom." I will read another clause—the last one: "And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me; and behold, I come quickly, even so, amen." I discover here an important thought, and that is this: "And this is my gospel." He further says that those who are baptized with water shall receive the gift of the Holy Ghost, and when they shall have received that Spirit, he shall teach them the peaceable things of the kingdom of God. In all the revelations made to this church of Latter Day Saints, we find that wherever the gospel of Jesus Christ has been referred to, the kingdom of God has been clearly represented in connection with it. Note this fact:—"And again it shall come to pass that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost." Compare this now with the New Testament Scriptures, and see its harmony with them. But this is only a tithe of similar doctrine in the Book of Doctrine and Covenants.

But it is the gospel of Jesus Christ we are looking for, and following up the thought that "in the mouth of two or three witnesses every word shall be established," when this jailer at Phillipi asked Paul and Silas, "Sirs, what must I do to be saved," we have their answer; "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." We are aware that many have stopped right there, and have not considered the force of the commission given of Christ to these men when he said, "All power is given unto me, both in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Do you not suppose, my brothers and sisters, that the apostle Paul understood the force of that commission? He knew when the question was asked that he must answer it in harmony with what had been given him; and he knew that Jesus Christ had said: "As the Father sent me into the world, so send I you into the world." "I speak nothing but what my Father commanded me to speak." Besides, they were to "teach them to observe all things whatsoever" Jesus had commanded them. Let me call your attention to another fact right now, and that is this: After Christ had been resurrected, he was with his disciples and was seen of them forth days. During those forty days he was instructing them in the things that pertain to the Kingdom of God. And in the last chapter of Luke we are told that He explained to them the law and the

prophets, and the psalms, and in all the Scriptures concerning himself; hence they were certainly prepared to answer the question intelligently. We now leave this saying of the Apostle Paul, and will see whether we stand right in theory. We have read in the Doctrine and Covenants, that you must preach faith and repentance, and we also find it there revealed that when men believe on the Lord Jesus, when they have been convinced in their judgment that Jesus is the Christ, the Elders are then to baptize them in water, and lay their hands upon them, that they may receive the gift of the Holy Ghost. Peter is a good witness, and we read what Peter preached on the day of Pentecost. By some he has been called the pleasant preacher; he was a plain one, certainly. He did not go around the bush in answering questions pertaining to life and salvation, but came directly to the point. And when he preached, the very first thing he told the people right there and then was, You have killed the Prince of life and peace; you have crucified the Lord of life and glory. He reasoned with them, appealed to their judgment; he called their attention to the scriptures concerning Christ; and directly we find a number of men and women who have just been convinced that Peter was right, that he was preaching the gospel of life and peace, and they propounded the question, "Men and brethren, what must we do?" Now some claim that there is a conflict between the answers of Paul and Peter. Let us see whether they differ. The answer of Peter was this: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." We have always thought Peter was correct in giving this answer, for I believe that the gospel was then preached by the Holy Ghost sent down from above. We are told that when these servants of Christ were thus assembled, that the Holy Ghost came into that house as a rushing mighty wind, and he there sat upon them as cloven tongues of fire. And, mark you, when this power came upon them, they were brought directly into communion with the third personage of the God-head, and it was ruling in and reigning over them, and bringing to their minds all that Jesus had taught them, and they were fully prepared to answer. Peter answered the question directly by the Spirit sent down from heaven, and he said "repent and be baptized, every one of you." His instructions from the risen and glorified Lord were, "teach them to observe all things whatsoever I have commanded you," and he could do nothing less as a servant of Jesus Christ, therefore he said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." We have discovered that he preached this under the power and gift of the Holy Ghost. We believe he was faithfully carrying out the instructions of his Master. Go back now to the prophets who declared that God would send one who should "prepare the way of the Lord

and make his paths straight." Jesus Christ recognized this messenger, John the Baptist, and came directly to him, and demanded baptism at his hands. You all know what John said, as recorded in the third chapter of Matthew; "I have need to be baptized of thee." But Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." John suffered it, Christ was baptized, and when he came up out of the water—now mind you he was baptized—and when he came up out of the water, the Holy Ghost descended upon him in the form of a dove, and God, the Eternal Father, bore record that he was his son, both in heaven and on earth. Thus, beloved Saints, there was a witness. We believe that Peter taught the people just right upon the day of Pentecost. Peter said Jesus had been given to us for an example, and we should walk in his footsteps, and you see that is the way that Jesus went. That is the straight way. And we read here that when Jesus began his ministry, and when he preached that wonderful and beautiful discourse upon the mount, he made the declaration, and laid it down as being binding upon the people, and said, "Enter ye in at the straight gate."—"I have entered in, and enter ye in at the straight gate." He gave the reason why they should enter in at the straight gate, and the reason was, that this was the way unto eternal life.

I now take up the Book of Mormon, given to the people here and now in this dispensation, and I read something here in reference to a gate, and it is in perfect harmony with what I have quoted from the Savior. I read in chapter 13, 2 Nephi, "Enter ye in at the straight gate." What was it? "For the gate by which ye shall enter is repentance, and baptism by water, and then comes the remission of sins by fire and by the Holy Ghost." It is not necessary to read more here, because we laid down the rule this morning, that out of the mouth of two or three witnesses every word shall be established. We have found two witnesses, the Book of Mormon and the Book of Doctrine and Covenants, and we now take up the Bible and find the gospel was taught precisely the same. How did Peter teach it? "Repent and be baptized every one of you." Peter understood that this was the straight gate by which they were to enter in. The Savior understood it too, for he further said, "He that entereth not into the sheepfold by the door, but climbeth up some other way, the same is a thief and a robber." What kind of talk would that be for a man to-day! We are not responsible for it. We have no authority to make any change whatever in this statement. We find it here recorded in the words of everlasting life, and we believe that Jesus Christ spake no vain or idle word. He that entereth not into the sheepfold—he that entereth not into the church—by the door, he that entereth not by the straight gate, what is he? Well, the answer of the Savior explains the matter, and I shall go no further. Now we discover that our brethren to-day are preaching the gospel precisely as the Lord Jesus Christ instructed, as he taught

it, as he spoke the law of life, and as he instructed his disciples to teach.

Now that we have found Peter's answer, let me call your attention to what Philip did. Philip went down to Samaria, as we read in the eighth chapter of the Acts of the Apostles, and he preached the gospel to the Samaritans. We all talk about that. What did he preach to them? We are told that when the people at Samaria believed the things concerning the name of the Lord Jesus Christ, and the kingdom of God, they were baptized both men and women. What do you think Philip preached when he went to Samaria? I will guarantee that he preached to the people the name of Jesus Christ, told them of his name as well as his power; told them that he was the risen Lord, and furthermore told them they must enter into life by the straight gate, and this was the gospel of life that he taught. "Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them." When these apostles came, they laid their hands upon them, and they received the Holy Ghost. We find in the Book of Doctrine and Covenants, that God appointed and commissioned a ministry to-day, and says, Go and preach the gospel to the children of men, baptize them in water, and when you have done that, lay your hands upon them, and they shall receive the gift of the Holy Ghost. Now that was the doctrine of the gospel. In the history of Philip's preaching, we hear the voice of God speaking to him, and the voice of the Spirit was, "Arise and go toward the south, unto the way that goeth from Jerusalem unto Gaza;" and he was willing and obedient; and went right along just as the Spirit commanded him, and he went under the power and influence of the Holy Spirit. As he went along he saw a chariot, and a man reading the sayings of the prophet about Jesus Christ. And when Philip went up to the chariot, as the Spirit told him to do, he heard this man reading, and said, "Understandest thou what thou readeest?" The man replied, "How can I except some man guide me?" Here comes in the thought that the gospel must be preached. Philip was invited to take a seat in the chariot, and he went up and began directly to teach the scriptures that this man was reading, and he preached from them that Jesus was the Christ; and though it does not say here that Philip preached to that man repentance and baptism for the remission of sins, yet the statements made by this man warrant us in the belief that he taught him fully the gospel of Jesus Christ. And as they journeyed along this man said, "See, here is water, what doth hinder me to be baptized?" Do you think Philip had not said anything to him about baptism? He understood it just as our brother told us here last night in the answer given by Paul and Silas at Philippi—he understood it clearly, that if belief was not followed with works it was vain. Then he instructed this man in the

thought that man shall give his body a living sacrifice to God, which is his reasonable service; and not only that, but he must serve him with all his might, mind and strength, he was to love him with all his heart, all his might, all his mind, and with all his strength. Then he commanded the chariot to stand still, and both went down into the water, and he baptized him, and they both came up out of the water straightway.

Let me call your attention again in regard to Paul. I now refer to the claim that there is a difference between the promise made by Paul and that made by Peter. Let us see. "Then he (that is, the jailor), called for a light, and sprang in, and came trembling and fell down before Paul and Silas," "and brought them out, and said, Sirs, what must I do to be saved. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Is this all Paul said to this man? We find here that Paul, like Peter and the other servants of God, stated clearly to this man what he should do. We further read: "And they spake unto him the word of the Lord, and to all that were in his house." When Paul spake unto them the word of the Lord, he spoke to him just what Peter did on the day of Pentecost, because Peter spoke the word of the Lord there certainly. Then they took the man and those that were in his house, and they were baptized. When he spoke to all that were in the house the word of the Lord, he spoke to them that could understand the word; they knew what he was talking about. I will guarantee he preached life in Christ; that he preached the risen Lord, preached faith in that Lord, repentance and baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, because they come in the commission, in the teaching to observe all things whatsoever I have commanded you." Belief is not enough; is not sufficient. Paul had been converted in a marvelous manner when he was on his way to Damascus. We are told that a great light came, and Paul was stricken down, and he heard a voice saying, Saul, Saul, why persecutest thou me? And when he heard the voice, he said, Who art thou Lord? He was going down to persecute the followers of Jesus Christ, and he heard a voice, and that voice said, Saul, why persecutest thou me? Who art thou Lord? What was the answer? I am Jesus of Nazareth whom thou persecutest. Here we find Saul talking directly to the Lord Jesus Christ. Jesus said to him, I am Jesus of Nazareth whom thou persecutest. Paul, trembling before Jesus said, Lord, what wilt thou have me to do? Did Saul believe in Jesus Christ? What is your idea in regard to that belief? He certainly believed now that Jesus was the Christ, and he admitted that Jesus was the Lord,

Jesus told him to go into a street called Straight, and there it shall be told thee what thou must do. I have not time to notice this, but I just call your attention to the fact that Jesus spoke to his servant Ananias and told him about Saul. Jesus

explained the matter to him, told him that he knew Saul, had had a little talk with him on the way, but you go down there and tell him what he must do for my name's sake, what he shall have to suffer for my name's sake. Paul tells this himself, when he stands before the great ones of earth. No wonder Paul could say, "I know the gospel is the power of God unto salvation." No wonder he did not tell the people that simply to believe in the Lord Jesus Christ was enough. For when the servant of God came to him he came according to the instructions of Jesus Christ, and said, "Brother Saul, the Lord, even Jesus, who appeared to thee by the way, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." Then he laid his hands upon him and he received his sight in the same hour. Saul was tarrying a little yet before being baptized. Ananias had evidently explained the matter to him. Then he said, Why tarriest thou? you do not only believe in Jesus Christ, but you know that Jesus Christ is the Lord; you admitted that as you came here, "Why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord." That was the way they preached the gospel in those days. That is the way the gospel has been given to us in our time. When we take up the testimony of the three records, we find them agreeing. When you place these records together, we find the gospel preached away back yonder by the power of God to those that should be saved; and they entered into the church by the straight gate, which was baptism by water, and the laying on of hands for the gift of the Holy Ghost. That is the way that Jesus Christ ministered to the people on this continent, as we find in the Book of Mormon. And when we come to the gospel as restored in the latter times, we find the revelations made to the church have opened up the grandest door, have thrown in a flood of light upon the word of life away back yonder, have brought out directly the fact that God has commissioned men and sent them to preach the gospel and tell men and women they should be baptized.

Let me call your attention in conclusion to baptism. Nicodemus came to the Savior by night, and the very first admission is, "I know that thou art a teacher sent from God." He wants to know something about the gospel of the kingdom of God. "I know that thou art a teacher sent from God; for no man can do the miracles which thou doest, except God be with him." We have but very little in the history here recorded of what they said; but this we do find, "Verily, verily, I say unto thee, except a man is born of the Spirit"—how is that? "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." A man can not be born again when he is old. I see old men and old women before me, and it is more than probable that this thought has been presented to them some years ago, and they had an opportunity to marvel at the statement just the same as Nicodemus did.

How can it be? How can a man be born again when he is old? "Jesus answered and said unto him, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Now then it is true that no man could be saved outside of the kingdom of God. Man was to be saved in the Kingdom of God; and he could not be saved without being born again. I take the ground that Jesus Christ laid down an eternal principle there; he wanted to impress that thought upon the mind of this ruler, and the fact as I understand it was, that the gospel was to be preached to every nation, to all the kindreds of the earth. Well now, the statement is made in the Scripture that they were all outside; they were strangers and aliens from the commonwealth of Israel and from the promises of God, without God in the world, and with no hope; that covenant promise was the gospel of life, and they were outside of that; hence the fact that they must be born again. The Savior told them that they must become as little children, and if they did not they could not enter into the kingdom of God. How can a man be born again? That is the question. The Lord and Savior said, except he be born of water and of the Spirit he can not enter into the Kingdom of God. In baptism the old man dies, and then he is "born again." Paul teaches in his letter to the Romans, that as many as had been baptized into Christ had put on Christ, and he says that they were buried and raised in the likeness of his death and resurrection. Jesus Christ died, was laid in the grave, and after he had lain there the time appointed he was raised to glory and power. Then he was alive; that body was glorified, it was redeemed from the power of the grave, and Jesus entered into a new life. When a man or woman believed that Jesus was the Christ, he was to die to sin in baptism. When the man or woman is buried in the liquid grave they die, and when they come out of that they rise to "newness of life" and pledge themselves to serve God, to live in the light of truth and try to become like Jesus, to be good; to be pure; to be righteous, that they may walk in the ways of everlasting truth. The Savior has it right; it was a birth. They were born again. A man or woman that has been baptized by water according to the commandment of God, has been born into the kingdom of God; they become as little children. Paul in fifth of Ephesians makes a comparison—an illustration rather. Christ is the bridegroom, and the church the bride, the Lamb's wife. He shows the relation that exists there, an eternal principle. It is one of the simple, plain things, easily understood. The fruit of that union is begotten of God, bone of their bone, and flesh of their flesh. That was the thought in the language, "we are his bones, and we are his flesh"—of his bones and of his body. Says Paul, "This is a great mystery. I speak concerning Christ and the church." He wanted to impress this thought upon men and women, that having been buried



in the water, they had been born into the gospel covenant; they had been born into Jesus Christ. Then they had a right to partake of that divine nature; then they had all the rights and privileges to become the children of God. And until they entered in by the straight gate, they did not have that right. But when they had entered in, mind you, they were then become the children of God; they were then to be made partakers of the divine nature, just as a child partakes of the nature of its father and mother. Just as a child is nourished and strengthened by its father and mother, so the child of God. Though a man had grown old, and his hair gray; though he was tottering upon the verge of the grave, he "must be born again." And when born again, he was a little child in the kingdom of God, and should have that nourishment, should receive that life, should look directly then to God for light, and trust in the power of his grace and in his Holy Spirit.

May God bless and keep us, brothers and sisters, that we may have claim upon God and Christ; and that we may feel as one of old when he said, "The Spirit says come, and the bride says come." This, brethren, is the church of the living God. Our feet are upon the rock—the rock Christ Jesus—we stand upon his word; and out of the mouth of two or three witnesses every word shall be established. May peace and love abide forever more. Amen.

#### THE WOMAN AND HER CHILD.

"A WOMAN clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. \* \* \* And she brought forth a man-child who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."—Rev. 12: 1, 5.

This woman is the true church of Christ. The clothing is the priesthood of the Son of God, which is the Melchisedec priesthood. Paul says that he and all they that were in Christ's Church—meaning the officers—were of the same profession. This priesthood is the priesthood of the Son of Righteousness, of which Jesus is the chief corner-stone, as the priesthood of Christ's Church must be "clothed with robes of righteousness."—Isaiah 61: 10; Psalms 132: 9. This "robe of righteousness" is the sun. "So let all thine enemies perish, O Lord: but let them that love him (the Lord) be as the sun when he goeth forth in his might."—Judges 5: 31. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13: 43. "Ye are the light of the world." "Ye shine as lights in the world."—Matt. 5: 14; Phil. 2: 15. They are called stars in Daniel 12: 3. And not only the officers but all the members of the church must be righteous. Isaiah 60: 21.

I think that I have proofs sufficient to show that the *woman's dress*, in Revelations 12th chapter, is the priesthood of the Son of God, and nothing more; while the moon under her feet is the Aaronic priesthood. As the moon, with the stars borrow their light from the sun, and as we

are in need of moonlight and the stars in the night time, so the church is in need of the Aaronic priesthood.

"The head (Melchisedec priesthood) can not say to the feet (Aaronic priesthood) I have no need of you."—1 Cor. 12. Doc. and Cov. 104: 2, "There are two divisions, or grand heads—one is the Melchisedec priesthood, and the other is the Aaronic, or Levitical priesthood." The officers in the Melchisedec priesthood are as follows: (1) Prophets, or the Presidents which is the head. (2) Apostles—seeing. (3) Seventy—hearing. (4) High Priests—smelling. (5) Bishopric—test. (6) Elders—speech. The Aaronical (Levitical) are as follows: (1) Priests—knees. (2) Teachers—legs. (3) Deacons—feet. Hence there are nine quorums in the Church of Jesus Christ. The other parts of the body are the members of the body of Christ. The first, or Melchisedec priesthood is represented by the sun-light. The second by the moonlight, and the stars in the crown are the apostles. Their duty is to go forth into all the world to preach the gospel to every creature; and when they convert them they must be received into the church by baptism and confirming them members of the church. Then, if need be, organize branches and ordain officers to look after them, to take care of them. Elders and others, all such as love righteousness—that they may become one body and shine forth as the sun.

"But," says one, "is not that clothing on her the light of revelation?" Not exactly. For *there were revelations* in the Mosaic church, and before it. Some one will again say: "Is not the man-child the priesthood?" I answer once more, No; for he is the Christ; our Lord Jesus; the Son of God; as he is the one who is to rule all nations with the iron rod (word of God). He is the same as in chapter 19, sitting on a white horse, coming to rule all nations with his iron rod, only the difference that in chapter 12 he is a child, while in the 19th chapter he comes to rule and conquer. In 12th chapter he is "caught up to God's throne." In 19th chapter "he comes with the heavenly armies from that throne to make war with righteousness," to sit upon his own throne. "His name is the faithful and true. His name is also king of kings, lord of lords." Hence he can not be the priesthood. The priests are the servants and not the rulers, and the servant is not above his master."

But, as Christ organized his church after he came into the world, and as this woman is the church, and the church brought him (this child) forth, how could the church bring him, before she had her existence? or before she was in the world herself first? Before I answer that question, I will first bring a parallel question found in Matt. 22: 42-46. "What think ye of Christ? Whose son is he? They said, The son of David. He saith unto them, How then did David in spirit call him Lord? saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word."

I will make no comment on the above as all think they know it, but will now answer, how the church could bring this man-child, or Christ. In Revelation 19: 10, we are told that "the testimony of Jesus is the spirit of prophecy." Well, did not the prophets of the old testament have this testimony when they foretold his coming? See Isaiah 7: 14; Micah 5: 2. "Behold, a virgin shall conceive, and bear a son." "But thou, Bethlehem \* \* \* out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Were not these men members of Christ's church? or did not they have the testimony of Christ Jesus? which is the spirit of prophecy. And not these two only, but Moses, Jacob, Joseph in Egypt, Abraham, yes, Adam, the first man, had this testimony and were therefore members of Christ's church, as the word *church* means people. Hence, the church demanded his coming, and he (*the man child, or Christ*) therefore came to fill their demand. Hence the woman, or church brought him forth. Before I dismiss this subject, I will give a few more evidences to show that the glorious clothing of this woman is also the law, as well as the priesthood (for no priesthood can exist without a law) see Matt. 22: 36-40. Christ did not come to abolish the law but to fulfil. Matt. 5: 17. We are commanded to keep the law. Matt. 19: 17; Luke 10: 27. The law is a spiritual law. Rom. 7: 14. Now as we are commanded to keep this law, if we do, every member, officers and all; then we will make the church to shine forth as the sun in her might, and the dark world round us will glory God through us, when they see our righteousness. By permit, I subscribe myself your humble brother in this most glorious gospel.

J. A. STROMBERG.

#### THE FULLNESS OF TIMES.

THE fullness of the times has surely come for the last great crusade against the powers of darkness. Everything is providentially ripe and ready. Nearly fourscore missionary societies enclose the globe in their golden network. The walls of nations lie flat, and challenge us to move from every quarter, and move together and at once, and take the very capitals and centres of Satan's dominion. The Word of God may be had in every leading tongue, and the miracle of Babel is reversed, and the miracle of Pentecost crystalized into permanence! The coffers of disciples contain wealth so vast that a tithe of it would furnish all the funds for a world's evangelization, and the numbers of disciples are so vast that a tithe of them would give one missionary to every one hundred of the population of the globe. Time and space are practically annihilated, and all nations are neighbors. And in addition to all, from out the shining pillar of a luminous and leading Providence rings out the trumpet voice of God, bidding us "go forward!" What opportunity and what inspiration. We need only organization and consecration to carry dismay and defeat to the allied powers of hell. William Carey's grand motto of 1792 should be emblazoned on the banners of a church that gathers all her hosts for one final, resolute, and

overwhelming charge: "Expect great things from God. Attempt great things for God." All around the signs are appearing which indicate to him who watches that a more momentous era is at hand than historic pen ever chronicled or artistic pencil ever illustrated.—*Sel.*

## Conference Minutes.

### POTTAWATTAMIE.

The quarterly conference of the Pottawattamie District convened at the Saints' Chapel, Hazel Dell Branch, at 11 a. m., August 28th, 1886, H. N. Hansen president, P. Andersen secretary *pro tem.* Reports of Branches: Council Bluffs 150 members, including 1 Apostle, 2 Seventies, 8 Elders, 5 Priests, 3 Teachers, 1 Deacon; 2 baptized, 2 removed. North Star Branch 65 members, including 4 Elders, 1 Priest, 1 Teacher; 6 baptized, 1 marriage, 1 ordination. Hazel Dell 30 members, including 1 Seventy, 1 Elder, 3 Priests, 2 Teachers, 1 Deacon. Crescent City 67 members, including 3 Elders, 3 Priests, 3 Teachers, 3 Deacons, 1 baptized, 1 received by vote. Branch presidents reported the spiritual condition of their respective branches. Elders Reports: Hans Hansen had preached a few times in the district. D. K. Dodson had preached in Clark School-house, and in Crescent City. J. P. Carlisle had been acting as Teacher in the North Star Branch; had visited and encouraged the Saints to faithfulness. John F. Drebis had acted as Priest in the Hazel Dell Branch; had endeavored to fulfill the duties of that office. Peter Andersen had preached a few times in the district, and baptized 2. B. Harding had labored some in the Crescent City Branch. H. N. Hansen had preached nearly every Sabbath—sometimes twice; had visited all the branches in the district, except Wheeler's Grove; baptized 7. Priests' Reports: John Evans had labored some in the Crescent City Branch, expressed his willingness to assist laboring in the district. C. Christensen had acted as president of the Crescent City Branch. H. N. Hansen was sustained president and R. Kirkwood secretary of the district. Preaching during conference by Elders D. K. Dodson, P. Andersen and J. F. McDowell. Adjourned to meet at Crescent City, on the last Saturday in November, 1886.

## Miscellaneous.

### CONFERENCE NOTICES.

The conference of the Spring River district will convene at Webb City Missouri, on the evening (7.30, p. m.) of the 8th of October, 1886, and will continue over the 9th and 10th. Hope the officers and Saints of the district will give us good representation. Bro. Joseph Smith is expected to be present. Visiting Saints will be welcomed.  
J. T. DAVIES, *Pres. Dist.*

### MASSACHUSETTS.

The conference of the above district will meet in Boston, Massachusetts, Saturday, September 25th, 1886, at 2.30 p. m., in Knight's of Honor Hall, 1783, Washington Street, corner of Northampton Street. There will be no return tickets granted this time by the Old Colony Company,

the reasons for which will be stated at the meeting of conference. Hope to meet a large representation.  
JOHN SMITH, *Dist. Pres.*

### SOUTHERN NEBRASKA.

The above conference will convene at Wilber, Saline County, Nebraska, October 10th, 1886, at 11 a. m. Let all the Elders in the district report themselves for duty, and accept and fulfill a mission during the ensuing quarter, so that at least a part of the many calls in our part of the vineyard may be answered and those that are so desirous to hear the gospel in its simplicity may have the privilege. The branch president should see to it that they have their reports sent in time. Send all communications to J. B. Gouldsmith, Wilber, Saline County, Nebraska, care Robert White.  
J. B. GOULDSMITH, *Dist. Sec'y.*

### WYOMING.

We hereby give notice to the Saints of the Wyoming district, also all others who may have a desire to attend conference, that the conference has been removed from Naticoke to the Hyde Park branch. It will convene November 26th, 1886. We trust all will consider this due notice, and we request a report of the officers in the district either in person or by letter. Hope attendance will be large. Come one and all.

E. A. DAVIES, *Dist. Pres.*

HYDE PARK, SCRANTON, PENN.,  
143, MORRIS AVENUE.

### MANCHESTER.

The semi-annual conference of the above district of Reorganized Church of Jesus Christ of Latter Day Saints will (D. V.) be held in the Saints chapel, 113, Clarendon Street, Hulme, Manchester, England, Saturday and Sunday, October 9th and 10th, 1886. Business session will open at four o'clock p. m., on Saturday the 9th. Services at ten a. m., and two and six p. m. on Sunday the 10th. All district officers will please forward their reports of labors, etc. to the District Secretary, Elder James Baty, 10 Chapman Street, Hulme, Manchester, Eng., not later than Wednesday, the 6th of October.

JOSEPH DEWSNUP, *Dist. Pres.*,  
JAMES BATY, *Sec.*

### BORN.

FREMMING.—At Nebraska City, June 12th, 1886, to Bro. H. C., and Sr. Anna K. Fremming, a daughter, named Arena. Blessed August 1st, 1886, by Elders J. Armstrong and R. C. Elvin.

JENSON.—At Nebraska City, June 13th, 1886, to Mr. Andrew and Sr. Anna Jenson, a son, named Marion. Blessed August 8th, 1886, by Elders J. Armstrong and J. W. Waldsmith.

OAKS.—At Silver Lake, Minnesota, August 12th, 1886, to brother Wm., and sister Emma Oaks, a daughter.

### DIED.

STUART.—At Alliston, Ont., July 27th, 1886, Edward E., only child of brother and sister Thomas and Louisa Stuart. Edwin was born on the 4th of March, 1874 at Good Intent, Kansas. Was baptized on the 8th of July, 1883 at Alliston, Ontario, by Elder J. A. McIntosh. Funeral sermon was preached by Elder J. A. McIntosh on the 5th of September, 1886, from Rom. 14: 7, 8, and Acts 16: 30. Previous to his departure to the land of spirits, Edwin manifested great faith, and engaged in earnest prayer. A physician

had been summonsed as no Elder was near, but little Eddie refused finally to take the doctors medicine and cried for an Elder. Finally Elder McIntosh was telegraphed for and came immediately, and administered, with immediate relief to the sufferer, and left again, but a relapse took the sufferer home in full faith, being 12 years, four months and 23 days of age; and three years and nine days from his baptism. Dear parents your loss is his gain. He fell asleep in Jesus.

COOKSON.—Sister Rebecca A. Cookson died September 2d, 1886, strong in the faith at the age of 66 years. She was baptized August 30th, 1876 by W. H. Kelley. Funeral services by Bro. J. C. Foss.

KNIPSCHILD.—At, or near Norborne, Carroll county, Missouri, September 10th, 1886, Emma Melosina, daughter of Bro. Jacob and Sr. Mary Knipschild. She was born at the above place August 18th, 1870. A telegram to Independence brought Elder Joseph Luff, who preached the funeral discourse to a large audience in the German Methodist Church. He was assisted by a minister of the neighborhood, formerly a Baptist, but now a member of the Holiness society. Emma was not a member of the church, but we learn she was becoming favorably impressed with the doctrine, and would probably have obeyed had she remained. Bro. and Sr. Knipschild have the deep sympathy of all the community.

### CHURCH RECORDER'S NOTICE

It is essential in the recording of the scattering members of the Church that Branch and District officials should give me their aid, namely by preparing lists of those in their regions who are members of the Church but not members of their branches, and also lists of those members who have been dropped from the records of branches because of their absence from the branch, or because their residences are unknown. In cases where branches have been reorganized and names left off the new record please send all such names to me; also where branches have, during the past twenty-five or more years, been disorganized altogether, will those who have knowledge of it, or who have such old records, please send me the names of such persons as have not joined other branches and thus become enrolled again, so that they may now be enrolled. Where it is known that such members have died, or otherwise been lost, it should be stated that it may be put upon record. Any members who see this who do not know that they are on record, or are reported by some one else to me, please send name and items of birth and baptism. Where persons have died please give dates as near as may be. Presidents and Clerks of Branches and Districts are also hereby reminded that if they have any branch reports, or information about records, that I would like such reports or information to be forwarded to me as early as may be. Do not keep them because of the little postage required to send them, but let me know. The Government now sends one ounce of such matter for two cents where formerly only a half ounce was carried for three cents, hence the cost is little, and the reports are essential in order to keep the law of God in this matter.

H. A. STEBBINS,

*Church Secretary and Recorder,*  
LAMONI, IOWA, Aug. 20th.

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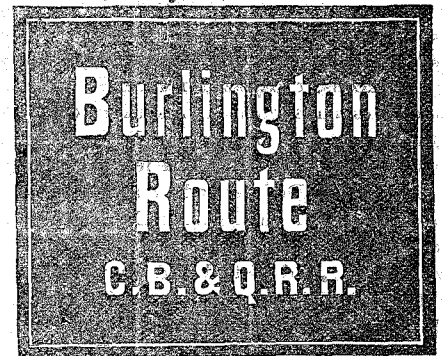
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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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No. 39.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 2, 1886.

THE Business Manager, Bro. David Dancer, wishes us to say that the progress the affairs of the Herald Office has been making the past few months warrants him in assuring the patrons of the HERALD that a few more months of equal prosperity will go far toward redeeming the office from the loss and consequent debt incurred by reason of Mr. Conover's defalcation. Bro. Dancer takes pleasure in stating that the constant renewal of subscriptions and the payment of arrears of long standing by those to whom the HERALD has been continued, as well as the fair increase in new subscriptions, give unmistakable evidence that the HERALD is appreciated, and its work understood to better degree than ever.

He feels confident that, though the policy of the Board respecting the tone and character of contributions to the columns of the HERALD has been sharply criticized, the good sense of the readers recognizes the stability of the work, in the interest of which the HERALD is published; and is willing that some strictures shall be suffered for the good of the body, as a whole. Bro. Dancer is of the opinion, which he feels pleased to express to the HERALD readers that at the present rate of increase and prosperity it will not now be long until a further reduction in the subscription price of the HERALD may safely be made. There are also some other matters of great worth to the church that are being considered and will be taken up and consummated as soon as conditions will warrant. "The Voice of Warning" (excellent preacher) is now being sold for ten cents, and it is hoped to put an edition on sale at five cents per copy—it ought to be done. Tracts ought to fall like forest leaves before autumnal frosts, harbingers of the good time coming. All that is needed to make these and some other desired things accomplished facts is patient, persistent "hang on" and work.

Bro. Dancer wishes that all those who are behind hand in the payment of their subscriptions for HERALD would pay as soon as possible; and those who may not be in a condition to pay, would notify the office whether, or not they wish the HERALD continued to them; as without such notice the names are liable to be taken from the list at any time under the impression that it is not desired that the HERALD should be continued.

### PERSECUTION AND ITS CAUSES.

(Continued from page 594.)

IN June, 1832, after his return from Missouri, Joseph the Seer wrote as follows:

As soon as I could arrange my affairs I recommenced the translation of the scriptures, and thus I spent most of the summer. In July we received the first number of the *Evening and Morning Star*, which was a joyous treat to the Saints. Delightful, indeed, was it to contemplate that the little band of brethren had become so large and grown so strong in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also, which would gratify and enlighten the humble enquirer after truth. So embittered was the public mind against the truth that the press universally had been arrayed against us; and although many newspapers published the prospectus of our newspaper, yet it appeared to have been done more to calumniate the editor than to give publicity to the sheet. Editors thought to do us harm, while the Saints rejoiced that they could do nothing against the truth, but for it.—*Times and Seasons* vol. 5, p. 626.

It is well in this connection to present the reader with two leading editorials in the first number of the *Evening and Morning Star*, the first paper published by the Church, that they may see the objects and purposes had in view by the Church and taught by it in those times; for this will better enable us to judge as to the real causes which led to the persecutions of the Saints, and why it was that religious bigots and political demagogues joined in raising the hue and cry against them.

INDEPENDENCE, Mo., June, 1832.

TO MAN.—With the help of God, the first number of the *Evening and Morning Star* comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects and briefly add a few remarks will naturally be expected and we cheerfully do so that this generation may know that the Star comes in these last days as the friend of man, to persuade him to turn to God and live before the great and terrible day of the Lord sweeps the earth of its wickedness; that it comes not only as the mes-

senger of truth to bring the revelations and commandments of God which have been, but to publish those that God gives now, as in days of old; for he is the same God yesterday, to-day and forever; and if, after he was taken up as mentioned in the first chapter of Acts, he through the Holy Ghost had given commandments unto the apostles whom he had chosen, what possible reason is there to suppose that he would neglect to do likewise now—before he comes in his glory; before he gathers his elect, (the house of Israel; see Isaiah 45: 4); and even before John the revelator must prophesy again before many peoples, and nations, and tongues, and kings, (see Rev. 10), we know of no reason in the Bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first resurrection and finally become kings and priests to God, the Father, in the celestial kingdom, where God and Christ are, and where they will be for eternity; and where will be also the general assembly of the First Born, the church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood. But Isaiah says: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." That it comes according to the will of God, from those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation and let the solemnities of eternity rest upon them, knowing that the great day of the Lord will soon usher in the Sabbath of creation for the rest of the Saints, that the Savior may reign his thousand years of peace upon the earth, while Satan is bound. That it comes in meekness and mercy to all mankind that they may do works meet for repentance and be saved in the first resurrection, and afterwards dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath "set his hand again the second time" to restore them to the land of their inheritance ready to receive the Savior in the clouds of heaven. That it comes to show that the "ensign" is now set up, unto which all nations shall come and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the days of tribulation spoken of by our Savior are nigh at hand, even at the doors. That it comes to repeat the great caution of Paul: "Beware lest any spoil you, (the disciples of Christ), through philosophy and vain deceit, after the traditions of men and



the rudiments of the world. That it comes to prepare the way of the Lord, that when he comes he may have a holy people ready to receive him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah), to Jerusalem again, and they be one as they were in the days of Peleg. Thus it comes.

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator he can rise again after death in the flesh and reign with Christ a thousand years on the earth without sin; be changed in the twinkling of an eye, and become a king and a priest to God in eternity—to forsake his sins, and say: Lord I am thine!

The first words of which we have account that Jesus Christ spake concerning the things of eternal life, were: "Suffer it to be so now: For thus it becometh us to fulfill all righteousness." Then he was baptized. And truly, if it became the Savior of the world, holy as he was, to be baptized in the meridian of time, to fulfill all righteousness, how much more necessary is it for man to be baptized, upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the Saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavoring by all means to set an example before the world, which, when followed, will lead our fellow men to the gates of glory, where the wicked cease from troubling and where the weary will find rest. There may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

W. W. PHELPS.

#### TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

It is the duty of the Church of Christ, in Zion, to stand as an ensign to all nations that the Lord hath set his hand the second time to restore the house of Israel to the lands of their inheritances &c., and it behoves the members of this church to manifest before the world by a godly walk, by a noble example, as well as by sterling precept; by prudence in living, by plainness in dress, by industry, by economy, by faith and works, and above all by solemnity, humility and patience, that this is a day of warning and not a day of many words.

This being the order in Zion, how much more necessary is it that the churches of Christ which have not yet come up to this land, should show the world, by well ordered conduct in all things, that they are the children of the living God? It

is all-important and the salvation of many souls depends upon their faultless example. They will therefore, knowing that the Lord will suddenly come to his temple, do their part in preparing the way by observing the Sabbath day, and keep it holy; by teaching their children the gospel and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with its vain glory by letting their moderation be known unto all men, both in dress and in living; in words, and in deeds; in watching and in praying; in love and in labor, and in works as well as in faith, they preach the world a lecture, they set the enquirer a sample, and teach all Christendom a lesson that studied preaching and pulpit eloquence have failed to accomplish.

BRO. M. T. SHORT closes a column and a half presentation of the gospel in the *Record*, Aledo, Mercer county, Illinois, in the following glowing summary of belief:

"In conclusion let me say we hold to a divine call, and a lawful ordination to the ministry; loyalty to the powers that be; monogamy in wedlock; fidelity to the shrine of virtue; judgment in just ratio; new or continued revelation; a literal resurrection; the second appearing; the millenium reign; the overthrow of the adversary; the subjugation of death; the restitution of all things; a baptized, resurrected, celestial, glorified, redeemed earth, with the Lord Jesus Christ as the sole monarch. Now the saints are wanderers and pilgrims, but then each will love his neighbor aright, and dwell under his own vine and fig-tree. We will then not only greet our relatives, and know our friends, but the pure and good of all time, the bright angels, the great moderator, and the Supreme Judge of the universe. May God speed the plow and save the people, I pray. Read carefully and think kindly of the Latter Day Saint missionary.

#### EDITORIAL ITEMS.

By card from Bro. T. E. Lloyd, of Independence, Mo., we learn that that aged veteran, brother in arms, Hiram Falk, formerly of California, latterly of Ashtabula, Ohio, and more lately of Independence, passed from that place over to the great majority, through death, on the afternoon of the 17th of September.

Bro. W. M. Rumel wrote from Omaha, Nebraska, September 20th, that the branch there had their new meeting house nearly completed, and that there seemed to be a much better spirit prevailing in the branch than formerly; that there seemed to be a better interest manifest both with the Saints and their friends than has been for a very long time. God grant that this condition of things may continue. The

Omaha Branch has been tried almost as by fire.

Bro. T. M. Parr of Minneapolis, Minn., says he lately received ten copies of the 'Voice of Warning' from Bro. J. H., Peters, and that within twenty days he had them all in the hands of persons reading them.

"Chronic Sore Throat, and Hygiene of the Voice" is the title of a small work laid on our table by W. A. Chatterton, No. 9, South Canal Street, Chicago, Ill. Price, bound in cloth, 60 cents, postpaid to any address. The information contained in this little work is of high importance, and its value to public speakers and singers is next to invaluable. The book is written in a clear comprehensive style, and the author, E. B. Shulldham, M. D., has made his work very pleasant reading as well as profitable.

Sr. Marberry Copeland of Burneyville, California, sends us a poem by "Vida." Bro. I. M. Lane also sends a poem; but we do not think either suitable for *HERALD*. The *Hope* we do not control.

Bro. Richard Coburn, of Blenheim, Ontario, thinks that the Elders should preach the temporal as well as the spiritual law. He says: "It would be foolish to tell the people that this gospel is to be preached in all the world as a witness; and at the same time that we did not need means to carry it there."

Bro. George Masters writes from Dell Roy, Ohio, September 12th, expressing excellent confidence in the work. He thinks it wrong for members who fall into comparative distress to at once apply for help to the church. He relates his own struggles in Nebraska, when losing much by fire and the grasshoppers, and believes that energy and determination will help many times when sitting idly down in grief and despair would further impoverish.

By letter from Bro. W. W. Hodge, of Beaver Falls, Pa., dated September 8th, he expresses the ardent desire that some Elders may soon reach there to labor, for he thinks prospects for their success are excellent now. He thinks a fine public grove might now be obtained for meetings, free.

Bro. John Eames of Cheyenne, Wyoming, writes us September 19th that the city was still alive, but that only a few wanted the gospel in its fulness. He had preached three times of late on the streets. One man asked him who made God, and he advised him to go at once to his closet and ask the Lord for that information, and assured him that the Lord's answer would be correct. Sick persons, not of the church, had asked for his prayers and been blessed with healing. When coming to Omaha, Neb., of late, he talked with seven Utah Mormon Elders, and thinks he did them some good. He preached on the same train by permission, and had the attention of many. Bro. Eames paid Lamoni a visit the 12th and 13th of September. May his ample shadow continue as long as he desires.

The Interstate Publishing Company, Chicago and Boston, have kindly laid upon

our table three educational works, which we have examined and find excellent of their kind. The "Making of Pictures," by Mrs. Sarah W. Whitman, price 60 cents, is a series of short talks upon art intended for young people. To the young reader with a taste for art it will be valuable. The other two are "Entertainments in Chemistry," and "Through a Microscope." The first is an apparently successful effort to tell the young student what chemistry is from familiar objects and the detail of simple processes, without elaborate instruments and at little cost. Price 60 cents. The second is a treatise in Language easily understood, upon the Microscope and how to use it, is entertaining and instructive. Price 60 cents. For either or all of these works address The Interstate Publishing Company, Chicago, or Boston.

## EXTRACTS FROM LETTERS.

BRO. J. CAFFALL writes us from Waterloo, Nebraska, September 19th, that he is striving to get subscribers for church publications, and says:

"I believe the *Herald* is giving pretty good satisfaction; and some are striving to help bring out the *Hope* in its contemplated enlargement, while others fold their arms, quite willing that others shall bear the burden. \* \* \* The press is indeed a power. I candidly think the *Herald* at least ought to have a thousand new subscribers; and if the needed interest was felt, it might be reached."

Precisely. If the ministry and membership would make the effort that increase could easily be reached. Let all try it, and begin now.

Bro. Joseph Dewsnup, Jun., wrote from 42 York St., Cheetham, Manchester, England, September 8th, 1886:

It is my desire to go on in this work and do my best to help build up the Church of Christ, so that I might gain for my reward a goodly portion of his holy Spirit, to enable me some day to preach with approbation this glorious and truthful gospel that has been revealed in these latter days. We had the pleasure of hearing Bro. J. Halstead (Priest), from Fall River, Mass., U. S. A., preach a sermon in our meeting room, on August 1st, which I believe did good to the Saints in this part of the vineyard. I pray that the seed sown will not return void, but spring up into everlasting life. (Dear Bro. Halstead, we have had good news from Rawtenstall). Bro. Conner of Independence, Missouri, also called here, on August 23d, whilst on a visit to his friends in Bedfordshire, bringing with him that spirit of the gospel, which we like to see in Saints. May the Master bless him and keep him faithful. Dear *Herald*, kindly ask the Saints to pray for me, that I may act an honest, faithful, and humble part as a minister of the gospel of Christ.

THE clipping and "dodger" referred to by Bro. John Smith, in his letter from New Bedford, we give below:

"Elder John Smith, of the Reconstructed Church of the Latter Day Saints, came here from New Bedford, and preached last Sunday, in Forrester's Hall, afternoon and evening. There was

a good audience, who listened to an able, though somewhat lengthy discourse, with much interest. These meetings, it is understood, will be continued every Sunday evening, under the management of Mr. Charles Soule. A baptism of one candidate took place at Fort Greene, last Sunday evening, under the light of the stars. It was in connection with Elder Charles Soule's Mission in Forrester's Hall."

"HEAR BOTH SIDES!—Elder Thomas Whiting will review the lecture of Rev. M. T. Lamb, on the so-called 'Mormons and their Bible,' in Hall No. 9 Waite's Building, William St., next Sunday, August 22d, 1886, at 3 and 7:30 p. m. Come and hear for yourself."

## QUESTIONS AND ANSWERS.

*Ques.*—Is it right and lawful for a member of the church, when removing from an organized and working branch to another branch to not bring a letter of removal, but ask the branch to take him in by vote? Or, in other words, has a branch a right to take in a member by vote who came from an organized branch, without a letter?

*Ans.*—The Doctrine and Covenants states that a "member removing to a branch where he is not known, may take a letter" signed by some officer of the branch from which he removes. The church has stated by resolution of conferences that members removing from one branch to another *should* take a letter; and all members are requested to unite with the branch nearest to the place where they reside, or the one in which it is most convenient for them to meet with the church. It is our opinion that members removing from one branch to another should take letters of commendation and membership, and present them at as early a time as practicable to the nearest branch and be received into membership thereof. Branches may receive persons known to them to be members of the church without letters from their former branches, if they choose so to do. Should branches so receive members, they must be concluded by their own act and accept such members as they may be proved to be should question as to their standing arise. When branches so receive members, the clerk of the branch into which they are so received should at once notify the president or clerk of the branch whence they came, that the names may be properly marked on the branch record as "removed." This is a matter of fellowship, and no hardship is forced upon church members by complying with the rule. Confusion is sure to occur to branch records if the rules are neglected. No person ought to feel aggrieved when asked to comply with the rules of good fellowship in the church.

No. 9 Hazel Street,  
PITTSBURGH, Sept. 13th.

*Editors of Herald; Dear Brethren:*—In questions and answers of the last issue I read an answer relating to a question concerning blessing of children, which to me conveys so different conclusions to those I had always understood as being taught by the church that I desire further information. The part of the answer I allude to is: "Should children who have thus been blessed die before being baptized, the atonement has made them of the kingdom, and it is evident that such will rise with the just in the resurrection, heirs of the kingdom of eternal life, because made wards of the Spirit." I would like to ask:

1. Do not these conditions without the ordinance

of blessing, belong to little children who die before being personally accountable.

2d. Does not another view seem to place little ones at the mercy of the *accidents of birth* or the *belief or unbelief* of their *parents*.

3d. Does not the view implied in the answer assume a similar position to that claimed for infant baptism, which same positions have always been urged by our ministry with great force as being wrong.

4th. Is the view that the blessing of children is intended as a blessing for this life and not as an ordinance essential to salvation, entirely erroneous.

Yours respectfully,

GEO. H. HULMES.

If brethren will read the question and answer respecting the blessing of children as a whole, and not in isolated parts, it will help them to comprehend the answer more fully. We at present leave these added questions for the consideration of the readers of *HERALD*; and in connection therewith the following: How is a man's membership in the Church of Christ affected by partaking of the sacrament? Or what relation does the ordinance bear to his membership?

Our brethren of the south-east Ohio and West Virginia district are busy, as the following extract from the *McArthur, Vinton county, West Virginia, Democrat and Reporter*, sent us by brother A. B. Kirkendall, of Creola, Ohio, will show:

"The Latter Day Saints' Church at Vale's Mills was formally dedicated on last Sunday. Although the inclement weather withheld a great many from attending, the church was crowded to its utmost capacity, while many could not gain admittance. As some of the readers do not understand the term Saint, as they apply it, it might be well to give a few words of explanation. The headquarters of this Church of Latter Day Saints, and residence of the Seer, young Joseph Smith, son of the Mormon Joseph Smith, is at Lamoni, Decatur county, Iowa. They differ with the Mormons not only on polygamy, but on several other points. There are twelve Apostles, besides Priests and Elders. The church at Vale's Mills belongs to the S. E. Ohio and W. Virginia District, one of the many into which the territory is divided. Now the dedication. Conference lasted Friday and Saturday; preaching by the elders in the evenings. Apostle W. H. Kelley, one of the Twelve, preached in the forenoon on Sunday. Early in the afternoon the church was again filled with anxious listeners. In the beginning of the afternoon exercises, the young infant of Mr. and Mrs. Charles Hunter was handed to the Apostle, who performed the "laying on of hands," praying God to bless and protect it, and that it might grow up in the faith. At 2:30, Apostle Kelley delivered the dedicatory address, after which three persons expressed a desire to become Saints and were baptized. The officials present were: Apostle, W. H. Kelley, Kirland, Lake Co., Ohio. Priest, H. E. Moler, Limerick, Ohio. Elders L. R. Devore, T. J. Beatty, and James Moler, Limerick; Jacob Double, Elm Grove; A. B. Ervin, Jackson; L. W. Torrence, Beaver; David Thomas, Minersville; David Hopkins and Thomas Mathews, Syracuse. The church just completed is a very nice one and is nearly paid for. It is free for all other denominations when not in use by the Mormons. Mr.

Theodore Cluff, of Sinking Spring, Highland Co., being expelled from another church on account of his belief, walked to Vale's Mills, a distance of eighty-five miles, to join the Saints. Three hundred and sixty members belong in this District, of whom sixty-two are members of the church just dedicated. Thanks to my friend, Mr. A. B. Kirkendall, of Creola, Secretary of the Conference, for facts in the above.

A MR. S. BUGG, of Deenville, Burnside township, Michigan, writes us Sept. 6th, as follows:

*Editor Saints' Herald:*—A copy of the *Herald* has fallen into my hands, for which I am thankful; for I hope it will be the means of enabling me to get a better knowledge of the people known as Latter Day Saints. If your paper is open to questions I would ask the following:

1. Does God give his Spirit to wicked and impenitent persons to make them repent and believe, or for any other purpose?

2. Does God give his Spirit to any but those who love and obey him?

3. Did Joseph Smith, the President of the Reorganized Church, go to Utah and ask Brigham Young to hand over the presidency which he (Brigham Young) unlawfully held, and did Brigham Young acknowledge Joseph Smith to be the proper person to hold that office yet refused to hand it over to him?

I ask this last question because I have thought that the Utah Mormons and the Reorganized body of Latter Day Saints are identical.

In reply to the above we have to say:—

1. God strives with the wicked, at times, by his Spirit,—“My Spirit shall not always strive with man.”—Gen. 6: 3. It reproves and convicts the sinner—“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.”—John 16: 8-11.

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye.”—Acts 7: 51.

It reveals the secret things of God to the wicked, at times; to Abimelech; (Gen. 20: 3); to Pharaoh; (Gen. 41: 1-25); to Balaam; (Num. 22: 20-22, 31, with Ch. 23: 16, 26); to the Midianite soldier; (Judges 7: 13-15); to Nebuchadnezzar; (Dan. 2: 27-30); to Pilate's wife; (Matt. 27: 19); and to Caiaphas, a wicked High-Priest; (John 11: 49-52).

It invites to Salvation,—“The Spirit and the bride [Church.—Ed.] say, Come. And let him that heareth say, Come.” (Rev. 22: 17). See also Acts 10: 44-48.

2. God gives his Spirit in the manner and for the purposes mentioned above, but not that it shall “abide” with them “forever,” for “the word” can not receive it as an abiding, indwelling gift, except and until they become the children of God:

“If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he

dwelleth with you, and shall be in you.”—John 14: 15-17.

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8: 9-17.

“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”—1 John 2: 24-27.

“And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”—1 John 3: 24.

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”—1 John 4: 13.

3. Joseph Smith, the President of the Reorganized Church, did claim and does yet claim that God called him by revelation to the presidency of the Church of Christ, and that in accordance with that call he took the presidency of said church April 6th, 1860, at Amboy, Illinois. With the concurrence of the church he sent two missionaries to Utah in 1863, who called personally on Brigham Young at his office in Salt Lake City and did there state the fact of Joseph Smith's call to the Presidency of the Church, and Brigham refused to accept of their testimony and of Joseph Smith's claims. Brigham after that declared that “Little Joseph will never lead the church while grass grows or water runs, but David will.”

Brigham Young had told the people at Nauvoo, Illinois, in 1844 and afterward, also in Utah, that it was “young Joseph's” place to lead the Church of God, and that God would bring him to that office and calling. He also taught them, August 4th, 1844, that *the church* must not attempt to put a man in that office. He said: “You can not fill the office of a prophet, seer and revelator. God must do this.” \* \* “I again repeat, no man can stand at our head except God reveals it from the heavens.” See Life of Joseph the Prophet, page 535. But December 5th, 1847, five of their Quorum of Twelve appointed three of their quorum to be the First Presidents of their church, viz, Brigham Young, Heber C. Kimball and Willard Richards. This was accepted by those Mormons living at Winter Quarters, De-

cember 27th, 1847,—just three and a half years after the death of Joseph the Seer.

Brigham Young and most of the Utah Mormons reject the claims of President Joseph Smith, while President Smith and the church under his presidency reject the leadership and heretical doctrines of Brigham and his fellows. The two churches are separate, and different from each other in many respects.

#### “THE JESUITS MUST LEAVE ITALY.”

THE Government, incensed at the action of the Pope in restoring all the former privileges of the Jesuits, has decided to strictly enforce all existing laws. The effect of this will be to expel all Jesuits from Italian territory.”

All those nations in Europe which once rendered homage to the Romish Church, and were her mighty support, are now turned away from her. So also are Peru, Brazil, Mexico, etc., in this western hemisphere. And now Italy, the home and center of Romanism, is “incensed at the action of the Pope in restoring all the former privileges of the Jesuits,” the main stay and chief reliance of that church. Well did John the Revelator foresee these things: “And the ten horns [Kingdoms. Ed.] which thou sawest upon the beast, [Roman empire. Ed.] these shall hate the whore, [Romanism. Ed.] and shall make her desolate and naked, [afflict, ravage, ruin; expose, uncover, make bare. Ed.] and shall eat her flesh, [material wealth and political power. Ed.] and burn her with fire.” [Torment, vex, purge, destroy. Ed.] Rev. 17: 16. All these things have come, and are coming, upon the Roman Catholic Church. These are unmistakable signs of the last days, and proofs of the divinity of the Holy Scriptures.

#### Mother's Home Column.

EDITED BY SISTER “FRANCES.”

“We need love's tender lessons taught  
As only weakness can;  
God hath his small interpreters;  
The child must teach the man.  
We wander wide through evil years,  
Our eyes of faith grow dim;  
The child is freshest from his hands,  
And nearest unto him.”

THE selection found below was sent us by Bro. Stebbins, who says: “There is a touching pathos about some of the writings of Robert J. Burdette, but I know of nothing from his pen that is more tender than the piece I enclose herewith. It might be entitled, ‘A sermon for parents,’ and be acceptable for the Home Column.”

While we thank Bro. Henry for his kindly remembrance, we wish to commend to the mothers a careful reading of this beautiful selection. In our own heart it touches a very tender chord, and whispers of duty undone, and like the writer, we love not the books or the work which come between us and the tender hearts and immortal souls of our little ones. A friend once remonstrating with us said: “Don't try to put a girdle round the earth in twenty-four hours. You work so hard that when your little ones come to you to be petted and caressed, you are so tired

that you feel inclined to put them away from you, and thus deprive yourself of one of the sweetest pleasures of life." We felt the truth of this admonition then, but we feel it more keenly to-day, when those who were then but little birdlings, fluttering in the home nest, are now pluming their wings and balancing themselves to try their strength in the battle of life. Ah, how sadly we feel and know they will never be little children again, and so we stretch our empty aching arms towards our grandchildren, and are wiser and tenderer with them than we were with our own. Dear mothers, are any of you now as we were then, cumbered with cares, and striving constantly for the meat which perishes? We can not tell you what portion of your work may be left undone, nor indeed whether any of it may be, but we do beseech you to look upon the faces of the babes you love, the little ones gathered about your knees, and remember that the time and labor given to them is labor for eternity, and shall endure when all things else shall pass away.

#### A SERMON FOR PARENTS.

"How quiet the house is at midnight. The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago come back into it. Every house has these two classes of tenants. Do we love best those with whom we can laugh and talk and sing, or the dear silent ones who come so noiselessly to our side and whisper to us in faint, sweet, far away whispers that have no sound, so that we hear only their very stillness?"

"I am not tired, but my pen is weary. It falls from my fingers and I raise my head. I start to leave the table and my eyes fall upon a little book lying on the floor. It is a little First Reader. He left it there this afternoon. I remember just how I was impatient because he could not read the simple little lesson—such an easy lesson—and I told him it was a waste of my time to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes—his mother's brave, patient cheeriness, struggling with his disappointment and pain. I see him lie down on the floor, and the little face bend over the troublesome little lesson, such a simple, easy lesson, and baby might read it. Then, after a little struggle alone it has to be given up, and the baffled little soldier, with one more appealing look toward me for re-inforcements, sighs and goes away from the lesson he can not read to the play that comforts him. And there lies the little book just as he left it. Ah, me! I could kneel down and kiss it now as though it were alive and loving.

"Why, what was my time worth to me to-day? What was there in the book I wanted to read one-half so precious to me as one cooing word from the prattling lips that quivered when I turned away? I hate the book I read. I will never look at it again. Were it the last book in the world I think I would burn it. All its gracious words are lies. I say to you, though all men praise the book, and though an hour ago I thought it excellent, I say to you there is poison in its hateful pages. Why, what can I learn from books that baby lips can not teach me? Do you know I want to go to the door of his room and listen; the house is so still; maybe he is not breathing. Why, if between my book and my

boy I choose my book, why should not God leave me with my books? My hateful books.

"But I was not harsh. I was only a little impatient. Because, you see his lesson was so easy, so simple. Ah, me, there were two of us trying to read this afternoon. They were two easy, simple lessons. Mine was such a very simple, easy, pleasant, loving one to learn. Just a line, just a little throb of patience, of gentleness, of love that would have made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy, and the sentences so short. And I! Oh, pity me, I missed every word. I did not read one line aright. See, here is my copy now, all blurred and blistered with tears and heart-ache, all marred and misspelled and blotted. I am ashamed to show it to the Master. And yet I know He will be patient with me; I know how loving and gentle He will be. Why, how patiently and lovingly all these years He has been teaching me this simple lesson I failed upon to-day. But when my little pupil stumbled on a single word—is my time, then, so much more precious than the Master's, that I can not teach the little lesson more than once?"

"Ah, friend, we do waste time when we plait scourges for ourselves. These hurrying days, these busy, anxious, shrewd, ambitious times of ours are wasted when they take our hearts away from patient gentleness, and give us fame and love and gold for kisses. Some day, then, when our hungry souls will seek for bread, our selfish god will give us a stone. Life is not a deep, profound, perplexing problem. It is a simple, easy, lesson, such as any child may read. You can not find its solution in the ponderous tomes of the old fathers, the philosophers, the investigators, the theorists. It is not on your bookshelves. But in the warmest corner of the most unlettered heart it glows in letters that the blind may read; a sweet, plain, simple, easy, loving lesson. And when you have learned it, brother of mine, the world will be the better and happier."

JACKSON, W. Va., Aug. 10th.

*Dear Sister Frances:*—I love to read the letters of cheer and comfort from the sisters. The *Herald* is a welcome visitor; we could not do without it. This is my forty-fourth birthday. I am the mother of eleven children—nine of whom are living, one married, the balance are with me; and I do feel that I have received instruction through your column, in trying to set a godly example before my children; and only regret that I did not receive this great work sooner, that I might have been more competent of instructing my little ones. I have belonged to the church over five years. I am yet weak, but still hope that I will become strong in the cause of Christ. Ever praying for the cause of the Redeemer, and the upbuilding of Zion, I remain your sister in the one faith,  
LOUESA F. WILLIAMS.

SHENANDOAH, Iowa, Aug. 16th.

*Dear Sister Frances:*—I feel impressed by the Spirit to try and write a letter for the "Mothers' Home Column," as I have never seen anything from any of the sisters in this part of the Lord's vineyard, and realizing we can all help in this great work, I wish to make the effort. I for one have been greatly benefitted by the light it has imparted to me. I have been the mother of five children, but God in his mercy has seen fit to call them all home but one—a son nineteen years of age. I

desire to so live as to set an example before him that will be worthy of imitation, that he may become a bright and shining light in the Church of Christ. I desire to do all I can to aid the great work of these last days; but I feel my weakness, and without the Spirit of God we can do nothing. Then dear sisters, let us all be valiant in the testimony of Christ, praying that the Spirit of the Master may be with all who love this work, I remain your sister in the gospel of Christ,

MRS. ETTIE RAY.

I HAVE often thought I would like to say a few words to parents, of what I conceive to be a neglected duty of many of them, towards their children. This has relation to the Sabbath School, and as you, Sr. Frances, are a strong advocate of Sabbath Schools, will you please insert this in the "Home Column?"

We are admonished to bring up our children in the way they should go—we, and not some one else. Now this I have observed all my life, though it should not be with Saints, that they are willing their children should go to Sabbath School and there be under the charge of some one else while they remain at home to rest and have a good time, or perhaps they do not even make an effort to get them ready to attend regularly, and often by being late, disturb the entire school by coming in at the wrong time. Now these persons would think it awful if we had no Sunday School where there is a band of Saints. Well now who does it devolve upon to run successfully a school? Surely not upon one individual or two, or even a half dozen. Why then not look the thing squarely in the face? Do you want your children raised without the influence of church or Sabbath School; running about the streets or through the country on the Lord's Day; desecrating the day he has said should be kept holy? No; you Saints don't want this; but you allow it to be done for the lack of a little energy on your part, and many times unthoughtedly. How many a mother would be glad if her boy would be more religious who perhaps would now be walking in wisdom's way if that mother had never neglected her duty. Can any such father or mother recall the time when "A little more slumber, a little more sleep, a little more folding of the hands" caused them to be too late for Sunday School, but gave them abundant energy to go visiting; thus violating the law of God and teaching their children to do the same. Why did not those parents get ready and say, "Now come children, let us go to Sabbath School to-day."

To run successfully a Sabbath School, every one who can must assist, and consider that all have something to do. Get up as early, or a little earlier, on Sunday morning as any other day, and get all ready, and then say, "Come now, children, we are off to Sunday School." Don't leave your children to wander here and there, and lay upon your God-fearing neighbor the burden or labor of love God has assigned to you; they are your children; you and not he are responsible for their being in this world, and you can not realize this fact too fully nor too soon. Go and assist to bring up your children in the spirit of our Master. Teach them to read and investigate the Scriptures. Think over the matter; assist them as you would in doing a piece of work of any other kind. This is work for eternity and will assist in time also. Is not this one of the means of bringing them up in the nurture and admonition



of the Lord? to whom the promise is, "When they are old they will never depart from it." I like to see parents go ahead of their children in things of this kind, and not expect some one else to go ahead for them, or the child to go ahead for the parents. "Study to show thyself a workman" approved by our Father in heaven, who is pleased when we try to elevate the cause of christianity.

ONE WHO LOVES THE CAUSE OF CHRIST.

COOK'S POINT, Tex., Aug. 14th.

*Dear Sisters in Christ:* When I read the letters in the *Herald* it does me so much good to know that I have an interest in this great and glorious work. I shall never forget the last conference that was at Lamoni, it being a sorrowful time to me in having to give up my darling baby. The thoughts arise in my mind, What are we here for? Then I say, For the good we may do others; but not our will, but the Lord's will be done. This is hard for us to say, when the Lord demands of us a treasure that we love and cherish above all others. While I have many things to be thankful for, this is one thing, The Lord is merciful; he knows what is best, and right. I can say I do feel grateful to the Saints and Elders for their kindness, and more especially Bro. and Sr. Cochran, who were so kind to us in our affliction, that I can never forget them. When we arrived at home in Stewartsville, the Saints there had made ready, and were so kind to us in helping us to lay away our darling. It was with a sad heart that I left all the Saints in Missouri, not knowing any one here; but my heart was made to rejoice; when we got off the train at Bryan, Texas, we were greeted by Bro. Sherrill, accompanied by my son. We remained at Bro. Sherrill's until we could build us a house, in which labor they assisted us. I am as ever your sister in the one faith.

LUVENIA ROBERTS.

McPAUL, Iowa, August 14th.

*Dear Sr. Frances:* I can not give any advice as a mother, for I am not a mother, but the same responsibilities are resting on me as on a mother. We have a little boy with us who is an orphan, and we expect to try to raise him and teach him as near right as we know how. He needs the same attention and care that one's own children need. I often think how much must be the cares of a mother to raise a family of several children, —to know how to instruct them rightly. I pray that all fathers and mothers may have wisdom to instruct their children in their duties, so they may be better prepared than the present generation is to do the work our heavenly Father has for them to do. For this end we should labor to bring about a better understanding of what is every one's duty. I am very much inclined to think it makes a material difference in the character of the child, what kind of an example is set before it, and the way it is instructed.

Dear sisters and mothers, let us not neglect one thing, and that is, to try if possible to keep the young and rising generation from the use of tobacco. It is an expensive, useless and filthy habit. I have often studied and wondered if I could do any good by writing and talking to stop this improper use of tobacco. Just think how much could be paid in to the Bishop's hands to help the church if all the money that is spent for tobacco was used for the cause of Christ and the promulgation of the gospel; and the givers would

receive a blessing instead of a curse. I hope we all may see eye to eye in spiritual things, if not in temporal things. I suspect I am different in many respects from many of my sisters. We live on a farm, and I suppose I have about the same cares as other farmers' wives have.

How I like to read the letters from the old mothers and old-time Saints. It strengthens my faith to read how strong was their faith through all their trials and persecutions. How thankful we ought to be that we have such good and peaceful times, I pray that God will bless you in your labor of love, and all engaged in this good and glorious cause.

Your sister in the one faith,  
MRS. MARY E. BENEDICT.

## Correspondence.

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

WEST OAKLAND, Cal., Sept. 17th.

*Pres. Joseph Smith:*—I have just received a newspaper from my uncle in England, and the enclosed I have cut out and sent you, that you might see what it cost to run a false religion; while the true religion of Jesus Christ, built upon the foundation of the apostles and prophets, receives but little attention even among those whom God has given a knowledge of its divinity. Could the sum it costs to run the Church of England one year be for one time placed in the Bishop's hands, how long would it be before the gospel of our Lord Jesus Christ would reach the ends of the earth? Not long.

£11,000,000 is what it cost to run the Church of England annually. It does seem that every false religion is making greater headway; especially in a financial point of view, than the gospel of our Lord Jesus Christ. Then if the people generally are willing to make great sacrifices to uphold a false religion, what ought we to do who have the gospel of our Lord Jesus Christ, which we know is the power of God unto salvation today, as much so as it was when our Lord was preaching it upon earth himself. These are questions which every Latter Day Saint should ask himself. Do I belong to the Church of Christ? If so am I willing to look on and see the people of the world make greater sacrifices to sustain false religions than I am willing to make to sustain the gospel of our Lord Jesus Christ.

Yours in bonds,  
WILLIAM HART.

OENAVILLE, Texas, Sept. 5th.

*Dear Welcome Herald:*—Feeling inclined to write a few lines from this part of God's vineyard I will first tell you of a short debate. The Saints all seem more encouraged since the late debate between a Mr. Sewell of the Christian Church, and Bro. J. A. Currie, jun. Bro. John was so young some feared he could not successfully meet Mr. Sewell; but when the Spirit of Christ is with his servants they can meet any error. People here think it very strange that a young man of his age could put down such a strong defender of the Campbellite faith. I rejoice in the restoration of the gospel, and I would be the most miserable creature if I did not know that I belonged to the true Church of Christ.

The more I hear other denominations, the firmer I grow in the latter day work. Brother Hyde visited our branch twice. We are well pleased with him. Bro. Roberts and family have been visiting the branch. We think much of Bro. Roberts and family. All miss Bro. Heman, and hope he will some day return here.

Yours,  
FLORENCE JENKINS.

No. 677, Purchase Street,  
NEW BEDFORD, Mass., Sept. 13.

*Bro. Joseph Smith:*—For about a year I have been watching for a favorable opportunity to visit Newport, Rhode Island, which I did Sunday, September 5th, arrangements having been previously made by Bro. Soule, who resides there, for public meetings. I enclose a printed slip from one of the local papers there, which shows that by the blessing of God I had a good reception. At this place brethren Scott, Bond, and Whiting have labored to good effect.

About sixteen years ago, brother Soule heard the gospel preached, and was away from its influence for fifteen years, and united himself with another religious body but was not content; and after all these long years he heard again the "testimony of Jesus," and it made "his dry bones quake," and he hastened to obey the truth, and is now trying to show his fellow man the way to the kingdom. At the close of our preaching services, several persons came to me and said that if I would send preachers they would help to pay the expense of the hall. One believed the gospel, and like the jailor, was baptized the same hour of the night, and "went on his way rejoicing." This is the first person baptized in Newport into this church; others must follow, will follow, "for they have not all bowed the knee to the image of Baal." Sunday, September 12th, found me at Plainville, the home and field of labor of the good Elder C. A. Coombs; at which time he led three into the waters of baptism, the result of his untiring efforts in holding meetings at East Attleboro. The writer spoke at the former place in the afternoon and at the latter place in the evening. The Lord blessed the word to the comfort of those who heard; and the indications are that soon others in that locality will "trouble the waters."

I listened to some good faithful testimonies from those who had tasted the "joys of the world to come;" and wherever I have been to labor the brethren and sisters have kindly received me and ministered to my wants as best they could; and we have parted with heart expressed words, "Do come again."

Calls are numerous and on the increase on every hand, and I am unable to supply the wants of those who are "perishing for the bread of life" in our own district. After twenty years experience in the gospel, and on examination of everything that has been said and written against this work, that has come within my reach, I find that it stands the test of men and things, and so must say, that it is true and will remain true. And as Paul said to Timothy, if I "give heed to the doctrine it will save both me and them that obey it."

I desire to call the attention of the travelling ministry to a person calling himself Reverend M. T. Lamb, who claims to hail from Salt Lake, who is going about the country and lecturing upon "Mormons and their Bible." He has been

to New Bedford; to him the book is a "mess of nonsense." One Sunday evening our meeting was closed so all the Saints could go and hear their faith abused, and it did them good, for they pitied the man for his ignorance. Brother Whiting was present and challenged him to a public discussion of the merits of the book; but he declined and left town. He has written a work against the Book of Mormon and is trying to sell them at his lecture; brethren look out for him, but do not be afraid, though he is not so much of a Lamb as his name would imply. I enclose a dodger which was circulated, asking the people to "hear both sides," and I am informed by those who heard Bro. Whiting's reply, that he did well. I was laboring elsewhere and so could not be present.

I have no evil report to write; have no time to listen to them, so much work needs to be done, as the "signs of the times," which are gathering around us indicate that the Lord is near. Who amongst us will be ready to meet him? "The wise men of the west have not reached the east" yet; when are they coming?

Yours in the faith,  
JOHN SMITH.

WEST FORK, Ind. Sept. 15th.

Bro. Blair:—The *Heralds* of Aug. 28th, and Sept. 4th are before me and read. I think it is grand,—to say that it is good, and very good, is not exaggeration—improving all the time. Will Sr. Frances receive my thanks for words of comfort and cheer received through the Mothers' Column. I bid her "God speed." May we all improve and grow in grace with God, and receive of his Spirit, so we may do the work assigned us in this last dispensation, so that we may have the right to enter into the rest that remains for the people of God. Although we meet with trials, with temptations and sometimes almost despair; but when we do his will we receive strength of him to abide; knowing that these things worketh patience, and patience worketh hope; yes, blessed hope, anchor to the soul that enters within the veil, that buoys us up to stand firm in this present ungodly world.

The resurrection is true; all will be brought from the enemy; death does not end all; we will live through ceaseless ages, and his faithful ones in peaceful glory with diadems of beauty; a crown of everlasting immortality on the brow. O, how beautiful this was presented to the writer in a dream when tired and weary, discouraged with the cares of life, and the disappointments that beset us on every hand, when those that we have leaned on for help, for instruction in the work, which seemed to be pillars, when it seemed all was gone. But the great I Am has, always true to his word, vindicated his truth. "You shall know." "Peace to your troubled soul." "I still am the same, yesterdav, to-day and forever more. My grace is sufficient for you. I fail not, though through the deep waters I cause you to go."

If Joseph Smith was weak, and the revelations through him are not according to our own understanding of the wisdom of this world, does not the revelation given in Christ's day, say that the world by its wisdom could not find out God. And if we see or seem to see some things in the present revelations that we do not understand, does it not argue that he chose the weak to do his work, and is it not in perfect keeping with

his acts in all past ages. It seems to me in perfect harmony with himself; so, onward, brothers and sisters, be not weary nor discouraged, for we shall reap, if we faint not. May God bless his people and work is my prayer.

Yours in bonds,  
V. D. BAGGERLY.

KANSAS CITY, Mo., Sept. 4th.

Three hundred and one Mormons passed through this city to-day *en route* for Utah and Idaho. They were converted to the Mormon faith under the teachings of Elders sent out from Utah two years ago, who were with them, and were acting as emigrant agents. They were mostly families, from the lower and upper walks of life and came from England, Scotland, Denmark and Sweden. They changed cars here, which detained them a few hours, and gave opportunity for conversation with them. In conversing with some of them I learned they were well posted on the polygamy question, and also of the fact of what our government is doing to suppress it.

I stated that our government was not passing laws to break up the Mormon Church, but to suppress one very offensive feature of their practice which was not of the original faith, and stated that our government would protect the Mormons of Utah, (even if it took arms), in the worship of God according to the doctrine of the church as it was at first, but as for polygamy, the government says it shall not exist, and I was fully persuaded that it must go to the wall. The reply to this was, "When polygamy is broken up, then the whole church will of necessity go also, for they are inseparably connected; the church is built upon this doctrine as much as any other."

I learned that their general impression was that the government is having but very little success in suppressing polygamy, and that they are taught this is persecution. Thus we learn these missionaries go to foreign countries and there teach polygamy and disloyalty to the government of the United States. Truly the spirit to deceive if possible the very elect has gone forth, and some are being deceived; but the word is, "those that are deceived shall be reclaimed, but the deceivers shall be cut down either in life or in death," and I pray that it may come speedily.

MARCUS SHAW.

HORNINGS MILLS, Ont., Sept. 14th.

Bro. D. Dancer:—Since my letter in *Herald* for September 4th, dated August 16th, I have been kept very busy in my calling. I have baptized fourteen more since August 16th, and from June till that date eleven, making twenty-five since June, with good prospects for several more, some of whom are promised. I was called home to administer to the son of brother and sister Stuart, July 26th. Since then, I have been called away from my field again to preach the funeral sermon of the lad, and am now again back in my field for the third time. Calls to come here and there are more numerous than I can attend to. I made an opening in Shelburne, a rail-road village on C. P. R. in Dufferin County, at two p. m., Sunday, 12th September. Had a large attendance, spoke for two hours and twenty minutes, and could hardly find a stopping place. After the assembly was dismissed some of the leading gentlemen in town took me to task, prominent among them one lawyer, one insurance agent, one grist miller, one merchant and

others, I had to stand a perfect storm of all kinds of questions, and after spending two hours I concluded they wanted to teach me instead of being taught. They drew up a written statement wishing me to affirm it, about as follows:—"Mr. McIntosh will prove from the Bible (King James) that Christ did appear in person on the continent now called America, and established his Church. Book of Mormon not to be allowed in evidence, for which we promise to pay for use of town Hall if proved. If not, Mr. McIntosh pays for the Hall. This is not a very hard case to prove, and if they do not get Book of Mormon and Joseph Smith defended it will be because the Spirit of the Good Lord will not be with me, but I have had all the liberty necessary heretofore, and expect more than will please them this time, as there is not a subject in connection with the Zion's cause that I feel better at home on or enjoy more liberty. Immediately following this I propose opening with a few subjects of my own propounding, as the apostasy of the primitive church; divine authority; how, and in whom vested the restitution and restoration of the gospel; the Latter day apostasy, (Brighamite); church organization, and other points.

Your brother in gospel bonds,  
J. A. McINTOSH.

LONG BRANCH, Mo., Sept. 16th.

Dear *Herald*:—With joy I read your columns, and rejoice to hear of the prosperity of the latter day work which has caused the wise of the world to wonder, and has made the simple wise. In company with Bro. J. W. Gillen I visited eastern Iowa and western Illinois, which I have hitherto longed to see, for there were once the homes of our fathers, and the place where God's prophet sealed his testimony with his blood, and where his body now sleeps in the silent tomb, awaiting the day when "Christ shall descend from heaven with a shout, and with the voice of the arch angel, and with the trump of God." I can not express my thoughts as I viewed the supposed place where the martyrs lay. The temple is not; I saw one building which was erected out of stone once in the temple.

While viewing these matters and the condition of the people who once inhabited this city, I fervently desired God to have mercy upon them and return them back to the old paths to follow the revelations given to the church through the "choice seer." After spending some time in that district assisting Bro. Gillen, we returned home to Lamoni, and on the 5th of August I started alone for Nodaway district, called at Allendale, found the little band living in hopes of building a house of worship. Some were scattering tracts through the country. A few days later I arrived at Sweet Home; found that Brn. James Thomas, and William Powell had been preaching the word, and anxiously looking for my return. We had large attendance at our conference; some were baptized, and many say we have the truth if the Bible is true. Bro. Ole Madison has charge of Long Branch. He is favorably known far and near. During the trials which this district has passed through, some have done well. May the Lord "reward them according to their works." Since district conference Bro. James Thomas accompanied me, holding meetings in different places. We visited the little branch at Eureka, ten miles from St. Joseph, and left them rejoic-

ing in the gospel. Bro. Arthur Halley watches over the little flock there. We then went to Savannah, the county seat of Andrew county, and the Christian Church was opened for us. We had a large attendance of those believing in the Bible, and some that disbelieved. At first we were viewed with curiosity; but when we presented to them the doctrine of Christ, and told them what we believed, they seemed ready to accept the truth. We had pressing invitations to continue, but our pockets were empty and hotel bills high.

We were told that the Methodist Church was almost broken up, and that their members had turned to infidelity. This was told us by a Methodist minister. And the Christian minister said he had a congregation of sisters; but that the brethren had turned aside, or did not attend meetings. Some bid us God speed, and some grasped our hand as though the spirit of love filled their hearts; we expect to return there if the way opens. We do not find many places like this, but we can see the fulfillment of God's word, "You shall find favor in the eyes of the people." We expect to hold meetings in Barnard, Long Branch, Alanthus, Ross Grove, Forest City, and other places. We are now among the Saints, doing what we can to encourage and assist in bringing about brotherly love. May the Lord bless us all to do our part in this work. The people of the world are turning to infidelity; and what will the end be?

In bonds,  
A. J. MOORE.

HEARNE, Texas, Sept. 13th.

*Saints Herald*:—It may be well to note the general features of the work in Texas. Our conference convened here on Saturday and proved to be one of the best ever held in the district. "Give us room that we may dwell" seemed to resolve itself into a moral necessity. Zion's children are increasing. Measures were set on foot for the purchase of a gospel tent for the mission, and fifty-seven dollars subscribed. The object of this is to reach prominent points of interest where the use of churches is denied us, also to be used in times of gathering for conference, etc. The practicability of the movement remains to be proved, but the brethren are hopeful of its success. There was no dissenting voice at the time of its adoption. The work is widening and new fields are opening for the sowing and harvest. Brother J. A. Robinson was in attendance and left the impress of his genius and gospel experience upon the minds of all. We regret that his departure is so near at hand.

I went to Thornton, Limestone county, on the 4th inst., appointment having been made by brethren Stone and Sherrill for me to preach in the Union Church on Sunday at eleven o'clock. A full house greeted me, and I felt the power of God in testimony of his work, as I broke the bread of life. The people came out also at three p. m., and at night to hear the word. On Monday the Christian minister was sent for to defend the flock. He came and listened Monday and Tuesday nights. He told me that he intended to oppose the objectionable points of our doctrine; but would seek to take no advantage of me—in fact he proved himself to be a gentleman. Arrangements were made accordingly to gather on Wednesday at two o'clock, he to reply to my former efforts, and I to review him if so desired.

Dinner was brought on the ground, and Methodist, Campbellite and Latter Day Saint mingled peacefully during the day, and all seemed to enjoy the occasion. At the close of his second speech the minister, Mr. Carley, gave me credit for being as gentlemanly as any opponent it had been his fortune to meet. The prominent features of difference between us were closely canvassed, all with good feeling and due respect.

I am well satisfied with the results. The field is still open for the contest, which will come, and the issue must be met. Mr. Carley is a man of extended experience, high mental culture, and a prominent minister of his profession. Himself and the people of the community are worthy of profound respect for the courtesy shown to us as a people. I pray that God will bless them with the light of his Spirit to comprehend the truth. I hope the little band of Saints there will be encouraged, and those of the priesthood continue to magnify this sacred calling.

Bro. Roberts will go south soon to encourage the work there. I go to Dallas county, to follow the labors of Bro. Robinson there. We are sad to learn that Bro. Cato and family have been suffering from affliction. I must not omit to say that Bro. Roberts baptized ten in Burnett county, all married women I believe he said; also that at Pendleton, eight miles from Temple, full houses attended the efforts made by brethren Currie, Roberts and myself. So you see the work, though not done, is onward. Bro. Robinson will be at Albany on the 17th and 18th, to present the faith where no preaching has been done; also, will meet me at Collinsville on the Sunday following, where a good opening was made by him some time ago among entire strangers to the cause. He is a genial, warm-hearted companion, and an earnest, devoted worker for the cause.

In bonds,  
GEO. S. HYDE.

MONDAMIN, Iowa, Sept. 8th.

*Dear Herald*:—I wish to say I heartily endorse the article on "Pride" in your late issue. I have long since thought that there ought to be more said in the *Herald* about pride and from the pulpit than there is. Being an evil, it ought to be fought the same as any other evil. It is evident from the Book of Mormon that the people in those times suffered many afflictions because of pride; and if pride was the cause of afflictions then, may it not be the case now. Profane history makes this statement in regard to primitive christianity,—"that as outward adornment of the church increased, inward purity decreased. But says one, "I have not got any pride, if I do follow the fashions." True, you may not get above others in your estimation, but what is it that prompts one to follow the fashions of the world? Is it not worldly pride? Another thing; we should set examples for others to follow instead of following the example of others, especially those of the world.

Parents who have children growing up, by their example instil principles into their minds which will remain for life. Then how careful we ought to be that those principles are right ones. Children are great imitators. They think what papa or mamma does is right and will want to do the same. I wonder what the Savior would say should he enter a congregation of Saints, and they all attired in the latest styles, when he has said, "Let all thy garments be plain." And I

wonder how the Saints would feel in his presence with their artificial deformities, and ridiculous fashions? For my part, I do not wish, or intend to adorn this body with anything that I would be ashamed to appear in before the pleasing bar of God. I dare say that all who wear artificial deformities would, if they had a natural one, travel to the ends of the earth, and spend a fortune, if there was any chance to get it removed. In conclusion let me say, let us not spend so much time adorning these bodies, but adorn the mind. We will not make any too much improvement if we should spend all of our time in that way.

Yours for truth,  
J. L. GUNSOLLY.

NEW PHILADELPHIA, Ohio.

*Dear Herald*:—I was baptized on the 8th of May. I have been united with the work only for a short time, but it has been sweet to my soul. Many testimonies have I received of its truthfulness. Bro. Griffiths came to this place in April, 1885, and preached the true doctrine of Jesus Christ in its fullness. God blessed the day when he came. He is a faithful worker. Our branch contains fifteen in number. We are doing the best we can under the circumstances. We have been persecuted for righteousness sake and had all manner of evil spoken against us. This is a proof that ours is the kingdom of heaven. I shall never regret the step I took, for I have felt ever since to walk in newness of life, having been born, first of water, secondly of the Spirit, and now I can say that I am a child of God and an heir to the promise of eternal life if I continue faithful to the end. My desire is to hold fast, God helping me. I can bear testimony to the work of Joseph the seer. It is a glorious work to me, because it is the power of God unto salvation. I feel there is a work for me to do, and I must do it, and I mean to be a true follower of the Lamb. May the Lord bless every effort for the advancement of this cause, is the prayer of your brother in Christ,

C. E. WARNER.

LINESVILLE, Pa., Sept. 12th.

*Dear Herald*:—I don't know how I could get along without reading your pages, for they cheer, comfort and strengthen me. I wish the pure in heart everywhere could be permitted to hear the gospel preached. I have not been in the church very long—not a year until the 25th of next May—so you see I have just come into the work, yet how I love it. I desire that I may get great strength from on high to do a work for the Master that he will approve. There is a little band of Saints here, (eight in all I think), very weak, but all very earnest in this Latter Day work. Pray for us. Bro. E. L. Kelley was with us over last Sabbath and preached two excellent sermons. We are expecting him back again some time in October to stay with us a while. Your sister in the one faith,  
ELLA. L. HOLMAN.

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## Communications.

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### SUNDAY SCHOOLS.

In your issue for September 18th we noticed an article upon the subject of Sunday Schools, from the pen of Bro. A. Haws, which we are fearful will not be fully understood, and as a consequence will be taken advantage of by our buisy adversary, the devil, to work against our schools, and furnish an excuse for the indifferent to be still more indifferent and the lukewarm to grow still colder.

While we fear, we know that our brother had no such thought in his heart when he wrote, and we believe God will bring good to the cause from what he has said. Of one thing we feel sure, if the fathers and mothers are led to inquire of themselves, whether they are doing their duty to their children or whether they are entirely neglecting their duty—hiding behind one flimsy excuse after another and deceiving themselves, but not deceiving God in the matter, then will more good than we can estimate be done to the cause by what Bro. Haws has written. Brethren and sisters in Zion, the standard of vital piety must be elevated in our midst. It is time that we ceased to boast of being Abraham's children, and bring forth the fruits of righteousness. The children of the gospel covenant while contending for the faith once delivered to the Saints—the gifts and blessings of the gospel of the Son of God, ought to be the last ones to manifest barren lives and indifferent hearts. If the home life, the home training, is not right, how can we expect any other training to fully overcome this? The Sunday School was never intended to supplant the home school, any more than the assembling together of the Saints for public worship was intended to supplant the family altar or the prayer in secret. All these means of grace should work in harmony, and they will do so, if we as Saints of God live in harmony with the precepts of the divine Teacher. Just here we desire to throw out one thought for any who may wish to strip religion of everything which should render it pleasing and attractive to the young. God never placed within the soul of man a desire, or capacity for enjoying any thing that he did not create in the world outside of man the objects for, and the means of, gratifying that desire. These means used as God intended they should be used, are innocent and pure. Corrupted, as the best gifts of God may be and constantly are corrupted, they are sinful and injurious. Clothe truth in her most attractive garments, and when in these she has won her way to the heart, is her nature changed? Is she less truth because clothed in raiment suited to her charms? Beautiful and truthful lessons of wisdom

may be uttered by lips never having had an existence save in the imaginations of some pure minded one of earth, and if in this way the heart may be won and chained, why not as well as if from lips of clay. Trashy reading and trashy talk abound in the world and in the church. From these I would that every Saint of God could guard their children; but if the book which makes them better is the word of God taught direct from the sacred page, or the same teaching illustrated and made plainer and more attractive to their young minds by being woven into a narrative which is not beyond the bounds of possible occurrence, why may they not read it, and from the reading learn to love the principles of virtue, truth and holiness? The religion of Christ is a religion of the heart. The family relation is a sacred one; and when the father and mother have indeed consecrated their all to God, and seek to him for the wisdom which they need, are not they the heaven appointed guardians of the immortal spirits entrusted to their care; and can any one assume this responsibility for them.

We repeat again that vital piety, entire consecration to God and his cause, is what we need as a people. No one has any right to undertake to teach the young who does not feel the solemnity of what they are doing, and who does not strive to fit themselves for the duty by seeking help from God in earnest and oft repeated prayer that He will enlighten their minds, be to them a teacher, even as they desire to teach the little ones. Next to the office of a minister in sacredness, we hold, is the office of a teacher—especially of a Sunday School teacher. We can not, if we would, disconnect the home from the Sunday School, any more than we can disconnect the home from the church, or our life, the life we lead daily, from the religion we profess. If the heart is right before God, the actions will be right, and if we err in judgment God will forgive; but if the heart is not right, we think God will be very slow to forgive the hypocritical actions of those who profess him in words, but deny him in works. Children are not easily deceived. They watch our actions and take account even of our looks. Let them see Christ in us the hope of glory, and they will listen to our teaching; but they soon detect the true from the false, and have no respect for those who do not strive to walk according to their own teachings. We speak as a Sunday School worker, and we say to each faithful worker in the schools, "Be not discouraged, but of good cheer. Seek to conform your daily lives to the gospel of Christ. Pray to God for wisdom and the guidance of his Holy Spirit from day to day. Visit at their homes each member of your class, and talk with them freely in regard to the warfare they with you have entered upon. Be neither afraid nor ashamed to speak of God's goodness and his love, neither to confess your love for him; but beloved Saints, let us strive to profess him in works as well as words; for the deep feeling of the heart of the writer to-night, is that if our Sunday

Schools are a farce, then is our home life a farce; and if this be the case, we can only expect it to end in tragedy. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works. And then will I profess unto them, Ye never knew me; depart from me ye that work iniquity."

For one we have enlisted in this cause. That this school with which we stand connected is not all we desire it to be, we very freely confess; and no one, we think, feels it more deeply than we do. Shall we therefore disband it, and wait until parents, pastors, Teachers, Priests and Deacons come forward and discharge their duty? Not so; but looking to God for help we will strive more earnestly than ever to discharge ours; for so long as the children will come out upon the Lord's day, so long will we strive to point them to the Lamb of God who taketh away the sin of the world, and show to them the straight and narrow way which leads to Him. It is not ours to enter into the homes of the children. Each father is his own Priest, and each mother a priestess. To the officers of the church God has appointed a duty, and each one will have to render to God his account. If those officers are qualified to become teachers of the young in our Sunday Schools, let them teach; but for one we do not understand this as being a part of their specified duty, but as what they *may do*, the free will offering after the tithes have been paid. It is the duty of the Sunday School officers to provide the different classes with the very best teachers they can obtain, and the first requisite of a good teacher is "The love of God shed abroad in the heart." Who can direct an immortal soul upon a path which they themselves have never trod? This first and greatest requisite being found, the minor ones are not few. Can they communicate the knowledge they have? Can they make the truth not only plain, but attractive, simplifying it to the capacity of the child? All have not the same gifts nor the same calling, and many a man and woman too, who can talk with those of riper years, and render their meaning not only plain, but instructive, have no faculty of placing themselves on a level with the little ones, whereas some young and blushing daughter of Zion can gain their attention and win their hearts. We hope the article of our brother will arouse the ministry, from the first Elder of the church down to the humblest official therein, to a sense of the duty they owe the young of the flock, and lead each one to enter into the sanctuary of his own soul, and answer before his God as to how he has discharged this duty. Still more, that parents—fathers as well as mothers—may enter into the same investigation in regard to this matter; have they seen to it through the week, that the lessons for the Sabbath day have been studied and prepared? Have they prayed with and for their children, and striven by all means in their power, to work hand in hand with the Sunday School? There will come a time when



these questions will be asked, not by a feeble mortal like the writer of this, but by the Judge of the quick and dead. Let the inquiry be made at the right door, and the ax laid at the root of the barren tree. We have in our mind now while we write one Sunday School teacher who gathered her class about her on Saturday, that she might fit them for the duties of the coming Lord's Day. She was not physically a strong woman, and had a family of her own to work for, but such was her zeal in the cause that she was willing to take upon her not only the duty of a teacher, but that of a parent also, and this because she could not bear to have her class come to the school with their lesson unprepared. Was the barrenness in the Sunday School, or the home tree? It is never safe to reason from exceptions; but to our knowledge this is not an exception; but we could point you to very many others equally devoted to the cause, and we have no reason to believe they are not found in every school.

A SUNDAY SCHOOL WORKER.

DIALOGUE BETWEEN DR. TWINE  
TEXT AND ELDER D.

BOOK OF MORMON AND AMERICAN ANTIQUITIES.

CONTINUED.

DR. TWINE TEXT.—Friend D., I am glad to see you. It has been a long time since our last interview, and I am anxious to renew our investigations. I believe our last interview closed with the testimony of the three witnesses. Were these all who saw the golden plates?

ELDER D.—No, sir. On the same page containing the remarkable testimony of the three witnesses will be found the additional testimony of eight other witnesses, with their names appended, declaring that they did handle with their hands the said plates, and saw the engravings thereon, but they make no claim to having seen or heard any supernatural manifestation at the time. They simply state that Mr. Smith had shown them the plates on which were the engravings.

DR. T. T.—Might not Mr. Smith have made those plates and engraved them, and thus have palmed them off upon these men for sacred relics. Or, again, might he not have got them made and engraved?

ELDER D.—It is too late in the day, Doctor, to resort to such an argument as that. His bitterest foes have never ventured such a charge in all the fifty-six years that have passed since the publication of the book. It is admitted by his friends, and always loudly declared by his foes, that he was unlearned, plebeian in his manners, and that his stock of knowledge was confined to the common routine of a plebeian life, that he had never had an opportunity, if he had been supposed to possess the ability, to understand any thing of the arts and sciences. He had not even had the opportunity to learn a mere smattering of a trade, hence he could not have manufactured the plates, and much less could he have engraved them; for it would have required great skill to have given them "the

appearance of curious and ancient workmanship," as these eight witnesses declare these plates had. And as for the insinuation that "perhaps some mechanic had made them for him" and engraved them, it is hardly likely that such accomplished mechanics or artisans were very plentiful in the backwoods of New York, sixty years ago. And further, if such an one had been found to perform this work, he would have been heard from long ago, for when he came to hear, as all the world has heard, about the Book of Mormon being written on golden plates, and translated and published as a divine record, he would have been apt to tell what he knew about those golden plates, and the question would long ago have been settled and a stop put to the spread of this so-called delusion. Doctor you must see that this argument, if you call it such, is like all the rest you have produced; it is like a broken cistern, it will hold no water. I do not think any thing is gained by speaking lightly of the arguments of my opponents; but it is my duty to be plain and truthful.

T.—I confess that the testimony of these eleven witnesses can not be impeached. But there are other difficulties to be removed before I can accept it as a divine record. If it is what it claims to be, a history of a people who once dwelt and flourished upon this continent, there must be some archeological evidences that will harmonize with its claims. Do you know of any works of antiquity, or any traditions among the aborigines, that seem to substantiate the fact that such a people as it describes once inhabited this land, and that confirm the claim that they once enjoyed a knowledge of the gospel of Christ?

D.—Doctor, you must have read the works of Catherwood and Stephens giving an account of their "Travels in Central America, Chiapas and Yucatan," published in 1841 and 1843; or "American Antiquities," by Josiah Priest, published in 1831; Delafield's "Inquiry into the Origin of the Antiquities of America," published in 1839; "Baldwin's Ancient America," published in 1876; Short's "North Americans of Antiquity," published by Harper Brothers, in 1882? All these and many others prove beyond all doubt, that America has been inhabited by highly civilized peoples many centuries ago. Moreover, without any intention on the part of these authors, they fully sustain the Book of Mormon when it declares that two great peoples have inhabited this continent, and that the latter of these two nations was divided into two great factions, and these again subdivided into smaller factions, or tribes; and that these factions were often arrayed against each other until the more barbarous exterminated the others. For these facts, please read the above named works; and as you read bear in mind that there can be no possible collusion found between these authors and Joseph Smith, for they ridicule the Book of Mormon as a "stupid imposture," and would undoubtedly consider it a disgrace to be thought as even contributing a single line in evidence of its divinity.

T.—Is it not possible that Joseph Smith

may have seen some of these works, and from them conceived the idea that brought into existence the golden Bible?

D.—Hardly; from the fact that none of the above named books were written until years after the Book of Mormon was published. It is true that some few travelers had discovered some of these remains and had recorded what they saw; but the jealousy of the Spaniards had suppressed these accounts, or kept them hid from the eyes of the world. Mr. Stephens, on page 296 of his second volume informs us that the first notice of the discovery of these ruins was published in London in 1822; "And instead of electrifying the public mind, either from want of interest in the subject, distrust, or some other cause, so little notice was taken of it, that in 1831 the *Literary Gazette*, a paper of great circulation in London, announced it as a new discovery made by Galindo, whose unfortunate fate has been before referred to." Then he justly remarks; "If a like discovery had been made in Italy, Greece, Egypt or Asia, within the reach of European travel, it would have created an interest not inferior to the discovery of Herculaneum or Pompeii, or the ruins of Paestum." On page 297 Stephens says, "The work of Dupaix was not published until 1834-5. \* \* \* When it was brought out in Paris, in four volumes folio, at the price of eight hundred francs." He further says,—"Lord Kingsborough's ponderous tomes, so far as regards Palenque, are a mere reprint of Dupaix, and the cost of his work is four hundred dollars per copy." From the above it will be seen that works of this character were not within the reach of a poor illiterate boy like Joseph Smith; hence the impossibility of such antiquarian works being the foundation of the Book of Mormon, or even the cause of such a work.

T.—When did Joseph Smith claim to have received his first vision, or supernatural visitation?

D.—In the year 1820, and his second vision in 1823, at which time he was first made acquainted with the fact of the existence of the Book of Mormon, or the plates upon which its contents were written. In the year 1823 he was permitted to see the plates; also at different times afterward, but he was not given possession of them until September 22d, 1827; and the Book of Mormon was first published in 1830. (See Life of Joseph the Prophet, by Tullidge; also Biographical Sketch of Joseph Smith, the Prophet, by Lucy Smith, all for sale at *Herald Office*, Lamon, Decatur County, Iowa.)

T.—What was Joseph Smith's age at the time of his first vision?

D.—He was born December 23d, 1805, and consequently was about fifteen years old when he received his first vision, about twenty-two when he obtained possession of the plates, and about twenty-five when the Book of Mormon was first published, in 1830. This boy was born according to the testimony of all, in the humblest walks of life. Circumstances over which neither he, nor his parents had control, prevented him from obtaining even a common edu-

cation. His acquaintance with the ways of the world, and consequently his experience, were as deficient as his education. Of these facts there is no question. And you know, Doctor, that in those days—eighty and even fifty years ago—even a common education fell to the lot of only the favored few, even in populous cities, to say nothing of the backwoods of America. Hence I repeat, that all his circumstances and surroundings rendered it next to impossible that he should have been made acquainted, in any degree, with the costly tomes that described the various works of antiquity that had been discovered; nor could he have used such information as the foundation of a book, for the want of both skill and means. But the fact of his bringing forth the Book of Mormon, which agrees so perfectly with every discovery that has been made, and the further fact of its perfect agreement with the word of God in the Old and New Testament, amounts to absolute proof that he was instructed of God with respect to the plates, was divinely inspired to translate them, and that the character of the book is divine.

T.—Could you furnish me with evidence of agreement between the works of Archeologists and the Book of Mormon?

D.—It would be better that you should read those works mentioned and compare them with the Book of Mormon; but I will now mention a few of the instances of agreement. First, the Book of Mormon claims to give a history of two civilized races that formerly inhabited this continent. (See B. M., pages 1, 2, 500, 501). Bear in mind that the idea of two civilizations existing at two distinctly different periods, had not entered the mind of even the learned antiquarians of the nineteenth century at the time of the publication of that book; hence the author could not have drawn such an idea from antiquarian sources. Nevertheless, the book tells of *two distinct peoples*, one coming from the tower of Babel more than two thousand years before Christ; and the other coming from Jerusalem six hundred years before Christ. Short, in "The Americans of Antiquity," page 27, says: "The eras or ages which have been observed to mark the different stages of pre-historic man in Europe (in the manufacture of implements and the construction of places of abode) are apparently reversed in America. The Neolithic and Bronze ages preceded the Paleolithic, at least in the Mississippi Basin—not that the last inhabitants deteriorated and lost the higher arts which are well known to have been cultivated upon the same soil occupied by them, but that they were *preceded* by a race possessed of no inferior civilization, *who were not their ancestors, but a distinct people* with a capacity for progress, for the exercise of government, for the erection of magnificent architectural monuments, and possessed of a respectable knowledge of geometrical principles." Baldwin in his, "Ancient America," page 14, says:—"Remains of ancient Civilizations, differing to some extent in degree and character, are found in three great sections of the American Continent." On page 226 he further

says:—"It is now agreed that the Peruvian antiquities represent *two* distinct periods in the ancient history of the country, one being *older* than the other;" and on page 198 he says: "The Toltecs are said to have come into the country about a thousand years before the Christian era. \* \* \* They were preceded by the Colhuas, by whom this old civilization was originated and developed." Short says:—"In considering the origin of the Nahua nations, especially of the Toltecs and Aztecs, it is common to look upon the former as the *first* inhabitants of Mexico. Such a conclusion is however erroneous, *since the Toltecs were preceded in Central Southern Mexico, and even in Anahuac, both by people of different extractions from themselves, and by scattering tribes of their own linguistic family, the Nahuas.*"—"North Americans of Antiquity," page 232. The Book of Mormon, commencing at page 500, and continuing to page 533, gives an account of a people who left the Tower of Babel and journeyed by land and sea to this land, being led by the direction of God. They crossed the sea in eight vessels, or barges, and landed on this continent over 2000 years before Christ; "and it came to pass that they began to spread and multiply and to till the earth; and they did wax strong in the land." (B. M., page 511). The Book of Mormon bears record that when they were faithful unto God, the people prospered abundantly, but when they rebelled they were punished with wars and scourgings, until eventually they were destroyed from off the land, about 600 years before Christ.—Mosiah 5: 9; Ether 1: 1; 6: 9.

T.—Does there exist any tradition that appears to confirm this story of the Book of Mormon respecting a people coming here from the Tower of Babel? Mark you, I want no Mormon tradition.

D.—Short, on page 203 of his "Americans of Antiquity," says: "Here in this picturesque valley region in Tabasco and Chiapas we may look for the cradle of American Civilization. Under the shadow of the magnificent and mysterious ruins of Palenque, a people grew to power, who spread into Guatamala and Honduras, northward toward Anahuac and southward into Yucatan, and for a period of probably *twenty-five centuries* exercised a sway which, at one time, excited the envy and fear of its neighbors. We are fully aware of the uncertainty which attaches itself to tradition in general, and of the caution with which it should be accepted in treating of the foundation of history; but still with reference to the origin and growth of *old world nations*, nothing better offers itself in many instances than suspicious legends. The histories of the Egyptians, the Trojans, the Greeks, and of even ancient Rome rest on no surer footing. It is certain that while the legendary history of any nation may be confused, exaggerated, and besides full of breaks, still there are some main and fundamental facts out of which it has grown, and this we think is especially true of the new world tradition. Clavigero says: "The Chiapanese have been the first peoplers of

the new world, if we give credit to their traditions. They say than Votan, the grand-son of that respectable old man [Noah? Ed.] who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice [Tower of Babel? Ed.] which was to reach up to heaven, went by express command of the Lord to people that land." Short continues: "The tradition of Votan the founder of the Maya culture, though somewhat warped, probably by having passed through priestly hands, is nevertheless one of the most valuable pieces of information which we have concerning the ancient Americans. \* \* \* According to this tradition, Votan came from the east, from Valum Chivim, by the way of Valum Votan, from across the sea by divine command, to apportion the land of the new continent to *seven families* [see Ether 1: 1, 2. Ed.] which he brought with him." (The italics are mine. Author) Delafield, in his "Inquiry into the Origin of the antiquities of America," presents a chart copied from ancient ruins which represents eight barges crossing the ocean carrying *eight families* to this continent from the eastern continent. This chart which is copied from the ancient hieroglyphics found on the walls of those vast but ruined temples very nearly agrees with the traditions as given by Clavigero and published by Short as above. I ask you now to compare these traditions with the Book of Ether, found in Book of Mormon, beginning with page 500, and then tell me how an unlettered boy could have been acquainted with these facts sixty-five years ago, when not one in a million among the masses, nor one in ten thousand among the learned knew of the existence of such ruins or such traditions.

T.—I confess it is passing strange. To me it is an unfathomable mystery, except upon the hypothesis which you present, viz, the discovery of ancient records claimed by Joseph Smith. But what about this second colony? What evidence have you that there were *two distinct peoples* occupying this continent at different periods?

D.—I have already shown that the Book of Mormon gives the history of two different peoples, who inhabited this continent, the first coming from the tower of Babel about two thousand years before Christ, and the second leaving Jerusalem about six hundred years before Christ. The fact of the first colony's migration here, and also their occupation of this continent, is proved by the antiquarian evidences so abundant in Central America, Chiapas and Yucatan, etc., and also by the traditions to which we have just referred as agreeing so closely with the Book of Mormon. I will now present further evidence of the second occupation of this continent by another civilized people; but I will here remark that the antiquities and traditions of these ancient peoples give evidence of divisions and subdivisions, and especially among the later colonists. This also agrees with the Book of Mormon, for on the first, seventeenth and ninety-fifth pages of that book, Lehi is represented as being warned of calamities coming upon

Jerusalem, and of being commanded to flee from thence, at the time of Zedekiah's reign over Judah, about six hundred years before Christ. It also represents a division among them, and a separation as occurring about thirty years from the time they left Jerusalem. (See pages 63, 64, 65). Again a division occurs about 400 years B. C., and Mosiah and "as many as would hearken to the voice of the Lord," left the land of Nephi, and went to a land called the land of Zarahemla, and there they discovered another people, or colony, who left Jerusalem about the same time that Lehi did. See page 137. These last people had discovered the ruins and remains of the first colonists who came from the Tower of Babel. Thus the different nations, tribes or people, represented by the antiquities and traditions, and found at the time of the discoveries by Columbus and others, are accounted for in the Book of Mormon; one as coming from the Tower of Babel, two thousand years B. C., and the others as coming from Jerusalem six hundred years B. C. We have already quoted Short who says the latter people "were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people with a capacity for progress, for the exercise of government, for the erection of magnificent, architectural monuments, and possessed of a respectable knowledge of geometrical principles." Baldwin says,—"The Aztecs were manifestly something very different from Mexican savages. At the same time, they were less advanced in many things than their predecessors."—Page 221.

On page 246 this writer, referring to the assumption that the old American civilizations had a common origin in South America, says: "It preceded not only the history indicated by the existing antiquities, but also an earlier history, during which Peruvians and Central Americans grew to be as different from their ancestors as from each other." On page 156, he quotes Bressaut de Bourbourg, as follows: "Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch." In perfect harmony with the foregoing, the Book of Mormon as we have shown represents *two distinct peoples*, with their divisions and wars, their prosperity and adversity, until, on account of their wickedness, they were successively destroyed as peoples, and the remnants of the later race have sunk into the wild, degraded and barbarous condition in which we see them to-day. For the history of the first nation, (Jaredites), See Book of Mormon, Lamoni edition, commencing on page 500. See also pages 137, 159, 185, an account of the discovery of the records they had left. And for the history of the second nation, Israelites—(Nephites), read the entire book. Thus you will see that in spite of the cry of "delusion," "golden bible," etc., etc., from press and pulpit, the antiquities discovered, and the traditions found inscribed in hieroglyphics on the

walls of their ruined temples, are found to agree very closely with that much despised but divine record. Compare also that record with the Bible, and if you seek guidance from on high you will rise from your researches prepared to accept them both as of divine authority, each bearing witness of the changeless wisdom, love and mercy of God.

T.—It seems almost impossible that the present Indians can have descended from a people so highly civilized as these antiquities would indicate their authors to have been. Can it be possible that the savage Indian is the descendant of the mighty minds that built Palenque, Copan, Mitla, Uxmal, etc., etc.? Can humanity fall from such a height to such a depth of degradation? The philosophy of the nineteenth century represents man as rising from a state of barbarism—this is a much more pleasing view. Take the Anglo-Saxon race as an example. Our fathers were steeped in the utmost barbarity, but their descendants have risen step by step until they have nearly compassed the empire of the world, and their achievements outshine the splendors of Babylon, Egypt, Greece, Rome, and all the nations of olden time. But if your Book of Mormon is true, this is reversed on this western continent. And yet these ruins of splendid cities remain before us the evidences of a once glorious civilization, and challenge our admiration, and we are at a loss to know who were the authors of such magnificence, the students of such profound sciences as they had a knowledge of.

D.—I can not answer you better than in the language of Rev. Ed. Fontaine in his work, "How the world was peopled." On page 161 he says: "Both Hemispheres have had their bright and dark eras. Empires of these men, like those of Nimrod and the Incas, the Cushites and the Colhuas, have risen and fallen in both." And on page 204; "It is said that 'history repeats itself.' The vast British Empire may share the fate of other great empires, and fall in ruins, from which may rise future empires, kingdoms, republics, anarchies and clans of savages. If such great revolutions shall occur in the British Empire as have marked the history of all the great empires of antiquity, the descendants of Englishmen living on opposite sides of the earth will probably exist in governments of various kinds, more or less civilized, while some of them sink into the condition of the most savage and degraded. There is not a land which has long been the birthplace and grave of nations, whose history, from its well attested annals, back into its misty myths, and far into the oblivion which shrouds the ruins of the past, is not saddened by the evidence of such fearful and melancholy changes of the condition of its inhabitants from high grades of civilization to the lowest depths of barbarism. The Yzeddies, or devil worshippers, who inhabited the valley of the Euphrates, in the neighborhood of Babylon, are the descendants of the ancient mixed races who successively occupied Mesopotamia, and became blended together in this home of the patriarch of all nations.

Their ancestors were the Assyrians and Babylonians, the Medes and Persians, and the Greeks ruled by such men as Shalmaneser, Nebuchadnezzar, Cyrus and Alexander the great—famous nations who discovered much, and possessed all that was known in past ages of science, literature and art. These ignorant and wretched pagans pitch their tents, and perform their diabolical rites in honor of Abaddon, amid the mighty ruins of the temples, palaces, and tombs of their forefathers, and they have no history or tradition of their origin better than other savages have retained of the renowned lands they inhabit. The wild Arabs know nothing of their ancestors who gave us our algebra and numerals, and attribute all the Cyclopean ruins of Heliopolis and Laba, constructed by them, to the works of giants and Genii. The savage and semicivilized Abyssinians gaze with ignorant wonder upon the obelisks and broken columns of Axum, where the renowned Queen of Sheba was enthroned and swayed the powerful empire of Ethiopia. The wretched Copts of Egypt, the degraded Hindoos of Elephanta, the stupid Quichnas of Cuzco, and the half naked savages of Yucatan and Central America, are all the wrecks and remnants of a 'nobler and better part.' Such shadows now flit where the ancient light of civilization once shone; and they warn us that, on all the spots where the wisdom of the present age beams brightest, the deepest darkness of the future may fall." On pages 264, 265, he gives the very reason for this decline that the Book of Mormon gives as the cause of the ruin of these ancient American nations. "What is the cause of the terrible revolutions? Why does the wigwam of the savage, or the tent of the demi-civilized nomad, stand upon the ruins of the palace of the Monarch? And why does the wild forest, or the cheerless deserts spread where cultivated fields and cities flourished? The solemn answer is given in these inspired words, 'Righteousness exalteth a nation, and sin is a reproach to any people, and "the nations that forget God shall utterly perish.'" Fontaine properly adds: "They forgot God and his law, and they perished." With this, the Book of Mormon perfectly agrees. On page 503, we read, "That who so should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fulness of His wrath should come upon them." On page 53 is this:—"Wherefore, I Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come unto this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to commandments which he hath given, it shall be a land of liberty unto them; wherefore they shall never be brought down into captivity; if so it shall be because of their iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous, it shall be

blessed forever." \* \* \* But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth, and all men knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this land of promise; behold, I say, If the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold the judgments of him that is just shall rest upon them; yea he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten, yea, as one generation passeth to another, there shall be bloodsheds and great visitations among them." Thus the word of God agrees with the facts as they have transpired, for both the Jaredites and Nephites have proved the severity and justice of God because they have rejected his goodness and despised his precepts; and their ruined cities and buried palaces, their splendid temples and towering pyramids are so many monuments of their wicked pride and crumbled greatness. The Antiquarians of the nineteenth century are bringing these things to the gaze of all mankind, and are thus unconsciously proving the divinity of that remarkable book which had been hidden for ages, but is now brought to light in this generation by the instrumentality of an holy angel. That book which Isaiah said, "The deaf shall hear, and the eyes of the blind should see," (chapter 29: 18), and of which the Psalmist said, "Truth shall spring out of the earth; and righteousness shall look down from heaven;" (Ps. 85: 11); the book which Ezekiel calls "The Stick of Ephraim." (Ezek. 37: 16, 28). And stranger still, if possible, just after its coming forth, Lebanon is becoming fruitful, after the curse of barrenness has blighted her lovely valleys and sacred mountains for many centuries; and Israel may now say, "Our land is yielding her increase." The sons and daughters of Ancient Israel are feeling the influence of this divine movement, and they are setting their faces Zionward. "The poor among men are beginning to rejoice in the Holy One of Israel," and "the meek increase their joy in the Lord." Verily, God is gracious to his covenant people, and remembers the promise made to their forefathers; and the despised Book of Mormon is one of the greatest evidences of that goodness and love. It is indeed "one with the stick of Judah," bearing testimony with it of the unchanging nature, justice, mercy, truth and boundless love of God to all mankind. Let His holy name be praised for ever, and ever. Amen.

BRAN is a capital ingredient to be included in the ration of breeding animals, as it contains so large a percentage of phosphate of lime, a thing very essential from which to grow the bones of the offspring.

## THE BRONSON-PADGET DEBATE.

BRO. JOSEPH.—To answer many, a word in the *Herald* about the Grundy county, Missouri, debate may be timely. The debate commenced on Monday, August 16th, at ten a.m., and lasted six days. From three to five hundred were in attendance. Bro. J. R. Lambert acted as moderator for Elder Bronson, and Elder Edwards of, "Christian" fame, for Elder Padget. A Methodist man of ability and fairness was chosen for the third and acted as president.

Elder Bronson opened on the affirmative by reading the Epitome of our faith; thought we had the right to say what we believed as doctrine. He said there was a church in the wilderness, (Acts 7: 38), and in that church God set officers; Moses acting as presiding officer, with Aaron and Hur as his counselors; (Ex. 17: 10, 11, 12? 24: 13, 14); a Twelve; (Deut. 1: 22, 23; Num. 13); a Seventy; (Num. 11: 16); and all these men administered by authority through the priesthood. This order, or type, was closely followed by Christ under the New Testament dispensation. Christ chose Twelve Apostles; (Matt. 10: 4); a Seventy; (Luke 10: 1, 2); they administered under priesthood authority; (1 Pet. 2: 5, 9); Christ himself acting as the great High Priest and Apostle over the church. This order was to continue, for it has pleased God to set these officers in the church for a specific purpose; (Eph. 4); that purpose has not yet been accomplished; and there were some eighteen, or more, apostles, and never more than twelve in the quorum at any one time. Christ had under contemplation a first presidency after his departure. (Matt. 17: 1; 26: 37), James, Peter and John were chosen from the original twelve to act in a higher position, and they were called "pillars" in the church, (Gal. 2: 9), and after this were not numbered with the twelve. (1 Cor. 15: 5, 6, 7). James acted as presiding officer of that three. (Acts 15: 13-19; Gal. 2: 12). Vacancies that occurred by reason of removing these men from the twelve were filled by calling other men to that position. (Acts 13: 2; 14: 14; Rom. 16: 7). The doctrine of that church so officered was: 1, faith; 2, repentance; 3, baptism for the remission of sins; 4, the laying on of hands for the gift of the Holy Ghost; 5, resurrection; 6, eternal judgment. (Acts 2: 36-39; 8: 12: 17; 19: 1-6. Heb. 6: 1, 2). That the Reorganized Church of Latter Day Saints was in harmony with that church in doctrine and church organization. Men and angels were debarred from preaching a gospel different in doctrine and promise, or with less power than the apostles taught, (Gal. 1: 8, 9). That gospel was not in word only. (1 Thess. 1: 5). Elder Bronson showed an apostasy from this faith, which had been clearly predicted by Jesus, Paul, Daniel, and others. They should "wear out the saints of the Most High."—Dan. 7: 25. There was to be a restoration of the kingdom of God, and it would be "given to the Saints of the Most High," and they would "possess it forever and forever." (Dan 7: 18, 27; 2: 44). This res-

toration would occur in "the hour of God's judgment."—Rev. 14: 6, 7.

Elder Padget was "cut and dried" with his "unimpeachable testimony" of Brigham's 19th wife, John D. Lee, "Hell on Earth," (which contained the so-called revelation on polygamy), and a host of the lying frauds against the Smith's. The Book of Mormon had such phrases as, "supposes me," "he may write somewhat," "nevertheless a small voice," and, "such language can not be found in the Bible, therefore Jo Smith was a false prophet."

The promise of the miraculous gifts were promised to none but *you*, the Apostles, and none never had them but apostles or those whom they laid their hands on. Paul warned the church in Acts 20: 28, 29, about the danger of claiming the gifts of the Holy Spirit as he had them. He had revealed unto them "the whole counsel of God," hence all miraculous gifts had ceased. No man dare to add to or take from; (Rev. 22: 18); and there never had been, nor will there ever be, such a manifestation again as was on the day of Pentecost, as that was the fulfillment of Joel's "last days;" as Paul said in Heb. 1: 2, "God has spoken by his Son in these last days."

Elder Padget, on the fourth day, opened upon his affirmative speech in favor of the "Christian" Church. He spent almost two days on what he called the foundation—trying to prove that the Church of Christ in the days of Christ was in harmony with the teachings of the New Testament! Elder Bronson got tired waiting for A. Campbell's church to put in an appearance, and came to the front with the "Restored" Campbellite Church. This brought Elder Padget to time. His church had twelve apostles; (all dead); had a seventy; (all dead). All were priests in their church,—(men, women and children).

Elder Bronson being an apt scholar learned for the first time that a woman could be a priest. Elder Padget informed him that the Scriptures said, "They are all one in Christ Jesus." Elder Bronson was still more anxious to know if this "all one" made them all *males*, or all *females*, as he was not acquainted with this transposing arrangement. Elder Padget then explained, that "they are neither male nor females—but one." This put them into the neuter gender. At this the Campbellite priesthood wilted. Elder Bronson wanted to know, if the Campbellite Church claimed that the twelve dead apostles were in their church, what would they do with their brother churches—the Methodist, Baptist, &c.? for there was not enough to go around unless they could be divided up. Elder Padget wanted it understood that he had nothing to do with these side shows. Elder Bronson claimed he had just found the Campbellite Church, *i. e.* the Methodist, Baptist, Congregationist, &c., were the "side shows" and the Campbellites the main circus.

The "Christians" rather thought they had been tricked by us sending a "St. Jo. lawyer" to meet their man. Elder Bronson was able in his defence, and truth lost



nothing during the conflict. The Methodist people kindly offered us the use of their church house during Sunday. Bro. Lambert spoke twice and Bro. Bronson once to crowded congregations, and the work was left in good condition. Many enquired for preaching, which should be looked after by those in authority, at no distant day. Bro. Lambert's work was considerable during the time of debate. The Christian Elders pretended to want to renew the debate upon the Book of Mormon, Doctrine and Covenants, and Joseph Smith, Jr. Some three long, tedious preambles had to be prepared in answer to their evasive formulated questions. Bro. Lambert's answers were so fair, argumentative and complete that it seemed to turn the key on Campbellism, at least for the present.

One battle after another brings the victory for the cause we so much love. "Study to show yourselves workmen." Living a humble and pure life will bring a complete victory over error, prejudice and superstition, by and by.

I. N. WHITE.

## Conference Minutes.

### KEWANEE.

This district conference assembled at Buffalo Prairie Saints' meeting house, September 11th, 1886; J. W. Terry in the chair, J. D. Jones secretary. Prayer by A. H. Smith. The following branch reports were accepted: Kewanee Branch present strength 72; including 7 Elders, 2 Priests, 3 Teachers, 3 Deacons; John Chisnall presiding Priest, J. D. Jones secretary. Millersburg 41; including 1 Seventy, 2 Elders, 2 Deacons, since last report 2 baptized, 2 died. J. L. Terry president, Grace Crawford secretary. Buffalo Prairie 65, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon; 4 received by letter, 1 ordination. E. T. Bryant president, J. T. Hutchen, secretary. Rock Island 16, including 1 Elder, 1 Priest. F. G. Dungee president and secretary. Bishop's Agent's report: on hand last report \$14.93; received since \$27; total \$41.93; paid to ministerial labor \$22; balance \$19.93. Report accepted. The following officers reported: Elders M. T. Short, J. Chisnall, E. T. Bryant, J. D. Jones, D. S. Holmes, J. W. Terry, and S. Adams, Priest. J. W. Terry appointed at last conference a committee to visit Father Jesse L. Adams reported somewhat successful. Bro. Adams being present was requested to express his feelings, and did so. After some little changing of views the following motion was presented and finally adopted. Resolved, That the report of J. W. Terry on the case of Bro. Jesse L. Adams be recommitted, and that he be advised by this conference to call others to his assistance, and to report results to this conference. Afternoon session, 2 p. m.—J. W. Terry having called upon J. Chisnall and A. H. Smith to examine more fully into the father Adams difficulty, reported, reading as follows:

BUFFALO PRAIRIE, Sep. 11th, 1886.

We, your committee appointed, do hereby report; Whereas, The action of the Quorum of Seventy, in referring the matter of accusation against Bro. Jesse L. Adams places the matter in such a shape, and the length of time the brother

has rested under said accusation—We your committee believe to be sufficient punishment already. Therefore we do hereby recommend, that the proceedings in the matter be dropped, and that Bro. Jesse L. Adams be released from further blame. Also that he be and is hereby requested to act in harmony with the local authorities wherever he may labor in the future, agreeably to the ruling of General Conference decisions on such matters.

J. W. TERRY,

J. CHISNALL, A. H. SMITH.

After some little discussion the following was passed. Resolved, That we not only accept the report and discharge the committee, but concede to its spirit, and its intended workings. The question in minutes of last June conference as to the advisability of changing our time of conferences from quarterly to semi-annual was called up, put to vote, and lost. Bro. J. W. Terry as president, and J. D. Jones as secretary, were re-elected for another term of six months. Bro. John F. Adams presented a request to have this conference reconsider his "case" and difficulty with this district, as seen in former conference minutes. John D. Jones moved and A. H. Smith seconded; That a committee be appointed by this body to take into consideration the request of Bro. John F. Adams for a rehearing of the case. After a little clashing of views, the motion was put and carried. Resolved, That John F. Adams have the appointing of one out of three on the committee. Conference appointed John Chisnall and J. D. Jones; J. F. Adams appointed A. H. Smith. The committee asked when they were expected to report. The chair answered, Investigation to proceed as early as possible, and committee to report at close of next meeting. Resolved, That when this conference adjourn it does so to meet again in the coming December, at Kewanee, Illinois, the presiding Elder to fix date. The spiritual and temporal authorities of the church were sustained in usual form. Evening session.—Elder J. Chisnall addressed the audience. At the close of sermon committee on case of John F. Adams reported as follows:

BUFFALO PRAIRIE, Sept. 11th, 1886.

To the Conference Assembled:—We your committee, upon examination do find that the record does show that action was had in the case of Bro. John F. Adams; and while such action was pending that Bro. John F. Adams "did ask forgiveness" for the wrong he had done, in the following language; (see conference minutes, held at Millersburg, December 12th, 1884, page on Record 72): "Brethren in Christ, I hereby say that wherein I have offended, or sinned, in word or deed, I do most humbly beg for forgiveness." And that upon motion, this statement was laid upon the table, and subsequent action was had without consideration of said request. And, whereas, "the law of Christ" requires us to forgive a brother even unto seventy times seven; we believe his request for forgiveness should have been honored, and the brother forgiven. We recommend that the conference take up this confession or request, and dispose of it. And further, that his licence be restored, and that henceforth Bro. John F. Adams be and is hereby requested to labor in union and submission to local authorities, in all righteousness, as the rules and laws of the church direct.

JOHN D. JONES,  
JOHN CHISNALL, } Committee.  
A. H. SMITH,

It was then resolved that we accept the report

and discharge the committee. And further it was resolved that we concede as a conference, in full accord with the committee's report. Six years, and one day. After which it was resolved that this conference take from the table the request for forgiveness made by John F. Adams at the Millersburg conference of December 12th, 1884, (which request was then tabled by motion), and that we grant the request, and forgive the brother. It was further resolved that we comply with the last clause of committee's report, that is, that we restore unto John F. Adams his licence. Sunday services.—At 9 a. m. prayer and testimony and sacrament; two were administered unto, 1 child blessed, 1 confirmed. At 11 a. m. preaching by A. H. Smith. Between the hours of twelve and two, two were baptized by D. S. Holmes. Two o'clock p. m., preaching again by A. H. Smith, and the two baptized were confirmed by Brn. Holmes and Bryant. Minutes read and accepted as correct.

### WESTERN WICONSIN.

This district conference convened at the Wheatville Branch in Crawford Co., Wisconsin, June 12th and 13th, 1886, A. L. Whiteaker president, W. A. McDowell clerk. Branch reports: Wheatville 13 members, including 3 Elders and 1 Teacher. Excelsior 9, including 2 Elders, 1 Priest, 1 Teacher, three removed by letter. English, German, Freedom 29, including 1 Elder, 1 Priest, 2 died, 2 removed by letter. Elders reports: A. L. Whiteaker, J. W. Whiteaker, J. S. Whiteaker, W. A. McDowell, A. V. Closson, F. Hackett, reported in person, and C. W. Lange by letter. J. Quandt, Priest, reported. Bishop's Agent Report: On hand last report \$10.40; total on hand now \$21.30; Andrew V. Closson Agent. Resolved that whereas Bro. Martain V. Thayer of Webster uses profane language and his every day life is not that of a Christian, Therefore be it resolved that if he does not make proper restitution before next conference that his licence as an Elder be demanded of him. Resolved that Martain V. Thayer deliver his Elder's licence to the clerk of this district until he makes restitution for wrongs done. Two days' meeting were appointed at Otter Creek, Willow Creek, Wheatville, and Excelsior Branch, the President to appoint the time for them. A. V. Closson and W. A. McDowell were appointed a committee to learn the cost of a tent large enough to seat 200 people, and report to next conference. A. L. Whiteaker president, and W. A. McDowell clerk were sustained, together with all of the spiritual authorities of the church in righteousness. At 7:30 p. m. preaching by F. Hackett; at 10:30 a. m. Sunday 13th, preaching by A. L. Whiteaker; and at 2:30 p. m. held testimony and sacrament meeting in charge of Brn. J. S. Whiteaker and J. Quandt. At 7:30 p. m. preaching by W. A. McDowell. Adjourned to meet at North Freedom, Sauk Co., Wis., October 9th and 10th, 1886, at 10:30 a. m.

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## Miscellaneous.

### REUNION INFORMATION.

Parties coming to the Reunion will remember that it is to be held at Garner's Grove, eight miles north of Missouri Valley, and five miles east of Mondamin, Iowa, and will commence on Saturday, October 2d, 1886. Parties coming from the direction of Sioux City, can, if they prefer, get off at Mondamin, where teams will be in waiting to convey them to the grounds.

The Illinois Central; Sioux City and Pacific; Chicago and North Western; Chicago, Burlington and Quincy; Chicago, Rock Island and Pacific; Minneapolis and St. Louis, and Chicago, St. Paul, Minneapolis and Omaha Railways, will carry passengers from all points in Iowa for one and one third fare for the round trip, on the following conditions:

1st. At least twenty-five persons must obtain tickets over any one road to entitle them to a reduction. Should the Secretary of the Reunion see that there are twenty-five who hold certificates showing that they have paid full fare in coming, he will certify that they have been in attendance, and they can then obtain a return ticket at one third the regular rate. 2d. Persons desiring to take advantage of this reduction *Must Remember* that on all the above roads, except the Chicago and North Western, they must apply for a certificate from their home Ticket Agent (or starting point as the case may be) showing that they have paid full fare to Missouri Valley; or if more than one road is used, then to the point where change of road is made and another from thence to Missouri Valley. Unless such certificate is obtained, when starting, to be shown to Agent when procuring return ticket, no reduction will be made. This condition is not required by the Chicago and North-Western Railway. 3d. This reduction will not be available for a longer period than one day after the adjournment of the Reunion. 4th. No reduction has yet been obtained for persons getting off at Mondamin, though an effort will be made to make a similar arrangement there. Parties getting off at Mondamin will have to take their chances on such an arrangement being made.

Teams will be in waiting at Mondamin and Missouri Valley, to convey delegates coming by rail to the grounds, on Saturday and Sunday, October 2d and 3d, and persons having charge of such teams will be designated by a blue ribbon in their coats.

Persons coming by team can get hay for ten cents for forty pounds, and grain at the usual rates; down wood free; cord wood at the rate of two dollars per cord; meat and provisions will be furnished on the grounds at reasonable rates. It is likely that there will be a boarding house on the grounds, though nothing definite can be promised.

It will be remembered that the effort started at the last Reunion by the Galland's Grove and Little Sioux Districts, to procure a large tent has been successful; a tent with a capacity for seating one thousand people has been purchased, and will be on the ground.

The committee confidently believe that they have as fine grounds and as convenient arrangements for a successful and pleasant gathering as could reasonably be expected, and they hope all who are reasonably accessible to the place of meeting will attend.

PHINEAS CADWELL, }  
DAVID HALL, } *Committee.*  
J. C. CRABB, }

### BORN.

GOULDSMITH.—At Nebraska City, Nebraska, July 24th, 1886, to Bro. J. B. and Sr. Emma L. Gouldsmith, a son. Blessed September 12th, by Elder Robert M. Elvin, and named Jesse.

BERG.—At Armstrong, Kansas, September 8th, 1886, to Bro. Andrew and Sr. Augusta Berg, a daughter.

HUGHES.—At No. 57 Hanover street, Manchester, England, August 3d, 1886, to Martha and Thomas Hughes, a daughter; was blessed in the Saints' Chapel, Clarendon street, August 29th, and named Perla. Mother and child doing well.

CHURCH.—To brother Edward C. and sister Emma Church, near Lamoni, Iowa, September 23d, a daughter.

### DIED.

HOAGLAND.—Mrs. [Sr.] Louisa Hoagland died at William Voris', three miles north of Sandwich, Illinois, Wednesday, August 25th, 1886, aged 69 years, 11 months and 14 days. The deceased had long been a resident of this city, living by herself the past few years. Last week she concluded to visit her sister, where she was attacked with cholera morbus in so severe a form that she soon became unconscious, and died without recognizing her children. Her funeral was attended at the stone church, Elder W. Vickery conducting the services.—*Plano Pivot.*

WILDER.—At her home in Beaver precinct, York county, Nebraska, Saturday mornng, September 4th, 1886, of old age, Mrs. Caroline Osgood Wilder, relict of the late Levi B. Wilder, in the 81st year of her age. Caroline Osgood Wilder was born in New Hampshire, June 30th, 1806; she was married in that state in January, 1829, to Levi B. Wilder, who died September 9th, 1883. For fifty-four years they shared one another's joys and sorrows; seven children were born them, one of which in infancy preceded them to the other shore; the other six, three sons and three daughters, remain to mourn for them. She died giving the evidence of good faith; as she often remarked she was ready and willing and was only waiting the sommons to go.

"Why do we mourn departed friends,  
Or weep at death's alarms;  
'Tis but the voice that Jesus sends  
To call them to his arms."

LIVELY.—At Independence, Missouri, August 27th, 1886, of inflammation of the stomach, Bro. Joseph Lively, aged 24 years, 5 months, 8 days. He was born in Canada, March 19th, 1862, and was baptized at Raleigh, Kent county, Ontario, March, 1883, by Elder Arthur Leverton. He was a steady, God-fearing, generous-hearted young man, and loved by all who knew him. Father, mother, two sisters and three brothers, are left as chief mourners. The funeral sermon was preached by Elder Joseph Luff, in the Saints' Chapel, on Sunday morning, August 29th. The building was crowded with sympathizing people, and a very large concourse of people, headed by the city fire brigade, of which deceased was a member, followed the remains to the grave. His last

conscious moments were spent in prayer for those around him, that they might be prepared to meet him hereafter.

WELCH.—August 30th, 1886, Harriet Rose, wife of Moses Welch of Shell Creek. Deceased was a native of England, having been born at Dorsetshire, December 29th, 1811. In 1875 she removed to Nebraska with her husband, settling in what is now known as Nance county, but for many years past residing near Shell Creek Mills. The funeral services were held Wednesday from the German Church near the Mill, Elder H. J. Hudson officiating, and a very large number of sorrowing friends of the family following the mortal remains of their friend to the grave. Sr. Welch was baptized in 1846, at Pilsden, England; came to America in 1849; united with the Reorganization in Columbus, Nebraska, in 1865; continuing firm in the faith, testifying shortly before her departure, to Bro. Welch and her family: "I am not afraid to die." Her cold features were sweetly expressive of repose and rest.

TERRY.—At Crescent City, Iowa, September 7th, 1886, Otis Milton, son of Mr. and Sr. H. A. Terry, aged 1 year, 3 months and 24 days. Funeral services by H. N. Hansen.

COCKSHOT.—At the house of Bro. Richard R. Jones in Renick, Randolph county, Missouri, on the 11th day of August, 1886, Bro. Lawrence Cockshot, at the age of 75 years. Funeral service by William Vincent. Bro. Cockshot was baptized in 1879, by Bro. John T. Phillips.

ANDREWS.—Elder Thomas J. Andrews was born at Bradford-on-Avon, Wiltshire, England, December 2d, 1833. He was baptized in England at the age of seventeen. Left there soon after for America, alone. Was baptized into the Reorganized church at San Francisco, California, April 14th, 1865, by Elder Henry Burgess; confirmed April 16th, 1865, by H. Burgess; Ordained an Elder April 16th, 1865, by H. Burgess. Died Friday, August 27th, 1886, at his residence, 436 Brannan street, San Francisco, of pneumonia, after only six days' sickness. At time of death he was Bishop's Agent for the Northern District of California, and secretary of the San Francisco branch of the church.

SALYARDS.—At Wheeling, West Virginia, September 16th, 1886, after a short illness, Emma, daughter of Richard S., and Zaide V. Salyards, aged two years, one month and eight days. She was born at Pittsburg, Pa., August 8th, 1884, and was the grand daughter of Pres. J. Smith, of Lamoni.

### THE MULLEIN TEST IN CONSUMPTION.

THE success attending the treatment of consumption with mullein-leaves by Dr. Quinlan of Dublin, and which has been so widely published, has led him to make a formulated statement showing briefly that in the earlier and pretubercular stage of pulmonary consumption mullein has a weight-increasing and curative power greater than that of cod-liver oil and equal to that of Russian koumiss; in cases where tubercles are well established, or cavities exist the mullein has great power in relieving cough; phthisical diarrhea is completely obviated by the mullein; but it has no power or effect on the night-sweats of consumption, which are to be combatted by atrobria sulphate. Three ounces of the fresh green leaves, or about ten times as much of the dried, are boiled in a pint of fresh cow's milk, and after boiling a moment the infusion is allowed

to stand and "sipe" for ten minutes, when it is strained, sweetened, and drank while warm; this quantity is taken twice or three times a day. It is generally much relished by the patients, who regard it as a pleasant article of diet rather than as a medicine. The smoke of these leaves, inhaled into the respiratory passages, relieves irritation and spasmodic coughs.

#### CONFERENCE NOTICES.

The next session of the Southern Michigan and Northern Indiana district will be held with the Coldwater branch, Branch county, Michigan, commencing October 16th, at half-past ten o'clock. A large number of Saints and friends are expected to be present, and a time of spiritual refreshing is anticipated. Come all who can; and come praying the Lord to move the cause. Brethren W. H. and E. L. Kelley, Bishop Blakeslee, H. Rathbun, J. J. Cornish, B. V. Springer, Leonard Scott and other ministers will be with us to help "roll the car along." Elders and Saints of adjoining districts are cordially invited to "come over and help us." Those coming from the east by rail will be met by brethren with conveyance at Quincy, those from the west at Coldwater.

C. SCOTT, *Dist. Pres.*

The fall conference of the Kent and Elgin district will be held in the Blenheim Branch, commencing on Saturday, October 9th, 1886, as per adjournment. Presidents and clerks of branches please take notice, and report the standing of your several branches. Saints coming from the north can take the Erie and Huron R. R. as it is finished through to Sarnia. Come and bring the spirit of love and peace with you.

RICHARD COBURN, *Sec.*

Conference for the Northern Illinois and Southern Wisconsin District will convene October 9th and 10th, at Mission Branch, LaSalle County, Illinois. Every branch in the district should be reported by personal presence of branch authority, or by letter. If by the latter, please forward reports to Bro. W. Vickery, secretary, Plano, Illinois, in ample time before conference. Elders whose circumstances will not permit them to attend, are earnestly requested to report their labors by letter, as we are anxious to have a complete and full report of the local ministry of the district. We trust a good representation will be had from all of the branches; and that each one will come with the earnest prayer in their hearts that the Spirit of the Master will be there to administer grace, that the strong may be made stronger, the weak confirmed with a glorious spiritual renovation which will revive the district. As a people we have no selfish aims to conserve; no sectional ambition to gratify; but we should be identified with Christ, our united efforts should be to maintain a closer walk with God and attain a higher plane of spirituality, and individual righteousness, keeping in our hearts that principle of charity without which we are nothing. The steady and persistent efforts of the faithful Saints in different parts of the district are being felt for good. Worthy souls continue to come into the Kingdom, and we rejoice as the holy Spirit bears witness of their fellowship in Christ the living head. Brother A. H. Smith, president of the mission, will be with us, no preventing providence. We trust all will be benefitted by his ministrations. We would be

glad if any of the traveling ministry would favor our conference with their labors. Now is the time, dear Saints, to unite our prayers and to employ all our powers in the advancement of "Zion's weal" in this the crowning dispensation of the ages. The earnest prayer, the humble walk, the consistent Christian life, and the forgiving heart, are essential elements in developing the spirituality of the Saints, and in bringing life and salvation to the sinner. May God help all to realize that, from the oldest to the youngest, from the richest to the poorest, each one has their individual work to perform, a character to make, a soul to save; and that this most important and beautiful of all works—building for eternity—will be our rich and everlasting inheritance "when Jesus comes in Glory." If we perform our duties faithfully in the Spirit, and love of Christ, we will realize that Zion's peace will flow as a river, and her righteousness as the waves of the sea.

F. M. COOPER, *Dist. Pres.*

The North Michigan District Conference will commence October 16th, in the Saints' Church in the Delaware branch, Sanilac county, Michigan. We wish the officers to have full reports of their branches, and we hope to see a large gathering of the brethren. Those coming by boat will get off at Forestville, (church three miles south), and those coming by railroad get off at Palms. Trains will be met by the brethren with teams on Friday afternoon and Saturday morning, 15th and 16th.

J. J. CORNISH, *Dist. Pres.*

The semi-annual conference of the Southern District of California will convene at Newport, near Santa Anna, in the Saints' Chapel, October 8th, 9th, and 10th, 1886. All are earnestly invited to come praying for a time of refreshing from the Lord, and the enjoyment of a profitable season. Let us each strive to do our duty to God, to ourselves, and to our fellow-men. All are expected to report.

D. S. MILLS, *Dist. Pres.*

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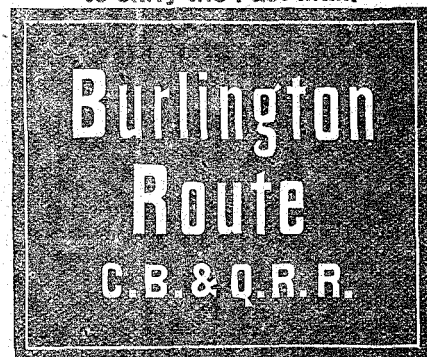
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# THE SAINTS' HERALD

Joseph Luff

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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No. 40.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 9, 1886.

### JUDGING SPIRITUAL THINGS.

A BROTHER writes us of late that, five years ago he heard the gospel, and that it came with "great convincing power." He claims to be now as firm as ever in the faith and knowledge of God, for he can not forget "the heavenly power" by which he received the gift of prophecy; yet he is tried because when some one speaks in prophecy he does not have the power of God's Spirit to bear witness of some things prophesied of.

Well; Paul said, (1 Cor. 14:29), "Let the prophets speak two or three, and let the other judge;" and he also warns those who have the gift of prophecy to "prophecy according to the proportion of faith." Rom. 12:6. If they have not that "proportion of faith" (not fanaticism) which brings that measure of the Holy Spirit necessary to prophecy truly and properly, then they should not attempt to prophecy. For if they do, they may deceive both themselves and others, and thus weaken the faith and confidence of both. The Saints should "covet to prophecy, and forbid not to speak with tongues," and use the gifts wisely.

It is a great evil for any one to say "Thus saith the Lord," when the Lord has not spoken. God is not to be mocked; and those who do such an evil thing will be detected in due time. It is a wicked thing to speak in the name of the Lord without authority. But prophecies and tongues and revelations and visions may be truly manifest to individuals, and yet some persons present may not then have the evidence of the Spirit in confirmation, or they may have it in part only. If any one is in the fault about it, it would not be the one having the gift.

Again; the Lord might have a wise purpose in withholding the witness of the Spirit. The writer remembers that when the revelation of May 4th, 1865, was read in the council when first given, he and

others had no testimony of the Spirit witnessing its truth; yet many others claimed they did. But within two days from that time, when quietly, carefully reading the revelation to Bishop Rogers and others, the Holy Spirit bore conclusive evidence to them that it was true and of God. It is no evidence that what reports to be the manifestation of the Spirit is not such, because we do not have the testimony of the Spirit bearing witness to it. If we have no testimony all we can say is, that we don't know. Be careful; be wise; be spiritual; be patient.

### EXTRACTS FROM LETTERS.

The following extracts from a letter written by Bro. A. H. Smith, dated at Eliza, Mercer county, Illinois, September 22d, will show what he is at present doing in his field:

"On Friday, after leaving you at LaHarpe, I had the pleasure of baptizing our cousins Mary and Flora, in Crooked Creek. It was a solemn occasion, all were made to feel the softening influence of the Spirit. Cousin Lucy who does not belong to the church, with tears streaming o'er her face bore testimony to the work, that it was true, and of God. Returned to Solomon's, and had a blessed time at confirmation. Again were in tears by the Spirit's holy presence. Saturday in company with Solomon and Lucy, I started for conference at Rock Creek. Saturday September 11th, at 10:30 a. m., we met the brethren in conference; and the minutes will give you particulars. I spoke twice to large audiences, Sunday, at Buffalo Prairie Chapel, and once in evening at Millersburg in Saints' Chapel there. Intended to have held meetings all the week, but was too ill Monday and Tuesday; so Bro. M. T. Short filled my appointments very acceptably. However, I came to the front again Wednesday, Thursday, and Friday evenings, and Saturday Bro. Samuel Adams came from this neighborhood to bring me over to fill some appointments Uncle Jesse Adams and Bro. Stephen Adams made for me here. Held two services on Sunday, one Monday, and one Tuesday eve, and will hold forth to-night. I find a people willing to hear, and I believe as willing to investigate. A few of the business men here have erected a fine hall and made it welcome to all. They give to us free, and light it for us. The room is an excellent one, to speak in very easy, the trouble is to keep from speaking too loud. The hall is a credit to the community and speaks in tones of praise to the liberal hearts and hands which have erected it for the public good. I am the guest of Dr. Reynolds, one of the proprietors of the hall, a pleasant, sociable gentleman. I wish the Elders may all find as kind friends in their travels as I have here. May God bless this people, and all Saints. My appointments are Sunday the 26th,

at Kewange; Sunday the 3d of October, at Sandwiche, and the 9th at Mission, LaSalle Co., Ills. Am in moderate health only, but have excellent liberty in speech, for which I thank God."

Bro. D. S. Mills wrote from his home, Santa Ana, Los Angeles county, California, September 8th, 1886, mentioning the return to the church of one of its earliest defenders, many years ago; and who now testifies that the Spirit is with the Reorganized Church. He says:

"I am wholly engaged in the work and expect to continue in it; have no other desire; I love to bring souls to Christ, and help to bind up the broken-hearted, and comfort those who mourn, and in all things rejoice with the Saints, and in the redemption of Zion now being accomplished; we are gaining here steadily and surely—the good Spirit is with us. I am holding a series of meetings on the Book of Mormon and divine call of Joseph Smith; have good attendance and am much blessed; some are believing, and some obeying, and the Saints are strengthened greatly and are striving for the victory. We expect more help in this field soon; may God grant it, for it is needed."

As we write, September 24th, we are pleased to acknowledge that we have much to encourage us in the work we are essaying to do. Some of the present things calling us to be thankful are:

1. Bro. Joseph R. Lambert returned from a few days' labor expended in the vicinity of Pleasanton, Iowa, and at points previously occupied by Bro. Duncan Campbell, and in which Bro. Campbell desired the help of a co-worker, expressing the satisfaction that he felt at receiving in his labors liberty of the Spirit and the fullest aid from the brethren in spiritual things. Bro. Abram Reese, from the same neighborhood corroborates the statements of Brn. Lambert and Campbell.

2. In the neighborhood of Eagleville, Missouri, where much labor has been expended from Brn. Z. H. Gurley, E. Banta, and Charles H. Jones, years ago, to the latest by Brn. S. V. Bailey, J. S. Snively, John Johnston and Jones, several have been baptized who have borne the spirit of conviction for a long time, and have finally yielded to the gentle monitor. May God's blessings be with them who so lately join the army of the Lord.

3. Away down in Southern California an old-time warrior, noted in years ago for excellence of speech in defence of the truth, but for many years upon the verge of ruin because of the course pursued by them who should have been pillars in the church but were untrue to their high trust, has decided to once more put his trust in the



God of Israel and has renewed his covenant in the rite of baptism at the hands of that excellent witness, Bro. John Brush, another old-time Saint.

4. Up from the land of Dixie, (Texas), comes the grateful news that a child in gospel armor, has safely defended the truth in discussion against a veteran in the army of the paid ministry of the church of the world. Contemporaneously with this, quite a number of baptisms have crowned the labors of Bro. I. N. Roberts, possibly the seeds of which obedience to the word were sown by Brn. Bays, Heman C. Smith, Cato and others in that part.

5. Down from Maine and Minnesota ring the words: "Good cheer, brothers, the Lord blesses his word here; numbers hear and obey."

6. Over in Canada, twenty-five have been added through baptism performed by Bro. James A. McIntosh, since June; and others by brethren Lake, R. C. Evans and others.

7. Bro. J. J. Cornish is at Bay City, Michigan, and is doing valiant service. Tried by sickness in his family, a dear and loving little one, he still fights on bravely.

8. Local laborers in Ohio, West Virginia, Massachusetts and the regions about Philadelphia, are aiding and abetting brethren E. C. Briggs, W. H. Kelley, Sheehy, Bond, John Smith and others.

9. In the west, the Lord is working wondrously with his ministry, though the laborers are few. Brn. R. J. Anthony, Peter Anderson, J. Larsen, and J. C. Clapp, are all being signally blessed in Utah, Idaho and Montana, while Brn. Heman C. Smith, P. Daley, D. S. Mills, Hiram Holt, H. P. Brown, Geo. S. Lincoln are keeping up the warfare in California. Bro. A. Haws in Oregon, is doing much under great disadvantages, and all these laborers acknowledge the good offices of the Spirit aiding them. Bro. T. W. Smith in far off Society Islands; Bro. J. F. Burton in Australia; Bro. J. Taylor and his helpers in England and Wales; Bro. James Caffall in Nebraska and Kansas, with his co-workers; Bro. Alexander H. Smith in Illinois—all doing the best of service for the Master and his cause in the regions where they are called to labor, according to the ability which has been given to them.

It was not our intention to name the different laborers in all the fields where God's harvest is being reaped, to do honor to the laborers, but it was to call to the minds of all the fact that in many, or all of those fields, near or far, faithful labor was being met with reward; and that in spite of untoward things and events that made men sad in their happening, the Lord was remembering his people, and this was encouraging and strengthening to us.

#### EDITORIAL ITEMS.

The Saints of Omaha Branch, will dedicate their new church, corner of Clark and Twenty-first streets, on the 17th inst. See notice and invitation. We expect to be present and aid them in their dedication.

WE elsewhere publish a purported communication from the Ancient of Days, which we present, not because we believe that it came from the Ancient of Days, or accept the Messenger through whom it came as authorized to give it publicity; but because there is much good, sound, common sense in the article itself, possibly inuring therein from the channel (the messenger) through which it came; as according to some new ideas with some people, "inspiration partakes largely of the medium through which it is manifested;" and "revelation takes on the character of the channel through which it reaches us."

The person to whom we are indebted for the article is one who has long been acquainted with the Utah phase of Mormonism, and has become by inquiry conversant with the work of the Reorganized church; and is competent to write of his own knowledge respecting the claims that Utah plurality has upon members of the genuine Church of Christ. He is a personal friend to us, and interested in the fight we are making; we are therefore free to present the article without in any wise endorsing it, or the manner in which it is said to have been given. Some of the positions set forth in it, we have years ago took grounds upon, and stated them fairly that there was no safety for so called Mormonism except in an abandonment of polygamy, a dissolution of the church and state idea, and the meddling with the political opinions of the people and a cessation of the cry of persecution because of things long since appealed to the throne on high.

#### "WHAT WILL THE MORMONS DO?"

"THIS question has more significance with the Mormons than many people suppose. The hope has all the time been on the part of the Mormons that some way would be found to evade the Edmunds law against polygamy. They believed that a change in the administration would in some way relieve them from prosecutions, or at any rate a few cases or subjects given up to the law, as martyrs to the cause of their faith, was all that would be asked. In this they are sadly mistaken. The administration of Mr. Cleveland gives them no particular comfort. Prosecutions have gone on and the enforcement of the law does not seem to have any respect for the highest as well as the lowest in the Mormon church. Public sentiment is growing stronger, and the practice of polygamy can no longer be hidden from the public view. The church can not be run and held together and polygamy preached as the highest cardinal virtue of the church, when the president and leaders of the church are away in hiding from the officers of the law. George Q. Cannon and John Taylor must stay with their people and suffer martyrdom if necessary, or they must have a new revelation and relieve the church from the odium of polygamy. The faint hope that Utah will soon be admitted into the union as a state, and possibly with a clause in her constitution prohibiting polygamy, with the possible chance of changing the constitution after admission, is all that is now pending on the side of these leaders. The bare possibility of saving polygamy under such circumstances is far in the future; with a strict enforcement of the Edmunds

law during this time, it will break up the church root and branch. \* \* \* Mormonism is an institution founded on polygamy, and in opposition to any and every other government except its own."—*Idaho Statesman*.

When the *Statesman* asserts that "Mormonism is an institution founded on polygamy and in opposition to any and every other government except its own," it may be true when applied only to *Brighamism*—an institution springing from the lusts and brains of Brigham Young and his fellows; but it is totally untrue when applied to "Mormonism" (if people will call it such) as originally founded.

The Book of Mormon, and the authentic revelations given to the church by Joseph Smith up to the time of his death, denounce polygamy and its like, also disloyalty, sedition and rebellion, in the most plain and vigorous terms. Why not assert that Christianity is an institution founded on priestcraft and vice, because such evils have been taught and fostered by some professing Christianity? It would be equally just and equally sensible for the *Statesman*. Christianity proper and Mormonism proper condemn these very evils, and yet there are those who ought to know better, but who nevertheless ignorantly or maliciously assert to the contrary and say they teach them.

The Book of Mormon and the Nauvoo edition of the Book of Doctrine and Covenants—books endorsed and taught by the church, and by Joseph Smith during his life-time—teach clearly the principles upon which Mormonism was founded and built up, and we assert, and will maintain it by incontestible proofs, that in these books there is not one fact nor one sentence favorable to polygamy, disloyalty, or anything of the kind; but that on the contrary they everywhere treat them as rank evils.

The Book of Mormon, page 116, says:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore my brethren, hear me and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."

The Nauvoo Book of Doctrine and Covenants commands the Saints thus:

"Thou shalt love thy wife with all thy heart, and cleave unto her and none else."—Sec. 42:7.

In respect to loyalty, the Book of Doctrine and Covenants commands thus:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he [Christ] reigns."

Add to this the following from the same book, section 112, and the proof is complete that Mormonism proper can not be chargeable with polygamy and its like, neither with disloyalty in any form, and that these assertions to the contrary are false to the facts of the written records.

The Book of Doctrine and Covenants, sections 112, pars. 1 to 9, says:

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

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station: rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one

religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

Wherein the Utah Mormons have violated these teachings, they are non-Mormons, and should be so represented by all. We think the *Statesmen* does itself and those it represents, also all genuine Mormons, (and there are hosts of such), a great wrong, working mischief, when it falsely asserts what it has in respect to Mormonism. It should rather draw the line sharply between Brighamism and Mormonism proper, and credit each with just what belongs to it, and no more. We have before us at this writing a letter from one of its prominent and influential readers deploring its unjust and hurtful course in charging that Mormonism is founded on polygamy and opposition to civil government.

#### "SIGNS OF DECAYING RELIGIOUS INTEREST.

"HEAR what the noted Rev W. C. Prime says in the *New Princeton Review*: Perhaps memory deceived me, and there was not so much more devotion in the Sunday gatherings of *fifty years ago* than now. But as a rule there is *very little now*. The people do not appear to come together for worship. The experiences of ages teach that people who are religiously educated will habitually assemble regularly for the worship of their God, doing it both as a pleasure and a duty. It is not easy to induce men and women to assemble once or twice a week, for months, years, lifetimes, to hear lectures, essays, sermons, however instructive or eloquent. This is specially true of the young. In the large majority of country congregations it is quite evident that the people assembled have little idea of any purpose of personal worship. There was a time when controversy ran high about the proper posture in prayer. It proved that men had at least the conviction that some specific outward sign of inward humility was proper. It is now the general custom to ignore all outward formalities. It is rare, in "orthodox" churches, to see any one even bow the head or close the eyes while the minister prays. In many churches all the congregation sit bolt upright and stare at the man in the pulpit, or looking around. A striking custom prevails in many churches, where a choir, located at the end opposite to the pulpit, does the singing. All the people, old and young, rise, turn their backs to the pulpit, and look at the choir in silence while that part of the service is performed. One is tempted in this connection to speak of the doggerel stuff which has taken the place of psalms and hymns which were once the grand liturgy of the church of every denomination. But whatever it is the people stare and listen. It is evident that they have come to see and hear, to use eyes and ears only; not to take part in the services."

These things are not at all surprising to the Saints, for they were warned of them by revelation through Joseph the Seer over fifty years ago, in these words: "I, the Lord, am angry with the wicked; I am *holding my spirit from the inhabitants of the earth.*"—Doctrine and Covenants 63:9. Again: "He that repents not, from him *shall be taken* even the light which

he has received, for my Spirit shall not always strive with man."—Doctrine and Covenants 1:5. While the spiritual light and power of Christendom decreases, that of the restored Church of Christ should increase.

#### PERSECUTION AND ITS CAUSES.

(Continued from page 610).

IN order to further inform our readers as to the religious, social, educational and industrial sentiments and methods of the Saints in those early times, and especially when they were gathering to their intended home in Missouri, we add some more of the authoritative teachings of the church, published in its organ at Independence, Missouri, July, 1832. These, with the former facts we have presented, will enable all to properly measure the atrocity of the persecutive outrages which fell like a wrathful desolating storm upon the Saints gathered in and about Independence, in 1833.

The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the ways of holiness. Those appointed to select and prepare books for the use of schools will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children, to become good, should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, (the parents), says; And these words which I command thee this day shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a *sample* to the world for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us and perform the duties which, not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity. \* \* \*

#### THE ELDERS IN THE LAND OF ZION, TO THE CHURCH OF CHRIST SCATTERED ABROAD.

Brethren, we think it proper to give you some general information respecting the present state of the church in Zion, and also the work of the gathering. Notwithstanding that nearly all Christendom doubt the propriety of receiving revelations for the government of the church of Christ in this age, and generally adopt the scriptures of the Old and New Testament as the only rule of faith and practice, yet we believe, from the scriptures of truth, that to every church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains

revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, should be condemned for not receiving the word of God through them. Thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised. Therefore, seeing that it not only was, but as long as God remains the same always will be, the privilege of the true church to receive revelations containing blessings and cursings peculiarly adapted to itself as a church, we conclude that it is a mistaken notion that the scriptures of the Old and New Testament are the only rule of faith and practice. Nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age. Of these there are many, both in the Old and New Testament. They speak plainly of great things that shall be accomplished in the last days, such as the preaching of the everlasting gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the remnants of Jacob and the planting them in the lands of their fathers' inheritance; the necessary preparation to meet the Savior at his second coming with all his saints to dwell with them in the millennial reign. And now, who, with the Bible in his hand, can suppose that these great and marvelous works can be accomplished by the church without more revelations from the Lord? We can not, for we worship the God of Israel, in whom there is neither variableness nor shadow of turning; consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the Church of Christ, and how by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this church, we must walk humble before the Lord, and observe to keep all his commandments. Notwithstanding we believe the work of the gathering will be accomplished in a speedy manner; yet the Lord has commanded that it shall not be done in haste, nor by flight; but that all things shall be prepared before you. And for this purpose he has made it the duty of the bishop or agent in the land of Zion to make known, from time to time, the privileges of the land, to the conferences, which may determine and make known how many can be accommodated. And the saints will remember that the bishop in the land of Zion will not receive any as wise stewards, without they bring a recommend from the bishop in Ohio, or from three elders. The elders therefore will be careful and not recommend and send up churches to this place without first receiving information from the bishop in Ohio, or in the land of Zion, that they can be accommodated

when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the bishop in Ohio or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages which might be avoided by strictly observing the rules and regulations of the church. Moreover, by being in haste and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here and are mostly located upon their inheritances and are generally in good health and spirits and are doing well. The expense of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great. Therefore, prudence would dictate at present to the churches abroad, to come not up to Zion until preparations can be made for them, and they receive information as above. The prospect for crops in this region of country, is at present, tolerable good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently.—Although the Lord has said, that it is his business to provide for his saints in these last days, yet, remember he is not bound so to do, unless we observe his sayings and keep them.

#### TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD TIDINGS TO THE WORLD.

Brethren, as stars of the "ensign" which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the gospel and the everlasting covenants, even them that were from the beginning; you are to carry the ARK of SAFETY before the wondering multitudes, without fear, entreating and beseeching all men to be saved; you are to set an example of meekness and humility before saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to

walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies, and warn in compassion, without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments which fell upon the ungodly before the flood and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt to terrify the inhabitants of America; neither have you any direction by commandment to collect the calamities of six thousand years and paint them upon the curtain of these last days to scare mankind to repentance. No; you are to preach the gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church in these last days; but you are to teach all men that they are to be judged according to their works. For, if God is the same yesterday, to-day and forever, his reward is always with him, and his revelations and blessings and judgments before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation and this time. You therefore, must reason from the Bible and the Book of Mormon with great care, and not pervert the meaning of God's sacred word. If our heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you.

#### FOREIGN NEWS.

It is a day of strange appearances. Everything indicates something more than meets the eye. Every nation is opening up events which astonish mankind: Even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of emigration; the wars and rumors of wars, with many other signs of the distress of nations, from the old world—as it is called across the ocean—whispers so loud to the understanding, that he that runs may read the label on the eastern sky: The end is nigh. France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls and dancing at the judgments of the Almighty.—In England, where an anxious multitude have been waiting for a reformation in government, disappointment is destruction. The

House of Lords has rejected the Reform bill, and the proud-hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin!—All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man: Behold the day! so also earthquakes, wars and rumors of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading ravages of the cholera morbus, and the joy of the saints of God as they come out of Babylon, alarms the world, and whispers to every mortal, Watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

In connection with the *Star*, we publish a weekly paper entitled the *Upper Missouri Advertiser*. It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the great west.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"No longer forward nor behind  
I look in hope or fear;  
But, grateful, take the good I find,  
The best of now and here."

The article found below was sent us some time since, but we do not remember to whom we are indebted for it. When we remember that the very first requisition of the gospel of the Son of God is self-denial, we may well pause to ask ourselves, "Which kind are we exercising?" Let us read it carefully, examine ourselves and seek to know whether we need the lesson therein contained. If indeed we do, may we take it from the silent page, treasure it up in our hearts and manifest it in our lives.

### HOUSEHOLD RELIGION.

#### SELF-DENIAL.

There are two sorts of self-denial in the world, and the peace and comfort of a household depend very much upon which sort is exercised by its religious members. These two sorts are as follows: either self-denial to make one's self uncomfortable, or self-denial to make one's friends comfortable.

There is no subject more thoroughly misunderstood than this subject of self-denial. Our human thought concerning it is, that it consists in making ourselves miserable; and in our effort to do this we are almost sure to make the people around us miserable also. We set self up on a pinnacle where all the house can see it, and then walk around it and berate and revile it, and stick prongs into it, and call everybody's attention to its ugliness and its sufferings, obtruding and inflicting our misery upon all that are in the house. So that it is rather customary for the other members of a household to feel that the presence of the member given to self-denial casts a sort of gloom over everything, and is likely to make them all uncomfortable.

The true Scripture idea of self-denial is very

different from all this. The life of Christ is an exemplification of it. He sacrificed himself, not for himself but for others. He saved others, himself he could not save. He came not to minister to himself but to others. The whole secret of life was an outpouring for humanity.

In Isaiah 58: 5, we have given to us the Divine idea of true self-denial. "Is it such a fast as I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will thou call this a fast, and an acceptable day of the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

Just what that last clause means I do not know, but all the rest is as clear as daylight on the subject of self-denial; that it is not to make ourselves miserable, but to make some one else happy. It is a denial of self, not for the sake of self, but for the sake of others. It is not asceticism in any form for its own sake, but asceticism, if it is necessary in order to help some one else. For instance, it means to take the least comfortable chair or the least inviting bit at table, not in order to mortify self, but simply and only that some one else may have the better bit or the more comfortable chair.

The truth is that we are all so absorbed in the idea of saving ourselves, that we make even that aspect of salvation which was meant to extinguish and annihilate self, the very means for prolonging its existence. We can not even sacrifice self for any other object than to exalt self the more finally; and any real generous, self-forgetful outpouring of self for others, seems to us a useless and quixotic thing.

We talk about "taking up the cross," and not have the first idea of what taking up the cross means. We think it means doing and enduring things that cause us to suffer, things we hate and would avoid if we could. Whereas, it really means being so dead to self that these disagreeable things do not hurt us; and being so "alive to God" that they really become pleasures to us. It means putting self to death on the cross, not keeping it alive. And the self-denial that springs from this divine idea of the cross, will be a real denying of the claims of self in every form, as of the claims of a dead and hated thing. It means shutting the door promptly in face of self at its very first approach, and a contemptuous assertion, "I do not know you and am not interested in you, and will not give you a single farthing's worth of attention or consideration."

This sort of self-denial makes people lovely to live with, for it leads them to think of and consider the claims of others, since they have none of their own to consider; and it makes it easy and quite natural for them to pour out their lives in serving those around them. I think Miss Waring expresses it better than any one else in these two lines:

"A heart at leisure from itself  
To soothe and sympathize."

The household where any member of it has a heart really "at leisure from itself," possesses a treasure richer than all the gold of Ophir.

And to that heart itself will come a far more

abundant reward than it could ever have dreamed of. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. \* \* \* And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isa. 58: 8, 11.

All this is promised to the soul that keeps the "fast which God has chosen."

And all this and far more in a spiritual sense becomes the portion of that soul now who knows and lives a life of true, divine self-denial.—*Mrs. H. W. Smith in Union Signal.*

OUR thanks are due to many friends, both sisters and brethren, who have aided us in our efforts for the *Hope*, by the sale of the "Witnesses." One sister while upon a short visit to friends, sold twenty copies, and both sisters and elders are ordering them by the dozen. We do hope that their best reward will be in seeing the paper made all they could desire it to be.

We are in receipt of letters from Sister May, Cora Russell, Eva M. Bailey, Frances Emmett and Flora Hannah.

### THE ROOT OF THE NATION.

Before nation or State or tribe comes the family, says the *New York Independent*. The only security for a well governed State is well governed families. It is in the family that the coming citizen or ruler comes to learn how to rule by learning how to obey. One is not fit to rule until he has learned thoroughly how to obey. This is the beauty about military discipline, that it teaches absolute, unquestioning obedience. We understand that it is not simply the fatherly care of God that makes the figure or the family appropriate as embracing him and his children, but also the obligation of honor and obedience which we, as his children, owe him. He says, "If I am a father, where is my honor?" If it be true, as sometimes said, that respect for parents in dying out in this country, then patriotism will die out and religion will die out. A firm but affectionate family government, which really controls children, keeps them off the street and out of vicious society, and which commands them to walk after their parents in obedience to God, must be maintained or we are lost.

Selected by Lucy Lloyd.

ARMSTRONG, Kansas, Sept. 15th.

Dear Sisters in the Lord:—Seeing so many nice, encouraging pieces in the "Mother's Home Column," I feel that I would like to pen you a few thoughts. About three years ago, I was attacked with kidney disease, and when almost desponding over it, I felt that if I could move the sympathy of God, I could be healed. I thought upon what I heard the Spirit of God tell my mother when she was afflicted, which was "To observe the Word of Wisdom." But sometimes it would seem to be such a great sacrifice that I was afraid to undertake it, and at other times it would seem to me that it was not great enough to expect to be healed through. But, at last, I took the "Yoke upon me," and truly found the burden lighter than I had expected. And through this simple means I realized health and strength. And since that time I have received more pow-



er in prayer, especially in case of sickness, than I ever could, if I had not kept it. And, although I have been opposed for holding up this light, especially by those who had received and borne testimony to it and then turned away from it; yet I find that God's promises are true, and nothing can obliterate them. And I am afraid, dear sisters, unless more attention is paid to God's word in this, the "Temporal salvation" of his people, that many will be cut off when the destroying angel is sent among the wicked. And now, as many as have received the light of God's Spirit on this matter, should be careful that it may not be turned into darkness, for "behold, how great is that darkness." Your sister,

FRANCES EMMETT.

I HAVE often wondered if I could be of any service if I should enter the "column," and the only answer that presented itself was, "Try." We live a long way from any Saints. I have not seen one except my husband for two years; but we are in hopes that in the near future some Elder will come and break the bread of life to the dying sons of men. We are trying to raise our three little ones for the Lord, but it is very discouraging when we think of their associates at school; but with the help of God, and with that only, we can teach them to "Be not overcome with evil, but overcome evil with good."

We have had a very good receipt for making bread, and as the sister did not give her way of making yeast, I will give you mine. Take one cup mashed potatoes, one half cup flower, one tablespoonful salt and one of sugar, water enough to make a thin batter; stir in a little yeast to start it; this will keep three days in warm weather and two weeks in cold. I will close.

Your sister in Christ,

MAY.

CAMERON, Mo., August 17th.

*Dear Sister Frances:*—The Mothers' Home Column, is indeed, a source of great comfort and encouragement to me, and I don't believe there is anything printed in the *Herald* that is read by the majority with as great satisfaction as it is. My heart is often made glad while reading it, for I am satisfied that many things written in it have been inspired, and have been given for the benefit of the mothers and sisters in the church. But sisters, if we do not remember the good advice and wise counsel we have received, and profit by it, the reading alone will not be of very great benefit to us; for it is not what we read but what we remember, and put into practice, that will be the greatest benefit to us or any one else. There is one thing that is, I fear, neglected by many of the tired and over-worked mothers in the church, which would prove a blessing to them and their little ones also, that is, reading the Bible and Book of Mormon, also the Doctrine of Covenants. I think that all who obey the gospel in its fullness, should be able to give a reason for the hope that is within them; and in order to teach their children they must study and seek wisdom and understanding from God. We may think we can not spend time to read when we have so many household duties to perform, but I think this is one of the duties that is quite as essential, and far more beneficial to ourselves and to others, than very many things that are done about the house which take hours to perform. It has been said, and I believe there is some truth in it, that if every person would read (and medi-

tate) one half hour every day in the Bible, they could not help being Christians. I do not believe any of us can read the word of God too much, if we remember what we read; and how much more good can be accomplished if we only begin while young. The memory of the past often brings with it many regrets. Now I can partially realize what I have lost through neglecting to read the word of God while I was young, instead of reading so much that was of no benefit whatever. May our kind Father give us wisdom, also an earnest desire to use the precious moments which He gives us here, in that way that will prove in the end, the greatest good to all; is my prayer

G. F. SIMMONS.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

VALPARAISO, Ind., Sept. 12th.

*Dear Friends of the Herald:*—Many of us might be stronger in the faith, if we would but put forth a little more energy and have more confidence in our own work. Sometimes I think it is better to be this way than to be too fast with our thoughts. It is best for us to consider well before we act; but too many quench the Spirit, which the Scripture says we should never do. We all have a certain work to do; so let us rejoice in the good work of the Lord and battle manfully on for the right. We should feel proud, if we ever do, to think and know that we were ever led to know the truth in its purity; also, that we may be able, if we will, to teach and help others to do the right. Time is passing by very swiftly and we should not stop to complain, but work on with willing hands.

My brother Cole and myself are the only two left of our family circle. Our parents both died when we were small boys, but well do I remember my parents before they joined the Latter Day Saints church. What a change, I can not forget. We two boys have been thrown out into the world as it were, but we both joined the church before our parents died, and what the whole world might say, ought not and I believe will not turn us against this good work. Although I have been seemingly still in the work of Christ, my thoughts have been greatly directed toward the work I should do in the future. For the past six years my brother and I have been working our own way through school. We have been much discouraged at times, when we have had to work so very hard to gain an education. Both of us have been here at the Normal for about four years in all, inside of six years. We have, and have had many friends while in school, for which we are very thankful. Cole is now in Rock Island county, Ill., expects to teach school there this winter. I expect to leave this place the 14th of this month, to Illinois also, but I am undecided how long I will remain there.

My object, while in school, has not been to see how high I could get in the line of education, but it has been to prepare myself for usefulness in life; whatever my work may be in the future, I desire to do that well and it not only be a credit to myself, but also to my fellow beings. I think it the duty of every young person to fit himself for the life's work which is before him. We as Latter Day Saints must not expect great

blessings unless we do our part first. We must ourselves be wide awake, with willing hands to do and prepare ourselves for life's actions. Times are demanding this of us, young brothers and sisters; therefore let us awake from our slumbers, put on our coat of armor and work for that which is good, and blessings will be our reward. I think it makes no difference how much we ask the Lord to help us in life; unless we are faithful to our work and put forth our greatest efforts to do our share, we need not look for blessings; this the Lord will do, if we only prove faithful to his commandments which are before us.

Since I have been in school, I have taken the *Herald* and the *Hope* most of the time, although I am not taking the *Hope* at present. They have been very welcome visitors to me, for I have not heard any Saints' preaching since I have been in school only through the *Herald*. O how my heart longs to be with the Saints. I feel the need of the prayers of the Saints, that my brother and I may prove faithful to the end of our lives' work, so that it may be said of us, "well done, thou good and faithful servants."

After so long a siege in school, I feel the need of money, but however, I will send one dollar for the benefit of the *Zion's Hope*, trusting that my little mite will do much good toward the upbuilding of Zion. I feel glad that I have been so saved from the wicked ways of this world and hoping to meet you all beyond the veil.

Yours in gospel bonds,

J. W. MOXON.

CLEAR LAKE, Ind., Sept 27th.

*Bro. Joseph:* Prospects are bright in this section. I am continually on the move. Have been holding a series of meetings eight miles south of Fremont, in an entire new place, and had large and attentive audiences. You may expect good news from there ere long. Have appointments out for three different points this week. October 4th I am billed for Antwerp, Ohio, to hold forth till the 16th. Health good; spirits ditto. On the 19th inst. I preached a funeral sermon to an immense crowd of people, including seven preachers. O dear, how they did squirm while I set forth the hope of the Saints. In bonds,

B. V. SPRINGER.

INDEPENDENCE, Mo., Sept. 22d.

*Dear Herald:*—I have been a constant reader of your pages since I united with the church eighteen years ago. I then received the evidence from God that the Reorganization was a tree of God's own planting. I have received much instruction from the *Herald*, and would not have been able to learn God's will concerning his children without it. And while I received so much spiritual food and instruction, I confess that I as a standard bearer have been slothful in contributing to your pages.

When I united with the Church I received such a testimony that, from that day until to-day there has not a doubt come in my mind, nor a stumbling block in my path, and I could as easily doubt my existence as to doubt the position that we occupy as an organization. I have rejoiced greatly over some of the actions of our last General Conference; in fact, to me, it was the best conference we ever held. Whereas God raised the ensign to all the world in 1830, it was at the 1886 conference that those who were called to

unfurl the blood stained banner of King Emanuel should take their stand either for or against that which God had revealed and established. And as Bro. Joseph preached in regards the watchmen seeing eye to eye, those who were on high were lowered, and those in the low places were raised; and my soul rejoices that now we are more able to see eye to eye.

After conference I again met with the Saints at St. Joseph, preached twice for them, was pleased to see them so nicely established, and the good Spirit that prevailed among them. I have preached round about Zion as best I could, with some visible good results. By request went to Armstrong, and there I ordained Bro. Joseph Emmett to the office of an Elder. The Spirit's promise is, that if he continued to be humble he will be of excellent service in the army of the Lord. Preached once for the Hedrickites upon the Revelations which they reject. A good spirit prevailed, and we trust that good will result. On the 3d I preached near Richmond, Ray Co. I met Bro. Booker, Pres. of Central Missouri District, who took me with his team to Wakanda. Stayed there nine days and preached eleven times. During these meetings the speaker as well as hearers were blessed; and some not of the fold were brought nigh unto the kingdom, so that they were able to see and comprehend the truth. While there we had invitations to other places, which we will try and comply with in the future. We consented to return in three weeks. We went to Norborne and made partial arrangements for meetings there in a future day. It is a new field. There has been no preaching there except the funeral sermon by Bro. Luff. I also visited the Saints at Carrolton. There are some good people there who have it in their hearts to do right and keep all the commandments of God except one; St. John 13:34. I then went to Moberly and visited with my brother. He belongs to the Lutheran Church. Last Sunday I preached for the Saints in Kansas City. There are but few Saints there, but they are getting along very well, have a nice little church house of their own in which they have preaching every Sabbath. Every thing seems to move along pleasantly in Zion, and that makes us rejoice.

In bonds,

F. C. WARNKEY.

SAN FRANCISCO, Cal., Sept. 22d.

*Bro. W. W. Blair:* We are doing quite well in our city. I had the honor of baptizing three last Sunday, the first I have led into the water. In the evening, with the assistance of Elders William Potter and Charles a Parkin, we confirmed them members of the church. The Spirit was present in power, especially while our hands were upon the head of George T. Andrews, son of our departed brother T. J. Andrews; and we could feel its sweet, hallowed influence burning within us, while choice blessings were being pronounced upon him, and his future work being foretold by the Spirit, by the mouth of Elder Parkin. Oh, how we love this latter day work while the Spirit of God is upon us; and how we praise his name for the many times he has witnessed unto us that we are still his children and our works accepted by him.

We are growing more united in our branch, enjoy more of the Spirit than ever, and the members seem more willing to take hold and do their duty. Our meetings are well attended, and quite

a number are interested in our claims, and are investigating them. We look for more to be added to our branch soon. The future outlook for our cause seems bright here, and we are becoming better known. The *Expositor* is a great help to us and is advertising us wonderfully. It draws many to our meetings, where they learn the difference between truth and error. Our field in this city is large, and we are in great hopes of yet making an honorable showing of labor done and fruit gathered. May God bless every effort made for the advancement of his glorious cause.

Yours in bonds,

GEO. S. LINCOLN.

TEHICHPA, Cal., Sept. 17th.

*Dear Brother Heman:*—If you, or any others in this mission, can find time to stop at this place, you will find a welcome with me. If you will send me a card we will meet you at the depot, and will try to get a place for you to preach. The gospel has never been preached at this place to knowledge of any one living here. There was a Methodist preacher who has been holding forth until within the past two months; he could get no converts (or convicts) and no congregation, except a few women and small children; he got discouraged and quit. We have a very good climate here and good land; the amount of grain raised here this year was about 1,200 pounds, and of hay 3 000 pounds per acre.

Your brother in the one faith,

M. HAWLEY.

LAMONI, Iowa, Sept. 23d.

*Editor's Herald:*—Bro. Duncan Campbell, of Pleasanton, Iowa, has been doing good service for the cause this summer, in the regions round about his home. He has experienced no difficulty in finding plenty of work to do, and people who would listen to the word of life. And in addition thereto he has witnessed with pleasure such an increasing demand for the preaching of the word, that he was, and is, by himself, unable to supply it. Some have thought the restricting of missionaries to a smaller range of territory to be one of the dangerous innovations of latter times. I do not so regard it. In this case, at least, it has worked well, and we have strong reasons for believing that Bro. Campbell has accomplished more good with much less expense than had he traveled over a wide range of territory. In his labors he has certainly been blessed of God.

Friday, September 10th, found me at the "Rager Springs House," in Mercer county, Missouri, and three miles from Lineville, Iowa, in company with brethren Campbell and Greer. Brother Campbell had previously received an invitation from the "Higgins Brothers," proprietors of the hotel, to hold meetings in the grove near by the hotel and springs. He had also made arrangements to begin at this time at four p.m. I spoke a short time to a small congregation. We soon learned that the meetings had not been well advertised, and that the people were busy putting in wheat. The next day at 10:30 a.m., brother Campbell spoke to a very few, on the principle of love, as set forth by the Great Teacher. His remarks were timely and good.

On Sunday we held two services, at 10:30 a.m. and 5:30 p.m. The attendance was very fair, and the interest good. As Bro. Campbell's voice is not well adapted to speaking in the open air,

it fell to my lot to fill both appointments. The Lord was with us, fulfilling his promises, and we all felt to rejoice. We left two appointments for Sunday, September 19th.

From the next Tuesday till over Friday, we held evening meetings in the town of Pleasanton, headquarters of the Pleasanton branch. The attendance was small; many of the surroundings somewhat untoward, and some things which had to be met and coped with—*peculiar* and *strong!* How pleasant it would be (?) if we were required only to preach that which pleases the Saints and the world! When we wanted to talk about *practical duty*, which, by the way, is pretty certain to hit somebody, why we could just "preach against the Jews, they haven't got a friend in town!"

Dear Saints, let us so live that when the grand provisions of God's word, which require *work* and *sacrifice* at the hands of all his people, (not the ministry alone, for God's ways are equal), are presented to us, our souls will not want to rise up in rebellion against them. Feeling well towards the Pleasanton Saints, and trying to comprehend the situation as well as we could, we felt satisfied with the work done, and thankful to God for another valuable experience in favor of the work. If we labor alone for the glory of God and the salvation of the people, we labor not in vain; and he who does this, does only what is common duty of all who have been called into the ministry of Jesus Christ.

Sunday found Bro. Wm. Anderson and wife, Greer and wife, Bro. James Anderson, Owen Hall (a kind friend), Sr. Nellie Hall and myself, at the "Mineral Springs," ready to worship God in the grove, and fulfill our engagement as the Lord might give us strength. We drove three teams a distance of eleven or twelve miles, and with one exception, reached the Springs in good time for the eleven o'clock service. The attendance was good, interest splendid, and more than ordinary liberty was enjoyed in presenting the word. The interest created by these few meetings is more than I shall attempt to describe. It was hard to get away from the people. It is well, that in the midst of this hard struggle against darkness and sin, we enjoy seasons of deliverance, liberty and power. Though they last but for a short time, they are sufficient for this probationary state, and they serve to cheer and rest our tried spirits, leave us without excuse before God for not properly caring for his work. They also tend to confirm the divinity of the work in the minds of others, and if we struggle on faithfully to the end, we shall be permitted to enter into an uninterrupted enjoyment of never-ending bliss.

Bro. Greer worked with us in all these meetings, taking active charge of the singing, and was blessed in his labors. The last meetings held on these grounds were opened and closed by Bro. Wm. Anderson, and the good Spirit was with him. The proprietors, together with the owner of the house and springs, treated us kindly from beginning to end.

From what was seen, heard and felt, there can be no doubt but what the word spoken was generally well received. And we have this consolation, that no prestige was gained, or favor secured, by shunning to "declare all the counsel of God." We felt that we needed, and therefore sought, the Master's help, that we might be able to declare the gospel in its beauty and plainness.

Allow me to express an opinion concerning an article in a late *Herald*—I mean the one under the caption of "May the Seventy's Preside." In my opinion the writer has shown himself to be equal to his task, and has manifested a careful and impartial study of the revelations of God relating to the varied duties of the ministry of the Church of Jesus Christ.

Yours for the establishment and spread of the truth.

JOSEPH R. LAMBERT.

COOKS POINT, Texas, Sept. 17th.

*Dear Herald:*—Since last writing you, I have labored in Robertson, Brazos, Burleson, Bell, McLellan, Lampasas and Burnett counties. The result is, fourteen more were added to our Master's kingdom. All are heads of families. Opposition is strong in some places. We may have to test our grounds in some places before long. The religious priests are doing all they can to stop the monster (Mormonism) as they call it, but have failed to do so. In some places the spirit of mobocracy runs high, it being encouraged by the hired priests, who are warning the people against us. The Lord has blest me with strength to stop some of their mouths, and others would share the same fate, if I could get close enough to them; but catching is before hanging. Our quarterly conference came off the 11th and 12th inst., and truly we were all blessed of the Master; the good Spirit bearing witness with our spirits that we are the children of God. Yes, it was with us in our business meetings, preaching and prayer meetings; all were good. Reports from brethren Hyde and Robinson were encouraging. Never was the work more promising than now. In many parts of this mission the branches that I have been with are in good condition. I am now getting ready to visit the Saints in the southern part of Texas. Bro. J. A. Currie, jun., will go with me. He is a young man, but full of the Spirit of Christ, and is an able defender of the truth, which was proved a short time ago while in Bell county,—a Rev. Mr. Sewell of the Christian order, made a public attack on the doctrine of Christ, no doubt thinking he could have his own way; but thanks be to God, Johnnie was armed with the word of God, backed up with the Holy Spirit, and the victory was a complete one in favor of truth.

Brother Hyde is gone north to look after the work there. He is a faithful man; God bless him, is my prayer. Bro. Robinson is a wide-awake Elder, and is doing good work, preparing the way for others. Bro. S. P. Sherrill is also waking up some of Babylon's daughters. God bless you, Bro. Sherrill, go on. Brethren J. W. and J. A. Currie, jr., have been teaching the elementary principles of vocal music in Bell county, through July and August. They have removed a great deal of prejudice. I believe vocal music is a grand auxiliary to the work, and the opening up the way for the preaching of the truth. We are now trying to raise means for the purchasing of a tent, to be used in the South Western Mission, for the purpose of preaching the gospel. I am satisfied that it will be the means of our reaching cities and towns, that we can not reach otherwise; because we have no houses to preach in. I suggested this enterprise at our last conference, and I am glad to say it met with universal approval. Myself and Bro. Wm. Sherrill were appointed a committee to solicit means, and

make the purchase of said tent. All Saints, who are interested in this great work, and who feel in their hearts to aid us in this enterprise, will correspond with either of the above named committee, at Cooks Point, Burleson county, Texas. Come Saints, one and all, and give us your help, and God will bless us all. There is now subscribed \$57.50. This was raised on the conference grounds. I am glad to see the work of God increasing. I am as ever, yours in bonds,

I. N. ROBERTS.

AMITY, Mo., Sept. 6th.

*Dear Herald:*—The brother referred to in September 4th number as not believing my statement that Jesus, nor an apostle ever kept the Sabbath better than other days, or his thinking, "that both Jesus and the disciples did keep the Sabbath, and that a failure to have done so would have been a violation of the sanctity of God's command," is no evidence that I was wrong. And I hope that none will accept of my belief or his, as doctrine, unless it is substantiated by "the law and the testimony." Able ministers of the Seventh-day faith have so far failed to disprove my position, and I think the brother will also fail, for I have three books to bring as evidence accepted by him, and only one with the Seventh-day friends. Circumstances have caused me to give the matter in question very careful and prayerful consideration. I doubt not your statement in regard to his ability in matters that he has searched out; but to my mind it certainly shows want of scriptural research when he claims also that "the law of Moses, including circumcision, did not cease to be in force till Jesus was crucified," when Jesus, quoting from the law, positively in effect, forbids its observance, (see Matt. 5: 38-48); and why? Because of its imperfection, having been received under the Levitical Priesthood, (Heb. 7: 11). And Jesus, being sent a great High Priest, at once condemns that law, "finding fault with them," and proceeds to change it, giving a perfect law instead thereof, telling them to be perfect even as God was perfect. "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7: 12). Matthew, chapter 5, tells us when this law was changed. Were both the imperfect and the perfect law in force from that time? If so, they could serve two masters. That "the perfect law" was in force from that time is evident from the fact that an imperfect law could never enable them to become perfect, as Jesus exhorted them. Again; Christ's law, then given, "shall judge them in the last day." (John 12: 48). In another place he forbids observance of Moses' law, and enjoins upon the Pharisees the better law, that which was "from the beginning." He says that, because of the hardness of their hearts, Moses gave them such a law. (Matt. 19: 3-9).

The brother's next claim that Jesus said, "Wherefore, it is lawful to do well on the Sabbath day," did not mean that the law was no longer in force, but only gave a proper definition of its design, and confirmed its binding authority, is also unscriptural; for its design is made so plain in the law that it will admit of no other definition, "In it thou shalt not do any work." Sons, daughters, servants, strangers, nor cattle. (Ex. 20: 9, 10). They must do all their work in six days. "Whoever doeth any work in the Sabbath day shall surely be put to death." (Ex. 31: 15).

For gathering sticks (no doubt to kindle a fire) they were put to death. (Num. 15: 32).

We have shown there was a change made in the law—this was not only in the judgments, but also in the constitutional law, which said, "Thou shalt not kill; but I say unto you," &c. Read the change made in Matthew, chapter 5, &c. "Thou shalt not commit adultery; but I say unto you," &c. This is another and a higher law.

We have no account of all Jesus' teachings here. If he quoted the old time saying—"keep the Sabbath holy"—no doubt he said, "Keep every day holy—do good on every day, and evil on none." Hence he tells them, when continually harrassing him for working on the Sabbath, that he was Lord also of the Sabbath day, (Matt. 12: 8; Mark 2: 28; Luke 6: 5), that he gave them that day, was ruler of that day, and had the right to work upon that day. If he "confirmed its binding authority," why did he work that day, and "break the Sabbath"? (John 5: 17, 18). The truth is, that law ended with Christ's ministry. Jesus said he came to fulfill the law. Therefore it hath an end. (Book of Mormon, page 451). Why did it end? Because Jesus came to fulfill it. When was that time? When he first began his ministry. (Matt. 5: 17). "The law that was given to Moses hath an end in me; behold, I am the law and the light." (Book of Mormon, 45). When did Moses' law have an end in him and he become the law and the light? As soon as he came to fulfill and give a better law. He was then the light. (John 1: 4). Hence he tells them, "The law and the prophets were until John; [not after that]; since that time the kingdom of God is preached and all men press into it."—Luke 16: 16.

Jesus was from that time, the "law and the light,"—or the gospel of the Kingdom was. Compare this with Book of Covenants, 83: 4, where it says that the lesser Priesthood and the Law of Carnal Commandments (Moses' law), continued among the children of Israel till John, whom God raised up, and was ordained by an angel to overthrow the kingdom of the Jews, and to make straight the way of the Lord. This does not mean the temporal kingdom, for that was already overthrown by the Romans, but their priestly authority which had remained amongst them, to minister the law. And this overthrow and "disannulling of the commandment going before, for the weakness and unprofitableness thereof," (Heb. 7: 18), was before, and to prepare them for Jesus' ministry. See the beautiful harmony of the three books—witnesses. See also Gal. 3: 19-29, where the law was only until Christ. As soon as "the faith" had come, they were no longer under that law. Faith was had in him by John the baptist, and others with him. Paul said the ministration of the law written and engraven in stones gave way to the gospel ministration. (2d Cor. 3: 7-12). Two such antagonistic laws could not exist together.

I would not detract from the glory of Moses or his law—that first covenant—but it "waxed old," decayed, and "vanished away" before the surpassing beauty, grandeur, and glory of the ministration of righteousness as presented in the first sermon of the Great Mediator of the New Covenant; and it will take more than the opinion of any man, let him be ever so able, to move me from this faith. With respect for the belief of all, I remain your brother and co-laborer in the gospel.

D. S. CRAWLEY.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Communications.

SERMON BY PRES. J. SMITH,  
OF LAMONI, IOWA,

Delivered at the Saints' Chapel, Lamoni, Iowa,  
April 11th, 1886.

[Reported for the Herald and prepared by the Editor].

I HAVE chosen as a theme this morning, one in the interest of which we all have a part. One that in its reach is wide, and in its significance, sooner or later, of infinite importance to us, as your speaker regards it. One of much controversy. One upon which various conclusions have been reached by different individuals and classes of individuals. And while presenting the thoughts that shall be presented to your speaker concerning this subject, it ought to be understood, and I presume will be, that no personal reflections are intended, and that no invidious comparisons are to be supposed. It happens that in the discussion of any and all mooted questions upon which differences of opinion exist that are widely apart, more or less of those who discuss them and who listen to the discussion of them, are so constituted that their feelings lie near the surface; and we are largely creatures of emotion, and frequently mistake sentiment for the decisions of the judgment. While your speaker would not be willing to risk his salvation upon a religion of sentiment only, he is not willing to risk his salvation upon a religion of judgment only; but that in all vital questions affecting human destinies, the relation between sentiment and judgment, or what is known as the results of conscientious reasoning from acknowledged bases, is and should be so intimate, that there could not be a divergence between them in any individual which should long remain unsettled, so far as his religious convictions are concerned; for he who created man has created likewise his physical nature, and has commanded his spiritual nature; the same has fixed the realms of reason in which man can safely operate, and himself has set the secret springs from which arise the sentiment, and the whole being conjoined together must ultimately answer to its creator. One of the difficulties that your speaker labored under in an early day of his life, was precisely that under which many a man is laboring now, and that was the endeavor to separate the spiritual from the physical man in a religious sense, by which the two should stand identified, apart, separate and distinct the one from the other, and make the one serve God, and let the other serve the devil, or human interests only.

It seemed to him then, and it seems to him now, after years of such deliberation and consideration as he has been able to give to the subject, whether those years be poor or rich in their labor or fruit, that one mistake which the world is making to-day, and one that largely affects all classes of religionists, is the endeavor to

keep up this supposed identification of the two natures of man, separately the one from the other; with his spiritual nature to serve God unto salvation, and with the flesh, or with the physical man still continue his condition in the world and serve the interests of the world alone. It has also seemed to him that somewhere in creation, at all events somewhere in the designs of the Almighty, at the time of the creation or since the creation, there should have been some means devised by which there could have been brought to bear upon human hearts such an influence that the whole nature of man might be involved in the controversy, and the being prepared to serve God faithfully, in his spiritual and in his physical nature conjoined in one. That both might be made to serve God if God's service was demanded of the individual, and through this service there might be complete emancipation ultimately from the laws under which the spiritual nature of man has been compelled to serve in this probationary state, and afford the individual a triumph which should give both satisfaction, peace and glory. I may be told that this means has been accorded unto man in Christ. If it be permissible for me to grant the statement that it is in Christ that this means is found, there remains the question as to how this means may be made to affect the individual. I believe that when this statement is made, it involves the whole ground of controversy, the whole ground of religious controversy between what we have called classes of religionists to-day. We all agree that Christ may be the means which has been instituted of God, so far as an individual personating that means or that influence by which this reconciliation of these two natures that may be found in man is to be brought to pass, is concerned. And once when an individual charged upon this body in open attack before a ministers' assembly, one of the reasons why he made objection to what was called Mormonism, was because that it did not have any Christ in it, or did not base the salvation of the human family upon faith in Christ, it was successfully answered by one of the representatives of this body, also publicly, and shown distinctively, that so far as Christ was concerned, we were not only wheeled into line with all Christians so far as the salvation of the human family could be possibly effected by Christ; but that there was such a joint relation between the three books which had been accepted by the church, that Christ was found, not only as the underlying base upon which human destinies might rest individualised in the mind, but that the idea of Christ was absolutely crystalized, and made the center and circumference of this system of religion. But when this is done it does not end the controversy, because there remains the question as to the application of the remedy. You may have ten thousand times ten thousand remedies for a disease that I may be affected by; but before those remedies or any one of them shall be made efficacious to relieve from the influence of that disease, those remedies, or some one of them, must be brought to

bear upon me in such a way that the disease itself is reached, or that the dormant energies which have been destroyed by the action of that disease operating upon my system shall be aroused, and the disease thrown off. You may serve me with physicians until I can scarcely breathe; they may carry medicine chests until they groan with the weight of them, and I may die of that disease which is afflicting me unless by reason of some wisdom within these, or by some philosophy which has been taught in the systems which they practice, they can reach the disease which I am suffering under. This sin-sick world is surrounded partially with a great many spiritual doctors, and they are absolutely loaded down with remedies for the disease which is afflicting this sin-cursed world, and they are quarreling about the application of the remedies which they have, and all are respectable when they are for the accomplishment of the end had in view; and we are engaged in the quarrel too.

I present you this morning the subject of discussion and of these thoughts in two words. I might have added a third one, and possibly shall do before the examination is concluded. Those two words simply are, The Church. I ask the question, What is it? Who can tell? If it is to be answered from one standpoint, it is this: It is a mythical, invisible, and yet concreted force in existence, which is to accomplish something for the human race, and under the operation of which individuals are brought into relationship with each other, both here and hereafter; here in a conflict between the influences of sin, the disability of man, weakness physical and spiritual; in the day which is to come, the hereafter, in a state of absolute beatification or glorification, in which the individual shall not only be free from contact with these things which now degrade and destroy, but shall absolutely come into such a condition, that they will not and can not affect them, provided they were present with them. I may possibly have overdone that statement; but if you will take the whole history of this religious controversy from the very first, you will discover that that must have been one of the underlying reasons, one of the underlying principles upon which the church has been ever based.

I am not disposed to quarrel about technicalities with any man; yet it must be conceded that with everything which we can possibly have and enjoy, there is a principle within itself; and if we can but get at the central figure, or the central thought or principle, we may disabuse ourselves of all the superfluities which men may put upon that principle.

We may strip it of all the verbiage with which it has been covered; we may strip it of every particle of dust which it has gathered from the ages in which the principle may have been before the world or recognized among men; and yet if we answer the question from one standpoint, we must answer it this way:—It is an organization in which this particular principle named as an underlying force may be made manifest and developed. That when the principle is manifested and



developed, individuals shall be permitted to pass into connection with this organization, that they may have this influence at work upon them; and that when this shall have been done, it shall work out for them just what has been designed in the sending of Christ as the means, and the church as the instrument adopted by Christ in which he proposes to make this application unto the souls of men. I believe the latter answer is the true one. I will give you some of the reasons why. When Christ came as the extraordinary ambassador from God, he made the statement to those unto whom he presented himself, that he came there to do his Master's work, that work which the Father had assigned him to do. The very expression work, and Christ's connection with work, intimates that there should be organized effort at work, because that the individual himself traversing the earth as a man could by no possibility affect as an individual all them that were supposed to be affected by him in doing this work which he had been commissioned to do, consequently it became absolutely necessary for the development and accomplishment of that work which he was sent to do, that he institute a means, or secure instruments to go out unto the accomplishment of the end for which he was sent. Second, that it must have been known to this individual when he came as this extraordinary messenger, that there had been instruments chosen or preordained; not using the word preordained to signify that which was predestinated; and that in these instruments which had been so preordained by the divine economy which had sent him, there should be invested power to bind the individual who had been selected as the messenger for its development. You can not present Christ, and the church in connection with Christ, without presenting the power by which he shall accomplish his work, the means derived from his Father, or Jehovah who sent him. You can not preach an agent of any organization, of any power with which you are acquainted, without preaching the power, that principle which sent the agent.

The third reason is this: That when this messenger came, he came acknowledging that he was sent to accomplish a work against a power which was in the world which it was intended to destroy. He came for the purpose of overcoming and destroying him who had the power of death. If this had only been for a physical death, or for the accomplishment of the redemption of man from the physical death, it was wrought upon all men without effort upon their part; and the very fact that Jesus Christ as this royal messenger from God took upon himself a body that was subject to death, and by the influence of the power which had commissioned him so wrought while he was in the possession of that body, that he received power from that individual, or from the forces which sent him, to take that body from the grave, is indicative of the fact that he must necessarily make this redemption applicable to all flesh; and not only that, but it indicates to

all flesh that there should be given power by which it could be redeemed just the same as was this one. Or to place it in another form, if there is to be a redemption from the grave of that which has been for and to man, the physical body, it must be granted unto man through this messenger Jesus Christ, and that by reason of the power which had sent him, and it must be available unto all men.

The fourth reason—and I will try and not elaborate at too great a length—is that when Christ came he came to wage war against an invisible enemy that he recognized was at work in the world. And that in this conflict he was endowed with extraordinary powers. Upon him rested the generalship of the entire forces both of nature and that were known to men, and of those forces of the Almighty, not known to man, over which man had no power. If all the powers of redemption, or the powers of conflict had been confided to man as man, then there had been no necessity for such a mission as that which Jesus was sent upon. If there were no powers which could not possibly be made subject to them, that is over which they may have had control, and they have redeemed themselves virtually, then there would have been no necessity for sending Christ, and the whole theory which has been builded upon Christ would have vanished away. In a recognition of this fact we see the necessity for the church as an arena in which the conflict may be made by associated individuals against these powers of evil, through delegated powers from him who was made this messenger, and as a consequence we have the secret underlying principle, the point recognized everywhere, the priesthood. Your speaker believes, and he does not state his view because he wants any individual member to be compromised by the statement, that it was for this express purpose that Jesus Christ was constituted a Priest after the order of Melchisedec forever, that it was delegated to him by his Father who is in heaven, and that he will answer for it at the end of the resurrection, when he shall stand by in the great judgment day, and certify that such and such persons were received by him out of the world by reason of their previous belief and trust in him, and through faithful servitude are fitted and prepared as acknowledged by him to receive just what the Father had promised to those redeemed—everlasting life.

Having reached so far in the controversy, making the inquiry as to what the church is, let me call your attention unto what must have struck some of you in the days of the past as it has struck me, and that is that when Christ came teaching, he should have selected individuals for the accomplishment of the will which may be said to be his will, and they thus chosen were to consider himself as the commissioner sent of God, and that his power was delegated to him. I will give you my idea in a quotation I think found in the seventh of Matthew—it may be in the seventh of John. It don't matter, you will recognize it, and if it is challenged we will find it.

"He only hath life in himself, and he hath given this life unto his son, and unto as many as his son may give it." In other words, this eternal life is in God, and that it is in his Christ by having been given unto him, and delegated by him unto whomsoever the Son will; and there is no promise that this eternal life shall be given unto any except those who shall believe in him. That is the promise. This gift of eternal life unto those who shall believe in him is spoken of in the New Testament Scriptures in this way: "Unto them who received him gave he power to become the sons of God." This shows the precise gift. The apostle recognizes the same principle when he makes the declaration: "Unto whomsoever ye yield yourselves to obey, his servants ye become." The gift, or "wages of sin is death; the gift of God is eternal life."

I acknowledge Christ as the center. He is the means by which God designs to regenerate the human family. In this effort to reconcile, or bring out the unity between the spiritual and the physical man, I also recognize that the instrumentality which is in Christ, must have been fitted for the accomplishment of this design. And if we recognise the church, we discover it certified to in the statement, "there were added to the church daily such as should be saved."

The church then is made the arena, one of the instruments through which the salvation of the children of men is effected. I presume there is not a single man before me that would dispute that thought in theory. I presume that all would acknowledge that principle existing as a part of the idea, and recognize it as a principle. If that be true, why is it, I ask it in the expectation that every person will answer it to himself if he can, why is it that it is not perfectly practicable that individuals are justified while they recognize that principle. I notice still further, if the instrumentality was appointed has been and still is in Christ, will it not be such as shall be recognized of him, first, last, and all the time, as his church. Think, and think closely before you answer that question even to yourselves; for let me warn you that it is a question asked for the purpose of entangling you, I give you warning beforehand. Just as soon as you answer this question affirmatively, right upon the footprints of that answer must come the question in, Where is that church? If you answer me that it exists in the world in an unorganized or chaotic condition, you answer me that God is not a God of order. You disannul the proposition that the first law of heaven is order. You can not find a single exception to this rule in any of the acknowledged creations of the Almighty, from the formation of the lichen unto the highest tree that points heavenward; from the smallest to the grandest; from the grain of sand to the earth itself, you will find all things completely in order, and compacted by order; and just as soon as you make a conclusion in your own mind, that the church, the instrument which is in Christ for the redemption of man, is in a chaotic and unorganized condition, you de-

stroy at once that attribute of the Almighty which he has fixed upon all his creations, that is absolute in its nature, complete order, and organization.

This difficulty has met me all the years of my life. I would years and years ago have fain believed that every man and every woman who by reason of that underlying instinct, or what is called intuition, or by the decision of his own judgment and reason, should have chosen to do that which was good to his fellow men, should have been given indisputably a passport into the gates of glory, if I could have so believed! I tried, and tried to believe it. But just as soon as I started to follow out this particular thought, I was met at the threshold by difficulties which it seemed impossible for me to surmount. I could not conceive of the idea; that the creator of all things, who had so infused into all his creations this inter-dependent relation of order and organization, this inter-dependent relation, this co-existence of all things, should have left the spiritual realm unmarked by order. If this attribute did not exist, my confidence was destroyed in his power to redeem me. Hence it became a matter of personal interest to me, it became a matter of such personal interest to me, it was absolutely necessary that I should somewhere recognize that there had been something devised of God in which this attribute should be completely developed, manifested unto the children of men, for the absolute purpose of redeeming them from their sin-cursed condition. It seemed to me that there should have been something devised upon which every man should have the power as well as the liberty to define what the basis of his actions should be concerning his service.

In connection with this thought is this, that this instrumentality to be chosen of God should be of such a character that when it should be in existence it should be recognized of Christ, and that the manifestations of his recognition should be within the body called the church. Without an organization these manifestations are not to be found. Without an organization recognized of Christ in such a visible manner that the individuals of Christ's church, this great instrument for the accomplishment of this design, shall be permitted to identify themselves with Christ, identify themselves with the church, with such a conscious understanding of their relationship with the church and with Christ, as to be assured that they, if they continue to abide with him, shall be permitted to enter into all that is promised in the gift of God in giving Christ unto the world in all its completeness according to the order or rule in the places, or place, or conditions into which these men are tending. There is not one person, I do not care what his religious faith, nor what denomination he represents or with which he is associated; I think I am perfectly safe in making the assertion, that there is not one but when he thinks of heaven, thinks of a condition, or a place, in which absolute order and power are manifest; where there is organization; and the very heart that sings the song in which the angelic hosts are named, recog-

nizes those hosts as beings subject unto some power by which they are created or permitted to exist as angels. And the idea of a place or condition, with a chaotic mass of identities without order and without organization is a thing of which man's brain is not susceptible of taking cognizance. Angels, archangels and seraphim, are found in methodical arrangement in the statements of the Old Testament Scriptures. All the grandeur with which the Jewish Scriptures have been invested, clothes the grand occupants of these heavenly regions with order; all of them are named and have a vocation when they are named, and are placed in the completest system of the nicest order of the grandest relation and inter-relation that can possibly exist between organized beings. Just by so much as these individuals bear a distinct relation to the power which controls them, by just so much are they manifestations of that control and that order and that power which must be found in the church, which is the means of redemption, or the instrument by which God proposes through Christ to effect the redemption of the human race.

If it be a fact that angels are to have wings, and if I am to become an angel, and there is no means given me by which I may develop wings, I will never be an angel. If angels do not have wings, but are created angels because of service by which they approve themselves unto him who has the power to make them angels, then if there is no means by which they may be fitted to enter into that condition in which we suppose the angels are, then neither you nor I will ever become angels. I see that in the church which is something more than it seems to me some others have seen. For I can not recognize them only as man-made institutions, and then believe that God who is the author and the finisher of our faith shall be compelled to respect the service of individuals in these associations by virtue of which they claim relationship with him. Unless he shall have given them the opportunity of entering into relationship with him by this means I can not believe that he is bound by it. Mankind will perhaps be the better that they have entered into relation with these organizations, have commended themselves unto the Father to be received by him; but when we come to use the term, The Church, it does not have the idea of the church in heaven. When we use the expression, Family of God in earth, we recognize the body which is in relationship with God, by whatever means they may have put themselves in relation with him. But when we use the term The Church we mean something, and that is this: something with which we may have an intimate relationship in the flesh. When we use the words, The Church, in connection with the statement, "There were added to the church daily such as should be saved," we carry the inference and the conclusion at once, that it was a church here existing among men that was recognized of Christ. Paul the apostle recognizes this when in the fifth of Galatians if my memory serves me right, he

makes this statement, that Christ proposed to sanctify and cleanse the church, and present it unto himself without spot or wrinkle, a perfect church. This Christ proposed to accomplish, and present the church unto himself, but I can not possibly read that "the churches." I do not know that I can understand the apostle Paul when he presents a difficulty out of which he merges by making the statement, that God was in Christ reconciling the world unto himself; but I have never been able and can not now reconcile to my consciousness the idea that God was in Christ endeavoring to reconcile himself unto the world. And it must be thus; for I can not use the words "the churches," making them plural, and consider all the various organizations so called churches of Christ, as being the church of Christ, so diverse and dissimilar are they.

I present the thought here, and inject it for the purpose of the argument, and that is this: There has been a controversy in the world as before named, between the church and individuals. There always have been persons that have come into the church and have gone out of the church, some for one reason and some for another. Every act of dismemberment on the part of the church has been laid at the door of bigotry and intolerance and superstition. I have yet to learn that any man who has gone out of the church because of a difference of opinion between himself and the church, has ever been charged with intolerance, bigotry or superstition. I want to ask you the question, Why is it that in every act of expulsion, every act of dismemberment, every act by which a man has been dismembered from the church or body of Christ, from the days of Paul clear down to now, such person expelled has turned around and charged upon the body of assembled believers that they have been persecuting him, or that they have been filled with intolerance, or that their expulsion of him is very bigoted or superstitious. The body was simply unable to reconcile itself to the member's belief, and he has gone out. If this is true, I want to ask you if the principle is not the same when it is set forth in the mind of the individual who comes out of the church because he can not stand with the church by reason of a difference of belief between them, as well as it lies in the charge against the body politic who can not walk with the individual. Where is the difference? For instance, take those people who ceased to follow after Christ; take those individuals who forsook Paul in Asia; take those individuals who are named by him as going out from them, take them. The question of belief which marked those individuals who went out as heretics in the eyes of the church, also marked the individuals who remained in the church as heretics in the eyes of those who went out. Precisely. Hence when an individual arrays himself against me and my brothers in the flesh, and withdraws fellowship from us because of a difference of belief, does he not withdraw himself because the belief is a pernicious one in his judgment, and I and my broth-

ers in the flesh are heretics? Of course it is. Now suppose the terms were reversed, and he being a member of the family by adoption and of the family by the flesh, we excluded him from fellowship because of something in him in which he believed differently from myself and my brothers in the flesh, is it because we considered him to be a heretic? Why yes. Where is the difference in the principle that underlies the two? I want you to think of it, and tell just what you think about it.

Some make use of this expression: This that you represent is a reform that has been going on in the Christian body from the first. Do you propose to reform that which has never been broken? It is impossible to talk about reformation unless there has been formation; and if that first formation had been perfect in its character, and had never been broken, then where is the necessity for a reformation? But says somebody, there has been a breaking up of that formation. Pray tell me when it took place. Why away back yonder in the mysterious past somewhere, this breaking up took place. Very well. If there has been a process of reformation going on all the time until now, is it not a reformation of a reformation, and the further it gets away the less it is like the primitive organization. Is not that true? Yes. If there be this process of reformation and reformation, these re-reformed organizations have so reformed themselves that they bear no distinct relation with each other. That which was, according to that proposition, the first formation has been reformed and re-reformed, as they have proceeded from the primitive organization, then what about the first formation? I will give you an illustration of this, one that I have often used. It is old to the most of you. A professor was addressing his class, and he made the statement that nothing was ever lost; if it was once created it always remained created. It never could be lost. After he had elucidated this idea to some extent he gave liberty for questions. One of the students asked him if he would allow him to ask him some questions, and he said yes. The student took out his knife and asked him what it was. He said it was a knife. Now, he says, you say nothing can be lost. This knife has three blades? Yes, sir. Suppose now after a while I break this blade off, is it the same knife? Yes, sir. I get a new blade put into it, is it the same knife? Yes, sir. After a while I break this blade out, is it the same knife? Yes, sir. I then break this one out, is it the same knife? Yes, sir. I get these blades replaced, is it the same knife? Yes, sir. Suppose after a while I lose this handle and retain the blades, is it the same knife? Yes, sir. Suppose I get these blades put into a new handle, is it the same knife? Yes, sir. Now, says he, suppose somebody finds the old handle and the old blades and puts them together, what knife will that be? I only do this for the purpose of illustration.

Now the question comes right home. There is to be found somewhere the ideal Church of Christ; that is to say, an

organization which is to be recognized by Christ as being that that was in the days when he lived here, which is continued somewhere in existence, and is to be found out as triumphing away yonder in the good land toward which we are looking. There has been a falling away, a breaking up of the original formation, and it has been reformed and re-reformed until the particles representing the knife blades and the handle, have become so widely separated that they do not recognize each other as parts and particles of the original formation. So complete has been this disintegration that it is urged that there is now no absolute necessity for such a thing as the church, recognizing it as an organization; but that God recognizes the particles wherever they may be, and they represent the church.

When I look at that body beyond I do not mean the creeds of men, it is placed beyond the creeds. There will be a summing up of all the dispensations, and what is known as the Church of the First Born, the Family of God in heaven, shall be united with the family of God on the earth, and they shall be one people in God's hands, and God shall be their God henceforward and forever. Until this is accomplished this arena called the church must of necessity continue for the purpose for which it was sent; and if this reformation that we have spoken of has distinct relations which this church or organization did not bear unto the work for which it was intended at all, and that is not productive of the results intended by the instituting of that first formation, then there must come a time somewhere when he that sent Christ must either by himself, or by Christ himself, or those whom he has chosen to accomplish this work, must see to it that that church is restored. It is for the purpose that Christ, the head of the Church, may be made manifest, that his work unto the reconciling of the world unto himself may be accomplished, and fully accomplished. If I look out upon the world at the present time I regard it as significant. Those who may have made a profession of belief in Christ in church associations, are not reconciled unto themselves, how can they be reconciled unto God and Christ? How can they by the work of Christ be reconciled unto God? The work of reconciliation devolves upon the part of those away from him, not upon the part of God and Christ, who have not changed upon their part; not upon the part of the means by which he has designed that this reconciliation shall be effected, but upon the part of the individuals who shall comprise or constitute the church. Hence the idea of exclusion. If I propose to become identified with Christ as a member of his church I must put myself into relationship with his church through instrumentalities which himself has chosen; and if I can not find them, I can not find my way into the sheep-fold, of which you heard considerable spoken this morning; I do not desire to enter that now, but you will remember when Christ came to war against the powers of sin that he referred to this idea, and pointed out the way that

we should war against any sin or power which we could not control. They are surrounding us upon every side; they underlie a great many of the crimes found amongst men; we are liable to fall into the evils around us. Danger is surrounding us upon every side, because sin and evil influences are at work which we can not war against successfully in our own strength. If there be no strength given us of Christ we can not accomplish our own redemption. If there is a power which has been accorded by Christ because he came to fight against these unseen forces, it must be a paramount power to that which we are battling against or we can never accomplish a successful warfare. This is the power of redemption. The Centurion was wiser than some who profess belief in Christ at the present time. He knew full well the powers that underlay this being which I am trying to present this morning, when he said, "I too am a man under authority, having soldiers and servants; and I say unto this man go here, and he goes; and I say unto that man come, and he comes; but speak the word," speak the word, "and my servant shall be healed." What did he mean by that? He meant to recognize Christ as the Lord of life, and as a consequence all that which ministered unto life was at the command of Christ. He was not only the Priest, having the visible priesthood delegated to bear upon the earth; but he was within himself the embodiment of the power of God against those forces that were at work in the evil world. And while this was the case he held in his knowledge and in his authority the right to use that power that redeemed his own person from the power and grasp of death. That power of Christ has not yet waned. If that force is to be made manifest, if according to that Jesus Christ proposes to revive his work in the world, to accomplish the redemption of men from the grasp of the adversary, Christ in his own forces is to do it. He will work with his children, and protect them, strengthen them, and give them power. And he has the right still to say unto the forces of life, Come from wherever you may come, from air, from earth, come from the waters above and the waters below, and minister unto this work and roll it along, and give them the power that lives here, and the power of the life hereafter. Preach Christ to me in any other sense than as holding the forces of life, the forces vital to the salvation of man, and your preaching is absolutely in vain. Preach Christ to me in such a manner as this I have presented and I can recognize him. Preach Christ to me as the Redeemer of the world; preach Christ to me as the author of the church; preach Christ to me as not only the author of the church, but as the benefactor of those who fight in this arena of the church, and the one who has constituted this church as the arena in which men may apply this means of redemption to themselves and fight the great fight against the powers of evil, and you can reach me, but if you do not preach Him in this way you can not.

I recognize the church as the arena of this conflict. For this reason I do not say to him that approaches me, however poor in spirit he may be, however sin-cursed or covered he may be, (unless he has consciously sinned against the Holy Spirit), I can not say to him stand aside, but I will make room for him upon the platform upon which I myself am fighting. If I can put a hand under any one that is failing in the fight of redemption, I am under necessity to do so. But if he proposes to go off this arena and fight his fight alone, I may labor with him, I may fight with him as long as he chooses to remain, but he having been endowed with that which he feels is better, he must go out and at the final settlement of consequences abide his act. I speak of this simply to justify that sentiment that while we stand together upon this arena, and fight against these unseen forces, we must fight the way God proposes, and according to the principles which he has imposed, or made binding upon man, like he has with us.

While fighting in this arena called the church, I recognize that all that can pertain to it, must be given of God through Christ. That all that is necessary for individuals, strength and moral power, must be accredited unto the individual as having been provided of Christ. But while there is in store every one of these forces, and they are open to the individual, he must put himself in a receptive condition in order that he shall have them. His conversion as ably presented by our brother there, must be in accordance with law; for unless he shall be converted by law, he will not be saved by law.

Again as a final thought in the consideration of this subject, I recognise that there is somewhere on this earth a church, that shall be seen and known as the Church of Christ. That there is in existence in the world outside of all other organizations and species of churches, so-called, the seed of the church, and these will answer unto the Shepherd's voice when they hear it. Wherever this element may be found, whether it be in the so-called churches, or whether it be at large outside of any church, there is he at work with them; and when the proper time shall come that Christ shall be presented to them as the means which God has devised for the redemption of the race, and the church shall be presented as the instrument through which this is to be effected, and the arena wherein the conflict between themselves and the powers of darkness shall take place, then will they hear the voice of the Good Shepherd, and obey that which it commands. But while men are engaged in presenting the church with such exclusiveness of thought, and there may be some of these from among ourselves, with such exclusiveness of character that they drive men from it, they are not saviors of their fellow men. While I shall rejoice that the gospel may be thus preached, it makes my heart infinitely more to rejoice, when I recognise Christ preached by his accredited servants in the full glory in which he proposes and in which he has proposed that they shall do it, as an assistance to

their fellow men, to incite them to come up on this platform, into this arena, and themselves fight against the powers of evil, and to believe that Christ by his strange instrumentalities has put the forces of life at work for their help and guidance, their comfort and their control.

I preach Christ as I understand him. I speak of his application, not the application of the principle found in the common idea, but as Christ seems to have contemplated it, when he which holds all power sent them out and said hear them. To hear them is not to hear the ideal which only represents the idea, but is to hear and become converts to that which they present, and when hearing yield obedience to that by which they shall be accounted as the children of God by law, made the children of God through the law of adoption, through which they become heirs of everlasting life, when they shall be acknowledged by Christ in that day of judgment, when the great Judge shall sit and judge the whole world.

Now prepare yourselves for that judgment day. These thoughts I have presented, crudely it may be, but nevertheless sufficiently connected to give you an understanding of just what I am attempting to show—I am not particular about the dress in which they may appear if I get the idea sufficiently before you—may God sanctify to each that which each may receive, through the influence of the Spirit by which he shall be led into all truth.

#### MESSAGE GIVEN BY THE ANCIENT OF DAYS

ABOUT THE CHURCH AT UTAH TO  
HIS MESSENGER.

I AM by you, not because I wish to give any new commandment; but because I want to call attention to what already is well known. I do not want to dissolve but to build up and strengthen what already exists. I wish the people of Utah, and of the church of Messiah, to understand more fully the necessity of being of one accord in regard to what they have called the church of God. Joseph Smith was young and not experienced by any ripe age in earthlife,—even he was an inspired prophet,—and it caused much vibration in the church at his days, and his premature death, which was all the legal consequence of his want of caution and not of courage. He did not entirely absorb the idea that the government of the church is a spiritual power to be exercised over all nations, and not a power of this world, nor a principality after the world's pattern. Therefore, he had the pain to see the church driven out from Independence Mo., and from Nauvoo; therefore, he had to fight and contend with the political power of the world; therefore has the same spirit been pursued at Utah, and things and affairs have got into a focus, and fight is going on.

The government of this earth has a right to exist, and the church has a right to exist; but each one on its own platform. Collision is not necessary, when each remains at each (in its Ed.) own domain; as

once has been told you to render that to God, what is to be rendered him, and to the world, what has to be rendered to the world. In that respect there can be no collision, and the church has no legal right from heaven to override the governments of the earth, nor has this government such liberty given it from above. The contest at present, headed with the fight about polygamy, has the church forced upon the United States Government, as the church intended to compel the people of the United States to recognize polygamy, a recognition very arbitrary as a command to legislate on. No such power can be invested, or has been invested in the church, nor has the church any such command from heaven to preach polygamy as an institution to be recognized of the world, which in fact must appear as such by claiming it to be recognized by the congress of the people. This is the bottom of the evil from which there is no outlet but defeat or retreat. If the priesthood were wise men in the wisdom of heaven, something they claim to be, they would at once discover that they have gone too far, and would be willing to retreat in good order. Good order would be wisdom, as a state against a state within a state is disorder in that state, and rebellion in the heart of the government. All and every government must fight the battle of self-defence, or be broken asunder.

It was not intended that the church of God on earth should be annihilated within and amongst a free people as this government represents; therefore, was the church organized here, and the gospel has been preached and believed and established here. There is laying the great failure of the church, which has dwarfed its growth, that it became mixed up with this world's institutions not worth fighting for, nor aspiring to. If the church at once could divest itself from all political power or aspiration, then the contest could and would cease. As it is, the fight will go on till another exodus will take place, and then again another exodus, and the movement will dwindle down to few families, and the church will fail in its mission, which is the spiritual development and domain in the hearts of all nations. Only in this way and manner can it possibly be the stone; which cut off from (out of) the mountains shall fill the earth with a superior governing power. This petty quarreling about the supremacy is unworthy the church of God, as it does not serve any person's or pretender's individual interest; nor does it represent any power or government on earth.

Polygamy has publicly been made a disgust to the people of the United States and Government; therefore, let it not be so any longer by putting it before the world as an institution practiced in the world's domain, or imposed on the world, and the governments of the world to decide upon. The world has the power to put it down as obnoxious and disgusting to its governments. Only in such an acceptance is the power in the voice of the people, that the church must keep all such practice as offences given to the world, and has to



remain within its own domain of love and not of lust.

The spiritual companionship in heaven stands as the Omega, or the last; never understood by the Saints and less by the world, and it became a curse to the Saints more than a blessing. Be not confounded. Conquer first the world by the living word of truth. Teach the world the first principles, and the letters of the alphabet belonging to the gospel, but do not commence with the last letter. Keep the last to the last. You can not teach a child the alphabet in the manner you have acted, and much less the Executive, and officers and Congress of the United States government. Some of you have contested Congress to enact laws against a church institution, even the church of God. This has not been done, as you have not lived accordingly to my laws, which went out from Zion. Therefore your polygamy is of the world and not of me, nor according to the spirit of my law, and as your deeds have been, so also, have you defended them. Therefore, repent, and let the world have the right to judge its own institutions; because what is of the world belongs to the world, and the world has the right to judge it and do with its own as it will. God's love was not within it, and polygamy was practiced according to the spirit of the world. The world claims it, (to control.—Ed.), which rightfully belongs to the world.

Some persons have ideas that they are wronged and their spirits get filled with bitterness and gall against the world, which they should love and convert from darkness to light; but you are fighting darkness by darkness, being yourselves in darkness, and from that is nothing derived; as darkness can only be fought by a superior light, as the only method by which you can conquer the world.

A warning voice is reaching you from the patriarch of heaven, and the Father of mankind and Ruler of the earth. The Ancient of Days speaks to you with his own voice and you ought to listen, because of its superior truth. He is warning you to abolish what power you have borrowed from the word, because all flesh is only grass, and all unions, which are not in the spirit shall perish as grass. Polygamy came into the church, and the spirit of the world, which is the spirit of the flesh, it crucified the church in the world. Let that curse be banished, and the world will honor and respect you. If you are the friends of Messiah, you are the friends of peace, and as such salute each other. Leave politics alone. Spread the gospel over all the world. Build temples over all the world. Preach life, peace and truth over all the world. Monogamy or polygamy does not concern the gospel in the world, as all marriage belongs to the world, but the gospel is the life eternal. It does not solve governments, but was preached alike to the Jews in polygamy as to the pagan Romans and Greeks in monogamy. Governments are not affected by it except by what truth there is in it to give light and life to new ideas. The heavenly companionship is not the monogamy, nor the polygamy of the world, but belongs to the

gospel of freedom, as it is understood in heaven, and as it will be understood in the second coming of Messiah, but now is misunderstood on earth; therefore, let polygamy be abolished. Let all political terror and prestige be abolished, because you are a chosen people, and not a people of the world. My name is forever, and will last forever.

The Ancient of Days, the patriarch of heaven is the God of Abraham and Isaac and Jacob and Daniel. With my warning voice he says in time to you, abolish polygamy; and do it before my warning voice do not speak any longer, or you shall feel the force of the world put upon you, and there shall be no escape, and another people shall step into your place and do your work, and you shall be left outside the door, and in darkness and in pain.

Give unto Caesar that which is Caesar's, and render unto God that which is God's. Amen. The world shall not hate you if you do not steal from the world.

P. S. of the messenger.—According to command this message was copied and sent to John Henry Smith and to George Q. Cannon, Salt Lake City, at the conference of October 6th, 1882.

Ogden Cannon St., OGDEN CITY, Utah,  
Sep. 30th, 1882, 4:05, p. m.

## Conference Minutes.

### FAR WEST.

This district conference convened near Stewartsville, Missouri, with the German Stewartsville branch, in their chapel, September 10th to 12th, 1886. John M. Terry president, Charles P. Faul, clerk. The president said he wished we should have a joyful time while we were assembled, that God's Spirit would be with us, and that this should be a progressive conference. Brethren Kelley, Elvert and Patterson, were appointed committee on credentials. Branch reports.—DeKalb present number 72; 1 Apostle, 3 Elders, 3 Priests, 2 Teachers, 2 Deacons; 1 died. St. Joseph 105; 1 Seventy, 9 Elders, 3 Priests, 2 Teachers, 1 Deacon; 4 received by letter, 2 expelled; E. T. Dobson president, John Burlington clerk. German Stewartsville 60; 3 Elders, 2 Priests, 2 Teachers; 1 baptized; Henry Hinderks president, Temme Hinderks clerk. Delano 79; 1 Seventy, 3 Elders, 3 Priests, 3 Teachers, 2 Deacons; 2 baptized, 1 expelled; James Drown president, Jay C. Elvert clerk. Stewartsville 94; 7 Elders, 2 Priests, 3 Teachers, 3 Deacons; 6 baptized, 5 received by letter, 2 removed; J. M. Terry president; Alex. McCullum clerk; Pleasant Grove, 53; 1 High Priest, 3 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized, 3 received by letter; Thomas Worrall, president; L. L. Babbitt clerk. Elder S. Butler; T. T. Hinderks, (Bsp. 2); James Drown, confirmed 1; Henry Hinderks; D. S. Crawley; L. L. Babbitt, assisted in confirming 1; Wheeler Balwin, (Bro. Balwin is now in his ninety-fourth year); E. T. Dobson, by letter; J. M. Terry, baptized 6, assisted in confirming 1; Simon Smith, by letter; Samuel Alcott, assisted in confirming 1; John Burlington; Thomas Worrall; A. Neeser, assisted in confirming 1; J. D. Flanders; Wm. Summerfield; Wm. Lewis; H. C. Bronson, baptized 1, held one discussion;

D. E. Powell; D. J. Powell; Thomas Bell. Priests John Hardacre; Chas. P. Faul; J. C. Elvert, baptized 1; Peter Peterson; Wm. H. Kelley; Fredrick Uphoff, baptized one; A. W. Head. Teachers:—Thomas McKee; Luppia Hovenga; Joseph Curtis; Kasper Hinderks; Willard Wells; George Leach. Deacon, Chas. Householder, reported. Bishop's Agent's report:—Balance on hand last report \$55 98; received since, \$73 10. Disbursements \$81.75; balance on hand \$47.33. Wm. Lewis, agent. The report was received and order spread in minutes. It was moved that hereafter our district conferences be held every three months; all resolutions conflicting with this motion be, and are hereby repealed. The above question was spoken in favor of by Bro. John Burlington, H. C. Bronson, Wm. Lewis, Wm. H. Kelley and against by Bro. D. S. Crawley. Being put to vote the motion prevailed. Resolved, that a committee consisting of one from each branch of this district be appointed to consider the advisability of moving the meeting house now near Bro. McKee's to some place north where it will be of more use to the church and to the world. Carried. The conference appointed the following brethren as said committee: John T. Kinneman, of the Stewartsville branch, Thomas Worrall, Pleasant Grove, Peter Peterson, DeKalb, and M. Beebe of the Delano, Temme Hinderks, of German Stewartsville, J. D. Craven of the Center Prairie, A. Seely of the Far West, and C. T. Orr, of the Breckenridge branches. Committee was by motion requested to report next conference. The following brethren were sustained as officers for the coming quarter: J. M. Terry, president; Wm. Lewis, vice president, Charles P. Faul secretary Wm. Lewis, Bishop's Agent. Bro. S. Butler preached on Friday evening; Bro. D. S. Crawley, on Saturday evening; Bro. H. C. Bronson on Sunday morning, at 10:30; and at seven p. m. Social meeting at nine a. m. and at two p. m., in which many strong testimonies were borne; one in particular, that of Father Baiwin. He said, in substance, the spirit that was with us at present was with the church fifty-four years ago. And if the Saints would strive and keep the Spirit it would lead them off triumphant. Take it all through the session it was one of the best ever held in the Far West District; no jar, no contention was manifested during the conference. Adjourned to meet in Stewartsville, Mo., Saturday, December 11th, at ten a. m., 1886.

## Miscellaneous.

### CONFERENCE NOTICES.

Eastern Iowa district conference will convene October 9th, at ten a. m., at Amber, Jones county, Iowa. All of the officials of the district are requested to attend, as there is business to be transacted that interests all. Let all make it a subject of prayer, and come with the Spirit of the Master.

W. T. BOZARTH, *Dist. Pres.*

### NOTICE.

Noah N. Cooke, Bishop's Agent of St. Louis District, has been authorized to collect funds in the St. Louis district for repairs on the Kirtland Temple. Address: Noah N. Cooke, 2723 Rutger street, St. Louis, Missouri.

## BORN.

FROST.—At No. 1143 B street, Lincoln, Nebraska, December 23d, 1885, to Bro. William H. and Anna Frost, a daughter. Blessed at home, September 22d, 1886, by Elder Robert M. Elvin, and named Lucy.

## DIED.

Joy.—At Grimes, Polk Co., Iowa, September 13th, 1886, of inflammatory rheumatism, sister Jennie Joy, aged 28 years and 10 days. She was baptized January 30th, 1883, by Elder W. C. Nirk, at Des Moines, Iowa, and lived a devoted and exemplary Christian life. She left a husband and two little boys to mourn her loss. The funeral sermon was preached to a very large and attentive congregation, in the Presbyterian church in Grimes, by Elder J. S. Roth, from 1 Cor. 15: 35. The large concourse of people which followed the remains to the grave, and the tears which were shed by them, showed the esteem in which sister Joy was held by her friends and neighbors. Shortly before she died, and about the last words she said, "If the Lord is willing, I am ready to go." She had the blessed assurance of coming forth in the first resurrection.

SYLVESTER.—At the home of her parents, Omaha, Nebraska, after a year's sickness, Emma E. Sylvester; faithful in life, and in death delivered from earthly woe. She was born at St. Louis, Missouri, March 16th, 1857, and as she died August 21st, 1886, she was in the 29th year of her age. She was baptized by E. C. Brand, September 22d, 1870. She, or the earthly part of her inhering to the body, lies in the beautiful Prospect Hill Cemetery. Her old friend, Elder M. H. Forscutt, visited and prayed with her during her sickness—as did many others—and conducted her funeral services in the Christian Church, and at the grave, on August 24th.

Patient in life, restful in death,  
Resigned alone thine earthly breath—  
Emma, thou livest still.

Could we, we would not have thee here,  
But in thy presence would appear,  
When 'tis the Master's will.

ANDERSON.—At Pleasanton, Iowa, September 24th, 1886, Charles G., son of Bro. James and Sr. Joan Anderson, aged 3 years, 5 months and 29 days. Funeral services conducted by Elder Reese, assisted by Elders Moffat and Duncan Campbell.

WHITEHEAD.—Rhoda S. Whitehead was born June 7th, 1822, and died September 8th, 1886, being in the 65th year of her age. She was the daughter of Gardiner and Submit Hagar, who moved from the state of Vermont into New York state about the year 1821, and settled on the farm now occupied by Charles Whitney, in the town of Mexico, Oswego Co., New York. Here the deceased was born. Her life was all spent in this state, except about two years, in which she resided in the state of Indiana, where the father and his family had removed, and where the father died. She was united in marriage to Ezra T. Whitehead, January 8th, 1854, to which union four children were born, two sons and two daughters, all of whom survive the deceased; and with one exception were present to follow the remains to the grave. The health of Mrs. Whitehead had been fairly good through life, her principal bodily affliction being neuralgia of the stomach, which was the cause of death. In the paroxysms of this disease she was a great sufferer, and especially in the last attack, consciously being tortured with excruciating pain from Sunday forenoon to Tuesday afternoon, at which time she seemed to

pass into an unconscious state, and appeared like one in a heavy sleep until life was extinct. In these attacks she often expressed a desire to be relieved by death, and in the last she said to her daughter: "I am living for some one, I guess it must be for you." She devoted herself to the interests that engaged her attention, uncomplainingly. She has borne her share of earthly care, and performed her share of hard work. She has maintained such a reputation in the community where she resided, that she departed this life with the respect of every one to the last. She was a member of the Mormon Church, but of that branch that opposed Brigham Young, and the objectionable features he sought to introduce into Mormonism. It is fairly to be supposed that she was induced to take this religious step by the influence of her husband, who investigated with a great deal of thoroughness the above mentioned faith, and became convinced that more divine truth found expression in this system of belief, than in any other with which he was acquainted. He became a member of this church in 1840, and was commissioned an elder in 1842. Naturally enough he taught his family his own convictions. He would not have regarded himself as true to them, as a father and head, if he had not. All the family have become believers in the doctrines of Mormonism; in these doctrines they have given every evidence of living happily together, and in these doctrines the wife and mother seems to have triumphantly died. Not very long since I visited the family, and after a most enjoyable conversation I was requested by the deceased to lead in prayer. The hearty responses to prayer all about that domestic altar that morning, produced the conviction in my mind that Jesus of Nazareth had not passed by that home without leaving his blessing. Her last words were "If you could give me up and let me go, why do I linger." When she supposed no one heard, she said: "Take me home." She evidently felt: "If this earthly house of her tabernacle were dissolved she had a building of God, an house not made with hands, eternal in the heavens."

"O change! stupendous change!  
Here lies the senseless clod;  
The soul from bondage breaks,  
The new immortal wakes,  
Walks with her God."

A. M. CHILD,

Pastor M. E. Church.

MEXICO, N. Y., Sept. 10th, 1886.

ERVIN.—At China Grove, Texas, April 14th, 1886, Jonas A. Ervin. He was born May 23d, 1815, in Pendleton district, South Carolina; baptized at China Grove, Burnett county, Texas, October 11th, 1885, by Elder I. N. Roberts; confirmed by I. N. Roberts. Funeral sermon was preached August 22d, 1886, by I. N. Roberts, to a large congregation.

THOMAS.—Near Richmond, Missouri, January 27th, 1886, Sr. Jennie M. Thomas, aged 37 years. She united with the church January 29th, 1882; was baptized by Priest John Dravenstad. She was a faithful wife, an affectionate mother, a devoted Christian, and leaves a husband, two children, and many friends to mourn her loss. Funeral services by Elder D. Frampton.

ANDERSON.—Sister Maria Kjerstine, beloved wife of Mr. A. Anderson, and daughter of Bro. and Sr. Chr. Larsen, died at the home of her parents in Nephi, Juab county, Utah, on the 21st day of August, 1886. She was born on the 28th of January, 1848, at Norup, Denmark; was baptized

into the Reorganized Church in the fall of 1879, by Elder Gordon E. Deuel. She was a true-hearted Christian, and was glad to leave this earth and go to meet her Savior.

NIELSON.—Elise Christine, infant daughter of Bro. Andrew C. and Sr. Anna Christine Nielson. She was born in Nephi, Juab county, Utah, on the 10th of September, 1885; died at the same place on the 5th day of September, 1886.

Clouds of grief are keeping  
Shadows round our head.  
Oh, blame us not for weeping,  
Our little darling's dead.

HANSON.—Born November 9th, 1885; died September 8th, 1886, Robert, son of Bro. C. and Sr. E. Hanson, of Fairgrove, Michigan. Funeral sermon by Elder J. J. Cornish.

## REUNION.

The Saints' Campmeeting at Garner's Grove, Harrison county, Iowa, will be held, as before noted, from October 2d to October 12th, 1886. The Illinois Central, C. & N. W., C. B. & Q., C. R. I. & P., M. & St. L., S. C. & P. and C. St. P. M. & O. Rys., will carry for one and one-third rates. When persons buy their tickets to come to the meeting, be sure to ask for certificate, showing that they have paid full fare coming, as some roads require this in order to grant the reduction on return. No pains have been spared to make this meeting a success, spiritually and socially. Let all come. Large tent just arrived.

Committee { P. CADWELL.  
D. HALL.  
J. C. CRABB.

## CHURCH DEDICATION.

The Saints of the Omaha branch, located at Omaha, Nebraska, having secured the erection of their new church building, will dedicate it on Sunday, October 17th; services to begin at 10: 30 in the forenoon. There will be meetings at 2: 30 and 7: 30 in the afternoon. President Joseph Smith has promised to be present, if nothing occurs to prevent. We also expect other prominent brethren to be present, and extend an invitation to all who may wish to come and help the Omaha Saints to be joyful in the house built to the service of the God of Israel. The church is located on the corner of Clark and Twenty-first streets, where we shall be pleased to meet all who may come. By order of president.

W. M. RUMEL.

## REVIVAL MEETINGS.

Revival meetings of at least one week's duration will be held in the branches of the Northwest Kansas district, for the purpose of establishing the work more perfectly. Meetings will begin at Blue Rapids, October 23d, at 7: 30 p. m., Elder Kent presiding; Cuba, November 6th, at 7: 30 p. m., Elder Harder presiding; Goshen, November 20th, 7: 30 p. m., Elder Shute presiding. We want all to attend these meetings that can. We expect to make them as near like a re-union as possible. Come one and all; let us have a good time. Let all the ministry attend that can, and throw in their might. Let us strive to make a marked improvement this fall and winter that will be lasting.

In bonds,  
A. H. PARSONS, Dist. Pres.

WHY THE CHURCH DECAYS.

THERE has been of late years a decided falling off in the attendance upon the country churches of New England, and a gentleman who has been trying to find out the cause writes at length on the subject. He believes that much of the responsibility of the decrease in religious worship can be attributed to the inferior standard of the clerical profession. A large majority of the sermons are below the intellectual level of the people to whom they are preached, he says, and this preaching tends to disrespect for religion and disregard for the church. It is especially injurious to the young, who grow up without reverence for the faith of the fathers. Many young and some mature men in the pulpit are so fond of their own speculations and of preaching their own notions about religious things that they are unsettling instead of grounding firmly the faith of their young hearers. It is barely possible that the gentleman's logic could be made to apply outside of New England, and even in some of the large cities. In a word, there are more churches talked to death than die from any other cause, and more congregations that are "starved out" than are given food to spare from the pulpits of the day.

THE swelling caused by the sting of hornets, wasps, bees and spiders may be generally arrested by the application of common salt and bicarbonate of soda (a teaspoonful of each) dissolved in warm water, and well rubbed in on the place bit or stung.

"THE world without religion," so Montefiore once said, "would be like a garden without flowers. You might grow plenty of useful cabbage heads and beans. But there would be no fragrance in it, nothing to please the eye or satisfy the heart,"

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BOOKS, PAMPHLETS, NEWSPAPERS AND CUTTINGS, RELATING TO THE MORMONS, (LATTER DAY SAINTS).

ESPECIALLY THE FOLLOWING:—A Book of Commandments 1833; Latter Day Saints' Messenger and Advocate; The Book of Mormon, Kirtland, 1837; Elders' Journal; Times and Seasons; The Wasp; The Nauvoo Neighbor; The Warsaw Signal; The Sangamo Journal; Harris' Mormonism Portrayed; The Liturgy of the Mormons, 1843; Joseph Jackson's Exposure of Mormonism, 1844; Davis' account of the Massacre of Joseph Smith at Carthage, 1844; Daniel's Account of the Murder of Joseph Smith, 1845; O. Hyde's Speech on Sidney Rigdon; Rigdon Papers, 1844; The Voice of Truth, 1844; The Ensign of Liberty; The Olive Branch; The Prophet; The N. Y. Messenger; The Mormon, N. Y.; The Millennial Star, (any volume after vol. 18); Journal of Discourses; Gov. Ford's Report to the Legislature of Illinois, 1847; The Desert News; Salt Lake Vidette; Salt Lake Tribune; The Yoree Herald; Zion's Revelle; Gospel Herald; The Northern Islander; by J. J. Strang; The Book of the Law, J. J. Strang; Autobiography of Parley P. Pratt; The Mormon Endowment House Exposed by an Eye-witness; also want many others not mentioned on this list, for which good prices will be paid by

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 16, 1886.

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, October 16, 1886.

### HIGH PRIESTS.

THERE are some who have held that there never was nor ever was to be but one High Priest after the order of Melchizedek in the Church of Christ. How can they reconcile this idea with the fact that Melchizedek held the same office of priesthood? Moses and David and Paul bear witness of Melchizedek and his priesthood. (Gen. 14: 18; Ps. 110: 4; Heb. 7: 1-22). If there were never but the two orders of priesthood, namely, the Melchizedek and Aaronic, and if the Aaronic order did not exist till Aaron was called and ordained, and further, if there were but Christ and Melchizedek in the Melchizedek "order," what kind of priesthood did Moses hold? Moses was a priest, and officiated as such. Ps. 99: 6; Ex. 24: 4-8. Able administered in the Priest's office; (Gen. 4: 3-5); so did Noah; (Gen. 8: 20, 21); so did Abraham; (Gen. 22: 13); and Jacob; (Gen. 31: 54; 46: 1); and Job. 1: 5; 42: 8); and so did Jethro; (Ex. 18: 1-24).

Samuel, (1 Sam. 7: 9); David, (2 Sam. 6: 18); Elijah, (1 King 18: 30-38), these, with others, officiated as Priests, though not of the family of Aaron, and God approved their ministrations with extraordinary blessings. Is it not then consistent to claim that these Priests were after the order of Melchizedek? Certainly they were not after the order of Aaron; and inasmuch as there are but that and the order of Melchizedek mentioned in the Bible, we are bound to conclude they belonged to the latter.

Peter tells us that the Christian Church possessed a "royal"—kingly—priesthood. (1 Pet. 2: 9). John the Revelator teaches similarly. (Rev. 1: 6). These being facts, there must of necessity be a gradation of its authorities and offices; hence there must be high and lesser Priests.

This is just how the matter was understood by the early Christians; for Bingham in *Ant. Chris. Ch.*, says: "St.

Jerome observes, They [the early Christians] reckoned that to be no church, which had no Priests." And further: "St. Jerome, who will be allowed to speak the sense of the ancients. . . . says that both in the Old and New Testaments, the High Priests are an order, the Priests another, and the Levites another."—Page 50. "Tertullian, in his book *De Baptismo*, says: The right to baptize belongs to the Chief Priests." Of these "Chief Priests" he further says: "It was no human invention, but an original settlement of the apostles themselves, which they made by *divine appointment*."—p. 54.

Again Bingham says:

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

These testimonies prove that the early Christians claimed to have in their midst both the Levitical and the "high priesthood."

We are now reminded by a tract sent us, that David Whitmer thinks that Christ was the last great High Priest after the order of Melchizedek. If so, these early Christians and their immediate successors were badly deceived, and were miserable deceivers, and further, Joseph the Seer and Oliver Cowdery were likewise base deceivers, for they both taught as did the early Christians in respect to the high priesthood being in the Church of Christ. The difference between David Whitmer and Joseph and Oliver lies in the fact that the latter were called and ordained of God to found and build and set in order the Church of Christ, and David Whitmer was not. And when he undertakes to do that to which God has not called him, we may expect he will make mistakes and mislead others. We respect Bro. D. Whitmer in his proper calling, but not out of it. Here is proof that the office of High Priest in the church in this age is approved of God, from the *Times and Seasons*, vol. 5, page 738:

"On the 18th of March, the High Priests assembled in the school room of the prophets and were organized according to revelation, in prayer, by S. Rigdon. Doctor Hurlbut was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Bro. F. G. Williams should be ordained to the office, to which they had been called, viz: that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, junior, according to the revelation given on the 8th of March, 1833.

"Accordingly I laid my hands on Brother Sidney and Frederick and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counselors; after which, I ex-

horted the brethren to faithfulness, and diligence in keeping the commandments of God, and gave much instruction for the benefit of the saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the Spirit of God so as to behold many things.

"I then blessed the bread and wine, and distributed a portion to each, after which many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw, &c."

Both Joseph and Oliver testify to the fact of both the Aaronic and Melchizedek priesthood being in the church, and of their being conferred by the ministration of angels. See letter of O. Cowdery in *Messenger and Advocate* page 15, also *Supplement to Mill. Star*, vol. 15, also *Mill. Star* 15: 211. Oliver Cowdery fully endorsed the fact of there being High Priests in the church, as may be seen in his writings. See *Messenger and Advocate*, pps. 265-268, 281. The full history of the endowment received at Kirtland in the winter of 1835-6, *Mill. Star*, vol. 15, pps. 518-739, in all of which Oliver participated, fully attests the fact of the Melchizedek and Aaronic priesthood being in the church.

How did it then occur that God so wonderfully blessed and endowed his people, including High Priests, if this order of priesthood was not authorized and ordained of God? The fact is beyond dispute, that God most signally endorsed and approved by his Spirit the arrangement of the priesthood in the Kirtland endowment. And it is likewise a fact, that the ministry during and after that endowment had greater grace and power and success than ever before. We follow them to Canada and the various states, also to England, Scotland and Wales, and we find their labors are wonderfully blessed of God by signs following, and this continued till the blighting doctrines of polygamy, priestly oppression, and other evil things were introduced. The fact remains, and its lessons should be heeded, that after the Book of Doctrine and Covenants was compiled and endorsed by the General Assembly, and after the full organization of the Church and its priesthood in the years of 1835 and 1836, the work of the ministry was blessed to a greater degree than ever before. How could this be, if the Church was being corrupted by a false priesthood, a false organization, and false revelations! Think of it. Who is it who now proposes to regulate and set in order the Church upon these matters? Have they been



called and sent of God to do it? What and where are their credentials? Where in the accepted word of God are they even hinted at as the Lord's servants to set in order his Church and regulate those things they claim are in disorder? Again we ask what and whence are their credentials?

In respect to this matter of High Priests of the order of Melchizedek being in the Church of God, the Book of Mormon is very plain, and its teachings harmonize with those of Joseph and Oliver. The prophet Alma says:

"And now my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word. And again: my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner whereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might had as great privilege as their brethren. Or in fine: in the first place they were on the same standing with their brethren; thus this calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world: or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner; Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling and ordinance, and high priesthood, is without beginning or end; thus they became High Priests forever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity and truth. And thus it is. Amen.

"Now as I said concerning the holy order of this high priesthood: there were many who were ordained and became high priests of God; and it

was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, saye it were with abhorrence; and there were many, exceeding great many, who were made pure, and entered into the rest of the Lord their God. And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people of the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchizedek to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord."

"Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; but Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention. Now I need not rehearse the matter; what I have said, may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction."—Alma, 9: 6; 10: 1, 2.

In this quotation we learn that this priesthood is eternal, and continues forever in the Church of God; that there were many High Priests both before and after the days of Melchizedek; that this was Christ's "order;" that this order was ordained of God to teach "the plan of redemption"—the gospel—and administer its "ordinances," including the law of tithing. And Alma, in chapter 2: 1, teaches as follows:

"And they began to establish the church more fully; yea, and many were baptized in the waters of Sidon, and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the High Priest over the people of the church, by the hand of his father, Alma."

The same is said in Mosiah 13: 6. Here we have "the Church of God," and a "High Priest" presiding over it. These testimonies plainly show that living, active, ministering High Priests are proper officers in the Church of God. And that "Priests" are properly church officials

may be seen still further in 2 Nephi 4: 5; Alma 10: 14; 14: 2; Moroni, chapters 3 and 4. It follows as a necessity that where there is priesthood, there must be a gradation of officers in it, hence high and lesser Priests.

In conclusion. When we are assured that God called and ordained Joseph and Oliver to organize, build, and regulate his church, it is much safer to trust in what they did in that direction than to heed the doubts and cavils and quibblings and opposition of those whom God has not called to that work. It is wise and safe to trust in the church and priesthood of God as founded and set in order by Joseph the Seer and Oliver his "spokesman." "Wisdom is justified of her children."

#### PERSECUTION AND ITS CAUSES.

(Continued from page 629).

FROM the foregoing publicly avowed sentiments and purposes of the Saints, it seems incredible that they, soon after, would receive such treatment as civilized people impute alone to barbarous savages, and receive it, too, from those who professed to be an enlightened, Christian, American community.

We now submit the following facts from which it will be readily seen that it was not for crimes against the law of the land, nor for vicious conduct against the moral purity of society that these Saints were contemned, derided, threatened, plundered, and driven from home and country, but simply because they professed the same kind of religion as that taught by Christ, his apostles and the early Christians; also because they were free-state people and anti-slavery in sentiment; and for the further reason that the Jackson county politicians and their followers were determined that these anti-slavery Saints should not have the rights of migration, of domain, of home, of trade, of religion, and of the elective franchise—the rights sacred to every American freeman! These were the chief causes, as will be seen by their self-convicting "address" which we now introduce, taken from the *Western Monitor* of August 2d, 1833, and edited by Weston F. Birch, at Fayette, Missouri. Here it is:

MORMONISM:—At a meeting of the citizens of Jackson county, Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833; which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons.

The meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flournoy and Col. Samuel D. Lucas, secretaries. It was resolved that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentlemen, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned; and convened again, when Robert Johnson, the chairman of

said committee, submitted for the consideration of the meeting, the following *address*, &c.:

This meeting, professing to act not from the excitement of the moment, but under a deep and abiding conviction that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation in regard to this singular sect of pretended Christians, and a solemn declaration of our unalterable determination to amend it.

The evil is one that no one could have foreseen, and is therefore unprovided for by the laws, and the delays incident to legislation would put the mischief beyond remedy.

But little more than two years ago some two or three of this people made their appearance in the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them; until it seems that those communities from which they come were flooding us with the very dregs of their composition. Elevated as they mostly are but a little above the condition of our blacks either in regard to property or education, they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of *their corrupting influence on our slaves*.

We are daily told, and not by the ignorant alone, but by all classes of them, that we, (the Gentiles), of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

Some recent remarks in the *Evening and Morning Star*, their organ in this place, by their tendency to moderate such hopes and repress such desires, show plainly that many of this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same *Star* we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New York, Ohio, and Illinois, and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient, to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

Indeed, it is a subject of regret by the *Star* itself, that they have come not only to lay an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means for procuring bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity notions the most extravagant and unheard of, and that whatever can be gleaned by them from the perleus of vice, and the abodes of ignorance, it is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in their hands; when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their

favor from motives of interest or ambition.

What would be the fate of our lives and property, in the hands of jurors and witnesses who do not blush to declare, and would not upon occasion hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures; have converse with God and his angels, and possess and exercise the gifts of divination and of unknow tongues, and fired with the prospect of obtaining inheritances without money and without price, may be better imagined than described.

One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come up, like the rest, to the land of Zion. True, they say this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension is but a poor compliment to our understandings. The article alluded to contained an extract from our laws, and all necessary directions and cautions to be observed by colored brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded cast were only awaiting this information before they should set out on their journey. With the *corrupting influence of these on our slaves*, and the stench both physical and moral that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel, nor the judgments of an offended God to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate that has marked the rise and fall of Joanna Southcote and Ann Lee will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls the rubbish will remain.

Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath and which they dignify with the appellation of unknown tongues, we have nothing to say; vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:

That no Mormon shall in future move and settle in this county.

That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without any material sacrifice.

That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

That the Mormon leaders here, are required to

use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations of all the consequences and responsibilities under which we act, to use such means as shall ensure their full and complete adoption, and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R. Simpson, Chairman.

And after an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the *Star*, Edward Partridge, the bishop of the sect, and Mr. Gilbert, the keeper of the Lord's store house, and some others, and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Whereupon it was unanimously resolved by the meeting, that the *Star* printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execution, as also some other steps of a similar tendency; but no blood was spilled nor any blows inflicted. The meeting then adjourned till the 23d instant, to meet again to know further concerning the determination of the Mormons.

Resolved that a copy of these proceedings be posted up at the post office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication, that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merits."

RICHARD SIMPSON, *Chairman*.  
S. D. LUCAS,  
J. H. FLOURNOY, } *Secretaries*.

—*Times and Seasons*, vol. 6: 832, 833, 834.

Of these base and cruel transactions the *Evening and Morning Star* had this to say:

On the 20th, [July], the mob collected, and demanded the discontinuance of the printing in Jackson county: a closing of the store: and a cessation of all mechanical labors. The brethren

refused compliance, and the consequence was, that the house of W. W. Phelps, which contained the printing establishment, was thrown down; the materials taken possession of by the mob; many papers destroyed, and the family and furniture thrown out doors.

The mob then proceeded to violence towards Edward Partridge, the bishop of the church, as he relates in his autobiography: "I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the saints had had to suffer persecution in all ages of the world; that I had done nothing which ought to offend any one. That if they abused me, they would abuse an innocent person. That I was willing to suffer for the sake of Christ; but, to leave the country I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard; some were cursing and swearing, saying, call upon your Jesus, &c.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God that I had no hatred towards my persecutors, or any one else."

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause, the mob ceased operations, and adjourned until Tuesday the 23d. Elder Gilbert, the keeper of the store, agreed to close that; and that may have been one reason why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked, outrageous and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents, were presented to the Saints. An armed and well organized mob, in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs), the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the Saints, "You now know what our Jackson boys can do, and you must leave the country;" and all the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head

and father of the Cumberland Presbyterians, even the Reverend Finis Ewing publicly publishing that the "Mormons were the common enemies of mankind, and ought to be destroyed;" all these solemn realities were enough to melt the heart of a savage; while there was not a *solitary* offense on record, or proof that a Saint had broken the law of the land.

And when Bishop Partridge, who was without guile, and Elder Charles Allen walked off, amid the horrid yells of an infuriated mob, coated like some un-named, unknown biped, and one of the sisters cried aloud: "While you, who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, *can rejoice*, for henceforth for them is laid up a crown, eternal in the heavens." Surely there was a time of awful reflection, that man, unrestrained, like the brute beast, may torment the body; but God, in return, will punish the soul.—*Times and Seasons*, vol. 6:818, 819.

Three days after this shameful outrage the following oppressive, lawless, persecutive terms were forced upon the peaceful Saints:

"The citizens again convened on the 23d day of July, 1833, which was composed of gentlemen from all parts of the county, and much more unanimously attended than the meeting on the 20th instant.

The meeting was organized by the chairman taking his seat, when the following gentlemen were appointed a committee, to-wit:

Henry Chiles, Esq., Doctor N. K. Olmstead, H. L. Brazile, Esq., Zachariah Waller, Samuel Weston, Esq., Wm. L. Irwin, Leonidas Oldham, S. C. Owens, Esq., George Simpson, Capt. Benjamin Majors, James C. Sadler, Col. Wm. Bowers, Henry Younger, Russel Hicks, Esq., Aaron Overton, John Harris, and Harmon Gregg, to wait upon the Mormon leaders, who had intimated a wish to have a conference with said committee.

After an adjournment of two hours, the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the bishop, Mr. Partridge; Mr. Phelps, editor of the *Star*; Mr. Gilbert, the keeper of the Lord's store house; and Messrs. Corrill, Whitmer, and Morely, elders of the church, and that the said committee had entered into an amicable agreement with them which they had reduced to writing, which they submitted; and that the committee have assured Mr. Phelps that whenever he was ready to move, that the amount of all his losses should be paid to him by the citizens. The written agreement is as follows:

"Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23d day of July, 1833.

It is understood that the undersigned, members of the society, do give their solemn pledges, each for himself, as follows, to wit:

That Oliver Cowdery, W. W. Phelps, Wm. McClelland, [Lellin], Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here to remove as

soon as possible—one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and Algernon Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importation.

The *Star* is not again to be published, nor a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned, to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present."

Which report of the committee was unanimously adopted by the meeting, and thereupon the meeting adjourned, *sine die*.

RICHARD SIMPSON, *Chairman*.  
S. D. LUCAS, {  
J. H. FLOURNOY, { *Secretaries*."

—*Times and Seasons*, vol. 6:834, 835, from *Western Monitor*, August 2d, 1833.

The foregoing facts, the most of them taken from the mobbers' own organ, *The Western Monitor*, are quite sufficient to show that the Saints did nothing to provoke this persecution beyond what any orderly American citizen might have done. They had moved from the eastern States into Jackson county, Missouri; had purchased and were improving lands extensively, both in town and country; were engaged in merchandizing, printing and publishing, as also in various other mechanical arts, and in agriculture; all of which they had the right to do, including that of worshipping God according to the dictates of their own conscience in so far as that worship did not infringe upon the laws of the country, nor the natural rights of others. These rights the Saints held in common with every other class of American citizens. These they held by natural endowment from God, and they were likewise guaranteed to them by the Constitution and laws of the Nation, and also by the Constitution and laws of Missouri. But the same spirit, and many of the very same persons, that in 1854 to 1857 made "Border Ruffianism" possible, and which sought by craft and falsehood and violence to force the blighting curse of slavery upon free Kansas, rose up in its brute force, and trampling down the dearest rights of Christian freemen, and violating the most sacred pledges and guarantees of American citizens, drove out from home and property and country, a body of over twelve hundred peaceful, industrious people, whose

only offence lay in the unpopularity of their Bible religion, anti-slavery politics, and their free state social sentiments and customs.

In calmly reviewing these facts one feels that a section from the dark ages has been transplanted into the proud history of free America, and that the hateful persecutions of the primitive Christians and noble protestant reformers had been revived.

#### EDITORIAL ITEMS.

SEPTEMBER 21st, Bro. J. A. Robinson wrote from Albany, Texas, where he had preached three times in the Court-house, with good attendance and interest. He was kindly entertained by "Pete Holcombe, (a big-hearted cattle man), and his excellent wife." On the 27th he wrote from Pilot Point, saying that because of the sickness of Bro. G. S. Hyde their meetings at Collinsville were not up to their expectations. Bro. Hyde had the Dengue fever, which seems epidemic in Texas this year, and it was thought best that Bro. Hyde return home at once. Therefore Bro. Robinson purchased for him a ticket to Omaha and fitted him out with needful *et ceteras*, for his trip home. Owing to sickness and the past drouth, Texas is not now a very inviting field.

Bro. J. T. Davis writes us September 26th, that crops are poor in south-eastern Kansas, times hard, but calls for preaching are increasing and pressing.

Sr. J. S. Howard write from Moscow, Idaho, September 20th, saying: "I have been circulating the Voice of Warning for Bro. J. H. Peters, and this is the result"—eight dollars sent for HERALDS.

Bro. Dorman Lewis, in a letter renewing for church papers, states that his health is poor, and that he has removed from River Sioux to near Preparation, Ia.

In a letter dated Buffalo Prairie, Illinois, September 28th, Sr. Mina Epperly tells of the excellent labor done by Bro. A. H. Smith in that place of late; also of the profitable meetings had at their chapel, and of their pleasant and progressive Sunday School, and thinks we should no longer call the *Hope* "little," since enlarged.

Bro. J. W. Johnson, of McPaul, Missouri, has been seeking to enlighten the "wholly sanctified" ones of his town, who reject baptism for remission of sins; but they did not seem to heed his efforts, though well sustained by Bible texts. Bible religion in these Babylonish times is sadly at a discount.

Bro. F. C. Gough assures us in his late letter from Hearne, Texas, that "The good work moves right along;" and says: "Priest S. R. Hay baptized four the 19th inst., and others are investigating the doctrine."

Sr. M. Mansfield, of Houlton, Maine, writes Bro. D. Dancer, September 27th, and says of "the good HERALD," "I can say that we prize it very highly, and enjoy reading it very much. There is no branch of the true church near us, so the HERALD brings us all the sermons we have from those of our faith. We hope it may be well sustained and continue its welcome

visits to our home for many years to come." And Bro. C. Perry, of Bevier, Missouri, says, "I would not like to be without it." And we may add, No member of the church should fail to read its current publications.

President Joseph Smith left to attend the Reunion at Garner's Grove, Harrison county, Iowa, on the 30th of September.

The junior Editor is to go October 5th or 6th, to be gone ten or twenty days, calling at the Reunion for a few days, and then spending some time with the branches in western Iowa.

Elder J. W. Gillen will go at once to eastern Iowa and Missouri, to labor for the fall, winter and spring. He may also labor some in eastern Illinois, if desired by the authorities in charge. Brother James enters upon ministerial work abroad with a clearer, keener conviction of duty, if possible, than ever before. He evidently has on the armor of the Christian soldier until the war is over. May heaven direct and greatly favor him and all his fellow-laborers, that as wise spiritual ambassadors for Christ they may successfully persuade all to be reconciled to God. It is cheering to see how deeply many feel the need of working with their might in the Lord's harvest field while it is yet called to-day. God speed the reapers.

#### EXTRACTS FROM LETTERS.

Elder R. J. Anthony, writing from Deer Lodge, Montana, the 30th of September says:

"I have just returned here this morning from Willow Creek, Montana, where I held some of the most interesting meetings I have attended in Montana. . . . I leave here next Monday for Oxford. Bro. John Lewis has driven the entering wedge in Franklin. We shall with God's help use the sledge there for a time."

Elder J. C. Clapp, writing from Deer Lodge, Montana, September 30th, says:

"Elder R. J. Anthony just came from Gallatan Valley, and reports good times; all well here. The Elder will preach in our new chapel next Sunday."

Bro. T. E. Jenkins in a late letter from Wales, says:

"Where is Elder J. D. Jones, of Kewanee? He promised to be here in June. July and August is past, but where is brother John? Come, brother; come."

THE *Bluff Park Journal* of Montrose, Iowa, just opposite Nauvoo, Illinois, is now reprinting from the *Times and Seasons* an account of the persecutions of the Saints in Missouri, and we trust it will continue to spread the facts of that wretched affair until its readers and exchanges shall be fully posted in respect to it.

We have confidence that Missouri and Illinois and our Nation, will yet see and recompense the wrongs inflicted upon the Latter Day Saints in their various persecutions from the first. These are times of progression. God has decreed the "desolation of abomination." Slavery has gone

to the wall; priestcraft is perishing; intemperance is becoming odious and limited; labor is asserting its right to enjoy its earnings; woman is being exalted to an equal place with man; polygamy and its like are writing in death throes, under the light of religion, law, and moral science; bigotry and the barbarism of the creeds are loosing their clammy hands from the heart and intellect of the race, and the times of adjustment and compensation are dawning upon an enlightened world.

The Latter Day Saints have rights in common with others, and the masses will see this fact and will feel the need of honoring and protecting them. We hope the *Journal* and hosts of other publications will bravely battle for the right, see that the Latter Day Saints have a just and fair showing, let the God of our fathers take care of results, and thus help to relegate religious intolerance, sectarian hate, and political craft and pandering, to the inhospitable regions of oblivion.

#### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Not on one favored forehead fell,  
Of old, the fire-tongued miracle,  
But flamed o'er all the thronging host,  
The baptism of the Holy Ghost;  
Heart answers heart: in one desire,  
The blending lines of prayer aspire."

"Go THY way, Daniel, for the words are closed up and sealed to the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—Dan. 12: 9, 10.

Last night a friend handed us a paper containing a sermon by the professor of theology in Harvard University, Rev. Francis Greenwood Peabody. While reading it we were forcibly impressed with some passages which it is our intention to use in this article, for we believe that the time of the end is near, and the angel said that the *wise* should understand. In correspondence once with a Hebrew scholar, he remarked: "The word rendered 'wise,' by the translators, should have been rendered, *observing*." We have no reason to doubt this, for, from the days of our childhood we remember our mother as never reading or hearing of any unusual occurrence, but she cast about in her mind to know what connection it had, or what possible bearing it might have upon the work of the Lord in these last days. Perhaps the disposition to do likewise is inherited by us; but if so, we are fully persuaded in our own mind that we are not alone in this peculiarity; indeed the spirit of observation seems to be a part and parcel of the work. "What I say unto you I say unto all, Watch!"

The text selected was Psalms 42: 2—"My soul thirsteth for God, for the living God." He remarked that he wished to speak to them upon the signs of the times in which we live, and while he admitted that a casual glance would never reveal the fact that a thirst for the living God was in deed a characteristic of this age; he held that a deeper search, a closer scrutiny in regard to the tendencies of the age, would reveal the fact, that one kind of living and thinking was upon the sur-



face, but another and a very different one, within the depths. The almost feverish thirst for the possessions, ambitions, and indulgences of the time are but the eddies in the stream, while below the eddies—below the surface, moved the deep and quiet current, which time would reveal as a thirst for living waters, a thirst for the living God. We quote the following passage entire.

"Thus the text which I have chosen may be untrue to the superficial living which prevails in this as in every age; but I believe it strikes with increasing clearness the note of the heart of the time. There is scarcely a phase of the philosophy about us, or a really profound experience which we observe, which does not illustrate the increasing thirst of the human soul for the living God. Beneath the harsh noises of our day there is this permanent undertone, continuing like the sounds of nature which we hear only as other noises are stilled. Amid this apparent satiety and self-sufficiency of the age, there appears this divine restlessness. Each gain in things which seem to make a living God superfluous, begins to compel men to some new aspect of religion, or to some new substitute for faith. A thirsty time, not a time when the soul is satisfied, but when it is growing parched even to torture, and is demanding that its thirst be somehow slaked—a time when souls and systems are coming as the Psalmist says that the deer comes in summer, to springs that once ran free, and are finding there nothing but dry, hot stones, and then, panting for the water brooks, are turning from these barren resources of the past, and thirsty for the signs of a present and a living God. Such is the scene which the age, in its deeper living and thinking, seems to present,—a scene which contradicts and corrects our first impression; and it is this underlying and fundamental character which I wish now very imperfectly to trace. First let us see this deeper current flowing through the thought of the time, and then through its life; and then let us ask ourselves what we can do to meet and use its onward sweep." \* \* \*

He classes philosophical unbelief under two heads, and whatever points of disagreement is found on these philosophies, one thing they have in common—the desire to withhold the thoughts of men from any sense of a living God. After having run their brief career, by the very admissions they themselves make, they are thirsting for a living God. We are even brought to a time of controversy between the two, each of them maintaining that in it alone lie the elements of true religion and the satisfaction of this human thirst. One is inspired by the mystery of the universe, and the other by the dignity of human life. One sees behind, the play of nature's forces that unknown force "from which all things proceed;" to the other, religion is religion only as it is addressed to that which can be known and loved. One presents as the embodiment of its ideal, power; the other, love. These are two of the attributes of the living God, and facts like these confirm us in our belief that the intellectual thirst of the age is for something which can be called a living God.

Take now the ethical, which demands not a living God; but a living and improved human society, is what it thirsts to see. Not a distant heaven it says, but a present earth, is the true scene of regeneration. Not worship, but work

is the true offering. Here again are found the fruits of faith—they accept the doctrine but repudiate the Teacher.

"But after all, this ferment of the philosophies is but a suggestion of the spiritual restlessness which possesses multitudes about us, whether they study philosophy or not. What are the facts? All over this country there are thousands of thoughtful lives, trained in modern ways of thinking, beyond reach of ecclesiasticism or of orthodoxy, yet with this great thirst upon their souls; panting, like the hart for the water-brooks, for some assurance of a living God. These are the souls which test the force of and the sympathy of a church or a minister. They do not demand a complicated or elaborate faith, but they thirst for faith in something. For the lack of something better they yield themselves to the most extravagant substitutes for faith. Anything if it be nothing more religious than tipping tables, or "astral bodies," is precious to them if it seems to suggest supernatural control. Their doubts and problems are not concerned with the details of belief, it is the very foundation which is undermined. A few years ago, a young man came to me with his religious questionings. I never can forget his fierce and passionate attack. "Do not suppose," he said, "that I am not a good Baptist. I am a member of the church. I am 'sound on immersion.' But tell me, tell me, if you can, whether or no there is any living God." \* \* \* Here is a time when many critics are observing the decline of religious influence and the decrease of church attendance. It seems to me a time much more marked for the wonderful eagerness with which people still turn to the ministry of any man who speaks as if his religion were real. It is one more mark of the weary waiting and divine discontent which marks the time, and which draws it, like the hart to the water-brooks, towards any voice or church or substitute for church, which seems likely to supply its thirst."

The preacher then in his conclusion, describes the church and ministry demanded by the times, but with this part of the discourse we have nothing to do, but come rather to our own application.

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8: 11. Church of the living God, comes there from this pulpit, from this teacher of religion any appeal to you? See you in these brief extracts any signs of the time? Is there behind the gray clouds of morning any roseate gleam—harbinger of his chariot wheels! Do you hear that cry "Tell me, tell me if you can, whether or no there is any living God?" To you is committed the word of reconciliation. Who can answer a question like this? Who? Job knew that his Redeemer was living, aye more that in the latter day he should stand upon the earth; and the promise of God is, that all who obey shall know. O, how solemnly sweet the words "Having received authority from the Lord Jesus Christ," sweet as the strains of angel harps, as the song announcing the new born Babe of Bethlehem. The famine is truly in our midst. The vain husks of ethics and philosophy can never satisfy the soul of man. The gospel of power, is what the world is perishing for this day. We have it, we know we have; there is no guess work in the matter; why not send it then? If souls are perishing for want of what

God has given us to carry to them, is there not responsibility somewhere? The press standing idle, the ministry at home, because wife and children must not starve—what does this mean? If God is not doing his share then we know where blame attaches; but if he is—if he has blessed members of the church with means which they are holding back to their own condemnation—then how shall they enter heaven with the blood stains of lost souls upon their garments? Noah was commanded to preach while the ark was being built, and in mercy God stayed the waters, after he had determined the flood to come upon the earth. The ministry of reconciliation with power to declare and make known the only living and true God has been committed to the church in this day and age of the world. God has declared that the corruptible things of this earth shall be destroyed by fire, and he is waiting in mercy as he waited while the ark was preparing, for his servants to prune the vineyard for the last time. Should we hear the midnight cry, "Behold the Bridegroom cometh, go ye out to meet him," which think you would most interest us, the silver and gold laid up in store, or the amount of oil in our vessel beside the lamp? But says one, "This oil can not be bought." Borrowed you mean, for while they went to buy the Bridegroom came and the door was shut.

Sisters, let not this sin be laid to our charge. We are not called to preach, but we are called to do all in our power to forward the work of God. Our soul was stirred within us, when reading the sermon. We saw the fulfillment of Amos' prophecy—saw it as a sign of the times, but had no thought of the way in which we have been led. It is a day of sacrifice. Awake, awake we beseech you; seek to God to know your duty, and then for strength to perform it, lest the ease and luxury of our life here be bought with the price of souls.

LAMONI, IOWA, Oct. 16th, 1886.

LAMONI, Iowa, Sept. 6th.

*Sr. Frances*.—In reading the Home Column we notice so many speak of the government of children, and we thought that we too would write on this subject; but not so much from experience as from observation. How often we hear parents say, as an excuse for the neglect of the duty they owe their child, and then the disobeying of the child which naturally follows: "Oh, it is too much trouble to be always watching and scolding." If they could but realize how much easier it would be to teach the child first to do what we say, and thus save this watching and scolding, and the constant disobeying of the child. Love is the main means in governing a child, yet we should govern with judicious love. This constant scolding is not based upon the principle of "govern by love." The love of a child for its parent is naturally great, yet we can not love as we ought where we do not respect, and how much more we respect one who is firm and just than we do one who is fretful and weak. The one through their justness, it becomes a pleasure to obey, while the other, it almost seems sometimes, the child takes pleasure in disobeying.

How often we hear children say: "Don't do that, papa or mamma would not want you to." And again we hear: "I don't care what any one says; I am going to do as I am a mind to." We would ask which child loves and respects their parents most? When I hear my scholars say:

"Don't do that teacher would not wish you to," I am sure at least of that child's respect. We wonder which child God loves most—the obedient or disobedient. Christ says: "If ye love me ye will keep my commandments." Then, therefore, if a child loves their parents they will keep their commandments; but if there is no commandment, then there is nothing to obey, and one who continually scolds gives no commandments.

How careful, therefore, parents should be that their commandments may be always just, and then through the love of the child, with the knowledge that our parents are just, although at the time we may not be able to see this justness, yet it will be a pleasure to obey such commandments. And let us each one remember that,

"One by one our duties wait us;  
Let our whole strength go to each;  
Let no future dreams elate us,  
Learn we first what these can teach."

EVA M. BAILEY.

*Dear Sisters:*—Are we doing all in our power for the spread of the gospel? There is a great work to be done, and by teaching our children and setting a good example before our friends and neighbours, we may aid in it, both by precept and example. By managing our domestic affairs wisely and prudently, much may be saved to aid in the spread of the gospel. Some will say it is not our place to do very much; tithing goes for that purpose. True, but are you paying tithing? If you have much or little, the law is the same. It calls for the same proportion from the rich man that it does from the poor man, and weighed in the balances of heaven the dollar paid in with a willing heart by the poor man, woman or child, will balance ten thousand which comes from the rich man's plenty. When this is done we have only done our duty—nothing more. But there lies yet something beyond this—more than the law demands; and what is this? "Behold now it is called to-day until the coming of the Son of Man; and verily it is a day of sacrifice, and a day for the tithing of my people, \* \* for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble, \* \* \* wherefore, if ye believe me, ye will labor while it is called to-day."—D. C. sec. 64.

Are we sacrificing any for the Master? Many of us are poor in the things of this world, but oh, how contemptible are those things in comparison with the riches of heaven; and besides this the Lord say "Try me and prove me." Are we trying him? We can not prove him unless we try him. Have you sisters who are blessed with plenty, who clothe yourselves in fine raiment, ever tried dividing with those who were not able to appear at the house of God clad respectably? When making up a garment have you ever tried to save a dollar or two in order to buy a garment for your poorer sister. If you have not, try it and taste the sweet peace resulting therefrom, and prove the Lord. Have you ever thought while dressing your own children, to try and economize on their clothing, in order to help some poor sister who with the best effort she is able to make can not clothe her little ones respectably, and is compelled to keep them at home from church and Sabbath School. In sec. 102, D. C. you will see that the Lord reproves the Saints for their transgressions. They did all manner of evil, and they did not impart of their substance as becometh Saints, to the poor and af-

flicted among them. Are we flattering ourselves that by the putting on of raiment, we can make the gospel attractive? "Consider the lilies of the field!" Christ commanded his followers to let their light shine, that others seeing their good works, (not good clothes) might glorify the Father. The adornment of a meek and quiet spirit, neatness, cleanliness and godliness, are they not above price?

An Elder is in the field preaching, doing all in his power. He has more calls than he can fill, but his wife writes him from home, and tells him she has had her hat for some time, and she sees one down town that suits her. It costs four dollars, and she wants her husband to leave his preaching and earn the money to get it. What would you think of that sister? Would you not think she was not much interested in the spread of the gospel? But has she not as good a right to such a hat as her sisters, who judge her? Are there not some who are not Elder's wives that are keeping the Elders at home that they may have fine clothes? "Thou shall not be proud in thy heart; let all thy garments be plain, and their beauty the works of thine own hands. D. C. sec. 42. Dear sisters, let each one of us ask herself the questions, Are we doing all we might do. Are we sacrificing any for the Master's sake, or will we be compelled to say when we render our account to him, I wish I had done more? We will not be sorry then for any sacrifice we have made.

From your sister,  
ANNA PHELPS.

*Dear Sisters and Readers of the Home Column:* I think I can say in unison with my sisters, The Home Column is just what our *Herald* has long needed in order to make it attractive to both old and young in the church, bringing forth the talent and zeal that is in us to work for the Master. The many toiling and weary mothers that are so anxiously striving to train their little "buds of promise" in the ways of truth and righteousness, knowing in this we are doing that portion of the Master's work entrusted to our care, have through it been encouraged and strengthened. And now dear sisters, shall we not accomplish a still greater work in their behalf?

Through the unceasing efforts of sister Frances we feel assured the desired work will be accomplished, and we shall see the standard of the *Hope* raised; that it shall even be as a bright and shining light in the pathway of the Sunday School children, both to instruct them in God's word and interest them in its perusal; but as mothers we have something to do to interest them in order that they also work in its behalf, composing their little letters and stories in their own childish language. Let us see to it, and I believe in due time we shall be blessed by the fruit of our labors.

SISTER ALLIRO.

#### A MANSION IN THE DEPTHS.

At Kaukauna, Wisconsin, the workmen engaged in excavating a sewer, came upon the ruins of a stone building at the depth of eight feet. The stone first found bore traces of fine workmanship and polish. Further digging developed a quantity of ashes, about twenty-five bushels of which were removed, when another wall was struck. The stones were finely faced, some being blackened as if by fire and smoke. The

others must have been subjected to great artificial heat as they had crumbled into lime. The work was found but a foot or two above bed-rock, and shows evidences of workmanship that could have been performed only by a highly civilized race. It must have been done centuries ago, as a large elm tree has grown over the ruins. The discovery has led to the advancement of many theories.—*Bee*, Omaha, Sept. 29th.

## Correspondence.

NORTH FORSTER, N. S. W.,  
August 30th.

*Bro. Joseph:*—I have been here six weeks, holding services and visiting with the people; and in company with Bro. J. Wright visited Bro. McLaughlin at Wingham, thirty miles from here, where Bro. Glaud Rodger had the contest with the Church of England Clergyman; and afterwards with Bro. Sidney Wright went to Laurieton to see Bro. J. Rodger and the Saints there, held a few meetings there, and then returned to this place, and learned that while away some of the clergy had been trying to keep the people from following "the delusion," as they thought. I met one of them for five minutes, then he was called away for a boat was waiting for him. He saluted me with the question: "Don't you think the people are asses to listen to you—a stranger?" I thought perhaps so, and that they would be certainly, if they listened (to receiving) to either a stranger or acquaintance if they taught contrary to the Bible. And although he had but a few minutes to talk, he must leave a testimony of the truth of this work, in the usual slanderous statements against the Martyr, thus adding to the many testimonies received already that the angel spake truly—"his name should be good and ill spoken of everywhere." By the same declaration I might judge him, (the clergyman) for, the pure, good and righteous, should speak good of him; but the unjust, unrighteous and pharisaical, would speak ill of him.

I have baptized twenty-eight persons since I came here six weeks ago, and organized them in a branch called Forster Branch, and so of course the adversary and all who chose to be his servants are not idle; some timid ones who thought to obey are waiting to see how it will all turn out, for to them strange stories of wrongs have been told. I have generally had very good liberty here in explaining the word, and some times the Spirit bringing the truths so clearly before me, that I became enraptured of them myself, and felt exceedingly happy, as in the demonstration of the Spirit of God, his word flowed forth like a river—deep, placid, fervent and sure,—what a knowledge accompanies such a demonstration of God's goodness when the Holy Spirit brings to our remembrance the beauties and grandeur of the heavenly kingdom; it carries such a weight of knowledge that can not be erased—I think, never. And so we receive the encouragement and endorsement of our Master, our Lord, and are glad.

I expect to leave to-morrow for Nambucca, leaving the branch in the care and oversight of Brn. Wright, Mills, Seaberg and Taylor, and commending them to the guidance and care of our heavenly father, Jesus Christ and the Holy Spirit, communion with whom will increase their knowledge in the word of God, by which they

are to be sanctified, we rest assured that if faithful they will rejoice in the truth demonstrated to them here, and soon receive their inheritance in the everlasting kingdom of our Lord.

We are well, and look anxiously, monthly for the American mail—it is so long to wait for a *Herald*, and often we are out of the way so as not to receive it then, but it is a feast of good things generally, when it comes. May God bless you with all the gifts and powers of your office abundantly, and "your peace flow as a river."

Your brother in Christ,

JOS. F. BURTON.

After writing as before, a Mr. Philips, a Church of England minister, came in the neighborhood, and just at dusk sent me word that he wanted to meet me before the public, to give a reason why some of his church members left him to join me. We met at 7:30, and I did what I could to defend the proposition: "The Reorganized Church of Jesus Christ of Latter Day Saints is the true Church of Christ in organization, faith and doctrine." Bible as evidence. We were to use fifteen minutes each, but he seldom used his time, as he wished to hear. We continued from 7:30 to 10:45. After my second speech in affirming the organization and first principles, he on arising admitted what I had said, and turned the question on "the necessity of immersion as baptism." We had a "prayer book" along, and when showing from it that "dip" was the mode, we used it, especially after he admitted that Christ and the Eunuch went into the water; then by adding their "dip," we clinched the argument. None of our folks were injured by the discussion.

In haste,

J. F. B.

INDEPENDENCE, Mo., Sep. 29th.

*Dear Herald:*—I left home on the 17th of September; went to Clinton to assist Bro. I. N. White; went with him to the Clintonville branch, near Eldorado Springs, in Cedar County. The brethren had out an appointment at the Schroeder School house for Saturday night and Sunday, at 11 a. m., four miles east at Cedar Springs in the grove. Preached at the Schroeder School House during the week. Here we met Elder Weeks, who once belonged to the church but was cut off while living near Kingston, in the Far West District, but since has joined the Campbellites. He is lecturing and preaching against the Latter Day Saints. He had delivered two lectures at Le Beck, just before we came down. This is the place where Bro. I. N. White met the Rev. Price, of Campbellism a short time since.

It is conceded by most all that we have the truth as contained in the Bible, but some think there is something bad back of it. On Sunday the 26th of September, Bro White baptized five, all heads of families. One of the sisters baptized had been raised in Catholicism. One of those baptized was one of the moderators in the discussion, and was convinced during the discussion, notwithstanding all that the Rev. Price and other brothers could say against the truth. The Lord blessed us abundantly while we were there, and our congregations were on the increase. We left eight or ten who said they were almost persuaded to accept the faith.

At Clinton, Monday evening, we found Bros. A. White and J. Luff who had been preaching all the past week at Clinton, but congregations

were small, owing to some amusements carried on by those of the world, on the street. Bros. A. White, J. Luff and myself returned to Independence, each determined to do more in the near future if God shall so open the way. There are the best openings in the Independence District at present we ever had.

Ever yours,

EMSLEY CURTIS.

DROWNVILLE, R. I., Sep. 25th.

*Brother Joseph:*—I have just returned from our District Conference which convened at Boston, September 25th. It was a most enjoyable time, and one long to be remembered. The power of God was present in abundance, to the blessing and confirmation of the Saints. The business sessions passed off smoothly and quietly. Saturday night we were favored with a discourse by brother N. R. Nickerson, followed by the gospel warrior Father Thompson. Sunday morning, had prayer and testimony service, which held four hours. Tongues, prophecies and revelations were given to the joy and consolation of the Saints. The afternoon service was conducted by Bro. F. A. Potter, with Elder Thomas Whiting in the pulpit. His subject was the restoration of the gospel. The speaker enjoyed good liberty and held his hearers closely until the finish. In the evening Bro. F. M. Sheehy occupied the stand, assisted by Bro. Myron H. Bond, the first principles of the gospel being his theme. The Spirit was his helper to the edification of the people. Taking all things into consideration, I believe it was one of the best conferences the Massachusetts District has ever had, and one that will result in much good. Monday five were led into a watery grave, and thus the good work goes on. Bro. Bond remains in Boston for the present. Bro. Sheehy goes to Brockton on Wednesday the 29th, and is to be in Fall River on Sunday, November 3d.

Rejoicing in the truth, I remain your brother in Christ.

GEORGE W. ROBLEY.

NEWCASTLE, Pa., Sept. 26th.

*Bro. Blair:*—As it has been some time since we have had the privilege to meet with the Saints of God, we have moved back to our old home, thinking to better our temporal conditions. We feel quite at a loss without meetings to attend, or even the society of the brethren and sisters. No one can appreciate this until they have had a trial of it.

Newcastle has a population of about thirteen thousand, and there are quite a number of different creeds and sects here, all claiming to be in the right. I heard a number of ministers telling quite a large congregation that they did not think it made any difference what you belong to, if you only believe in the Lord and confess him before man—that God the Father wouldn't ask us what church we belonged to. We thank God for the light we have received different. In all this large city there seems to be no one belonging to the church but myself and husband, and when we talk to some of our friends about the church they say, "Why don't some of your preachers come here so we can hear the gospel as they preach it, that we may know who is right." If Bro. G. T. Griffiths or any Elders are passing through here, we should like to have a call from them, to see if an opening might be had, as we will aid in getting one if possible. We live with-

in one hundred yards from the Buffalo, New York and Philadelphia depot, on the east side of the city. I remain as ever in the one faith,

SARAH WALTEBAUGH.

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

## Communications.

LEAVES FROM THE TREE OF LIFE.

THERE IS A GOD.

THERE is a God, a being in whom is all power, knowledge, wisdom and goodness, the creator of all things visible and invisible, who upholdeth all things by the word of his power. This truth stands revealed in holy writ; and is testified of through the successive ages by men who have lived in such harmony with his will as to enable them to receive this testimony. Moses was privileged to receive a knowledge of this truth, and to record it for the instruction of future generations, and here is the testimony which the Infinite One commanded him to write: "I am the beginning and the end; the Almighty God. By mine Only Begotten I created these things. Yea, in the beginning I created the heaven, and the earth upon which thou standest." Genesis, first and second chapters (Inspired Translation). But Moses was not the first to whom this revelation had been given, Adam, Seth, Enoch, Noah, Abraham, Isaac and Jacob, had received the knowledge long before Moses' day that all things were created by and through this being. Again, this knowledge was received by many after his day. David says, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."—Ps. 33:6. Isaiah after testifying in chapter 6th, that he "saw the Lord sitting upon a throne," declares in chap. 42:5, 8, "Thus saith God, the Lord, he that created the heavens and stretched them out; he that spread forth the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. . . . I am the Lord."

After the Lord had revealed to Job the fact that Omnipotence "laid the foundation of the earth, (chap. 38), Job declares in chapter 42:5, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." So that Adam, Enoch, Abraham, Jacob, Isaiah and Job, all saw God, as did also Moses. Solomon gives utterances as follows: "The Lord by wisdom hath founded the earth, by understanding hath he established the heavens."—Prov. 3:19. The prophet Nehemiah says, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all: and the host of heaven worshippeth thee."—Neh. 9:6. The New Testament continues the evidence: "In the beginning was the gospel preached through the Son. And the gospel was the word, and the

word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not any thing made which was made."—John 1: 1-3. Peter declares: "The heavens and the earth standing in the water and out of the water, were created by the word of God."—2 Pet. 3: 5. Paul says, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. 1: 16, 17.

The same truth was made known upon the Western Continent, see Book of Mormon. Lehi exclaims, "Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth."—Page 2, par. 7. (Lamoni edition). Nephi testifies: "Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it."—page 39, par. 25. Quoting Isaiah, "Hearken unto me, O Jacob, and Israel my called; for I am he; I am the first and also the last. Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens."—page 46, par. 3. Lehi says, "There is a God, and he hath created all things, both the heavens and the earth, and all things that in them is: both things to act, and things to be acted upon; and to bring about his eternal purposes in the end of man."—page 57, par. 7. Jacob declares: "For behold, by the power of his word man came upon the face of the earth; which earth was created by the power of his word."—page 119, par. 3.

Thus we see the agreement of these two records which God has given to man. I have only selected a few out of the many testimonies in each of those records, but sufficient to show their agreement. The first revelation given to man in these last days for the ushering in of the dispensation of the fulness of times was given in answer to prayer, to a young boy, Joseph Smith, who was earnestly seeking to know the way that leads to eternal life. In that vision two glorious personages appeared to him, and one pointing to the other said, "This is my beloved son, hear him." See "Joseph Smith the Prophet," p. 78. This youth continued to receive manifestations of God's changeless love until he was enabled to say, "By these things we know there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them."—Doc. and Cov. p. 94, par. 4.

Many other glorious testimonies have been given in these last days confirmatory of the records of Judah and Ephraim, but the lack of space will not permit their insertion here. The foregoing testimonies

relating to the existence of a Supreme Being are strictly in harmony with each other, though given to different persons in different ages and countries. Nor are they contradicted by observation, reason, or experience. Reason tells us that this ponderous earth could not spring from nothing. Either it eternally existed in its present form, or was the work of some formative power producing it out of matter that already existed. To say that it eternally existed in its present form, is to deny that there was any purpose to be answered in its existence. But the fact that there is evidence of arrangement and design in its organic structure, is evidence of a purpose. Its rocky ribs are clothed with generous mold; this mold is composed of very different elements; and these elements are so harmoniously combined as to produce an infinite variety of vegetable life. And this vegetable matter that springs from the face of the earth is capable not only of sustaining a higher order of existence, but of contributing almost infinite pleasure to intelligent beings, and affording them the sustenance necessary to sustain their physical frames. The solid rocks themselves are so arranged that they can be used for the comfort and convenience of man in a thousand different ways. But it is not only in earth's formation that design and arrangement are seen. In every blade of grass, in every leaf, in every flower and tree,—in fact in every species of vegetation, small or great, the most beautiful order is visible, and these in their turn contribute to the support of animal life. Thus we see the facts agree with holy writ: "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat."—Gen. 1: 32 (Insp. Tran.)

When we come to the animal creation we find also a vast variety of species, each having a particular part to play in the economy of creation, and, so far as human observation has reached, all and every species fill some important part and place in that economy. Here, then, is another evidence of design and arrangement.

But this is more evident to our limited vision when we examine the organic structure of the various species of the animal world. These present the most wonderful evidences of intelligent design that we have yet considered. Examine any of the myriad organisms of animal life, and the mind is at once filled with wonder and surprise. In fact, such consummate skill as is manifest therein could not be conceived of had not observation made us aware of its wondrous work. Indeed, it may be truly said of all the animal creation, "They are fearfully and wonderfully made." Then add the fact that all these animal forms possess the power of independent action, with sufficient intelligence to govern that action for their individual comfort, and the darkest mind must see the overwhelming evidence that exists in favor of there being a supreme, designing and creating power.

But if our investigations cease with the lower animal world, the intelligent mind

is still at a loss to discern an adequate purpose for the display of such infinite wisdom and stupendous power. Why should earth be so formed, its constituent elements so organized as to produce the teeming variety of beautiful and useful species of vegetation? While the lower animal creation may subsist upon these, there are ten thousand uses to which these varieties of vegetation may be applied, which the limited intelligence of the lower orders of animal life could never discern; nor could they appropriate them to those uses if they could discern them; hence the purpose of earth's creation is not completed in them. It is evident that while the beasts of the field, the fowls of the air, the fishes of the sea, and every thing that creepeth upon the earth may subsist upon the fruits thereof, yet the earth and all its fruits were not created only and simply for the brute creation. But now we find a higher order of existence, possessing intelligence sufficient to appreciate all the beauties and glories of this creation, with power to appropriate all things, animal or vegetable, to its use and comfort, yea, even the elements which surround him and which enter into his being. Even the lower animal creation is made subservient to his wants and will, and earth yields her treasures at his command. From these facts we reasonably conclude that all things here below were created for him; hence in his existence we find the purpose for which all things upon the earth, in the earth, and in the sea, as well as in the firmament above, were called into being. These facts, so manifest to the observant mind, are in perfect harmony with the revealed history of creation:—"And I, God, created man in mine own image, in the image of mine Only Begotten; male and female created I them. And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And I, God, said unto man, Behold, I have given you every herb bearing seed, which is upon the face of the earth; and every tree in the which shall be the fruit of a tree, yielding seed; to you it shall be for meat."—Gen. 1: 29-31, of Inspired Translation. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it, He created it not in vain, He formed it to be inhabited."—Isa. 45: 18. "I have made the earth and created man upon it."—Isa. 45: 12.

With this testimony the Book of Mormon perfectly agrees. "Behold the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it."—1 Nephi, p. 39. Of man David says, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thine hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."—Ps. 8: 5-8.



In a later revelation we read: "And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man: every herb in the season thereof, and every fruit in the season thereof. . . . Yea, flesh also, of the beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man."—Doc. Cov. 86: 2.

Thus we see the beautiful harmony in the testimony given in ancient and modern revelation, and in the facts as we see them existing all around us, all pointing to the infinite wisdom that planned and the Omnipotent arm that executed his purpose in the creation of the earth, and the heavens, and all things that are therein. Still, the ultimate and eternal purpose can not be discerned in the visible manifestations of this wisdom and power. We may look in vain to the stupendous heavens as we see them roll in their order and splendor, or to this ponderous earth with its evidences of matchless wisdom and power, or to the fearfully and wonderfully constructed being called man for whom all things were created, to learn the purpose of his creation. Grand and noble as he is,—the image of his Creator and only "a little lower than the angels"—he is but *the creature, the ever dependent creature upon the hand that formed him and sustains him*. There are no means known to him, apart from the power that made him, by which he can find out, *why he is*. He knows *that he is*, and that he did not produce himself, but *why he is*, and for what purpose, the power that made him, alone can reveal. That purpose must be in keeping with the gigantic and wondrous work performed. It must also be in keeping with the nature and character of the Being who created him. "If a tree is known by its fruits," and a man by his works, surely we may be permitted to judge of God *by his works*. And from these evidences we are forced to conclude that he is the embodiment of all goodness, and that the purposes of such a Being can only be good.

But this truth does not reveal that purpose; it only prepares our minds to receive a revelation of that purpose. Here, while man is the recipient of innumerable blessings, he is the subject of many sorrows, his cup of life is mingled with much bitterness and pain, and when he has drained that cup to the dregs he becomes the subject of death, and "the place that once knew him knows him no more." If this is the end of man then this goodly heritage has been created for him in vain; that god-like frame has failed to answer a purpose commensurate with the wisdom that gave it existence; that mind, capable of almost infinite possibilities, "clothed with glory and honor," has shone its brief hour for an end insignificant and not in keeping with its own nature, to say nothing of the character of the ineffable God.

It is not enough to say that man as a race is progressive, and that each generation lives for the benefit and progress of succeeding generations. If the individual lives not again, he can have no pleasure in the well-being of succeeding ages, since

he is not permitted to participate in their enjoyment. And it is gross injustice to cause the individual being, or generation, to suffer the untold evils that flesh is heir to, when he can not share in the enjoyment that his toils and pains and miseries have procured. As each individual is created with those keen sensibilities that make him susceptible to every pain or pleasure, and as pain is mostly predominant in this life it would be in keeping with Infinite justice, that, while each individual of suffering humanity might be used as an instrument to promote the happiness and well being of his successors, he should be permitted to ultimately share in the fulness of their enjoyment. This can not be if three score years and ten is to measure the entire existence of man.

Who shall measure the capabilities of the human mind? To Adam was given the dominion over all the earth. His children were to share it with him. No mere babe in power and comprehension, this masterpiece of God's workmanship!

Enoch, by the aid of the Spirit, scanned the mighty works of God, and looked down through unborn ages, reading the eternal purpose as it stood engraved in letters of light on the stupendous events as they rolled before his astonished vision. Noah was enabled to exercise such wisdom as gave him power over the elements, and as enabled him to ride safely over the angry billows of a wave-washed world. Moses, who records these facts, was enabled to comprehend the mighty works of God with sufficient clearness that he could receive and write a history of the creation, which history, the events of more than six thousand years have corroborated, but never contradicted. Time would fail to tell of a Solomon, Isaiah, Job, Paul, and all the ancient worthies together, with a Newton, Galileo, Copernicus, Bacon, Watt and Stephenson, with the whole galaxy of mighty minds who have solved many of the great problems of their times, and given evidence to the truth that there are powers in the mind of man, that, when aided by the Spirit that guides into all truth, there seems to be no limits beyond which they may not reach.

With these facts before us, are we justified in concluding that the eternal purpose of God in our creation is fulfilled in the narrow limits of three score years and ten? The human mind yearns for eternity, and nought but the breadth of its countless ages can satisfy it. This fact is strong evidence of its eternal nature. But we must look to revelation for the unfolding of the eternal purpose for which these powers are given.

As one of old has said, "Canst thou by searching find out God?" "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and they to whom the Son will reveal himself; they shall see the Father also."—Matt. 11: 27. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep

things of God. . . . The things of God knoweth no man, except he has the Spirit of God."—1 Cor. 2: 9-11. The whole history of man seals the truth of the above scriptures. Without revelation from God, man has been utterly at a loss to find him out, or to know his purposes. And now it becomes our duty to search out the great purpose for which God created man. It is in vain to look to man for this revelation. "The world by (its) wisdom knew not God."—1 Cor. 1: 21. Hence we must look to God alone for the revelation of his eternal purpose. Let us search that word, not with prying curiosity, not desiring to show our smartness in discovering something new, but with reverent hearts seeking to understand better our relation to him, his will in us, and the duties and responsibilities that devolve upon us; that we may be better fitted for the business of life, namely, the service of God.

C. DERRY.

#### THOUGHTS SELECT.

THE waters of our baptism were disturbed on the 22d ult., by the presence of two young women receiving the vows of that sacred rite, and there are other persons having the same intention and we hope will come ere long. The services of our church are well attended, and the Holy Spirit deigns to bless. During the past few months the Spirit of God has blessed me with most excellent liberty in advocating the blessed word, sometimes the Spirit resting upon me as it were, "without measure." How joyful is its influence, enlightening its power, and enriching in its presence!

The sacrament services have been blest at times much, the Lord bearing witness by his goodness of the sanctity of the same. The young people's meetings are also blessed of God, proving a benefit to all who attend, and the attendance is well kept up. We have them every Friday evening. We have good prayers, praise and testimony, and the telling of things God does for the young. I am deeply interested in the welfare of the young people of the church. It is better for them to serve God than the world. Lasting pleasures, true and rich, are to be found in God's service; pleasures transient only and airy are found in the world's service. Which will they have? It is not the design of the gospel to disrobe us of the human, but of the evil nature therein found. Paul said, "But I seek to subdue the sin that dwelleth in me." The design is to elevate, enlighten, enrich, improve and develop all the good there is in man, and raise it to a standard of perfection. And this work of perfecting shall go on here until dissolution comes,—then the perfection that budded here shall bloom hereafter in the midst of God's glory.

Our Sabbath School has increased in numbers, and good interest is manifest. The children seem to come with eager steps and go away with smiling faces. My soul and life are in "the work." I love it beyond expression, and desire to see all "who have named the name of Christ, depart from all iniquity."

All the evidence any one may ask for the divinity of Christianity, is to see the workings of its sacred power in the life of those who cherish its holy principles and make effort to abide by its proper decisions. When we see sinful lives transformed into holy lives, hardened hearts softened, dark minds made light, cursing turned to blessing, profanity to prayer and praise, ribald songs to hymns of glory, a Godless home to a God-blessed home, altars of scorn and sin to altars of living sacrifice to God, idleness to thrift, rags to clothing, want turned to plenty, hatred turned to love,—we ask what hath wrought thus? And the answer is,—“A soul has been born of God, and where the gospel was lacking, it now lives and reigns in power! O, blessed work! O, holy joy! Transporting theme! What rapture do I know, what ecstasy I feel!” I know of some such instances.

A word about tobacco. There are some of our people in different parts of the world, that make sport of “sectarian people” and churches; but let me give a few items from these “sectarians,” good for “saintarians” to follow and imitate.

## TOBACCO.

“*Dear Interior* :—Will you allow me a few questions in reference to the over-supply of severe blows which tobacco is just now getting from the Cumberland Presbyterian Assembly and the reformed Presbyterian Synod? What harm would result if tobacco should be abandoned by every disciple of Christ? Does the use of it help the preachers of the gospel better to discharge their sacred duties? Can the Sabbath School teacher be more successful in leading his pupils to Christ by its use? If I, who am a follower of Christ professedly, use the weed, will not the young men who come under my influence be encouraged to continue the vile habit?”

In a book I have, entitled, “Wonders of Prayer,” I find the following from a gentleman:—“Yes; as respects to tobacco, I became convicted of its sinfulness by a voice saying, ‘That is not the way to glorify God; stop, and stop now.’ And from that moment he never used it, neither does he in any way like the smell, or even the sight of tobacco. Another one says:—“I had used tobacco from my childhood, and the love and use thereof grew upon me. I became convicted of its sinfulness, and went to God and said: *Destroy the appetite and give me power over it.* Save me that I may glorify thee as a God of power for our present sins, and I will glorify thee ever more.’ I wrote out the contract and signed it, and from that blessed afternoon have no recollection of ever desiring it even.”

This church of Christ professes *superior* light, power, glory, and honor. Imagine before you a picture of a great column of glory extending from earth up into heaven. Around this glory-pillar sits a large number of Latter Day Saints, talking of this glory, and rejoicing in it. But now you see a strange sight—they are spitting mouthfull of tobacco-juice upon it, puffing tobacco smoke at it, and rubbing snuff on it! Commencing at the top of this

glory-pillar extending on down its brilliant sides are to be seen these words: “Tobacco is not for the body, neither for the belly, *and is not good for man*, but is an herb for bruises and all sick cattle, to be used with judgment and skill.” (I italicize to call special attention). This message they seem to spit at in defiance, as much as to say: “We don’t care what He says about it.” Now, maybe this is plain; but is it not true? And when I see and hear of people without the light we claim to have abandoning evil things, I think we who claim so much ought to be found doing as well, if not better. Still, Jesus has said:—“Except *your* righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven.” There is too much of this kind of talk—“I guess I’m as good as any body else.” “Anybody” is a very indefinite personage, and of “doubtful character.” Maybe we are, and maybe we ain’t. Perhaps we ought to be better. There is no one so safe to follow as Christ. He said: “Follow me.” And He is the *only one* found among men that even dared to say it. He, in speaking of our duties, said: “If ye know these things, happy are ye if ye do them.” Said an author, upon reading this, “I shall delight myself in doing.”

This city is still cursed by the presence of the liquor traffic, and I am sorry to say we are troubled by its unhallowed flow touching upon and even defiantly entering within the threshold of the sanctuary of God! This causes me much pain and grief. Think of a professed child of God mingling with the children of the devil. Think of a hand once raised in the name of the Trinity to administer an ordinance of God’s house, now raising the intoxicating dram to the lips. Think of a hand that has swung open the portals of God’s house, swinging the creaking gates of a saloon. Think of hearts that might have received glory’s crown, now rent by the anguish of a living hell; of feet that have walked to the holy altar, walking to the drunkard’s bar! Again; think of lips through which have passed sacramental emblems, now receiving now through them the fiery rum of a liquor hell. How can any member or officer of Christ’s Church in any wise favor a traffic, the tide of which beats and dashes at the very foundation of the Church of God? “Woe unto him that putteth the bottle to his neighbor’s lips to make him drunken also.” We do this deed, if we after any manner favor its sale. No man can preach Christ and saloon. Its all “twaddle” to me, for any one to cry—“I’m a strong temperance man, but I can’t go prohibition.” If prohibition will not prohibit, “high license” never can! “High license” tends to concentrate the traffic, establish gilded saloons furnished with music, collect supposed gentry, and to all appearances would make the traffic respectable. Respectability! Respectability it shall not have.

This is no political question: it is a graver one—of morality, sociality, and spirituality. It knocks at the portals of

the church, asking for recognition. Shall it have it, or no? If prohibition does not prohibit, it is because office holders perjure themselves. This perjury is too often upheld by a debauched public sentiment, and by Christians (?) in Satanic garb, who fear to put forth their trembling hand to smite the vital part, and say to the traffic, “Thou shalt die!” Then there are “policy-people,” those who fear giving offense by opposing the traffic. We’ll lose trade.” “We’ll gender strife.” “We’ll make ourselves offensive.” “We’ll appear obnoxious,” etc., etc. I read in an M. E. church paper a few weeks ago the following by the editor: “The ministry of the M. E. church have championed the cause of prohibition, and promise to stand as a solid line against the saloon traffic.” How I heartily wished that could be said of every Latter Day Saint minister. Weak-kneed? What for? Anti-prohibition? For why?

Is there no beseeching voice from heaven; no warning voice from hell? Shall there not come from the realms of glory a power, and from the regions of darkness a fear, that shall strike the soul from above and beneath, and vibrate to every part, and teach wisdom to him who indulges in the dram cup! Shall not some power wrench from the tippler’s hand the cup that darkens, blights, and damns! Shall not the promised glory from above, the impending doom from beneath, show his horror-stricken conscience the possibilities of eternal salvation, and the certainties of eternal misery unless he changes his maddened career?

Some say: “No man has the right to tell me what I shall eat or drink or wear.” But there are men who have the right to tell others what they may not know, and if they know, do not heed. If persons do not know the nature of poison, and I do, it is my duty to make every effort to prohibit its dangerous use. Every minister for Christ preaches a gospel of prohibition. It prohibits theft, lying, stealing, murder, and prescribes penalties for transgressors; and it equally forbids and prohibits drunkenness, and tipping as well. If a man obeys the gospel he should forego his whisky, his wine, his ale, his beer, his mixed drinks, and remember—and *remember*—that the taints of the still, and vat, and tub, are not the “sweet smelling savors” to be offered in the courts of the Lord. Our national traits and eccentricities of life and habit must be laid down; “the old man with *all* his deeds” must be “crucified” upon entering the church. I excuse no man, I believe God excuses no man, for retaining any rum, wine, beer, ale, or whisky habits. The Lord specifically states that strong drinks are not good for internal use, and shall not be used by his people. And even wine is restricted to the sacramental board. But, O, that much abused “Word of Wisdom!” How we empty our tea and coffee grounds on it; how we toss on it our wine slops, beer slops, ale slops, and our “cider dribs,” and try to cover it up. How we shoot at it, and seek to excuse ourselves because of headache, toothache, stomachache, and nervelessness! O, you “weakest of all

Saints, who are or can be called Saints;" why do you these things, or any other evil, and then cry, "sectarian?" Why neglectest thou the precepts of Christ? Know ye not that Jesus said, "Thou shalt live by every word that proceeds forth out of the mouth of God?" O, church of Christ arise, and don your garments clean and white! "Ye can not serve God and mammon."

Yours fraternally,

J. F. McDOWELL.

COUNCIL BLUFFS, IOWA.

#### THE WORK IN WALES.

RESPONDING to an invitation from Elder Thomas Taylor, President of the English Mission, to attend with him the South Wales district conference held at Cardiff, I left Manchester on the 11th September, and was joined during the journey by President Taylor, Elder C. H. Caton, also brother and sister Merideth—all of the Birmingham district. We arrived at our journey's end in due time, and were kindly met and provided for by the Saints of the Cardiff Branch.

On the following morning we met at the Town Hall, which the Mayor had very kindly lent for the occasion, and had there the pleasure of meeting with quite a number of our Welsh brethren and sisters. We were in due course invited to take part in the business sessions of the conference, presided over by Elder Wm. Morris, assisted by Elders T. E. Jenkins, J. R. Gibbs and others. These are men who I believe have labored hard for the purification and success of the church in the "Principality," and are now ably seconded by Elders Cope, Weberly, and other brethren in connection with the Cardiff Branch. The sessions passed off very pleasantly under the wise supervision of the brethren before named.

The afternoon meeting was opened in charge of Elder Jenkins, and addressed by Elder C. H. Caton. Elder Thomas Taylor took charge of the evening meeting, which was addressed by the writer. There were a large number of strangers present at both meetings, many of whom left the Hall in deeper sympathy with our doctrine than when they entered.

So far as I could gather from the reports given in at the business meeting, the conference is not increasing with the rapidity that those present could have desired, but the prospects for the future are brighter than they have been in the past, and I feel sure that a few years under the guidance of those now to the front will change things for the better, and enable the brethren in charge to report in a manner more congenial to their desire for the prosperity of the church.

There are here, as elsewhere, reasons why the church is not able to report greater progress, chief amongst which is the disposition to follow after the soul-destroying and seductive pleasures of the world. The carnal appetite is permitted to reign, while the crucifying of the "lusts of the flesh" is ignored. Men and women fail to appreciate the fruits of the Spirit as enumerated by Paul, in the fifth chapter

of Galatians. We are apt to forget that progress—that is, substantial progress—can only be measured according to the degree of self-purification and sanctity attained by the membership of the church. Decorum and personal purity must be insisted upon, especially as regards the official membership, if we would have the work to prosper under our hands. By decorum I mean that circumspect walk and conversation that alone betokens the higher spiritual influence that marks the Saint of God in deed as well as word. Elders or other officers of the church who stand in front of our places of meeting smoking vile tobacco scarcely represent the ideal official of the Church of Christ. Such conduct does not add to the dignity of the man or to the honor and renown of the church he represents; neither is it any special mark to the world that he is a servant of Christ or a brother and co-laborer with the Apostles of old. It reflects dishonor upon the Church of God when professed servants of Jesus honor His laws in the breach, rather than in the observance.

I have it upon indisputable authority that not long ago a worthy Elder of one of the Welsh branches was requested to visit one of the other branches for the purpose of administering to the sick. Upon his arrival he was surprised to find both an Elder and a Priest in a most reprehensible state of drunkenness. The same authority mentioned another brother who has been in the habit of putting forth his energy as a preacher of the gospel when in the disreputable condition, arising from an over dose of strong drink; and men wonder why the progress made by the church should be so slow. I have myself heard Elders discourse eloquently upon the beauty and purity of the morality taught by Jesus, and yet they have patronized both the pipe and the dram-shop, apparently without one thought of shame at the incongruity of their position. O, consistency, thou art indeed a jewel!

It is no use mincing matters; the drinking customs of the people are the curse of the church. Those who do such things do not walk worthy of their vocation as servants of the Master. To thus walk can not be reconciled with the scriptural injunction "Be ye clean;" or with the "word of wisdom" and counsel given to the church to-day. And it is not too much to say, that the officer of the church who wilfully ignores this counsel is unworthy of his vocation, and is not "clean" as a man should be clean who is honored with the responsibilities of God's priesthood. In thus writing I condemn no man; but the word of God will either condemn or save every man or woman, be they Saint or sinner.

After services, the remainder of Sunday evening was spent in singing the songs of Zion in company with the Saints to our mutual pleasure and edification; after which Bro. Taylor and myself retired to the house of our host, Bro. Thomas Gold, whose excellent wife had done so much to make us comfortable, for which we sincerely thank them both, asking our Father's

blessing upon them, and trusting that ere long our hostess may be numbered along with her husband amongst the household of faith, and thus become entitled to the gracious favor of the Master.

On Monday the 13th inst. I parted company with the Saints, and also bid good bye to the brethren and sister who had accompanied me from England, and proceeded upon my journey to pay a long promised visit to Bro. and sister Lloyd, of Carnarvon, North Wales, where I arrived after a ten hour's railway journey. Bro. Lloyd, who is the captain of a vessel was at sea, but expected home almost daily. Sister Lloyd and her sons, Robert and William, and Bro. John Elias Hughes, a worthy Elder of the Welsh Church received me very kindly, and I found the whole family deeply imbued with the Spirit of the gospel, holding it in simple faith above all and everything this world can give. They are well respected by their neighbors, and exercise a benificent influence in their immediate neighborhood. Elder Hughes is a good faithful soul, with mind intent to do the Master's will.

Bro. Oates of Sheffield looked in during my stay, having made a flying visit to the town. With him and Elder Hughes I had the pleasure of teaching the gospel from the side of "Tut Hill," a commanding position just within the limits of this ancient town. While here I thought of one of old, abler and worthier than I, who thus addressed the people from a similar position near the ancient Greek capitol, declaring with the same authority, the unsearchable riches of Christ. Our esteemed brother, Captain Robert Lloyd, arrived on Thursday morning, and we were mutually glad to see each other. After comparing notes with him for an hour or two, I bade them all good bye, proceeding by rail to Menia Bridge, and from there by steamer to Liverpool, and on by rail to my home in Manchester, where I arrived shortly after ten p.m., having reaped blessings and profit from the experiences obtained.

Apologizing for time and space occupied, I remain, dear *Herald*, your humble admirer, and co-laborer in the Master's vineyard,  
JOSEPH DEWSNUP, Sen.,  
President of the Manchester District.

NEVER in the last 1,800 years have the fields been so white to the harvest as to-day. All lands are open to the gospel tidings. Old religions are losing their hold on the hearts of the people in heathen nations. Millions, all over the world, are weary of sin, and are reaching out for the Bread of Life. In our own country there is a general interest in the truths of Christianity, and a willingness to listen to the gospel. The signs of the times all point to the final triumph, and to the coming of the Messiah to reign upon this earth. All that is needed is a consecrated church to go forth in a mighty faith, with the seed in one hand, and the sickle in the other, and the glory of the Lord will cover the earth.

THE Chicago *Mail* uttered a great truth when it said: "The increase of suicides in Germany keeps pace with the growth of materialism. Life isn't of much value to a man bereft of faith and hope,

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## Selections.

### THE MISSIONARY'S FAITH.

AMERICAN BOARD OF FOREIGN MISSIONS  
IN SESSION AT DES MOINES.

The American Board of Commissioners for Foreign Missions of the Congregational Church began its seventy-seventh annual convention in the Grand Opera House, Des Moines, Iowa, October 5th. The great question of post-mortem redemption, which threatens to split Congregationalism in two, has not yet been brought formally before the board, but there is abundant evidence of strong differences on the subject. The present indications are that the conservatives, or anti-Andover party, are largely in the majority, both in the honorary and corporate divisions of the board. The conservatives are busily engaged to-night in missionary work among the doubting brethren and those inclined to the new theology, and anti-Andover literature is being freely distributed in every direction. The minority, however, forms a good sized party, and is led by some of the ablest men on the board. The fight will come when the case of the Rev. Robert A. Hume is brought before the board, which will probably be to-morrow. Mr. Hume comes of a missionary family, and has been over twelve years in the service of the board at Ahmednagar in India. It is conceded on all sides that he has been a zealous, effective missionary and most successful worker, interesting Englishmen in his labors, raising funds, superintending evangelistic work, helping to establish a native theological seminary, and editing a weekly newspaper. He came home to America to rest. That's where he made the mistake, or perhaps not so much in that as in the fact that he did not keep his mouth shut when he got here. At the last anniversary dinner given by the alumni at Andover he was unexpectedly called on to speak. In this speech he said that a full and universal atonement by Christ had its natural and logical conclusion in a universal providence through Christ. Then he referred to the more liberal theology that was gaining ground at Andover, and intimated that the adoption of such a phase of thought would be a great relief to missionaries, who found it hard to make the heathen believe that all their ancestors were in hell for not accepting a salvation they had never heard of.

All this talk was rank heresy to the old school, which rules the Prudential Committee. This committee is the executive and managing power of the board, and is invested with all authority. Its head and front is Dr. E. K. Alden, whose doctrine of eternal damnation is said to be broad and rigid enough to condemn Andover College and its new theology people to the everlasting company of the unregenerate heathen. This, perhaps, is an exaggeration, but there is no doubt that the doctor is a very orthodox theologian. And so it came to pass that when Mr. Hume wanted to go back a few months ago the Prudential Committee said: "Not yet. Wait awhile." Mr. Hume is still waiting, and his friends are kicking a good deal about it. The committee has rejected several would-be missionaries for the same reason it rejects Mr. Hume. Generally the ques-

tion at issue has not been fairly stated in the press. The committee wants men who will positively subscribe to the doctrine that all who are not saved by Christ while on earth will be eternally damned. Shall the Hindoos and Mahomedans, and millions of heathen who never heard of Christ then be damned? Hume and the Andover people reply: "We do not know. The Bible does not tell us. When the Bible speaks of the light that 'lighteth every man that cometh into the world,' and again that Christ 'should taste death for every man,' it looks as if there was a gospel for every man, even a heathen, but we don't know; we shall just say nothing about it and leave the matter with God."

This reply will not do the committee—they must have a positive assertion. There are several horns to this dilemma. The Andover rulers say: "If the heathen are to be damned who have never heard the gospel, are you not responsible for the damnation of those who would hear it if you let the missionaries go to work. By keeping these men back are you not helping to fill the bottomless pit, if your own theory is correct?" It also is asked: "Are infants and idiots to be eternally damned? Where is the Scripture for such a belief? If this is true can you make your theory consistent with the attribute of justice in the Almighty?"

On the other side there is the question: "If there is redemption beyond the grave, post-mortem mercy, future probation, as Andover holds to be within the limits of theological possibility, why send missionaries to the heathen at all? If they never hear of Christ they have at least a chance to be saved, whereas if they reject Him they will be damned sure." And thus in every hotel and religious family boarding-house in Des Moines to-night the fight wages, and the hoary chestnuts of theological controversy, handed down from the medieval schools, are banded about as though they were the first fruits of the tree of knowledge. The dispute, after all, seems to be a good deal of a vulgar money matter. The Prudential Committee practically says that free congregations may be liberal in theology if they want to, but that the board pays for a particular sort of theology and must have just that and nothing else. The cash receipts for the current year as disclosed to-day were \$658,754, which will pay for a lot of theology of any kind.

The Rev. C. K. Alden, Home Secretary, read the report of the committee, and as was expected, touches inferentially upon the great question of the meeting—namely: future probation. The following position taken by the board thirty-seven years ago is reiterated with unqualified approval: The board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal as a missionary to the heathen. The contributors to the fund for foreign missions demand more evidence of faithfulness in the preaching of the gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over our country, and they will hold the Prudential Committee and the board responsible for seeing that no part of their contributions go for propagation of error, either in doctrine or in practice." The drift of Dr. Alden's report sustains the prudential committee in re-

fusing to commission missionaries who believed what is called the "new departure," but does so very carefully in guarded language, which was warmly applauded:

The opera-house was packed to its utmost limits to-night, not less than two thousand people being present to hear Dr. Withrow's sermon. Nearly one thousand people were turned from the doors unable to get standing room. About fifty corporate members of the board and a large number of ladies had seats on the stage. Dr. Withrow preached an hour and twenty minutes. His subject was the duty of the Christian world to the heathen, and his text Acts 26: 18, 19. His sermon might be fairly described as moderately conservative. He talked all round the questions at issue; but did not face any of them. He held that the heathen are condemned because they violate the law of God written on their hearts. The rejection of the teachings of their consciences was as condemnatory as the rejection of the Cross. They are not damned because they are mere pagans, but because they are sinners. A remark to the effect that the church had no time to bother about dead and gone pagans called forth a round of applause.

### REPORT OF THE UTAH COMMISSION.

The Utah Commission, by its Chairman, A. B. Carlton, has filed with the Secretary of the Interior its annual report, of which the following is a synopsis:

"During the year the law regarding the disfranchisement of polygamists and those living in unlawful cohabitation has been fully and successfully enforced. All such persons, with very few, if any exceptions, have been excluded from voting and holding offices. A large number have been fined and imprisoned in the penitentiary for polygamy or unlawful cohabitation. It is reported and believed by many resident non-Mormons that during the year a large number of polygamous marriages have taken place in the temples of Logan City and St. George, with the knowledge, approbation, and active co-operation of leading men of the Mormon Church. Whether upon the whole polygamous marriages are on the decrease in Utah is a matter on which different opinions are expressed, but in the more enlightened portions of the Territory, as, for example, Salt Lake City and its vicinity, very few polygamous marriages have occurred within the last year. The joint resolution now pending in both Houses of Congress proposing an amendment to the Constitution of the United States prohibiting and punishing polygamy in all the States and Territories, extending the judicial power of the Federal Government to the prosecution of such offenses, is recommended as a factor in preventing the crime."

The report calls attention to the magnitude of the evil by saying that there are more than 200,000 Mormons in the world, a large majority of whom live in Utah, and that while only a portion of them practice polygamy they all believe in it as a divine revelation. The only immediately effective remedy would be the use of the military, but the sense of modern civilization will not permit the employment of bayonets against women and children. The report further says:

"It is fully the duty of the Government to punish crimes within its jurisdiction, and religious liberty can not be pleaded as a bar to punishment for criminal acts in violation of the laws of the



land and of social order. If present laws and the proposed constitutional amendments are not sufficient to suppress the evil, more stringent enactments must be adopted, and the result will be that, at no distant day, this relic of Asiatic barbarism will be swept from the land."—*Chicago Tribune*.

#### FIRM FOR POLYGAMY.

The fifty-sixth semi-annual conference of the Mormon Church convened October 6th at Coalville, a small isolated settlement in Summit County, Utah. The attendance was four hundred people. None of the recognized leaders were present except Apostle Richards, who opened the meeting. He exhorted the Saints to stand firm and never surrender their divine right, as revealed to them by the Prophet. An epistle from the First President, John Taylor, issued from his hiding-place, will be read before the conference closes Friday. It is believed that Richards, in his opening address, sounded the keynote of the epistle, and instead of an edict calling upon their followers to give up polygamy and respect the law, in accord with the more liberal and better-disposed Mormons, the policy of the priesthood will remain unchanged.—*Chicago Tribune*.

### Conference Minutes.

#### DES MOINES.

The conference of the above district convened September 10th, 1886, at Boonesboro, Iowa. W. C. Nirk presiding, H. A. McCoy district secretary. Preaching on Friday evening by W. T. Bozarth. Business session opened on Saturday at 9:30 a. m. The committee on credentials reported all the branches represented by delegates except Newton and Des Moines Valley. Branch reports read and passed.—Des Moines 89; including 4 Elders, 2 Priests, 4 Teachers, 1 Deacon; 2 baptized, 1 received and 1 removed by letter, 1 ordination, 1 marriage; Wm. N. Ray president, W. R. Chandler clerk. Boonesborough 62; including 5 Elders, 3 Priests, 3 Teachers, 1 Deacon; 2 removed, 2 expelled; William McBurney president, S. L. Ades clerk. Sheridan 55; including 1 Seventy, 1 Elder, 1 Priest, 1 Deacon; 2 baptized, 1 died; George Shimmel president, H. A. McCoy clerk. Newton 48; including 5 Elders, 3 Priests, 3 Teachers, 2 Deacons; 1 died; J. X. Davis president, W. E. Conner clerk. Edenville 74; including 5 Elders, 1 Priest, 2 Teachers; 6 removed by letter; W. C. Nirk president, J. T. Roberts clerk. Des Moines Valley, returned for correction. Elders' reports.—J. S. Roth had done work in the Eastern Iowa district, by request of the missionary in charge. George Shimmel had done all he could at home branch, visiting the district, and preaching in nearly all the branches. N. A. Baker had preached thirty-five times, baptized and confirmed ten, and administered to many sick. John Sayer had done all he could in the work. J. P. Knox had done some in the Galland's Grove district, done all he could, and desired to continue. I. M. Lane had preached some, would like to do more if opportunity offered. W. T. Bozarth, William N. Ray, William McBurney, Samuel McBurnie and W. C. Nirk, made verbal reports: each had done some work for the Master, and all desire to do more. Question from Des Moines branch by J. P. Knox: "Can a Dea-

con or a lay member preside over a branch?" The decision was reached that a lay member could not, but that a Deacon could when no higher authority was sustained in the branch. Bishop's agent, J. S. Roth, reported: on hand last report 78 cents, collected since \$99 85, total \$100 63; paid out \$19 25, balance on hand \$81 38. The following officers were sustained by motion: W. C. Nirk, president; J. S. Roth, vice-president; H. A. McCoy, secretary; J. S. Roth, Bishop's and book agent. The authorities of the church were sustained. Adjourned to meet in Des Moines, Friday, December 3d, 1886, at 7:30 p. m. Saturday evening, preaching by G. Shimmel and G. H. Gyke. Prayer meeting on Sunday, at 9:30 a. m., conducted by J. P. Knox, and William N. Ray. Preaching at eleven o'clock by J. S. Roth and J. P. Knox. Saints' meeting in the afternoon, conducted by W. C. Nirk and Samuel McBurnie, followed with preaching by N. A. Baker. Preaching in the evening by W. T. Bozarth assisted by J. S. Roth. At the close of this service a vote of thanks was given the Boonesborough Saints for their kindness and hospitality.

#### PHILADELPHIA.

The above district conference convened on Saturday evening, August 28th, 1886, at the house of Bro. Jacob Peters, 1739 North Ninth street, Philadelphia. The meeting was called to order by the secretary, Hosea H. Bacon. After singing and prayer, Bro. Joseph Squires was chosen president; Hosea H. Bacon, secretary. Branches Reported.—Philadelphia 52; including 5 Elders, 4 Priests, 3 Teachers, 2 Deacons; 1 received by letter, 1 died; Hosea H. Bacon president, Archibald Cameron clerk. New Park 17; including 1 Priest, 1 Teacher; 1 baptized, 1 marriage; M. O. Matthews president, J. L. Matthews clerk. Brooklyn 35; including 5 Elders, 4 Priests; 1 baptized; George Potts president, Joseph Squires, Jr., clerk. Hornerstown, no report. Bishop's Agent, Archibald Cameron, reported as follows: received during term \$21 48; paid to Wm. H. Kelley \$10; balance due church \$11 48. Referred to auditing committee consisting of Joseph A. Stewart, Jacob Peters and William Street, who reported the account correct. The following officers reported in person: Elders Joseph A. Stewart, George Potts, and Joseph Squires; Priests William H. Harrison and Hosea H. Bacon. In the hall, South-west Corner of Eleventh and Girard avenue, Sunday morning, at half-past ten, Bro. Cameron offered his resignation as Bishop's Agent, giving as his reasons the fact that the Quorum of the Twelve, who are charged with the execution of the law of tithing, say that the Bishop's Agents should be Elders. After some discussion it was moved and seconded that Bro. Cameron act as Bishop's Agent next term. Carried. The branches in the District were requested to engage in Sunday School work, for the instruction of the children in the faith and doctrine of the church. Each branch was instructed to send a credentialed representative to the district conference. All Elders, Priests, Teachers, and Deacons, in the district are required to send in their licences to the district conference for indorsement, and that failing to report after due notice, their licences shall be recalled; and that failing to send in their licenses, it shall be the duty of the district clerk to publish their names in the *Herald* as not authorized representatives of the church. Bro. Joseph Squires

was chosen president for the next term, and Bro. Hosea H. Bacon was sustained as secretary. Elders Joseph Squires and George Potts preached in the evening. Adjourned to meet the fourth Saturday in February, 1887.

#### TEXAS CENTRAL.

Conference of the above district convened with the Central branch, Saturday, September 11th, 1886. Bro. G. S. Hyde preached in the forenoon, and Bro. S. P. Sherrill in the afternoon. At eight p. m. met for business; pres. I. N. Roberts in the chair, and Elias Land secretary. The president requested the Elders to take seats on the right and the Priests on the left of the stand, and then announced the house ready for business. Branch reports were referred to a committee—Brn. Hyde and Robinson, for examination. Elders H. L. Thompson, J. A. Currie, Sr. (baptized 2), J. A. Currie Jr., S. P. Sherrill, (solemized 2 marriages), E. W. Nunley, S. W. Simmons, J. A. Robinson, G. S. Hyde (baptized 2), Elias Land, J. N. Roberts (baptized 14), reported in person. J. W. Bryan, W. G. Allen and H. Grim by letter. Priests S. R. Hay, J. L. Stone, C. C. Holcombe, and E. D. Thompson, and Wm. Wallies, Teacher, reported in person. The committee on branch reports examined those from Elkhart, Live Oak, and Texas Central branches, find them correct and recommend that they be accepted. The report was received and committee was released. Resolved, That this conference instruct the Bishop's Agent and the president in charge of the mission to negotiate for the purchase of a gospel tent to be used in the South-western Mission, and that they call upon the Saints to subscribe for the same. Sunday morning nine a. m., prayer meeting in charge of I. N. Roberts. At 11 a. m. preaching by Elder J. A. Robinson assisted by S. W. Simmons. At two p. m. prayer and sacrament meeting in charge of Elders G. S. Hyde and Elias Land. Several children were blessed and the sick were administered to. At half-past four o'clock preaching by J. A. Currie, Jr., assisted by S. P. Sherrill, and at eight p. m. by H. L. Thompson, assisted by J. A. Currie, Sr. Bishop's Agents report: On hand last report \$4 50; received since \$26.00; paid out \$25.00; on hand \$5.00. Resolved: That this conference request each Elder and Priest to seek to open up places, and preach as much as they can. Bro. I. N. Roberts was sustained president of the district until next conference, and Bro. Land secretary, Wm. M. Sherrill was sustained Bishop's Agent, and all Church authorities sustained. Adjourned to meet on Friday evening before the full moon in March, 1887.

#### INDEPENDENCE.

This district conference convened at the Saints' Chapel, Independence, Missouri, September 11th, 1886; J. W. Brackenbury president pro tem, T. W. Chatburn clerk. Branch reports.—Independence 445; including 1 Apostle, 1 High Priest, 2 Seventies, 31 Elders, 18 Priests, 10 Teachers, and 11 Deacons; 12 baptized, 2 died. First Kansas City 26; including 1 Elder, 2 Priests, 1 Teacher; 1 baptized. Clinton (New Branch) 17; including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon. Organized July 24th, 1886, by Elder I. N. White; I. N. White, president; D. C. White, Priest; William Thompson, Teacher; Lewis J. Bradshaw, Deacon. Holden, no change. Elder's reports.—F,

G. Pitt (baptized 5), B. Myers, C. StClair, M. Shaw, J. Luff, J. Curtis, J. Falk, Samuel Crum, J. W. Brackenbury, T. W. Chatburn, S. O. Waddell, W. A. Loar, E. Curtis, T. E. Lloyd, H. Lee, and Charles A. Bishop; by letter: H. H. Robinson (baptized 2), F. C. Warnky (baptized 6), and I. N. White. Two o'clock; T. E. Lloyd, vice-president, in the chair. Priest's reports.—A. Cox and R. May; Teachers J. A. Canaday and J. Burnham. Letter was read from I. N. White, explaining cause of his absence, also letter from Abner Lloyd. Committee on Clinton church reported unfavorably as to the purchase of said church; but recommend the renting for one year, and seating it with chairs, for the benefit of the Clinton Saints. Bill for same presented, \$114.35. Donations raised to liquidate the above debt amounted to \$59.70. Report received and committee discharged. Committee on renting, seating, and furnishing the Clinton church, was fully endorsed, and the presidents of the several branches in the district authorized to raise by subscription the balance due for said expenses. The character of the meetings were left to the discretion of the president. The Elders and Priests outside of organized branches in this district are requested to labor under the direction of the district president until the next conference. The Elder's Court in the William Lentel case presented report, which was received and court discharged. This was an appealed case. The present court confirmed the findings of the previous one, giving the brother sixty days from this date to make amends by confession before the branch. Proceeded to elect officers for the ensuing term: I. N. White, president; T. E. Lloyd, vice-president; T. W. Chatburn, clerk; and Jennie Murphy, treasurer. The several branch presidents in the district are authorized and requested to take up collections once each month, to be applied to the district fund. The district presidents are authorized to draw on the district treasurer for such funds as may be necessary for the work of the district. Statistical reports for the last three months show a net gain of 28 in the district. We hope the clerks of branches will be prompt in sending in their reports; also, the Elders will not fail to report those baptized, that my statistical report may be correct, and a leading feature in our report.—Clerk. Adjourned to meet at Independence, December 11th, 1886, at ten o'clock.

## Miscellaneous.

### AN APOLOGY.

Dear Herald:—Please say to Bro. Charles Derry, president of High Priests' Quorum, that in my article on the right of Seventies to preside, I had no intention to carry the idea that the High Priests' Quorum had claimed to be higher than the Seventy, or that they had denied the right of the Seventy to preside when they were present. What I said was only intended to meet objections urged by individuals, whether in or out of the High Priests' Quorum. However, when I read Bro. Derry's letter, I thought it possible that I was ambiguous, and that I might have been misunderstood, as he suggests. I therefore beg leave to apologize, through your columns, to Bro. Derry and the Quorum, for any seeming reflection cast upon them. No truer saying was ever penned than the one contained in Bro. Derry's letter, namely, "He will be great

est in the sight of God who does his duty best."

May God inspire all his servants with meekness, love, and ability to labor to the best interests of the body—the church of Christ—is the humble prayer of  
LAWABIDER.

### BORN.

KING.—Edna L., daughter of Bro. William P. and Sr. and E. R. King, born April 20th, 1886; blessed by J. R. Badham, 15th June, 1886.

SMITH.—Albert L. M., born 16th August, 1879; William A., born 26th June, 1881; Edna, born 2d February, 1884; Claud, born 14th December, 1885; children of Mr. George A. and Mrs. M. E. Smith. Blessed 19th of August, 1886, by Elder J. R. Badham.

EWING.—Near Eagleville, Missouri, on the 4th of October, 1886, to Bro. M. B. and Sr. Laura Ewing a son. Mother and child doing well.

### MARRIED.

DAWSON—CLIFFORD.—Brother Edwin Taylor Dawson of Ione, Amador county, California, and sister Mary Emma Clifford of Burwood, San Joaquin county, California, September 14th, 1886, at the residence of the bride's parents, by Priest William N. Dawson.

Sweet is the sacred tie that binds  
Two human hearts in one;  
And blest is such a union,  
When hope and faith are one.

### DIED.

BRAYMAN—September 17th, 1886, at Clear Lake, Ind., of consumption, sister Lillie A., wife of Mr. Charles Brayman. She was born July 31st, 1861, at Camden, Hillsdale county, Michigan; was baptized by Elder B. V. Springer, August 26th, 1886, who conducted her funeral services September 19th. A large concourse of people, including fourteen vehicles, followed her remains to the grave. The minister comforted the mourning Saints, and instructed the people in reference to the hope of the Saints from Rev. 14: 13.

Dear sister Lillie, fare thee well;  
We'll meet again.  
'Tis well to know that thou art free  
From care and pain.  
We'll try to ever faithful be,  
And thus prepare  
For the great resurrection morn,  
And meet thee there.

VENABLES.—At Ogmere Valley, Wales, May 29th, 1886, Elder Thomas Venables, president of the Ogmere Branch, aged 53 years.

SAMUEL.—At Llanelly, Wales, August 12th, 1886, Elder John Samuel, aged 82 years. Funeral service by T. E. Jenkins. Two good men. Who are to fill their places?

PHELPS.—At Juniata, Michigan, August 25th, 1886, Nephi A., son of Bro. Levi and Sr. Anna Phelps, aged 1 year, 7 months and 10 days. Funeral services by Bro. James Burtch.

NICHOLS.—Reuben T. Nichols, of Torch Lake, Antrim county, Michigan, departed this life on the 8th of September, 1886, of old age. He was born in Johnstown, Montgomery county, state of New York, on the 10th of December, 1807. In November, 1833, he embraced the fulness of the gospel, and was baptized in the same month by Elder Warren Parrish. Beginning with the office of Teacher, he worked up through the various offices of the priesthood, till in 1845, he was ordained a High Priest, continuing a faithful minister till he came in contact with the claims of James J. Strang. Up till his last hour he has been a faithful adherent to the claims of Mr.

Strang. Brother Nichols will be remembered by many of the older Elders and members of the church as a meek and inoffensive man, upright in all his dealings, a peace-maker, and a great lover of our common faith. He baptized close on to one hundred into the faith of the Latter Day Saints; suffered much by persecution, mobbing, and robbery; but never regretted any sacrifice made because of his faith. He left before his death, two hundred printed copies of his journal; a copy of which any one of his friends or relations can have by sending to W. Watson, box 160, Boyne, Charlevoix county, Michigan. Funeral services by Wingfield Watson.

EVANS.—At Lucas, Iowa, September 21st, 1886, William R. Evans, aged 7 years, 10 months and 18 days, son of Bro. David T. and sister Louisa Evans, and grandson of Elder John R. Evans. At nine a.m. his mother, little baby sister and himself, were in the east room, when suddenly the lightning struck the house. The mother has no recollection of seeing what then took place, till upon the porch, when she missed her boy, and returning in search of him found him lying against the safe, motionless and dead. The lightning had made a small hole in his left shoulder, and a part of his clothes were torn in shreds. One of his socks was on fire; his shoes were fearfully torn, one of them all to pieces. The hair of his head was burned; his little shirt was marked with brown streaks, which is evidence that the lightning passed down his body. The news spread quickly, and the people came from all directions to witness the sad scene. It was an awful sight. Funeral services were held next day, Bro. John J. Watkins officiating.

### NOTICE.

The following members of the Petrolia Branch are requested to report in person or by letter within the next six months, that they may take out letters of removal and unite with the branch nearest to them, otherwise they will be dropped from this branch and returned as scattered members: Jane Barnes, William T. Barnes, D. W. McDonald, Sarah E. McDonald, Mary Ann Jones. Address: Geo. Hampshire, Secretary, Copleston, Lambton county, Ontario.

### CONFERENCE NOTICES.

The Northern Minnesota District Conference will be held at Girard, near Clitherall Station, Minnesota, November 6th and 7th, 1886, instead of in December. All are invited to attend.

GEORGE GOULD, Pres. Dist.

### PROTRACTED MEETINGS.

Meetings will be held in the western part of the North-west District of Kansas as follows: Deer Creek branch, Phillips county, seven miles east of Prairie View, October 30th, at 7:30 p.m. Saints wanting to attend this meeting can address Walter Brownlee, Prairie View, Phelps county. Twin Creek branch, November 13th, at 7:30 p.m., four miles east of Osborne City. Saints attending this meeting can address Jacob F. Jameson, Osborne City. Elmira branch, twelve miles south of Glen Elder, November 27th, at 7:30 p.m. Saints attending this meeting can address Abraham Sears, Elmira, Mitchell county. Any one coming by railroad, and want to be met at the station, had better write to these brethren.

Yours in gospel bonds,

A. H. PARSONS, Dist. Pres.

PUBLICATIONS ISSUED AND FOR SALE

Board of Publication of the Reorganized Church, at their Publishing House in LAMONI, DECATUR CO., IOWA, And sent Free of Postage at prices named.

Table listing various tracts with titles and prices. Includes items like 'No. 2.—Truth Made Manifest', 'No. 3.—Voice of the Good Shepherd', etc.

COMPLETE SET OF TRACTS.

Table listing Holy Scriptures with prices for different editions like 'Inspired Translation by Joseph Smith the Prophet'.

Table listing Book of Mormon with prices for different editions like 'Roan, sprinkled edges'.

Table listing Doctrine and Covenants with prices for different editions like 'Sprinkled Sheep, or Library'.

Table listing The Saints' Harp—Hymn Book with prices for different editions like 'Imitation Morocco, marbled edges'.

Table listing Hesperis with prices for different editions like 'Poems by David H. Smith, 202 pages, fancy cloth'.

Table listing Visions of Joseph Smith, The Seer with prices for different editions like 'Discoveries of Ancient American Records and Relics'.

Table listing Joseph Smith the Prophet, and his Progenitors with prices for different editions like 'Muslin Boards, 312 pages, by Lucy Smith'.

MANUSCRIPT FOUND.—We have for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon.

Table listing Sunday School Supplies with prices for various items like 'Sunday School Engineer and Record Book', 'Prompt Attendance Tickets', etc.

MISCELLANEOUS.—Table listing various books and pamphlets with prices like 'The Problem of Human Life, Here and Hereafter', 'Universalism Against Itself', etc.

REPLY TO LITTLEFIELD.—We have for sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage."

Table listing Blank Records with prices like 'Leather backs and corners, muslin sides; printed headings, and ruled for Record of Names, Blessing of Children, and for Marriages'.

Table listing District Records with prices like 'Printed and bound similar to Branch Records'.

Table listing Licenses, Notices, &c. with prices like 'Elder's, Priest's, Teacher's, and Deacon's Licenses, each, per dozen'.

Table listing Certificates and Reports with prices like 'Branch Statistical Reports, per dozen', 'Annual Statistical Reports, two for'.

DON'T FORGET to address all orders for Bed Springs or Portraits to Bro. B. F. Ordway, Peoria, Illinois. More agents wanted. Write for terms at once.

J. W. DeNeon, M. D., PHYSICIAN AND SURGEON, Also County Physician. All calls, day or night, answered. LAMONI, IOWA. Office at Anderson's Drug Store. Residence East end of Main Street. jan30:1

WANTED. BOOKS, PAMPHLETS, NEWSPAPERS AND CUTTINGS, RELATING TO THE MORMONS, (LATTER DAY SAINTS).

ESPECIALLY THE FOLLOWING:—A Book of Commandments 1833; Latter Day Saints' Messenger and Advocate; The Book of Mormon, Kirtland, 1837; Elders' Journal; Times and Seasons; The Wasp; The Nauvoo Neighbor; The Warsaw Signal; The Sangamo Journal; Harris' Mormonism Portrayed; The Liturgy of the Mormons, 1843; Joseph Jackson's Exposure of Mormonism, 1844; Davis' account of the Massacre of Joseph Smith at Carthage, 1844; Daniel's Account of the Murder of Joseph Smith, 1845; O. Hyde's Speech on Sidney Rigdon; Rigdon Papers, 1844; The Voice of Truth, 1844; The Ensign of Liberty; The Olive Branch; The Prophet; The N. Y. Messenger; The Mormon, N. Y.; The Millennium Star, (any volume after vol. 18); Journal of Discourses; Gov. Ford's Report to the Legislature of Illinois, 1847; The Deseret News; Salt Lake Vindicator; Salt Lake Tribune; The Voice Herald; Zion's Revelle; Gospel Herald; The Northern Islander; by J. J. Strang; The Book of the Law, J. J. Strang; Autobiography of Parley P. Pratt; The Mormon Endowment House Exposed by an Eye-witness; also want many others not mentioned on this list, for which good prices will be paid by E. & J. B. YOUNG & CO., 9oc3t Cooper Union, New York.

GREAT BOOK OFFER! We will send you the Lamoni Gazette for one year (price \$1) and Cruden's Concordance or Smith's Bible Dictionary post-paid for \$1.50. Send for specimen copy, containing list of twenty other \$1 books on same terms. WALKER & HANSEN.

J. H. HANSEN, M. D. PHYSICIAN AND SURGEON, Will practice in Lamoni and vicinity; calls made at hours. Office in Drug Store of Hansen & Walker, Lamoni. MIDWIFERY and DISEASES of WOMEN a Specialty. Residence one block East Teal's Store. 14febly

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Train Leaves Lamoni, Going East at 1:50 p.m. Do. do. West 2:53 "

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board or Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, Box 82, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the EDITOR.

# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 23, 1886.

No. 42.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.  
Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 23, 1886.

### CHARITY.

CHARITY is described to be "the love of God shed abroad in the heart."

The apostle aptly remarks, in substance, If I do not love my brother, whom I have seen; how can I love my God whom I have not seen. These may not be the exact words used by the writer, but the meaning of the exact text is conveyed in self-application in the form here presented. All texts of scripture intended to act in a reformatory way, may be retold in language addressed directly to self. As, for instance, Jesus said to his disciples; "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no case enter into the kingdom of heaven." This, though apparently plain is made much more direct in its application when one says:—"If my righteousness is no better in practice than that of him whom I call a Pharisee, I can not get into the Kingdom of heaven." This brings it directly home to the mind of him who quotes the words of the Savior, with a meaning of force to him in the affairs of his every day life. The preacher declaims much against tale-bearing that self-interest has upon the judgments of men, if the preacher, shall allow the interest which he has in himself and those belonging to him, to blind his judgement to the good there may be in others, or to bias him against the acts of others put forth in behalf of their own interests, he comes under the force of his own denunciation against selfishness—man ought not to allow in himself uncondemned what he will denounce in another.

The preacher inveighs heavily against evil speaking and evil surmisings; hence, no shadows of evil surmisings should be found in his conversation. Nor should his lips utter things bearing the semblance of evil-speaking. But, as preachers are moulded of similar clay as the members of the body to whom he preaches, he may

sometimes pay less heed to the admonitions he extends to others, than the members can justify from the application of them to their own lives; in such case, it will be better for the preacher to hold a sort of self-appointed inquest over his own condition; and if such inquest is held in honesty of heart, he will be the more largely benefitted by it than the lay members may be from his admonitions, as he may surpass them in intelligence and ability to comprehend and apply the meaning of language.

The preacher declares with vehemence against covetousness. How earnestly then ought he to heed the declaration, "Thou shalt not covet." If, however, he become cognizant that any of the flock of God have been forgetful of the command and have coveted anything belonging to another from his money, or goods to his good name; and if he shall have been unduly careless in his own life and has coveted, he should hesitate long before he orders the casting of stones at the transgressor. The preacher may not always be on his guard against temptation, and sin may find the weak places in his armor, wounding him sorely; he will in such case need the charity that "covereth a multitude of sins;" for he will be merciful to himself, and should be to others with the marks of his sin upon them.

The preacher bewails sincerely the want of spirituality, life and conscious communion with the powers of the life to come; and possibly attributes it to the want of personal cleanliness, or to habits which if not criminal in the sense of being violations of direct requirements of the law of God, are vain, foolish, profitless, and hence preventive of growth in grace and spiritual life. Does the preacher on his part affect the practices and habits, which have been hurtful to the lives of those whom he by his homily seeks to warn of their danger; if so mending the ways of the flock by amendment in himself.

The preacher is a man hurt by evidences of innate depravity permitted to be seen and heard in the conversation and walk of others. The outcroppings of that which is low, vulgar, suspicious: such as tale-bearing, back-biting, scandal-mongering, meddling with other men's affairs, talking of others in an insinuating and hurtful manner, peddling the petty speeches of others against foes and friends, retailing of faults and follies of others, acquaintances and neighbors, the taking of small and underhanded advantages—all these and their "uncles, aunts and cousins" of kindred vices—are all tokens to the preacher's mind that "all is not well in Zion." How earnest heed then should the preacher pay that he in walk and conversation, has held

secret counsel and set faithful ward upon heart and tongue, that none of these things rise up in accusation against himself.

The preacher expresses the assurance that "zeal without knowledge" is deceitful, and does much harm to the cause of God. To him the affection of love for God's work by him whose life is condemned by the letter and the spirit of the word is hypocrisy, zeal unblest by knowledge, a putting on of "heaven's livery to serve the devil in;" hence he decries it, and warns the faithful to beware of such, nor allow themselves to be taken in so apparent a snare of the adversary, set for the feet of the unwary. Conscience, educated in the deep things of gospel lore, pray whisper in the preacher's ear:

"Preacher, be on thy guard,  
Lest in thy service kind:  
Within thy watch and ward  
Thou shalt thyself be blind."

Charity, the love of God, is more certainly that influence and power that preventeth sin than that which covereth sin up after its commission. And it is not altogether beyond the province of the preacher to insist that it is more Christian like, and manly too, to prevent sinning upon the part of those with whom our life associations are cast, by the exercise of a Christ-like prevision which avoids provoking one to go in the way of his easily besetting sin. Men of weak control over their own spirits are frequently driven to anger, by the unwise provocation of those stronger than themselves done without thought at the time, and beyond remedy when once restraint is withdrawn. It must have been in some such sense as this that the writer of the Proverbs penned the saying: "A soft answer turneth away wrath; but grievous words stir up anger." It is more the province of charity to prevent transgression than to punish the transgressor. He who would honor the law of God as a servant by being zealous to punish those who transgress it, will honor it with more than a tenfold reward by keeping the spirit of it in his own life.

### MORMON IMMIGRATION.

"CASTLE GARDEN officials say that the Mormon immigration has fallen off to twelve or fifteen hundred a year."

In June, 1852, the year before polygamy and other heresies were made public doctrines of the Brighamite church, the number of the Saints in the British Isles alone was 35,740. Of this number 3,400 were added in the six months next preceeding.—See *Mill. Star.*, 15: 73.

In those times these immigrants numbered from 4,000 to nearly 10,000, yearly. Why is it, that now, over thirty years after, the number has dwindled to the in-



significance indicated in the above clipping?

With all its added experience, wealth and proselyting machinery, that church has rapidly diminished its ratio of conversions, until to-day it stands a shattered, powerless, tottering skeleton of its former self. It is builded now by craft instead of the Spirit of God. It is held together, not by the purity of its doctrines nor its spiritual manifestations of divine love and light, but by secret oaths and covenants taught in their endowments, by the love of worldly wealth and place, by the ambitions peculiar to clans, sects and tribes, and by that blind zeal and fanaticism which are the fruits of real or imaginary persecution.

When their secret doctrines and practices for the past forty years, and their public ones for the past thirty-four years are measured by the accepted standards of God's word up to 1844, they are found sadly wanting, and it is seen they have wandered out of the way and are actually "fighting against God." Herein lies the secret of their diminished ingatherings, and herein lies the chief causes of their persecutions and reproach. Let them put away these evil causes, and the effects will in time pass away and cease to vex and trouble.

#### EDITORIAL ITEMS.

In the letter department will be found important instruction from Bro. J. H. Peters in regard to those loaning the Voice of Warning. Read it.

We are too late to give details of Reunion at Garner's Grove, October 2d to 10th, in this issue, and will now only say, it was the best meeting of the kind ever held by the church. The attendance was large, especially the last Sunday, when, it is said, there were over one thousand wagons, carriages and buggies, on and adjacent to the camp ground. The weather was delightful throughout the session; the arrangements and order most excellent; the preaching better than average; singing, etc., first-class; social and sacramental meetings were spiritual; forty-two were baptized, and the meeting, all in all, was successful and most happy. We will give particulars hereafter.

An eight days' absence attending the Annual Reunion is our apology for not continuing "Persecution and its causes," in this issue. Be patient; "good things are worth waiting for."

There is hope for the heathen, whether "old Theology" wills it or not. We shall present some wholesome facts, "very full of comfort," on this question now agitating the sects. Away with the creeds, and let the Scripture and common sense decide.

Bro. Edward Rannie writes that he will use his best endeavors to sell the church publications in Omaha, Nebraska, and says he hopes a book agent will be appointed at their next business meeting. We thank Bro. Rannie for his interest and effort in this direction. Others should do likewise, for it is expedient that our church publications go to all who will read them.

Bro. J. C. Clapp wrote from Oxford,

Idaho, the 8th inst. He entered at once upon gospel work.

Bro. R. J. Anthony wrote from Franklin, Idaho, the 9th inst., saying he had begun a series of meetings there, and felt "splendid" in declaring "the fulness of the gospel as restored in these last days, and found in the Book of Mormon."

Bro. J. M. Tousley writes from Chester, Illinois, the 9th inst., that he is striving to "hold fast to the faith once delivered to the Saints." He further says: "We can not think of doing without the HERALD. It is getting better all the time."

Jacob K. Chaney writes from Tower Hill, Illinois, the 10th inst., asking if there is a branch at Kinnundy or in Effingham or Clay counties, Illinois. We know of none. He further says, Bro. and Sr. John S. Yohe lives in Shelbyville, Illinois, and that they would be glad to have the ministry call on them and preach there.

Bro. Hiram Rathbun, in a letter written of late from Lansing, Mich., says,—"I think just enough of the Church and of the *Herald*, the church organ, that I would be one of a thousand who would pay ten dollars in advance for ten new subscribers, and repeat that for five years, annually, if by so doing it can be reduced to one dollar per year. Let all speak at once."

Bro. Frank Loftly, writing from Penfield, Kansas, that he is preaching some there, suffered failure in crops this year, and that Bro. John Earnshaw lives at Key West, ten miles away, where he has held some meetings.

A brother asks, "Is it right or proper for a district to appoint a treasurer, collect money, and send elders off to preach the gospel in different places." To this we reply, that such matters should be mutually arranged and regulated by the districts and the Bishopric, that there may be unity and concert of action.

#### ILLINOIS MORMONS.

WE have before us the St. Louis (Mo.) *Republican* of September 27th, which contains a column devoted to the "Mormons in Illinois," and is rather spicy reading, and, withal, near the truth except on a few harmless points. In it is given the substantial points of the *Epitome*, also some of the leading facts in respect to the origin of the Reorganization, for all of which we feel thankful, and the more so because the *Republican* has never had many kind words for our work. We hope it may profit by its own correspondence and not think genuine Mormonism is the beast with "seven heads and ten horns."

Here are some extracts from the said article:

"Those people who to-day are called Mormons are not all confined within the borders of Utah. About midway on the Shawneetown branch of the Ohio and Mississippi railroad, your correspondent discovered a Mormon Church having a membership of sixty-one souls, and on Sunday last he attended the church in order to acquaint himself with the workings there, as well as to obtain a sketch of the organization of the sect in southern Illinois. In the year 1870 a pedagogue named Jim Jones was teaching school in district

No. 5, just north of Springerton, in White county. He was an advocate of the Mormon faith and endeavored to convert others to his belief. At Springerton, however, there was a congregation of Campbellites, who hooted at what was called Jim Jones' ravings, and he was mentally unable to cope with his Gentile opponents. He, however, had heard of the eloquence and power of one George H. Hilliard, of Jeffersonville, a Mormon apostle, and he sent for him to come to Springerton, there to preach the faith. The Campbellites and others learned of this from handbills written by Jones and distributed far and wide through the country. They put on a wry look and whispered around and about that a man with horns was about to come in upon the scene.

"Hilliard finally made his appearance and the people, more from a morbid curiosity than anything of a religious inclination, filled up the house to overflowing. Jim Jones was in his element. If these Christians could not be talked to by him he at least had found a man who would thoroughly wake them up. Hilliard displayed his oratorical efforts to the best possible advantage, and after repeated efforts it was seen that he was getting a firm hold on his auditors. The Campbellites began to bestir themselves, and the culmination of Hilliard's advent among them was that "A joint discussion was arranged to take place between the Mormon preacher and one Williams, a resident Campbellite of the county.

"Before preceding further it should be known that Springerton is just about what it was a half century ago—a small village of a dozen houses, in a wild sparsely settled country, hard to reach except by a long journey over a rough road, and after being reached is as difficult to get away from. The citizens are plain, honest, hard-working people, with fair school facilities.

"There was but one church, which was built by the people to be used for church purposes without regard to denominations. It was in this building that the discussion was held. The Campbellites announced, with a flourish, that their man "was a-goin to eat that there Mormon up," and the contest to show the superiority of one overheated sect against another went on, to the amusement of the entire populace, with unabated fury. Suffice it to say that the eater was completely eaten, which made Jim Jones hilariously enthusiastic. Mormon converts were secured in large additions and they were mainly from the Campbellite church. A bitter warfare was begun against the Mormons, led by Dr. Jas. Springer, after whom the village was named. Finally, to more effectually vent their spite, the Campbellites tore down the church building, hoping, perhaps, like Sampson, to tear something down, even if it fell on themselves.

But the tempest which was raging in the Mormon teapot was not thus settled. The Saints got together and built themselves a church in which they worship to-day, and in which your representative sat Sunday last. It is a small frame building with bellfry. The interior is rough and uncouth, the back-cutting benches being sufficient to murder a worshipper who had been in the habit of occupying the model church pew of metropolitan pattern. Church is held there once a month, at which time sacrament is also administered.

"It was the good fortune of the writer to meet on the train the preacher who was at that mo-

ment on his way to officiate in the Mormon church, and who expected to spiritually console his brethren on the morrow. The church is called the Reorganized Church of Jesus Christ of Latter Day Saints.

"Its adherents claim that they are no part and have nothing to do with the polygamous so-called Saints who, with Brigham Young as a leader, went into Utah. \* \* \*

"There are many of these churches in Southern Illinois. The one at Springerton has sixty-one members; Brush Creek, in Wayne county, has one with 110 members; Dry Fork, in the same county, has one with a membership of thirty-one; Tunnel Hill, in Johnson county, has a Mormon church with seventy-eight members, and Alma Branch, in Marion county, a church with ten members.

"There are more members and churches in Iowa than any other State. There are several in Southern Indiana, Kansas and Nebraska. The membership foots in all about 20,000.

"The minister who officiated at the church Saturday evening and Sunday last, is a young man of considerable ability and intelligence. He is of a pleasant demeanor and delivery. He talks rapidly and fluently, never seeming at a loss for something in the Bible to clinch his arguments. He holds the attention of his congregation throughout. His name is Isaac M. Smith, and he resides in Tunnel Hill, in Johnson county. He is almost constantly preaching, though this winter he proposes to teach school. When asked if his religious belief militated against his occupation as a pedagogue, he said it did where he was not known. He accorded your correspondent a very pleasant interview and answered all questions cheerfully without reservation, and appeared to be much above the average back-woods preacher. He gave a cordial invitation to attend his church. \* \* \*

"In his sermon the preacher gave a history of the times previous to the revelation of the plates from which the Book of Mormon was compiled, and spoke of what he called the wonderful prophecy of Joe Smith, made in 1832, relative to the war of the rebellion.

"Sacrament, after the services, was administered.

"The Mormons are close communionists and will not accept the baptism of any other church."

**BRO. ANDREW TABBUT**, of Detroit, Minnesota, sends us a letter written by a cousin of his, Mrs. Abigail Y. Alley, from Jaffa, Syria, Palestine, March 30th, 1886, from which by permission we give the following extracts:

"Well; restitution is moving on as fast as time can move here; the Hebrews are gathering to this land as fast as they can, building villages. There are as many as six large villages in different parts of the land, built since you went away; and there are societies both here and in England and America, which help them, so that they are greatly encouraged to come. As to the railroad, the Turks will not grant a *firman* to let it be made; only last summer some gentlemen came and surveyed a road for it; for one of the Americans who live at Jerusalem told me he went with them to help: his name is Spoffard, a great lawyer who has left all to live on Mount Zion with his family and a few more. \* \* \*

"Dear Cousin; if you could see the amount [number] of carriages that are continually running from here to Jerusalem, and from different villages, all built since you went away. You remember—Abitha's house was built near the back gate—the carriages run on that road mostly, and they are continually running night and day. At ten o'clock in the evening the gates of the colony are shut, and two watchmen stand watch all night. They have a trumpet to blow if anything unusual should happen to call the people, and gun, sword, pistol, also a whistle to call the hour, and a watch-house to sit in if it rains too hard. Here, in the colony, we have singing-school and three day-schools, and meeting by the Germans; but none by the Americans. \* \* \*

Yesterday, went to spend the day at the Netter place. Mrs. Clark and daughter, and Herbert's wife, a pleasant lady, invited me to go out and have a pic-nic with them. How can I describe to you how beautiful it was! We went in to the grounds through a street of more than a mile's length; on each side the lotus trees in bloom, full of white blossoms, hanging in strings from the branches, the length of a finger; a hedge of rose bushes the whole length of the street, also in full bloom. I thought of Paradise as we walked along. We camped in a place that is a swamp of India cane, with beautiful walks all through, cane on either side, making a shade over the way so cool and refreshing that one does not feel the heat after getting there. The fields between the cane lined roads and paths are filled with different kinds of fruit trees, each field a different kind; one field is oranges; another, is peach; another, sweet almonds; another, is citron; another, apricot; another, pears; another, lemons; another, English walnut; and so on to all different fruit trees. You must not forget that the cherry is here; also, the cauliflower, cabbage, beets, carrots, potatoes and peas; there is no kind of garden produce that you can think of, but what grows there; this shows what cultivation will do. Twelve years ago the Sultan gave this land to the Jews; it was not the best land in Palestine, but now it is like a little Paradise. Now, imagine about how handsome it is, and then you can not describe it to yourself; neither can I to you. We walked through some parts of the grounds, but not all, as it is a very large farm. They are boring for an artesian well, but have other wells, and perhaps fifty buildings; it is called the Agriculturist School Farm, and is located where Samson burned the wheat for the Philistines; the Jews have named it Israel Mickmach. They cultivate flowers, also; and when I was there eight years ago, the strawberry, raspberry and currant were grown; we did not see these at this time, as we did not go far enough into the grounds, it was too tiresome. The Jews made us welcome, and invited us to come again. I think there is not a more interesting place in all Palestine, as it shows the restitution the best, so far as I have yet seen. We took the tea-kettle with us, made a fire, made tea and enjoyed a nice time generally; returned home and had a good night's rest after it, at least I did."

Bro. Tabbut says:

"When we went there with G. J. Adams' colouy in 1866, there was not a wheeled carriage, to my knowledge, in all that land. There were things lugged by men and mules. We introduced the harness and the wagon; also widened

the street of Joppa for them to go in. We also took with us many farming implements, such as the reaper, thresher, scythe, rakes, finally all the tools a colony would want even to go into a new country, of which all was much appreciated, even by the wild Bedouins. Everything native and in use by the native inhabitants was the same in form and pattern as used in the days of King David; so you see we also introduced the shovel and the grain fan."

#### EXTRACTS FROM LETTERS.

Elder J. J. Cornish, in a business letter to the office, says:

"A two days' debate in Bay City, Michigan, is over. All went off well, and the cause has been advanced, and we are being understood by the people of the world."

Bro. T. E. Lloyd wrote from Independence, Missouri, the 7th inst., as follows:

"Elder Hill of this place, was made successor to David Judy, as president of the Hedrickite church, last Sabbath, so it is said. Our local Elders are active in preaching the word—more so than at any time for years past."

Bro. W. J. Curry, of Rushville, Illinois, says:

"There are a few scattered and would-be Saints here, if we had a shepherd. We are very poor, and not able to pay an Elder to come and visit us, and have none in the district to preach to us."

Bro. Abner Lloyd, of Eldorado Springs, Missouri, has this to say:

"My fervent prayer is for the complete success of that noble paper, the *Herald*. May God bless those who so unweariedly support it."

THE following is from *Reynolds' Newspaper* published in England, and sent us by Bro. William Hart, of West Oakland, himself a native of England, but long a citizen of America. Read his letter, in correspondence department.

#### PRIEST, PLUTOCRAT, PEER AND PEOPLE

"As it is at present constituted, society is established upon one greatly false postulate, that the many shall exist for the benefit of the few. Throughout the whole world this is unfortunately true. In England perhaps matters are ordered in this direction with a harder and faster line than elsewhere is the case. Throughout Holland it is possible to go a long day's march and not see a single bare-footed person or one in want, the reason being that wealth there is more equally distributed than is the case with us." But, sir, it is impossible to take even a short walk within our sea-girt borders without stumbling across such instances of pauperism, of absolute want, of bare hunger as should be sufficient to make even a stoic sad.

"In the world of mechanics every effect must have a cause. If a bridge falls down, people do not go about with a lantern looking for a miracle, but say at once it was improperly constructed; and in the social world no catastrophe can happen which has not some original motor. England at the present moment is suffused with an all-prevailing distress; and so acute has this during the last few years become, that just at the time when the merry Christmas peals are ringing, and when

the Yule log should be glowing prettily upon every hearth, our teeming cities ring with such cries of distress that the nation is compelled to suddenly collect and distribute huge local funds, lest the masses should come from the empty hovels in which they live, and with naked fist clamour in ugly earnestness at the doors of plenty, and so compel that rendition to them of the wherewithal to live, as is necessary to keep soul and body together. Nor is the cause of this prevalent poverty far to seek. So long as we support caste upon caste; a huge Court circle, constantly being fed by the addition of alien beggars; a nobility at once the most lavish and the idlest in the world; a State Church whose bishops give the lie to the teaching of Christ, and flaunt literally in an ostentatiousness of purple and fine linen, which is arrogance itself; then, so long, will the huge bulk of the people in these islands not know at sunrise where when sunset falls they will be able to get a meal. This is no fancy picture, sir, although, with that peculiar pride which seems to be the heritage of those who will be called the hopeless, our English working men, aye, and English working women, will sooner starve than they will admit to the outside world that the times are going ill with them.

"*Apropos* of the Church, some ingenious man has been collecting particulars as to the fortunes that those smug right reverend fathers in God, the prelates of the Established Church, leave behind them. The figures at least are instructive. In 1856 there was gathered unto his fathers the Hon. Hugh Percy, Bishop of Carlisle, who left a fortune in personalty of no less than £90,000. A Dr. Monk, Bishop of Gloucester and Bristol, surpassed the Hon. Hugh, for he left £140,000 behind him. During the thirty years from 1856 to the last day in December, 1885, three bishops left £120,000 each, and seventeen other bishops amounts ranging from £45,000 to £90,000. Dr. Sumner, of Winchester, accumulated £80,000 in forty-three years. During this period thirty-nine bishops died, leaving a fortune averaging £54,000 a-piece, and amounting in all to no less than £2,000,000 sterling. Now, sir, from whence did this money come? It came out of the land. The land really should be the property of the people, and therefore, without any stretch of argument, the masses may be said to be the poorer by this appropriation of our inheritance. I must confess, sir, that in thinking over these facts, I can hardly restrain my language within decorous limits. I do not wish to be profane, but if there be any truth in the Bible, and if its picture of the Blessed be in any way like unto truth, then of all the extraordinary spectacles ever seen must be the reception in Heaven of some paunchy person who in life has been girt about with a bishop's apron, and who, day in, day out, must have acted one long, terrible lie—one tremendous piece of self-deception, so far as the ethics of Christianity are concerned; and amongst the higher ranks of the gloriously good no spirit can possibly stand higher than of the humpbacked Paul, who so honestly believed and practiced the teachings of the great Master, that in order to remove even the shade of a shadow of reproach from Christianity, he sat down and labored with his own hands. What greeting would he be likely to give fine gentlemen who, although their curates, diocese after diocese through, were in actual want, accumulated thou-

sand upon thousand, and thousands upon the top of them.

"Yet, in spite of my lord living in luxury, and in spite of the bishops rolling in wealth, and in spite of the Palace circle swallowing a million a-year, and in spite of a beurocracy, and a pension list swallowing sums, the magnitude of which is appalling, the Tory would still further drive the working classes into poverty. In the *West Cumberland Times* I noticed the other day a letter, to which I referred at the time, which admirably summarizes the average Tory idea of the way in which the wicked working man should be put down for the benefit of the popinjays who occupy, as they think, a position a little superior to his. The writer says that less than twenty years ago England was the foremost merchantile nation in the world, and that now she has lost that proud position. The reason, he discovers, is as follows. England is retrograding, because—

"Continental workmen receive much smaller wages than ours, and work longer hours; hence, to compete with their employers is for us impossible; therefore, trade naturally leaves our shores. Such is the cause of the present depression. Now, what is the cure? To my mind it appears very simple—merely to reduce our workmen to the same level as those of other countries, so that we may be able to compete with them in the markets of the world. This will be easily accomplished, if all the capitalists of England unite for the purpose. If necessary, let the scale of wages be regulated by a legally-constituted tribunal—the quarter sessions, or some such meeting of intelligent gentlemen belonging to the county. The wages of iron-workers in Belgium are 2s. 1d. per day of sixteen hours; those of Germany 2s. 2d. for fifteen hours; Italy 1s. 7d. for sixteen hours, and other continental countries much the same. Why, then, is our trade fettered in the manner it is by employers being called upon to pay such exorbitant rates for mere manual labor? The wages of workmen up to near the end of last century were fixed annually by the county justices, and rarely exceeded 6s. per week; and be it remembered that it was during this period our commercial supremacy was laid, and peace and contentment prevailed on every hand. Now, what is the contrast to-day? Trade disputes, strikes, &c., all over the country. Let us return to the good old system. Let workmen's wages be regulated by a proper tribunal, and compel all workmen to adhere to that scale, and let all who will not work under these circumstances be treated as vagabonds. Surely the time has now come when capitalists should receive some return for investments instead of greedy, grasping, ignorant workers devouring all the profits."

"This letter is not, as might for a moment be suspected, a forgery. It is evidently written in good faith, and is more pitiable, perhaps, that it stands to record as the deliberate statement of something in the semblance of a thinking man. It is a pity that there does not exist in England a social lynch law which would enable the people anywhere to visit upon the head of an offender against the common interest some marked penalty. Personally speaking, I should like nothing better, nor do I think that anything could possibly be more just, than that the Tory who indited the words that I have quoted, with his family, should be placed in some cottage in the county where he lives, and compelled for

twelve months to support his family upon six shillings a week. When the rent is paid out of that, what does it leave? In this land of ours we have to pay even for God's gifts, and at six shillings a week a man could hardly afford to buy water to drink with his bread! Of course, such a retribution as this is impossible, but what is not impossible is such a steady, such a persistent action against the manner in which all the good things of life are swallowed up by the few, that we shall cease to hear of bishops by the score leaving £54,000 behind them, or an aristocracy marked amongst its younger members for lasciviousness, and amongst its elder representatives for a steady opposition to all measures intended to advance the better interests of the people.

"NORTHUMBRIAN."

The Church of England costs the people of England about £11,000,000 annually.

#### QUESTIONS AND ANSWERS.

*Ques.*—How are we to understand Romans 8:19-24? Is Paul speaking of man only?

*Ans.*—We think he refers to "the whole creation" (vs. 22) as it came from the hand of God when he said "it was very good."—Gen. 1:31. For further proof of this position, please read Isa. 11:1-9; 65:17-25; Rev. 21:1, 5; 2 Pet. 3:13, etc.

*Q.*—Is it necessary to believe that David and Solomon were inspired of God, in order to be a Latter Day Saint?

*A.*—No. But we believe he who does not believe that they, at times, were inspired of God, loses much in the way of good instruction and godly edification.

*Q.*—If David and Solomon were inspired, in what part of their lives was it?

*A.*—In the times when they were "holy men," walking in the light of God's law, and not when they sinned against it.

*Q.*—Is right living and well doing evidence of inspiration?

*A.*—Not necessarily, if this refers to moral uprightness only.

*Q.*—Is bad living and wrong doing evidence of non-inspiration?

*A.*—Yes; for the Spirit of God will not dwell in unholy temples. "For the temple of God is holy, which temple ye are."—1 Cor. 3:17.

*Q.*—If David and Solomon were inspired men of God, how do you palliate and excuse their crimes?

*A.*—We do neither; nor did David, Solomon, or the true servants of God after them. "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head." David—Ps. 40:12. "Sin is a reproach to any people." Solomon—Prov. 14:34. The polygamy and concubinage of these men were denounced of God through his servants as "crimes" "wickedness," "abominations," etc., in Book of Mormon, Jacob 2:6. Men of God may be inspired at times, and at other times not. They may sin and thus "grieve the holy spirit" and cause it to withdraw from them for a season, or forever.

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

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The woods shall wear their robes of praise,  
The south wind softly sigh,  
And sweet, calm days in golden haze  
Melt down the amber sky."

### CAST THY BREAD UPON THE WATERS.

'Mid the losses and the gains,  
'Mid the pleasures and the pains;  
'Mid the hopings and the fears,  
And the restlessness of years,  
We repeat this passage o'er—  
We believe yet more and more—  
Bread upon the waters cast  
Shall be gathered at the last.

Gold and silver, like the sands,  
Will keep slipping through our hands;  
Jewels gleaming like a spark  
Will be hidden in the dark;  
Sun and moon and stars will pale,  
But these words will never fail—  
Bread upon the waters cast  
Shall be gathered at the last.

Soon like dust to you and me  
Will our earthly treasures be;  
But the loving word and deed  
To a soul in bitterest need—  
They will unforgotten be,  
They will live eternally.  
Bread upon the waters cast  
Shall be gathered at the last.

Fast the moments slip away,  
Soon our mortal powers decay;  
Lower and lower sinks the sun,  
What we do must soon be done.  
Then what rapture if we hear  
Thousand voices ringing clear—  
Bread upon the waters cast  
Shall be gathered at the last.—*ScL*

An Elder in the field writing to us, says: "May God speed you in your work, and I hope to see the day when the move spoken of in the last *Herald* of something for our young people a grade in advance of the *Hope* will become an accomplished fact. My mother died a little more than a year ago, and I have no sisters, but I believe women to be the more devoted, and capable of more toil and self sacrifice than the other sex. I was raised by a faithful mother, and when I recall the influence she cast about our home, it cheers me onward, and whispers of the glorious home to which she has gone. Father told her on her dying bed that she had been the instrument in saving him from a drunkard's grave. When I recall her perfect resignation and saintly patience during forty-nine days of intense suffering, I thank God for the gift of a mother's love, and pray him to bless the mothers of our church and country. My father is now an Elder, and living to obtain a part in the resurrection of the just."

Dear mothers of Zion, what encouragement there is to us in this testimony. Silent now are the lips which once plead with God in prayer, folded the hands which ministered to the comfort of her loved ones, and stilled forever the heart which suffered so much in the tabernacle of flesh; but "her works follow her," and husband and children rise up to call her blessed, Her God, is he not ours? Will he not hear and answer our prayers for the children he has given

unto us? Let us labor still and pray while we labor, that when God shall call home the reapers now in the field, we shall so have trained the sons and daughters given unto us, that they will be well equipped to take our places in the battle field of life, and bear aloft the banner upon which shall be inscribed, Victory for our King.

Sister Sarah A. Rose wishes us to say to both the brethren and sisters who have written to her in her affliction, that she has no words in which to express to them her sense of gratitude for the sweet peace and comfort afforded her by their letters. She is not yet able to write much at a time, but thinks she is gaining slowly, and hopes in time to be able to labor for the Master again. Dear sisters, let us who are surrounded by those of like precious faith,—who have the privilege from Sabbath to Sabbath of going up to the house of God, and those who if they have not all these blessed privileges, yet have those of their own households to sustain, cheer and encourage them upon their way—let us ask ourselves, What of those other scattered ones, who are living from day to day, surrounded by a frowning world, meeting the most cruel opposition in their own homes, from opposing relatives and those who once were friends? What of them? Pray for them we ask you, that God may give them grace to bear with patience, not only to bear but to pity and pray for those who in their blindness are preparing for themselves the bitter cup which they must drink, if they do not repent before it is eternally too late. Oh; in that great day when he shall own his children, his dear, suffering ones, before the face of his Father and all the waiting hosts, how bitter will be the cup they must press to their lips: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Does he not feel every wound, every arrow which quivers in the torn and bleeding heart of the least one of his flock? "Ye have done it unto me?" Be brave of heart and soul, for he is with you, and even while your trial is upon you, the peace he gives is what the world has not to give; neither can it take away. Do not expect answers but as opportunity offers; send a letter of cheer and comfort to one of these suffering sisters of the Master. The name of her post office is changed, so please address Sarah A. Rose, Quarry, Monroe county, Ohio.

LAMONI, Iowa, Oct. 23d, 1886.

CLEVELAND, Iowa, August 17th.

Sister Frances:—I will try once again to write something for The "Mothers' Home Column," and thereby try to improve the talent God has given me. I realize that in this life we are preparing for the life beyond, and we all ought to strive while here on earth to gain life's richest treasures—those that will be of the greatest worth, and also those that will yield the purest pleasures. There is a great many variety of pleasures, but the purest ones, those least contaminated with the evil influences around us are what we ought to seek after; also those which will best develop the mind, and expand and unfold those God-given mental faculties that all men are more or less endowed with, those pleasures that will bless the mind of man, and stimulate his thoughts to crave that wisdom which leads to peace in this present life and that which is to come.

One of the greatest ambitions of our hearts should be to live a good and useful life—do all the good we can and as little harm as possible, and try ever to bridle our tongues; if we can not say any good of any one say nothing at all. I have always observed that the female sex are worse to talk about each other than the opposite sex. Why is this? Is a wrong done by one of us greater than a wrong done by one of the opposite sex? This should not be so. We are called the getler sex, then let us deal gently by each other. Our work in life should be to lessen strife, and try to better man's condition. If we weave honors for ourselves the world will soon know it. We must first win honors for deeds well done, then we can expect the credit justly due us for living a true and useful life.

Let us not be afraid to give encouragement to our fellow travelers as we journey along. If they do anything that is worthy of recognition, let us acknowledge it as such, and encourage them to strive to perform their part still better next time; this will not flatter them, but stimulate them to ever strive to do the best they can; and by trying and trying again, we may at last reach perfection. When we see a brother or sister or any one else, burdened with a load of care that seems too much for them, let us take a part of it on our shoulders, and by doing this their burden becomes lighter and we will not feel their burden any weight to us when we do it in a spirit of love and good will towards them.

There is another thing I wish to speak of; it is this, Don't let us, as mothers, be discouraged if we do not see our children do just as we would wish them to do. Let us improve every chance we have to sow the seed of truth in their minds, and also put forth every effort to win them to this great work. Put good and instructive books in their way, and if they do not read them now, perhaps when our bodies are laid away they will then see the effort we put forth for their good, and how we tried while here to get them interested, and to appreciate our efforts in their behalf. Our words, work and actions will live long after our bodies are laid away. Let us encourage them when they do right, and rebuke them kindly when they do wrong. We can all remember how encouraging it was to be told we had done well; and how acceptable it will be at the last great day to hear the welcome words, "Well done, good and faithful servant, enter in to the joy that is prepared for you." Then let us nobly act our part in life; let us be just and true in all our dealings; let our words be truthful, and always try to be pure in mind and thought; and then, when Christ comes to collect his jewels, may we be numbered among those whom he will call his own. I am your sister in the bonds of love,

H. E. BIRCHELL.

RICHLAND, Dak., August 8th.

Dear Sisters:—I would like to be one of your number, for I have no sisters to visit with, and my surroundings are not saint-like; but our *Herald*, the messenger of light and love, is my company. It comes to cheer and strengthen us tired ones on our way. God bless its contributors with knowledge to make its pages more and more attractive; and spread its truth far and near. Brother Derry has preached a number of times in this place, but it takes the leaven of righteousness a long while to work; the weeds have injured the wheat. My work in the church seems



to be to give the Elders a home, and I must try to do it well, by living an honest upright life, that they may not be ashamed of, and that I am not a disgrace to the cause and the Elder who makes his home with me. I try to be clean and tidy and cook the best I know how, and set my children an example of industry, but yet I am far from perfect; I see many faults in myself, but am trying to overcome, and have charity for all mankind. I know Joseph Smith was a true prophet of God; I did not learn it from any teaching of mankind, but by the power of God.

I have a husband, and four sons grown up, without any seeming desire to serve God, and what to do to convince them of their duty, is more than I can tell. They will listen to the Elders, but the pleasures of this life seem to fill their desires. They are good to me, but I feel anxious for their future welfare. Sisters, when in your secluded spot for prayer, remember mine and put in a plea on their behalf.

LILLY J. SMITH.

OAK ISLAND, Texas, August 1st.

*Dear Sisters of the "Home Column":*—As I have been greatly encouraged and benefitted by our beautiful column, I thought to acknowledge the same, and it may encourage Sr. Frances in her timely effort, to know that so many of her sisters have found strength in her labor of love. Dear sisters, we are admonished in God's holy word to "bear one another's burdens," which we shall do well to heed; and very little help upon our part oftentimes afford great assistance to others. Often cheering words and timely instruction go farther to assist weary, over-burdened hearts than any financial aid could—of course this kind of assistance should not be ignored when needed, and when we have the opportunity to render such. We are none of us too poor to offer a prayer for the afflicted among us, and is it not cheering indeed to know when the hand of affliction is pressing heavily upon us, there are other hearts beating in unison with ours, sympathizing with every pain and trial, willing to assist us in bearing our burdens, great or small? How thankful then we should be to our heavenly Father for this great and ennobling effect the gospel has upon its adherents. That we may prove faithful to the trust reposed in us, I shall ever pray.

KATE CURRY.

## Correspondence.

GLEN EASTON, W. Va., Sep. 19th.

*Dear Readers of the Herald:*—There are a few of us here who are trying to keep the covenant we have made with our Heavenly Father. We have been abundantly blessed here this season with good crops and fruit of all kinds. God is the giver of it all. For my part I believe the law of tithing. We are required to keep it just as much as any laws. And if the Saints would keep the whole law, I am sure they would be abundantly blessed both spiritually and temporally. If we don't keep the law, we have no promise of blessings. I hope to see the day that all the Saints will comply with this law; then the work will prosper so much faster. From this time, all I have as my own I am going to give one tenth to the Lord, and I feel that He will bless me in it. I have been sorely tried, yet I am not worried, but am willing to bear all

for Christ's sake. What He has done for me is worth more than I have endured. He will reward each one of us according to our works.

I think the *Herald* is getting better all the time. The "Home Column" is just splendid. I have a family of four children. Three of them are in the church. Bro. Griffiths was here last month and did some good preaching. We hope to see some other Elders come.

CAROLINE WAYT.

EAST LAKE, Mich., Oct. 7th.

*Bro. Blair:*—I wish to say a few words to those who are loaning the "Voice of Warning."

It seems that the blank reports are not understood by some. "Number on hand," means that the number they have in hand and loaned out that are readable. "Number read," means the number to whom they have been loaned to read. You will have to suppose that all read them, unless you learn to the contrary.

You may sell the books to any one who may wish to buy them, at fifteen cents each. When you have received one dollar for books, please send it to me, and I will send you new books to keep the number good, if you wish them. In this way I think the number can be kept full, and always new with but little additional expense, after they are all supplied. I hope all will report, as we wish to know what the books are doing. Out of the one thousand books offered to the Sabbath Schools, for the benefit of *Zion's Hope*, only sixty have been called for.

Yours in Christ,

J. H. PETERS.

MANASSA, Colo., Sept. 25th.

*Dear Herald:* Since last I intruded upon your notice, the busy wheels of time have rolled off many days to the measure of life allotted to your humble servant, and I know that at the most I only have a few more years to remain in this probationary state, and my earnest prayer and heart's desire is, to so live that when the solemn change takes place, I can, in the words of one of old exclaim: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." I dearly love the work of the Lord in these the latter days. I love to read of it; I love to hear it talked about; and above all things I delight in talking others all that I know about it, notwithstanding I am not an orator, neither am I perfect in the law of righteousness. And knowing all of my failings and short comings before the Lord of hosts, feel my insignificance and unworthiness to be the bearer of the vessels of the Lord. But what I am is by the grace of God, in whom I trust. And although I may fall far short of the duty which I owe to the Source of all light and truth for his great mercy and manifold blessings which he has poured out upon me in times. I also know that if I will continue striving to do the Master's holy will, he will ever be mindful of me by giving a sufficiency of his grace to bear me through all the temptations, trials and difficulties that may beset me in this world of sin and woe; and that if I will hold out faithful and endure even unto the end. I need have no fears or doubts, for when this earthly house of this tabernacle is dissolved, there is a building of God, a house not made with hands, eternal in the heavens, prepared not only for me, but for all the faithful soldiers of the Lamb.

And as my mental eye looks out over the earth and I see the awful calamities multiplying whereby the Lord will purge the earth of sin and unrighteousness, it admonishes me that the great day of the Lord's coming is now even at the door. And the great mystery with me is as to how careless and unconcerned the inhabitants of the world are to the proximity of the day of their visitation. But the Lord has said that at his coming it would be as it was in the days of Noah, but yet that he would find faith on the earth. Many have been called, but how few will be able to abide the dreadful day. And as there is no place of safety to be found only in Zion and her stakes, I feel as if the time was near when the Lord will say to all Israel, Come home.

And thou, *Herald* of truth and God's righteousness, continue to proclaim the glad tidings of salvation to the rebellious children of men as you have done in the past! For the bread of life through your columns is conveyed to thousands of souls who hunger and thirst after righteousness, who otherwise would famish. May the richest of God's blessings be poured out on your weekly visits, and also on all who are identified with you, is the prayer of a true believer in the only one faith.

F. B. MOYERS.

P.S.—On last Sabbath I had the pleasure of burying beneath the liquid wave, in baptism, a worthy couple, husband and wife, by the name of Irvin; the former having had his eyes opened to the gross abominations of Brighamism, while the latter never did take any stock in that system of corruption.

F. B. M.

GLASGOW, Iowa, Oct. 2d.

*Editor's Herald:*—I live away from any branch and never hear any preaching, but I know that God has not forgotten us; and I am sure he will not if we live faithful. My little grandson, four years old, had been troubled with asthma for two years, till his father was like the poor widow that spent all her living for the doctor; but when he went to the Great Physician the child was healed through the administration of Bro. McKiernan. I am trying to do nearer right every day, and hope to be faithful.

In bonds,

MARY DOROTHY.

MT. OLIVE, Neb., Oct. 6th.

*Dear Herald:*—I am holding meetings in the school district where Bro. James W. Gillen preached some twenty-four years ago. While he was here he baptized four, one died in the hope of the resurrection, is spiritually asleep, one is neither hot nor cold, while one still is striving to hold on to the "rod of iron." While meditating upon the above, I wondered if that would be a fit illustration of all our labors—"five wise" and five otherwise. I am glad that every individual will have to answer at the bar of God for themselves. By the way, Bro. Gillen visited Nebraska City during last month, and gave us five long and loud sermons of sound gospel; the Saints were benefitted, and outsiders helped to an understanding if they were only willing to pay attention and receive that which was presented. I spent the 21st ult., at Lincoln. What a great mission field there is in that city! But how are we going to get the gospel before the people? Something, surely ought to be done, and I am both anxious and troubled about it. The 22d found me at Wilber, where I continued tent.

meetings for five days, and on the 26th, the Saints were made to rejoice when Hannibal Woods, a man past three score and ten, entered the fold by baptism. But "the tribe of Levi" were more than rejoiced when I buried in the water Isaac T. Anthony, the eldest son of our worthy district president. I have seen Saints happy at friends coming into the fold, but never so many who wept with joy upon such an occasion. Best of all, the presence of the Holy Spirit in power warmed every heart, till those not numbered with us partook of the cup of bliss the Father bestowed. I spoke three times at the Roperville school-house, had a growing interest and an increasing congregation; but in all places there are some who "will not endure sound doctrine." I have made it a subject of prayer and much thought, as to how we shall be able to preach the whole truth and never give an offense; and I have about concluded that it is an impossibility. I try to be wise, and to present the gospel in an acceptable and interesting manner, not compromising any principle of truth; but I can not hope to be more successful than the Savior was, and many were offended at Him. Some in this vicinity are near the kingdom, and I believe in time will unite with us. It takes much labor and a great deal of patience in accomplishing our work. And for the honor of God and His work, the ministry should be above suspicion. If their name is reproached, it should be falsely, for Christ's sake. There is no visible mark of God's displeasure in this part of the great moral vineyard.

At work,

ROBT. M. ELVIN.

CHASE, Kansas, Oct. 8th.

*Editor's Herald:*—To the Saints we would send greeting, and would say we are settled here and expect to stay a while; and to the Saints of Central Kansas, send us some of your elders that need food and raiment, and we will give them shelter; and to A. H. Parsons, Come on with your sound reasoning; and to as many more of the Saints as wish to see us, We will try to entertain you the best we can; and to Bro. James Caffall, Please look after the small ones.

Your sister in gospel bonds,

H. J. LUSH.

KENTON, Tenn., Sept 19th.

*Dear Editor:*—We wrote to the Farmington Branch for an Elder, but received no answer. We thirst for pure water; is there no river to flow for us? We hunger for righteousness; is there no vessel to bring it to us? We can read of the peace and happiness meek Christians have; they have the glad tidings daily, but none ever pass this way. If any of the Saints call in this part they will find Wm. Rosson, a member of the Saints, one mile from Kenton, and Mrs. Jane Willis a believer, four miles, and they will be cared for as well as our ability will permit. They will also find a poor, homeless sinner, four miles from Kenton. I am poor indeed in this world, and my chance is poor for the world to come; but thank God I have a consolation that affords me much pleasure in James 2: 5. May God speed the day when this country may be rich in the faith and many be heirs of the kingdom which he has promised them that love him.

Yours in hope of the better day,

G. H. BRUSH.

J. J. Cornish, 214 Mercer St., Bay City, Michigan.

## Original Poetry.

## GATHERING.

TUNE:—"Rescue the Perishing."

Gather to Zion, Saints,  
God has commanded:  
Come ye, O come ye from regions afar.  
Zion is waiting now  
For her redemption,  
Nations are watching for Bethlehem's star.

CHORUS:—Gird on thine armor then,  
Strive to be ready,  
Jesus is coming in glory to reign.

Gather to Joseph's land,  
Stand in pure places,  
Waiting the dawn of Millenium's day;  
Peace and prosperity  
Surely await you,

Come, as ye journey, sing songs by the way.

Come with kind hearts of love,  
Christian devotion,  
Ready to labor, with others forbear,  
Heavenly anthems then  
Rising from hearts pure,  
Tell that the day of redemption is near.

Arise, O Jerusalem,  
Gird on thine armor;  
Never again shall the Lord thee forsake;  
Don now thy beautiful garb  
Daughter of Zion,  
Immanuel soon cometh, his blessings partake.

Sing, O thou barren ones,  
Thou that wast desolate,  
The Lord is thine husband and he will provide.  
Lengthen the cords of  
Thine own habitation,  
The King will be with thee whatever betide.

Marshal yourselves, O,  
Ye remnants of Jacob;  
Go not in haste, but before you prepare.  
Zion will welcome you,  
Peace is her motto,  
Watch, the day cometh the Scriptures declare.

GEO. S. HYDE.

## Communications.

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

## MAY SEVENTIES PRESIDE?

MR. EDITOR.—I had not thought to say more upon this subject, but as a recent writer in one of the church periodicals has made indirect reference to some points made in my last article, I ask for a little more space.

The most of this writer's article was aimed at positions taken by you. I take no notice of your part of it. He says: "God, for a special purpose, instituted the Quorum of Seventy, differing from the other officers of the church in the duties of their calling, as they have no responsibility of presiding." (The italics are mine).

Now this statement is misleading, the first part of it being so much like a quotation found in Doc. Cov. 104: 11, that it leads one to think it was taken therefrom; and yet the quotation gives an entirely different reason for the Seventy's differing from other officers in the duty of their calling.

Here it is: "The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the

world—thus differing from other officers in the church."

Whether the writer intended his statement for a quotation or not, he evidently intended to say that *the reason* they were different from other officers, was because they had no responsibility of presiding. If this position be correct, it excludes the Twelve from presiding, for of them it is said, "Thus differing from other officer in the church in the duties of their calling."—*Ibid.* Any one reading this paragraph will see readily that the Seventy differ from others in the same sense that the Apostle does, viz., in being an especial witness.

It is admitted that the Twelve, or either of them, may preside; then what means the law which says of the Seventy, "And they form a quorum equal in authority to that of the especial witnesses, or apostles, just named." If they have no authority to preside, then they are not equal in authority. The writer, however, has tangled himself upon this point, for after making the assertion that, "An Elder holds the responsibility of presiding over the churches; but when called to the office of Seventy that office precludes his presiding,"—he then goes on to quote from the History of Joseph Smith, *Mill. Star*, vol. 13, p. 49, \* which shows, the Seer taught that, under certain circumstances a Seventy "may preside over a church or churches." But, if the authority does not exist, how can they preside under any circumstances? The position that it "precludes his presiding," is here proven false by the writer's own witness. This teaching of the Seer is exactly in harmony with the position taken in my former article, viz., that a Seventy possesses the authority to preside, but that it is better he should not preside over branches or districts where there are Elders or High Priests who are available and complete.

I took the position that Seventies should be chosen to preside over missions which the Twelve could not reach, because they were the legal auxiliaries of the Twelve in the missionary work; whereas the calling of an Elder or High Priest is to preside locally. It will be seen that in all the quotations he has made from Joseph Smith the seer, there is not a syllable to disprove this position, nor any reference made to presidency of missions. But as this writer grants the authority to preside to the Seventy as evidenced by the quotation before referred to, there is no issue between us upon this point. The only question is, *when* shall the Seventy preside? This I think I have plainly shown in my last article. However, if those differing are right, and a Seventy can only preside over a mission until a High Priest is sent, and the First Presidency has the directing of High Priests, I would respectfully ask, Has any Seventy refused to yield the presidency held by him unto a High Priest duly sent by the First Presidency? If so, who and when? What are you complaining about, even if your position is correct? If, according to your own position, a Seventy

\* This is a mistake. The quotation may be found *Mill. Star*, vol. 15, p. 849.—Ed.

can preside until a High Priest is had, why not let him do so in peace? Why kick against the practical application of your own conclusions? Suppose there were districts in 1841; that fact does not interfere with my position that God had not by revelation given any direction concerning them.

The special directions given by Joseph Smith for special cases, (*Mill. Star*, vol. 17, p. 775), does not interfere with the general law, which provides that the Seventy are to build up the church, "and regulate all the affairs of the same in all nations." If they have no authority to regulate only as specially "delegated," because it is said they are under the direction of the Twelve, then they have no authority to preach only as specially delegated; for in this they are also under the direction of the Twelve. The Twelve being under the direction of the First Presidency, have no authority only as specially "delegated" by them; and the High Priest the same. If so, all authority is vested in the Presidency, and others act only by authority delegated by them, and therefore all official acts should be in the name of their principal—the Presidency. What becomes, then, of the statement that the three quorums are equal in authority?

The Deacon holding the Levitical priesthood, without authority to baptize, &c., is not a parallel case with a Seventy holding the Melchisedeck without authority to preside. In the one case the authority was never conferred; in the other it was possessed once, but removed by ordination—a thing altogether inconsistent.

This is perhaps the last you will hear from me on this subject, unless more potent arguments and more pointed evidences are used against my position than those I have been replying to in this article. It would be useless now, as the President of the High Priest's Quorum, speaking for the quorum, says no such positions as those taken by the writer referred to has been taken by them. Who is this who rises up and assumes to claim for a quorum what it does not claim for itself? By what authority speakest thou?

In bonds of love and best wishes for all,  
LAWABIDER.

#### LEAVES FROM THE TREE OF LIFE.

##### GOD'S PURPOSE IN MAN'S CREATION.

[Continued from page 650].

"THE Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand. . . . For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out and who shall turn it back?"—Isa. 14: 24, 26. "I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46: 9, 10.

The above scriptures are a guarantee that whatever the Almighty hath decreed, it shall come to pass; hence, if we can dis-

cover his purpose in the creation of man we may rest assured it will be fulfilled. John heard the four and twenty Elders saying:—"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. 4: 11.

As we have remarked in a former article, the pleasure of such a being can be nothing less than the greatest good to his creatures. The mere gratification of a whim would be unworthy of God. It will be well to remember that man is composed of two natures, the spiritual and the natural, or physical. The physical was made out of the dust of the earth, and this was to be the tabernacle of the indwelling spirit. And after the Creator "breathed into his nostrils the breath of life, man became a living soul." Or in other words, the body being prepared as the tabernacle, the spirit entered into it. And now, man was a "living soul."

There are those who claim to believe God's word, but deny that there is an intelligent spirit in man, different, or distinct from the body and breath. I shall briefly refer to those scriptures, claimed by them as divine, to show that they teach there is a spirit in man. Moses and Aaron address the Almighty as the "God of the spirits of all flesh."—Numb. 16: 22; 27: 16. Paul calls him "the Father of Spirits."—Heb. 12: 9. Ezra says, "The Lord stirred up the spirit of Cyrus."—Ezra. 1: 1. He also says, "God raised up the spirit of the chief of the fathers to go up and build the house of the Lord."—v. 5. Job says, "I will speak in the anguish of my spirit."—Job. 7: 11. Elihu says, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job. 32: 8. Again; "I am full of matter, the spirit within me constraineth me."—verse 18. David says, "Into thy hands I commit my spirit."—Ps. 31: 5. "Blessed is the man . . . in whose spirit there is no guile."—Ps. 32: 2. "My spirit was overwhelmed."—Ps. 77: 3. "My spirit made diligent search."—v. 6. Solomon says, "The Lord weigheth the spirit."—Prov. 16: 2. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear."—Prov. 18: 14. "The spirit of man goeth upward, and the spirit of the beast goeth downward."—Eccles. 3: 21. "The spirit shall return to God who gave it."—12: 7. Isaiah says, "With my spirit within me will I seek thee early."—Isa. 26: 9. "In all these things is the life of my spirit."—38: 16. God says, "I dwell . . . with him also that is of a contrite and humble spirit, to revive the spirit of the humble."—Isa. 57: 15, 16. "To this man will I look, even to him that is poor, and of a contrite spirit."—Isa. 66: 2. Ezekiel says "Every spirit shall faint."—21: 7.

The spirits of Nebuchadnezzar and Daniel were "troubled."—Dan. 2: 1, 3. "I Daniel was grieved in my spirit in the midst of my body."—Dan. 7: 15. God formeth the spirit of man within him, Zech. 12: 1. Christ says, "The spirit indeed is willing but the flesh is weak."—Matt. 26: 41. "He sighed deeply in his

spirit."—Mark 8: 12. Mary said, "My spirit hath rejoiced in God my Savior."—Luke 1: 47. After his resurrection his disciples "supposed they had seen a spirit;" but Jesus said, "a spirit hath not flesh and bones as ye see me have."—Luke 24: 37, 39. "Jesus was troubled in spirit."—John 13: 21. Paul "was pressed in spirit."—Acts 18: 5. He said, "God is my witness, whom I serve with my spirit."—Rom. 1: 9. He refers to a transgressor being delivered "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5: 5. He desires "to be absent from the body, and to be present with the Lord."—2 Cor. 5: 1, 9. "But if I live in the flesh, this is the fruit of my labor. \* \* \* For I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better. Nevertheless to abide in the flesh is more needful for you."—Phil. 1: 21, 24. "I knew a man in Christ whether in the body or out of the body I can not tell, God knoweth; such an one caught up to the third heaven."—2 Cor. 12. "Glorify God in your body, and in your spirit."—1 Cor. 6: 20. "The Lord Jesus Christ be with thy spirit."—2 Tim. 4: 22. "The grace of our Lord Jesus Christ be with your spirit."—Philemon 5: 25. "The spirit of man which is in him knows the things of man."—1 Cor. 2: 11. "I pray God your whole spirit and soul and body be preserved blameless."—1 Thes. 5: 23. Jesus told the thief on the cross, "To-day shalt thou be with me in Paradise." Then with his expiring breath he said, "Father, into thy hands I commend my spirit."—Luke 23: 43, 46. Stephen's dying prayer was, "Lord Jesus receive my spirit."—Acts 7: 39.

Were all these prophets and apostles deceived? Was the Redeemer of the world mistaken? Yet if there is no living, intelligent spirit in man, they must all have been the dupes of imagination, or of some false influence. I prefer to accept their testimony, and the unchangeable word of the Lord. And if others can draw comfort from the *spirilless* theory, they are welcome.

But to return. The Apostle Paul says, "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret since the world began."—Rom. 16: 25. This mystery undoubtedly was the "eternal purpose" of which we are in search. But from whom had it been kept secret? Paul has anticipated our question, and speaking of the same mystery in 1st Cor. 2: 7, 8, says: "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." It was only hidden from the world, as is further evident from Rom. 16: 26, where Paul, speaking of this secret, says: "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." From

this we learn that this "mystery" was given in the scriptures of the prophets, but that none except the righteous could understand it. Bear in mind that Paul says, in 1st Cor. 2:7, this "hidden wisdom" "God ordained unto our glory." This proves that his purpose is in perfect harmony with the divine character. But if that "glory" is limited to our present narrow span of life, which to the purest, wisest and best is but a checkered career of light and darkness, joy and sorrow. For one of old has said, "Man is born unto trouble as the sparks fly upward." If limited to this life only then it is a deception, and our life is a mockery, and to us nothing but vanity. Paul declared, "If in this life *only* we have hope in Christ, we are of all men most miserable." But, praise to our great Creator, the "mystery" is revealed; his purpose is made known, and we are enabled to live "in hope of *eternal life*, which God that can not lie promised before the world began."—Titus 1:2. Hence we are not only his creatures and the subjects of his care here, but we are "called with a holy calling, not according to our works, but according to his own purpose and and grace, which was given us in Christ Jesus *before* the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim 1:9, 10. "This is the promise that he hath promised us, even *eternal life*."—1st John 2:25. This "purpose" was revealed to Adam after the fall, for his comfort, and for the comfort of his believing children, (and is found in Gen. 6:62, Inspired Translation), that they might "enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory." Paul gives us to understand that all the ancient worthies "saw the promises afar off."—Heb. 11:13. The Book of Mormon gives evidence of this "purpose" and promise. Lehi in vision beheld the tree of Life and was permitted to eat thereof.—p. 14. Nephi was also favored in like manner; and he declares "the way (to eternal life)" is prepared from the foundation of the world.—Pages 18, 19, 20. King Benjamin, after setting forth the means whereby this priceless boon shall be brought unto man, closes with these words: "Therefore I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things in heaven and in earth, who is God above all. Amen."—Book of Mormon, p. 154. The prophet Alma, showing the purpose of God in man's creation, says: "The decrees of God are unalterable, therefore the way is prepared, that whosoever will may walk therein and be saved."—Page 513. "And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of

men."—Page 315. In a revelation given through Joseph Smith in June, 1830, speaking of his purpose, in his works of creation, God says: "Behold this is my work to my glory, to the immortality and eternal life of man."—Doc. and Cov. 22:9. In section 110:23, we read: "Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers and brooks and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon and stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever. And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality and eternal life; kingdoms, principalities and powers."—

Thus we find the three records agree with respect to the eternal purpose of God in man's creation, and that he decreed to give unto man eternal life. Surely this purpose is worthy of the great Creator and should call forth unbounded and unceasing praises from the creature man, and inspire him to undying gratitude and never ending devotion to our God.

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SERMON BY PRES. J. SMITH,

OF LAMONI, IOWA,

Delivered at the Saints' Chapel, Lamoni, Iowa,  
April 14th, 1886.

[Reported for the Herald and prepared by the Editor].

It is not an easy task at all times to decide in one's own mind what ought to be the specific course pursued under the circumstances which may surround one. We have all of us received evidences that indicate that for some good purpose the divine mind has watched over the best interests of the human race, with the intent and purpose that every individual might best develop what is in him to the greatest good, and receive of the infinite one the best reward. We have preached everywhere, and insisted upon this principle as being true, to our neighbors, that a man shall be rewarded according to that which he does, and we are but unprofitable servants perhaps at the best; and certainly much more unprofitable, if from the intercourse with our fellow man in the discharge of those things which we term duties, or in the prosecution of those things which we denominate pleasures, we do not reap some valuable lessons, by which our judgment is better informed and which are the occasion of our living nearer the pattern which has been given us; and we are dull scholars if from our own teaching we receive no benefit. And it is just possible that this statement may be true in more senses than the one that he is happy who condemneth not in another what he alloweth in himself; or who in observing that which is going on around him, and observing the actions of his fellow men, does not sit in judgment himself upon what he himself is guilty of, and unconsciously condemn others while he condemns himself. As a

people it would seem as if we ought to be grounded in wisdom; and yet when we sit quietly and calmly at rest and in meditation, if the thought of our respective goodness comes up before us, we instinctively acknowledge ourselves as but children; and we must admit, if we think sufficiently long upon the subject, that we are children in caution, sometimes men in malice.

The apostle in writing unto Timothy in the third chapter, makes use of the expression, whether he intended to make use of it as a trite saying or as an injunction, or whether he wrote it that in after years it might come to the eyes and understandings of those who might be affected by it, it affords us a nucleus for thought, something for examination; "This know also, that in the last times, (that is in the last days), perilous times shall come." We heard on yesternight something which if we believe it, impresses upon us the thought, that we are nearing the close of the dispensation that is upon us, and that there is to be somebody somewhere upon the wide earth, that is to be so affected by him who is to come, that he shall call for the rocks and the mountains to fall upon him, and hide him from the face of him who sitteth upon the throne. This condition of things can not obtain, except there shall be in process of development and in active exercise among men a principle of evil which these individuals will serve unto their condemnation; and who, when the time of judgment shall come, will flee instinctively from the face of him who is to be their judge. The opposite of this seems to be true also; that while these principles of evil are at work in the world, there also will be principles of good at work of such a nature that individuals who may be anxious for the better condition that may ensue when the rewards shall be apportioned, shall be enabled to order their lives in such a way that they shall not call for the rocks to fall upon them to hide them from the face of him that sitteth on the throne, and who shall feel satisfied that they have no cause for fear.

There are three questions suggested here. Perhaps as important a one as any of them is this: Are these the last days? Do the circumstances which surround us as individuals, as societies; do the conditions under which we live; do the things which are transpiring; the condition into which the nations have fallen; the rapidity with which events have hastened upon each other for the last fifty years; do all these things indicate that these are the last days? The next question which is suggested in this connection is this: Is there for us this means of better development? Are we in any sense affected by that which we call the principle of good in the world, which is to be exercised for the deliverance of those who shall have no fear, or for the purpose of eliminating from their characters a relationship to the evils by which they are surrounded, that they are not partakers of evil deeds, that they may not be overcome by the fear? And the next question which each individual must answer for himself is this: Have we made



use of that means, or are we making use of that means?

The events of the past few days among us as a people, indicate that some of the prophecies which have been uttered concerning these days, are taking place. One of those prophets which will be remembered by a good many persons who are listening to me, as before stated, was that it should come to pass that those among you who think that they stand will fall; and those upon whom trusts have been placed will betray their trusts. And as individuals we have been looking forward to the fulfillment of such prophecies as this, and have placed confidence and trust in them, because they had been uttered as we believed by the inspiration of the Spirit unto the prophets, not unto the prophet, but unto the prophets, because it had been granted unto the church, through which warnings of this character have come from time to time to the people which constitute the church, we have been just as literally unprepared for such events when they shall take place in our midst as if the prophecy had never been uttered. Our hearts have ached with pain, and our minds have been overclouded with distrust and fear because of what seemed to have been portended in this, or shall come out of that. That might be in our minds, however good we may have supposed that was that shall have gone out. Now he is a wise man, who, having been informed beforehand upon a matter that may transpire, so well informs his judgment that he is prepared to determine what shall be his action provided these exigencies are placed upon him, and is prepared to keep that which has been entrusted to him, notwithstanding others may be shaken from their trust.

Your speaker believes a principle in common with a great many others; at all events he believes and believes it fully, that all the forces of his being as touching the relationship that each man will sustain toward his creator, and the God who sent him unto them for the purpose of their redemption, that every individual being who is born into the Kingdom of God by and through the influences of the gospel of Jesus Christ, must sooner or later in his experiences pass through the equivalent of the forty days' trial which perfected him whom we call the Captain of our salvation. It may not come to you as it would come to me. The conditions which I am placed under by which my trials have to be applied unto their fitting me for the time of triumph, may not be of the same character as the conditions under which you may be placed. Nor will the circumstances by which these trials shall be made bitter or sweet unto us, or the results be alike in any two given cases. But one thing must be borne in mind as absolutely certain to take place, that upon every individual child of God this trial will come; and he that endures unto the end is the one to whom the reward is given. There is no promise of reward for him who goes half way in the trial; there is no promise of reward for him who goes two thirds of the way; it is only he that shall

endure unto the end to whom the promise is made. No person who stops this side of the end of the race is entitled to ask for a reward because of the patience with which he has gone so far as he has gone, or that shall be entitled to a reward for the pains he has suffered, or for the difficulties under which he has labored, because there is no place at which he may claim the reward but at the goal for which he has set out. No individual who may be tried and overcome, or who may weakly give way to that which tried him, can do anything more than ask mercy and pity from him who will judge them pitifully and mercifully according to their several deserts. One of the objects in presenting this to your minds is this: There is to be a number of Elders who will go out from this conference into the world preaching the way of life. Now these men ought all of them to remember that they are sent out to preach the way of life, and not the way of death. Let the adversary take care of that, and he will find disciples enough. It is the business of these men to teach the way of life. In order to teach the way of life, they must teach it by example as well as precept. It will be the height of inconsistency for these men to preach a right life as one of the qualifications that entitle men to ask at the end of the race that the door may be opened to them, if they themselves do not manifest righteous lives. It will be in vain that these men shall teach the way that men can escape from the evils that have been in the world, if themselves are walking hand in hand with those evils. It will be the height of inconsistency for these men to teach the way by which men may attain unto the better life, if themselves do not walk in that way. By just so much as these men teach the ways of life among their fellow men, by just so much they must walk in the ways of life, teaching other men by example as well as by precept.

I tried the other night to strike as hard a blow as I possibly could at what I call ministerial tattling. I want to read from what appears in this book some of the things that shall occur in these perilous times. Now let me tell you there are no times more perilous than those in which a man's course represented in his every day deportment, I was going to say in his own thoughts, is not exactly right. But when every man's character as represented in his life and conduct is above reproach by the people among whom he may travel, in such a case all perils of this character cease for him. Only those who shall be conscious that their lives are above reproach in their personal conduct, will feel that they can afford to ignore the tongues of busy-bodies, whether friends or foes. But the individual who has so schooled himself in accordance with the law which himself is teaching, that he is absolutely conscious that no person in truth can charge him with departing from right ways of conduct among his fellow men, only such men as that, can afford to keep silence when the tongue of scandal shall bring that which is evil against his name. Such men as that are above reproach. Such

men as that, and only such, can afford to pass by on the street when he is accused of that which is wrong without stopping to contradict it. I well remember a reply made by Senator Seward upon one occasion, when he was promised, or his friends had offered him an office within the gift of the people. One day while in his chamber there rushed in a friend with a newspaper in his hand, and asked him if he had seen the article it contained strongly condemnatory of Mr. Seward, making statements which were grievous in their character, and if true, showing that he was unfit for any such office. Mr. Seward told him that he was acquainted with the fact very well. Are you not going to contradict it? Well, he says to the man, Is that article true? No, says the man, it is not true, that is the reason I want you to contradict it. Mr. Seward says, if I take the pains to contradict that statement before the public, all the newspapers of the opposition will teem with just such articles as that, and every single one of them that I do not deny, will be taken as confessed and be construed against me. And for that reason he did not enter into the arena of contradiction. Now you can all see the force of that at once. Suppose that a man goes out upon the street and says that neighbor John Jones is a liar, and John Jones hears of it, and he spreads a representation all over the country that every statement made by this man is a lie, and he proposes to contradict and deny them; how many of his neighbors will pay any attention to what John Jones says if they know that John Jones has been in the habit of telling falsehoods?

"For men shall be lovers of their own selves." That is the very first statement made as one of the things that shall characterize these perilous times that will come. Have we anybody that loves themselves? Where are they? Well, they are in the world. Well, what part of the world? Well, they are not at Lamoni. Where are they? Well they are in Bo-ton. No, they are not, say the Bostonians, you can find them over at Providence. No, they are not there, says the Providence man. They are over at New Bedford. No, they are not, says the New Bedford man. They are always somewhere else, these lovers of their own selves. But they are somewhere in the last days; they characterize these perilous times that are to come. Pray tell me what is a lover of one's own self? I do not know but what it is almost foolish to attempt to elucidate what is meant by that, a lover of himself. I saw an exhibition of this class. One time I saw a man who weighed about one hundred and sixty pounds, or perhaps about one hundred and sixty pounds if he should have been in good health. He had a pair of arctic shoes over a pair of boots; he had on a good stout pair of pants as the evidences indicated; an overcoat; a fur tippet around his neck; a good solid cap upon his head; a pair of good strong, warm gloves upon his hands. I saw that man leading a little girl by the hand clothed in the fashionable habilaments in which mothers that love their children clothe them in

these perilous times. That child was clothed with short cotton skirts that came to her knees; over them she had a pair of thin stockings; and on her feet a pair of thin cloth shoes; she had not a semblance of an overshoe; she had on a fashionable thing called a bonnet; and a thin merino cloak, to walk the streets of a city in slush from two to four inches deep, by the side of this man who did not love himself, but loved his little girl. That is one exhibition of loving one's self. But it is presented in another form. A man loves himself when he turns judge, and can not appreciate the judgment of his fellows; when he concludes that nothing is so well done as that which he does; nothing is so well said as that which he says, nothing is so completely worthy of attention as that which engages his attention. I do not know whether you can find such people in this world or not, but I guess you can if you try, and that without a microscope.

"Covetous." We all know what the sin of covetousness is. And it is said to be a terrible sin. Now covetousness is that which gathers to itself without giving an equivalent for that which it receives; that which grasps after what belongs to another. It may be manifested in different ways beside simply keeping and guarding what is one's own and coveting what should belong to another, or being close, fond of that which is one's own. One of the effects of covetousness is to make a man stand strongly upon the defense of his personal rights, in defense of that which is his own. The man who in the consideration of questions in the church in any sense of the word, is too ready to strike back, is not only contentious but covetous, especially if his disposition of striking, putting forth in defense of that which is his own is in defense of what might be called his monetary rights.

"Boasters." I am glad we have none of them.

"Proud." What kind of pride? There are a good many kinds of pride. There is false pride, and there is a laudable pride, or an excusable pride. I confess that I always like to see a man or woman proud enough to be just so haughty in deportment, that no person to lead them from the discharge of faithful duty shall be permitted to approach them. I like to see a man sufficiently proud to stand in his own dignity, his own place; just that proud that he will do everything in his power to do conscientiously that which has been entrusted to his care by either God or men. This is what proud men sometimes will do, proud spirited men. Men that are so proud that they will not descend to disregard the rights of others to their injury and suffering. That kind of pride that wishes for things a little better, a little nicer, a little pleasanter than one's neighbor's, that kind of pride is not commendable. That is the kind of pride that is meant here. It manifests itself in fine clothing; it manifests itself in fine surroundings; it manifests itself in fine deportment; it manifests itself in carelessness in respecting the rights and the things which belong to others; and finally if it is

not put away, it will work in these individuals, and it will make them blind, and behold they will stumble and fall. It has passed into a proverb, and I believe it to be true, that "pride goeth before a fall." Because individuals are looking so far above them that they do not watch where they place their feet, and as a consequence they must necessarily stumble and fall; their feet not being guarded well they will certainly fall. Are you Elders proud? (A voice "no.") Well that is said kind of faint; he is not quite sure of that.

"Blasphemers." Do you know any of these? Are they in the church; and if so do they belong there? Is the character of a blasphemer one that is worthy to secure praise from the Master? Himself was meek, notwithstanding his language. Can you find any place where he ever blasphemed? Did Paul not even submit to a rebuke when he said "I did not know that it was the high priest? Was he proud, was he a blasphemer?" Now you go out into the world so called, and you will find taking the name of deity in vain is a common thing. You can not pass the streets of some cities, scarcely along half a block, but what you will hear more or less profanity. Go among the places where men congregate at work, and you will find that it is the salt of their conversation, so to speak; it is the spice of their energies; they can not make a pass at each other but what they must call the name of the Deity or his Son into question; they can not make an affirmation but what they must do the same thing, call the Deity or his Son into question to make affirmation with them. They are blasphemers. But then this is not the only kind of blasphemy in the world. There is a good deal of it that makes God responsible for the things which men themselves do for themselves. A great many men make their fellow men responsible and shelter themselves by the statement that they have been imposed upon by the misdeeds of some other men. This class of men you can find in the world to-day. They have gone in the way of transgression, and it has been pleasant unto them, and they will take shelter under the declaration, "Whv, they did it. I am no better than they. Or if so good a man as he could do it, I do not think the Lord will blame me very much if I do it, weak as I am." Now I told that people over west yonder when I was out there last fall, that while I might accept the doctrine of proxy in some senses, there was one sense in which I would by no means accept the doctrine, and that was that in the judgment day I should not expect that any man could stand proxy for me, and take the punishment that was my due, any more than a man can stand proxy for me in that day and get the reward that I may be entitled to, provided that I am entitled to a reward. There will be no punishment by proxy in the judgment day, my good friends; remember that if you please; consequently do not take shelter for your misdeeds behind the philosophy that somebody else did it—somebody else induced you to do it. If you do you will surely stumble and be led into wrong

doing. Please do not do it. I will give you an instance; brother Anthony is here and he knows whether my statement is correct or not. They undertook to shut my mouth in Ogden by sending me word, or it came to my ears at all events, that there were five women in Ogden who proposed to come to the meeting, and if I said that my father did not have any more wives than one, they proposed to rise right up and contradict me. So when I heard it I will tell you what I did, I got terribly afraid. I told this people—it was a wide hall, almost as wide as this—"You may stretch a bench from one side to the other of this hall, and put forty women upon that bench, each one of which respectively shall be able to testify in truth that she was a wife to Joseph Smith in all that the term wife implies, and you will not change the situation so far as I am concerned one particle. I hope, I said, that after all that has been said, you will understand this once for all. I do not make the fight upon that proposition at all." The idea was that they found shelter for themselves under the idea that this man did it; and they proposed to shut my mouth upon the proposition also that he did it. I do not propose that his transgression shall bring me punishment, any more than I suppose his priesthood will save me. They told me down at Springville, "O brother Joseph, you are all right; your father will save you; he has priesthood enough to save you." Well, I replied, I am safe enough, I guess I will go on just as I am. Now you understand that principle do you not? That to my mind is outright blasphemy. That kind of a proposition is the worst kind of blasphemy, to implicate Jehovah in the crimes and misdeeds of some men. Men take responsibility upon themselves and do wrong because they love the wrong, and then ask that the responsibility fall upon somebody else. I do not believe that at all. You keep clear of such blasphemy when you go out into the field; you Elders. If you do wrong, don't take shelter under somebody else's wrong.

"Disobedient to parents." Our children are all obedient. We have no disobedient children, have we? Fathers, mothers, answer the question, and answer it well; and if we do not have them, then there is one mark or characteristic of the last days that we have not discovered. Is it not a fact that the young of the present generation, what is called "young America," are disobedient and strongly perverse? Why, it is not an unusual thing to find a sixteen year old boy that has got better brains and better judgment than his father ever had. His father thinks perhaps that the boy is a fool, but the boy knows that his father is, he don't think anything about it; and as for government, he knows more in a minute than his father does in a month. As for restraint, he is too big too whip, you dare not do it; if you do, away goes the boy. Command him, and he will obey you if he likes; command her, and she will laugh at you. Ask her to respect you in the assemblies where she goes, and she will if your eye is upon her; ask him to respect your commands, your do-

sires, and he will as long as you watch him. I tell you the seed of disobedience has been sown some way or other, and the adversaay has been sowing this spirit of disobedience. In the child it appears at first, and it will ripen in the man, and at last you have a perverse generation. It will ripen in the girl and in the woman, and bear fruit, and her children, and her children's children are the children of disobedience. The fact is that there must be strong principles of government in the father and mother, that the principles of obedience may be fastened by nature upon the character of the child. It must not only be government of the strong iron hand, but it must be that this disposition is planted in the nature, and obedience secured by that which is placed in the mind and in the heart. That is true obedience. This obedience which is forced, this which keeps within the bonds because it is not possible to break those bonds, is not true obedience. The inebriate, while he is where he can not get liquor is necessarily sober; but it is not the result of sobriety of character; for as soon as the bond is removed, unless you shall have kept him away from it until the ability to gratify his propensity for drink has passed away, he will go out and become drunken again. If you will instill the proper obedience into the heart and brain of the individual, you will have a man like this one, (pointing to Bro. John McIntosh), who put his tobacco away, and says to the Lord, If you will help me I will never chew again as long as I live. That is the principle of obedience. Now then, another common vice is scolding. Are Saints guilty of this? I hope not. And yet we can find plenty of scolding among the Saints; men and women, and some of the Elders that are born scolds, and they are pretty good practitioners.

"Unthankful." Now this is of a peculiar character. Let me tell you where it finds its worst development. The more you do for some men the more you may do; and the time will ultimately come when they will demand as a right that which was at first granted as a boon, until they will take for granted all that is held out to them. This is ingratitude, it is one of the blackest of crimes. The elders ought not only to be enjoined in this regard to teach the principle of gratefulness, but they should also cultivate the principle in themselves. It is not enough to kneel down before God and thank him with the lips; it is another thing that the incense of the grateful heart shall arise continually and spontaneously from the heart that receives the gifts of God daily and hourly, singing a song of rejoicing continually for that which is received. I sometimes hear the prayer, and so have you, that past blessings will not suffice, we pray that way now, that past blessings will not suffice. Why not? Why, some man will say I can not feed upon the food that I ate last night, I must have food now. Surely your Heavenly Father knows that. Suppose that there may be some cause why the blessings of God are withholden from us in the present, and the blessings of the past will not

suffice. Many a poor man and woman is in doubt, in an absolute condition of doubt regarding the goodness of God, and possibly some here to-night, concerning their circumstances before God, because the blessings hitherto vouchsafed from his hand had under certain circumstances been withholden, notwithstanding the blessings of the past have certified beyond the peradventure of a doubt of the goodness of God as manifested to these persons; but their being withheld for the time being has with such blotted all the past record out. Now that is an unwarranted condition of mind. It becomes a species of hard-heartedness. And however much you may have to bear; however trying your circumstances may be; however deep and poignant the anguish of your heart may be that you are called upon to be exercised by, if there has been a blessing of God in the past, that sense of thankfulness should still remain. And while you crave present blessings, you never should allow the withholden of these goodly things to change our relationship to our Heavenly Father. I know my little fellows sometimes think it is hard to be deprived of something which they may want or which they may need, and it sometimes pains my heart to withhold it from them; but continual giving of those things which they may ask for often begets in the mind of the child a degree of peevishness, of which you fathers may know and you mothers may know, and you have finally to come to it to keep the peace. Now is that the kind of children we are with our heavenly Father? Will we importune him and distress him, until he finally gives us to keep us from whining about it? If we do we are getting unthankful. That is one of the characteristics of this last age, these last days.

I read on. "Unholy." This means unsanctified, probably. I was going to say that it meant unruly; I don't know as it does altogether. It certainly means without sanctification, or without the means of grace, or without a disposition of reverence; or a careless disregard of the things which are righteous; an indifference to the claims of that which is good and noble. It may result from many conditions.

"Without natural affection." What is natural affection? What is it? Can anybody tell? Do you know of houses where this principle is lacking, this natural affection? The father is indifferent to the affection of his son, and the son indifferent to the affection of the father. The ties are so loosely placed that they are easily broken. Do you know of any body that is without such ties as these? Without the natural love and regard, the wife for the husband, and the husband for the wife; the mother for the child and the child for the mother? Do you know of any such place as this? Is it not true that the present age is characterized by the absence of this kind of affection? The courts are almost blockaded in certain localities with suits for divorce, and these things are on the increase. Almost every kind of cause is sufficient complaint to go into court with and urge a separation. What is the result

of this? It is the destruction of the love and the affection of parents for their children. That follows in turn just as sure as night follows day. If you find a man and woman married together who have no love or regard for each other, you may just calculate that the seeds of distrust and carelessness to the total destruction of filial affection will be sown in the children. Now Elders and Saints, especially you Elders when you go abroad and teach upon such things as this, do you not know that there is but one thing in the whole scriptures that warrants divorce between married companions, just one sole cause recognized by Christ. The Catholic Church is infinitely in advance of some other associations in this regard; for they recognize but one cause for divorce. As a people we ought to take high ground in this regard, that this characteristic that marks the age of perilous times may not make its impress upon us as a people. We find this everywhere. This people out west charge it as the result of the monogamic relation. When I went out west I met with some strange things there. I was told by two Elders in that place, and one of them a leading man, that women out there were freer than in any other city or place, especially in the United States. I says how is that, sir? All that is necessary, if a woman gets discontented with her lot she may go to the president and secure from him a divorce from her husband and she can leave him and marry another. And so prevalent is this in the City of Salt Lake—I am glad Bro. Anthony is here to-night—that there is a woman there who has been married and separated from her spiritual husband ten times; there is another up there at Ogden that has been married seven times; and another down at Beaver that has been married fourteen times. She took the tenth husband to the bishop and turned him over for tithing. When I put this question directly to this leading elder, and asked him how can this be a fact; for there is no divorce provided for in that wonderful system of beatitude that makes angels on earth(?) he did not dare to answer. He says I won't defend. Well he could not. "Without natural affection." That is the natural result of a condition of things as that; it can not be otherwise. We find it in the monogamic world, and it must result from some causes. The easy manner in which this bond that binds men and women together in the marriage relation as instituted of God is broken, is largely the cause of this state of things, that is described here, and I am going to tell it to you, and I don't want you to tell anybody about it. A gentleman and lady had been married. After a time living together the bonds became very irksome, they were having trouble, and quarreled. One night there were lying on the rug in front of the fire the cat and the dog. "Madam," says he to her in rebuke, "do you not see that the cat and the dog can agree together peaceably?" "Yes," she says, "but you just bind them together and you will see the fur fly." The significance of this is simply in the relation of this bond. It is of course

a bond, and there must be in those bound together a power of assimilation to their surroundings. I wish all the men were like a man I was reading about one time. He was a great big good natured fellow, and his wife was a little bit of a woman with a terrible temper. If she had been larger it might not have been so bad. She was small and she was in the habit of beating this big fellow. One day a neighbor came in and found her terribly angry and she was giving him a terrible fisticuffing. He took it good naturedly and after a while he went out. "Why do you allow that," says the neighbor. He says to him, "It don't hurt me, and it amuses her."

Now there must be somewhere strength, and it ought to be in this relation on both sides, in order that this people might not be without natural affection, that they might fully appreciate the idea of the human heart being entwined about with affection for another being and that reciprocated. And yet there is such a condition of mind allowed to engender as makes this bond irksome and hard to bear. It is a terrible thing. It ought to be corrected. Persons who find this cropping out within themselves ought to put themselves into strong submission; if they find it increasing upon them they ought to put—I don't know what kind of environments around themselves. They ought to put bridles on their heads; and if these won't do, they ought to by all means put a bit into their mouths and upon their unruly tongues. It will crop right out, and nobody can tell what will result from the first rashly spoken word. Cruel as the grave is this controversy between companions. I have dwelt upon this a little longer than I ought to have done; but it is a prevalent sin, one that we have to deal with, one that these elders who are going out will have to meet; and who will be called upon to decide questions as to the worthiness of individuals to be received by baptism upon whom these bonds have been fastened and broken, and others fastened and broken again. After the gospel reaches such people, and they reform and reach the heavenly gates, if they can, I have no objection to Peter opening the door to them, just as wide as he may see fit for all the sin-sick ones there; but if we shall come up to the standard of being saints upon the earth, and as teachers of the law we must by some means make ourselves acceptable unto the Lord by personal conduct in this regard.

I read still further. "Truce-breakers." What kind of things are these? I will tell you a class of them. Brother John, I want to make a contract with you. I am going to tell you something about neighbor James, and don't you tell it. I won't, says John. I go to neighbor James and tell him something of the same kind, and make him promise not to tell anybody else. They make contracts with somebody else, the same kind of contracts, and so it goes all over and they make and break them; and the result of it is that the first thing that I know I am arrested for slandering my fellow man. I go down and accuse

him of breaking the agreement. He says you broke it too; you told James. I did not keep my trust and you did not keep yours, and we are even, so don't you say anything about it. Are there any of this kind of people anywhere? Did we not have a sermon in which one of the elders said, "Be sure your secret sin will find you out?" Is it not true? If it is so, please don't make these contracts if you do not intend to keep them; and when you do make them, keep them. The better way is to avoid contracts of that kind. Again men make contracts with associations to which they belong, and then they betray the secrets of those associations. They have no business to do it. If they make the contracts let them keep them. If they propose to go out from these societies, let them do so, but keep their peace about what has transpired in the lodge-room. I would not be justified in breaking faith with a Gentile any more than I would be with a Saint, so far as simply breaking the bond is concerned.

But we will go along again. "False accusers." I would be infinitely glad as a man, as a teacher, if there was none of this class found among the Saints. But I would be twice glad in this regard if there were none among the elders. There ought not to be any; and if we shall finally reach the standard to which it is best that we may aspire, there will be no false accusers among us. Let me give these elders now a bit of a clue to character. When any man or woman comes to you and proposes to tell you bad stories about your fellow laborers, take out a piece of paper and pencil, and tell them to sit right down and write it down and sign their names to it. You will hear but few stories, I tell you. But you just prick your ears toward it and listen to them and they will fill your head and your heart. If these things are not checked, they go on until they sow the footprints of these elders who go into the different parts with this kind of things and make those who come after them sad and sick at heart; they talk and talk until you will find that it is terrible to go anywhere and hear the whispers had concerning the brethren that have been before you. There are men, thank God, who have been in the field against whom none of these whispers and accusations have been urged. Thank God for that. But there have been good men who have been thus falsely accused, who when they have borne it long have at length, worn out, have turned in despair away; and the time has come that those who have been their accusers could find nothing to support the accusations which were made. The book says, "Receive not an accusation against an elder except in the presence of witness." Do not listen to any stories that are proposed to infuse into your minds something against your ministerial brother. If he has transgressed, it is your ministerial duty to see to it that he shall be brought back. If he is a transgressor against the law of the land, see that the law of the land takes him in demand for it. Now husbands, do not receive accusations against your wives. If anybody proposes to and whispers stories in

your ears to poison your mind against your wife, tell them you do not want to hear them when your wife is not present. If anybody wants to tell you wives anything against your husbands, do like one good woman did before, tell them if they have anything to say about your husband, "Say it to him, I do not want to hear it." And when she insisted upon her hearing it, she said, "Stop, and go right out of the house; I will not have you telling stories about my husband when he is not here. If you want to make a statement, come and make it when he is present, and if there is any truth in it it may be inquired into." It is best to end that kind of business just that way. They are false accusers. If they have anything true let it be put forth where it can be investigated. Truth is not afraid of the light. But these scandal mongers are afraid; they don't want their names brought into the quarrel. They want you to find it out. It is your business to find it out they say. It is none of your business to go around and hunt up these scandals. It is unbecoming an elder, beneath his dignity. If you have charges lodged with you, make inquiry, but do not stop and listen to these scandals. Do you not know that one of the characteristics of the present age is to love a lie better than the truth? They will listen to it better. A lie will travel from Maine to Georgia, while truth is sitting down to soberly put on her boots.

"Incontinent, fierce." Ready to fight, that means don't it?" Despisers of those that are good." Yes, "Traitors." But no, there are no traitors now. "Heady." Any of them? What is a heady man? One that wants his own way is it not? One that persists in his own way, one that is difficult to turn, one that is hard to reason with, one that does not propose to listen when you try to tell him that this is wrong and this is right, just wrapped up in himself and takes heed to himself. He is a heady man.

"High minded." Yes, some of them. "Lovers of pleasures more than lovers of God." Any of them? Yes I can tell some of them. How is it manifested? I will tell you how I have seen it manifested. Take a congregation say as big as this, and you pass the hat for a purpose, say for Sunday School cause. The biggest part of what you will get will be pennies, now and then a quarter; and some large hearted man will give a dollar. You make an oyster supper for the benefit of the same cause, and you take the same house and the receipts are large. "Lovers of pleasure more than lovers of God." That which strikes the individual favorably, no matter what way it results to the individual, that which gives the person pleasure is patronized. This of course applies to the world also. I am very thankful that it does not apply to the Saints. I am thankful for that. They believe in direct methods.

"Having a form of godliness, and denying the power thereof. From such turn away." Some of you have thought perhaps that some of these strictures which I have been making about certain persons



to be found in the world, have been rash, and that I was one of these born scolds. I tell you I was not a born scold, I have been educated into it and necessity has been the mother that has educated me. And now we come to the apostle's statement, "From such turn away." What is the object of turning away from them? Simply this. That these are perilous times, and those that shall endure unto the end shall be of that character who are cultivating the graces and not the follies, or the vices that will be found in the world. Now the graces are goodness; the graces are a meek and quiet spirit; the graces are, or one of them is to be a teacher of the wisdom that is from above, gentle, easy to be entreated, that is the wisdom from above. We think these should grace these Elders when they go abroad teaching, and those to whom they teach who make a profession of faith in Christ are to be of that character that they shall become lovely; and not only lovely in the eyes of the Saints and themselves, but in the eyes of the world. I will tell you the kind of a man I would not like to travel with as a minister; with a minister who would meddle with the house-wife about cooking and tell her what kind of clothes she ought to wear. I would not like to travel with such a man as that. I would not like to travel with an Elder who meddled with his brother's business, and who was busy trying to pry into this, that and the other thing about his business, making himself acquainted with it in order that he might pick a flaw here and there in it. I would not like to travel with such a man as that. I would not like to travel with an Elder who had not a sufficient amount of the grace of God to keep his hands off the women folks; I would not like to travel with an Elder whose hands were too ready to pat the sisters on the shoulders, and chuck them under the chin, or on the cheek, one that is fond of getting his hands upon the person of the sisters, however innocent it may appear, I would not like to travel with him. I know that the country soon would be full of yarns detrimental of his character. One man wrote me once from Ohio, asking if we practiced the holy kiss. Some know what that is. It has been practiced by some in the times past, by those that believe in the holy kiss. I will tell you what I wrote him, and if it hits any of you Elders, put on the coat and wear it. I wrote him that my observation had been of this character, that as a rule those individuals who hold most strenuously to this idea of a holy kiss looked out to kiss the young and the good looking, while the old and the withered, and the unlovely went without a kiss; and to my mind it smacked more of the flesh than it did of the holy kiss, and for that reason I was not in favor of its practice. If any of you know anything about this holy kiss, you know just what I mean. If any of you want to practice this holy kiss, I advise that when you come into the house of Saints, you kiss the old grand-mothers and let the fourteen and sixteen year old girls alone. Let me tell you one of the reasons why I make this statement: It

will be charged whether it will be true or not, (remember that I make the prediction and you can write it down in your books and see whether it is fulfilled or not)—I make the prediction that this church called the Reorganization, it will be asserted that it is going into the ways of the apostate church, and this will be one of the characteristics of its departure. If so, I say see to it, I warn you now at the outset, these things must never be encouraged nor done by these ministers or representatives of the body.

Bickerings, jarrings, hateful inuendoes, the sickening insinuation, are unlovely in themselves; but how much more despicable are they when found with those who are striving to teach the way of holiness, right dealings, and right walk among men. How much more unlovely are they in teachers of righteousness, following the footsteps of the meek and lowly Master. See how he bore with these contradictions against himself. Then do not put up your arms and be so ready to strike; bear with patience all things. Take just precisely what you would expect me to take under similar circumstances. These brethren and sisters are anxious that I should not give way to anger, that I should rule my tongue and head and heart, and patiently strive to emulate so far as I may, the Master's example. It some of us get a little out of the way you see it won't be noticed, but you see what the effect would be if you should do it. Now brethren what is good for me is good for you. If this course will commend me unto the favor of the people, let it commend you. And if you do not take the pains to ingratiate yourselves into the good feelings of those among whom you travel by correct deportment, by upright walk, and by just conversation, how can you expect me to give loveliness and character unto the standard of him whom we are all striving to emulate, Jesus Christ, the perfect one; how can you expect it. Now brethren, don't make yourselves busy-bodies; and though it is said that you can not put old heads on young shoulders, yet one thing is absolutely certain, the Spirit of God has power to cleanse the heart and clear the brain, and put wise heads on young shoulders. It has that power. May it be exemplified in you and your calling; and if I have said anything which in its nature is calculated to lead you to think of these things, and lead you to a better contemplation of your duty and your privileges under your ministerial calling, may God in his infinite mercy bless it to you, is my prayer.

### Conference Minutes.

#### CENTRAL NEBRASKA.

The conference of the above district convened at the Saints' chapel, near Clear Water, at 10 a. m., September 25th; W. S. Barbee in the chair. The minutes of June conference were read. The president, also Elders Levi Gamet, James Caffall, and Oscar Beebe; Priests Martin Cain, Alden B. Herman and Charles H. Derry; also Aaron Hol-

lenbeck, Teacher, and John Holland, Deacon, reported. Committee on membership of Glen Alpine Branch, reported; the report was accepted and committee continued. Branch reports: Grand Rapids, 11; no change since last report. Cedar Creek, 18; one marriage. Clear Water, 68; 1 received by letter, 1 expelled, 1 marriage. Deer Creek, 34. Chelsea, 11; organized June 13th, 1886. L. Gamet, Bishop's Agent, reported nothing received or paid out. W. S. Barbee was sustained president of the district and L. Gamet secretary. The afternoon and evening sessions were devoted to preaching the word, Elder James Caffall occupying the stand. Sunday morning Elder Caffall again addressed the conference. Met Sunday afternoon for prayer and testimony. The sacrament was also administered, Bro. Caffall being in charge. A pleasant season of worship was had. Sunday evening Bro. Caffall spoke to a fair sized audience, after which conference adjourned to meet at Clear Water Branch, December 25th, at 11 o'clock a. m.

#### ST. LOUIS.

The St. Louis District Conference convened at Cheltenham, Missouri, Saturday afternoon, October 2d, 1886. Noah N. Cooke, president, Wm. H. Jemmett, vice president, John G. Smith, clerk. Branch reports:—St. Louis, 184 members, 1 received by letter and two removed by letter. Balance on hand last report \$25.60, received since \$31.45, total \$57.05, expended for hall rent, etc. \$31.00, balance on hand September 26th, 1886, \$26.05. Cheltenham, 32 members, 1 baptized. Boon creek, 16 members, 1 baptized. Chester, 14 members. Bellville, 64 members, 1 removed, 2 baptized. Balance last report \$2.10, income since \$8.25, total \$10.35, paid out \$10.00, balance 35 cents. Birkner, 17 members, 4 baptized. The other branches in this district failed to report. Belleville Bethlehem Sunday School report for three months ending September 26th, 1886:—Total number last report 64, present number 75, including 8 officers and teachers; average attendance 53; books for the use of the school 112, books in the library 95. In the treasury last report \$19.05, income since \$15.10, expended \$19.90, balance in the treasury \$14.35. Wm. Jacques, Superintendent, M. M. Jacques, Secretary. Birkner Sabbath School organized August 15th, 1886:—Average attendance 28, including 4 teachers; cash collected \$6.00, cash expended \$5.65, cash in the treasury 35 cents; George Kinghorn, treasurer and Secretary. Elders N. N. Cooke, C. J. Peat, J. Beaird, J. G. Smith, H. Roberts and Priest J. S. Parrish reported their labors in the church during the last three months. Resolved, that all branches of this district who do not report to the district conference, are informed that it is expected of them to do so, and the clerk of the district is hereby authorized to so notify them. Resolved, that all members of branches who are living nearer to another Branch than that to which they belong, are requested to take their letters of removal to the branch nearest where they live, and further, that this resolution be published in the *Herald*. Bishop's Agent's report for the quarter ending September 30th, 1886:—Balance on hand June 17th, 1886, \$51.05, received since \$101.60, total \$152.65, expended to H. C. Bronson \$25.00, to Bishop G. A. Blakeslee \$50.00, to exchange 40 cents, to E. Davis \$22.00, total \$97.40, balance \$55.25. The auditing committee found this report correct. Sunday Octo-

ber 3d:—Morning session, preaching by Elder James Whitehead. Afternoon session, sacrament and testimony. Bro. R. D. Cottam spoke in an unknown tongue which Bro. Wm. Smith interpreted as follows:

"They that live godly in Christ Jesus shall enjoy all the blessings and powers of the Kingdom of God that have been promised unto them; and the time is near at hand when the restitution of the power of God through the faith of the Saints will be realized, and the blessings of God extended unto them more powerfully than they have been for a long, long time. Amen."

Officers present:—1 High Priest, 13 Elders, 2 Priests and 3 Teachers. Resolved that we sustain all the spiritual authorities of the church in righteousness. Evening session, preaching by Elders John Beaird and Henry Roberts. Adjourned to meet in Belleville, Illinois, on Saturday afternoon, January 8th, 1887, for the transaction of business, and on the following Sunday for worship.

#### SOUTH-EASTERN OHIO AND WEST VIRGINIA.

In obedience to the call of the President, a conference of the above named district convened at Vale's Mills, Vinton county, Ohio, September 11th and 12th, 1886. Brn. W. H. Kelley and T. J. Beatty were chosen presidents; A. B. Kirkendall, secretary. Branch reports: Morgan, no change since last report. Milton, last report 8; present 9. Union Grove, last report 19; present 30. Syracuse, same as last report, 48; 1 death, 1 baptism. Vinton, last report 60, present 62. No report from the Wayne or Lebanon Branches. The Wayne Branch was declared disorganized. Official reports: T. J. Beatty (baptized 11), J. Moler (baptized 2), L. R. Devore (baptized 5), A. B. Ervin, L. W. Torrence, D. Thomas, Thos. Matthews (baptized 1), D. Hopkins, J. L. Goodrich and Jacob Double in person; C. G. Ruley (baptized 2), and Joel Allen by letter. Priests H. E. Moler and G. Roushe in person. Teachers S. Bennington and J. F. Williams in person; J. W. Givens by letter. Cabin Run, West Virginia, and Clarksburg, West Virginia, Branches, on their petition were admitted into the district. Elder's license granted to C. G. Ruley, and Teacher's license to John W. Givens. James Moler authorized to secure names and items of ordination of the Elders in the district and forward them to the General Recorder for enrollment in the Quorums of Elders. By request of Bro. Thomas Matthews he was recommended to the Bishop for release from the office of Bishop's Agent, and Bro. T. J. Beatty was recommended for appointment. During the conference preaching by the following named brethren: W. H. Kelley, James Moler, Jacob Double and Thomas Matthews. The church dedication Sunday. Dedication sermon preached by Bro. Kelley. Three were added to the church by baptism. A vote of thanks was extended to the many friends at Vale's Mill, for their kindness shown to the visiting Saints. T. J. Beatty continued as president and J. Moler as vice president, and A. B. Kirkendall re-elected clerk. Adjourned to meet at Limerick, Ohio, in February, 1887; day of month to be designated by the president.

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## Miscellaneous.

### PROTRACTED MEETINGS.

Meetings will be held in the western part of the North-west District of Kansas as follows: Deer Creek branch, Phillips county, seven miles east of Prairie View, October 30th, at 7:30 p.m. Saints wanting to attend this meeting can address Walter Brownlee, Prairie View, Phillips county. Twin Creek branch, November 13th, at 7:30 p.m., four miles east of Osborne City. Saints attending this meeting can address Jacob F. Jameson, Osborne City. Elmira branch, twelve miles south of Glen Elder, November 27th, at 7:30 p.m. Saints attending this meeting can address Abraham Sears, Elmira, Mitchell county. Any one coming by railroad, and want to be met at the station, had better write to these brethren. Bro. Eli Clothier has given consent to preside over these meetings; other brethren have partly promised to assist. I trust each branch will make these meetings a special thought in their prayers for the success of the same. We must teach outsiders the worth of these meetings, and all others assembling, by laboring for their success. If the Saints are slow and backward to tell their neighbors the good story and invite them to come out to hear, they might conclude we are ashamed of the work. Let us put on a bold front; we have nothing to fear; it is God's work; all we have to do is to learn our duty, and then do it with an eagerness to please God. To the brethren of the priesthood in the district: do not be discouraged when you go to your appointments and find only a few to listen to you; but take courage in what the Lord said: This is not a day of many words, but a day of witness. May the work roll on, is my humble prayer.

Yours in gospel bonds.

A. H. PARSONS, *Dist. Pres.*

### DIED.

HALSTEAD.—At Fall River, Massachusetts, October 3d, 1886, of quick consumption, Davis, only son of James and Sarah Halstead. He was a member of the Saints' Sabbath School although not a member of the Church. He remained conscious until death; selected from among his companions certain ones to be pall bearers, and gave instructions concerning his funeral. Services were held in the Saints' chapel, where a goodly number gathered as a last tribute of respect for the deceased. Sermon by Elder F. M. Sheehy.

BRADWAY.—At Indianola, Iowa, September 18th, 1886; was buried on the 20th. Funeral services were conducted by a minister of United Brethren Church, there being no Elder of the gospel nearer than twenty miles. Sr. Elizabeth Bradway was in her eighty-sixth year. She was baptized at Newton, Iowa, in 1870, by Gordon E. Deuel, since which time she has shown an exemplary Christian life, by adhering closely to the teachings of the blessed Savior, and died with the hope of appearing again when the Savior comes. Such are the hopes of those who embrace the gospel in its fullness.

THOMAS.—At her home in Pittsburg, Pa., of typhoid fever, Elizabeth Thomas. She was born December 24th, 1824, in Cevenmaur, Wales; was baptized into the Church of Jesus Christ, at Pittsburg, June 14th, 1885, by Elder Jacob Reese; and confirmed in Mansfield, Ohio, on the same day by Elders Jacob Reese and David J. Jones. She

leaves a husband, three sons and a daughter, besides a great many relatives, to mourn her loss. Funeral sermon by a Baptist minister.

## Selections.

### THE WILL.—REV. SAM JONES' VIEWS.

Brother, I am so glad at last the will of man is the pivotal point. I am so glad God throws it all at last upon the human will. Whosoever will. It is not "whosoever feels, now, nor whosoever thinks, nor whosoever mourns, nor whosoever cries," but "whosoever will." That is it. That makes the elect straight out, for the elect are the "whosoever will;" and the non-elect are the "whosoever won't;" and that is all there is of it. God Almighty has foreordained from the foundation of the world that whosoever will may take the water of life freely; and he has foreordained from the foundation of the world that whosoever won't take it shall perish forever. Whosoever will. Brother, he throws it on the will. Christ says: "if any man will be my disciple." "Whosoever will come after me, let him deny himself." The will. There it is. Now, brother, here is the will and the intellect and the sensibilities. There is the trinity that makes the unity—the will, the intellect, the sensibilities.

Now, God comes through my sensibilities and traverses my whole nature. My sensibilities—He comes up through my love and affection and my fears and my hopes. He just goes all through my sensibilities, and there isn't a door shut in His face. He goes through the whole. Then He comes up through my intellect, my perception, conception, judgment, memory, reason. He just runs up through every avenue of my intellect, and there isn't a door to open or to close. But when God has come up through my sensibilities and up through my intellect and reaches the door of the human will, He tiptoes, and says: "Behold, I stand at the door and knock. If any man will open to me I will come in and sup with him and he shall sup with me." And God can do all things, but God never has broken down the door of a human will. Oh, God will never bring life to you until you unlock the door of your will and pull it open yourself, and when you do God himself comes in and brings life and salvation to you.

### PUNCTUALITY.

AN eminent Philadelphia jurist died the other day, and among other bequests gave to his grandson a gold watch with this instruction: "Whenever he looks at the watch he will remember the necessity of being a correct and punctual man." There is a lesson in this injunction which every one may learn with profit.

Punctuality is one of the necessities to successful business life, and it is an ornament among the social virtues. The man who is always punctual does more and does it better than he who is always late, always behind time. Leaving duties to be performed until the last moment and then rushing them through, makes a mess of any work. The man who is always punctual saves much time and saves himself much trouble and his friends and acquaintances a great deal of annoyance. He who is always on time is esteemed and respected by his business acquaintances and social companions. What a nuisance it is always to be compelled to wait for one with

whom an engagement has been made for a certain hour. Some persons are habitually late, and as a general thing, they are in a hurry. This seems something of a paradox, but it is nevertheless true.

Great dangers are sometimes the result of being behind time, if only for a few minutes. Engineers know the truth of this, and profit by it by sending their engines through on time. Business men incur great financial risks by not being punctual. They arrive at the bank just a few minutes after their note has gone to protest, and their financial standard is lowered. They promise to pay their bills at a certain hour of a certain day, but being addicted to tardiness, they disregard their promises, and their business reputation suffers. There are some persons who are always late at arriving at their places of business, and they drag through the day because they started behind time. Many a good situation has been lost because clerk or salesman failed to reach his post of duty punctually. Accident or circumstances may excuse in some instances but never with persons who make tardiness a habit. The workman who is from ten to twenty minutes late every morning, not only incurs his employer's displeasure, but he frequently receives merited rebuke, and sooner or later is told that his services are no longer needed. Employers who are always prompt to quit work at the first stroke of the closing day's work should be just as prompt to begin work. At home, in school and at business, punctuality should always be insisted upon, for laxity in this respect leads to neglect of duties in other respects.

Punctuality can be taught as well as any other commendable trait, and it should be taught and practised. In business or social life punctuality should be demanded, and a want of it should ever be rebuked. Persons who are always late do not know the value of time and they lose much thereby.—*Selected.*

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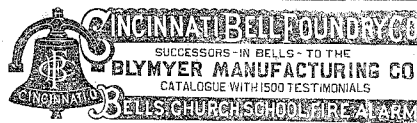
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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board or Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, Box 82, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the EDITOR.

# THE SAINTS' HERALD

Joseph Luff

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

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

Vol. 33.—Whole No. 702.

Lamoni, Iowa, October 30, 1886.

No. 43.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH EDITOR.  
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, October 30, 1886.

### DEDICATION AT OMAHA.

ON the morning of the 17th instant, the Saints of the Omaha, Nebraska, branch assembled at their new chapel on Twenty-first, between Clark and Grace streets, for the purpose of dedicating the building to the service of God, whom they worship. Bro. John Avondet, president of the branch, placed the conduct of the services in the hands of the senior Editor, who invited Bro. James Caffall of the Twelve, Bro. Avondet and Bro. Robert McKenzie, president of the Council Bluffs branch, into the stand. An excellent programme had been provided by arrangement with Bro. William Rumel, president of the district and chairman of the building committee, and Bro. Mark H. Forscutt, who had charge of the song service, which programme we give below.

At the hour of 10:30 a.m. the service began, the opening prayer was offered by Bro. James Caffall; the dedicatory prayer by Bro. Joseph Smith. The services were impressive; the song service being exceptionally good. An excellent feeling prevailed, the house was filled, and all seemed to enjoy the hour. This good feeling continued throughout the day; two services being held in the afternoon at three and at 7:30. Of the preaching we have nothing to say. The programme is as follows:

1. Opening anthem chant, "Praise ye the Lord."
2. Hymn 769, Saints' Harp, "Oh, bow thine ear, Eternal One."
3. Scripture lesson,—2 Chron. 6: 12-42.
4. Recitative Response to lesson, "Thy word is a lamp."
5. Opening prayer.
6. Hymn 764, "We dedicate to Thee this house we have reared."
7. Dedicatory sermon, by President Joseph Smith.
8. Offertory, from Book of Covenants, "The Lord hath brought again Zion."
9. Financial report of building committee, with recommendations and offering.
10. Hymn 766, "Met, Lord, to dedicate."
11. Dedicatory prayer.
12. Hymn 767, "While afflicted tossed and driven." Benediction.

The committee, consisting of brethren

W. M. Rumel, W. Ballinger, N. Rumel senior, M. Bertleson and H. Nielson, are deserving of great credit. They had a difficult task to perform. The old chapel had been built under adverse circumstances. To some the removal to a different site seemed unnecessary, and severe criticism was sure to await the action of the committee. But having been appointed to the duty, they set forward resolutely, and in three months from their appointment they turned over to the custody of the branch officers a neat, commodious, and finished house, somewhat larger than the old one, on a pleasant site, and in a better and more suitable neighborhood than the other. The committee did this too in such a way that not an additional dollar was asked from saint or sinner, but to the contrary, with the report submitting their labor, a small reserve fund of \$3.50 accompanied it, to the credit of the branch. A collection of \$18.80 was received during the morning service for the purpose of procuring a new pulpit Bible, aisle matting, and defraying an accrued tax on the lot.

Bro. W. M. Rumel has been untiring in his exertions and unremitting in his care of the building in its erection; and the branch generously accord to him the merited credit for the work. The committee effected the change by selling the first site for \$2,600 in round numbers; they then purchased a new site for \$1,900, of which they sold twenty-six feet front for \$650, leaving them a building fund of \$1,350, out of which they put up the building with all its appurtenances, prepared for putting in the gas for lighting purposes, fenced the lot which is forty feet in front width, and one hundred and forty in depth, and laid the walk in the street in front of the building. To have been content to work within their means, without the desire to build larger and finer, thus creating a debt for the branch to provide for afterwards, is decidedly creditable to the branch and the committee, and sets an example worthy to be imitated.

### THE RE-UNION.

THE senior Editor reached the camp ground of the Fourth Annual Re-union of the church, held this year on the premises of Bro. Henry Garner, on Saturday, October 2d, in time for dinner and the afternoon service. The grounds, under skillful management of brethren Phineas Cadwell of Logan, J. C. Crabb of Little Sioux, and David Hall of Persia, had been laid out in circles, the large tent capable of seating a thousand persons, occupying the center, the ground sloping gently upward from the stand at the west side of the tent, toward the entrance placed to the eastward.

An ample space had been left between the central tent and the first line of tents which filled the circuit completely with the exception of an outlet for passing in and out; a space of twenty feet was left between each circling row of tents, thus forming a tented city, with streets running in circles round its canvas dwellings.

The organization for the meeting was formed in the afternoon, the writer and Bro. W. W. Blair chosen to preside; Bro. J. C. Crabb to act in Bro. Blair's place till latter arrived, which occurred on Wednesday. Bro. W. C. Cadwell was chosen Secretary and Marshall; Bro. Wm. Fallon, chief of Police; the latter chose a corps of able assistants who kept admirable order from first to last. The committee were continued in charge of the grounds, and discharged their arduous duties well.

The weather was cool at the opening of the meeting, but soon settled into fair, pleasant, delightful guise which was maintained to the close. This made the assembling together constant and fruitful for good.

A set of rules were adopted at the start which made the day begin at five o'clock. Prayer service began at 8:30; a half hour's intermission, and preaching service at 11 a. m., 2:30 and 7:30, p. m., leaving two and a half hours between the morning and afternoon meetings, and about three or three and a half hours before the evening services for visiting, lunch, and social chat generally. These rules were productive of harmony and promptness. The committee had provided a substantial bell which was hung near the headquarters and was rung promptly at the hours designated for the various services, the day closing at eleven p. m.

The preaching services were opened on the evening of the 2d by Bro. Joseph Luff, of Independence, Mo., followed on succeeding days by Brn. M. T. Short, John A. McIntosh, J. C. Crabb, W. W. Blair, C. Derry, Wm. H. Garrett, George S. Hyde, J. S. Roth, Wm. T. Bozarth, Duncan Campbell, E. C. Brand, Joseph F. McDowell, G. A. Blakeslee and the writer. The preaching was unusually excellent, and those assembled seemed to enjoy the seasons of service, both prayer and preaching. The morning prayer service from 8:30 to 10:30 was filled with spiritual enjoyment for the faithful attendants; the Spirit bearing testimony to the comfort of the people. Meetings were also held in the town of Mondamin, the brethren there having secured the use of the Congregationalist Church for the occasion; these services are said to have been appreciated by the citizens.

Forty-two were added to the church by baptism, the rite being administered by



Bro Phineas Cadwell, at different times as demand required. Some of the additions were heads of families whose acceptance of the truth will be productive of great good as an example. One was an old time Nauvoo veteran who has long stood aloof, but whose defences against the Reorganization have entirely broken down before the resistless march of the truth. His acceptance of the work is such an evidence as must be convincing to some that the same spirit that was with the church prior to the incoming of the tide of evil is with the reorganization now, and should be an example for many more to follow.

The attendance was fair at the start, but the canvas city grew apace until Saturday the 8th, when from the hills the ample amphitheater lying in the valley below shone in the sunlight a tented field in which hundreds of tents pitched in concentric circles round the great tent in the centre, sheltered a happy, grateful worshipping people; and on which the fitful campfires glowed at dusk in splendid promise of pleasantness and good cheer.

Peace, an "abundance of peace" was with this encampment of Israel—modern Israel. Not a jar was felt, and the influences of the spirit of devotion had sway from the start. The excellent weather made a sojourn in the open air safe and enjoyable; there was but little sickness in the camp during its duration, and the most of the cases were aided and at once by the administration of the rite of anointing with oil and the laying on of hands. The Elders called to speak responded at once and with cheerful compliance took the stand in meekness and in sobriety of thought; the baptismal services were solemn, the confirmations strongly marked by fervor and earnestness. The song service was excellent under the charge of Bro. Phineas Cadwell, ably seconded by Bro. Wm. Davison, and a number of good organists, among whom we note sisters Pearl Derry, Netty Putney, Sarah Mahoney, Fanny Pett, and others whose names we did not learn.

The management of the grounds by the committee was excellent. There were no obnoxious stands near to the tent; no noisy games, or merry-go-rounds, and no games of chance permitted. There was no loud nor profane language heard on the meeting grounds proper, that we heard of, and in fact we heard profanity but once during the nine days' session, and that was after final adjournment, a young man, doubtless under the impression that it was smart for a man to swear, or else in a moment of forgetfulness. We remarked to him that it was the first oath we had heard on the grounds, and that we were sorry that we heard that, as we had wished to have it to say that we heard none, but so it was.

The tent furnished ample seating room for all the meetings except the Sunday morning and afternoon services, when it seemed as if the woods swarmed with people. The shelter of the tent was grateful in the heat of the day, and very enjoyable in the pleasantly cool evenings, a

covering from the heat by day and from the dew by night.

Bishops George A. Blakeslee and Israel L. Rogers were present and added materially to the enjoyment of the occasion by the Saints who were pleased to see them in their midst. Taken as a whole, the Reunion was an ample success.

At the close, it was determined to hold another next year, and brethren P. Cadwell and J. C. Crabb of Little Sioux, J. W. Chatburn and W. W. Whiting of Galland's Grove, and Hans N. Hansen and C. A. Beebe of Pottawattamie districts were chosen committee, with power to locate and have charge of the grounds.

#### PERSECUTION AND ITS CAUSES.

Continued from page 645.

AFTER the Saints were thus threatened, plundered and driven, a petition was sent to Gov. Daniel Dunklin, dated the 28th of the following September, the latter part of which reads thus:

"The damages which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependent on their labors for support have been thrown out of employment and are kept so by the threatnings of those who compose the mob. [See their resolutions as published in the *Western Monitor*, number 1, 2, 3, 4, and 5]. In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousands of dollars it would be short of a remuneration. Most of the mechanics' shops have been closed, two pair of blacksmith's bellows have been cut in pieces, our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south but the settlers in that country drew up an agreement among themselves to drive us from that country after we had commenced laboring there; they threatened to shoot our cattle and destroy our labor, and in fact, 'The foxes have holes and the birds of the air have nests, but we have not where to lay our heads.' We were obliged to return.

"Since the stipulation was entered into some of our houses have been broken open and the inmates threatened to be shot if they stirred, and also some of our houses have been stoned or brick-batted.

"Also, that since some publications have appeared in the *Western Monitor* and other papers censuring the conduct of the mob, the leaders have began to threaten life, declaring that if any of the Mormons attempted to seek redress by law or otherwise, for character, person or property, they would die!

"Now therefore, for ourselves as members of the church we declare, with the exception of poverty, which has not yet become a crime by the laws of the land that the crimes charged against us (so far as we are acquainted), contained in the documents above written, and those in the proceedings of the mob as published in the *Western Monitor* of August 2d, are not true. In relation

to inviting free people of color to emigrate to this section of country, and other matters relative to our society, see the 109, 110 and 111 pages of the *Evening and Morning Star*, and the *Extra* accompanying the same, dated July 16th—which are annexed to this petition. Our situation is a critical one. We are located upon the western limits of the state, and of the United States, where desperadoes can commit outrages, and even murder, and escape in a few minutes beyond the reach of process where the most abandoned of all classes from almost every state may too often pass to the Mexican states or to the more remote regions of the Rocky Mountains to escape the grasp of justice; where numerous tribes of Indians, located by the general government amid the corrupting influence of mid-day mobs, might massacre our defenceless women and children with impunity.

"Influenced by the precepts of our beloved Savior, when we had been smitten on the one cheek we have turned the other also; when we have been sued at the law and our coat been taken, we have given them our cloak also; when they have compelled us to go with them a mile, we have gone with them twain. We have borne the above outrages without murmuring. But we can not patiently bear them any longer. According to the laws of God and man we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the constitution, and the Union must tremble! Assuring ourselves that no republican will suffer the liberty of the press, the freedom of speech and the liberty of conscience to be silenced by a mob without raising a helping hand to save his country from disgrace, we solicit assistance to obtain our rights, holding ourselves amenable to the laws of our country whenever we transgress them.

"Knowing as we do, that the threats of this mob in most cases have been put into execution, and knowing also that every officer, civil and military, with a very few exceptions has pledged his life and honor to force us from the county dead or alive; and believing that civil process can not be served without the aid of the Executive and not wishing to have the blood of our defenceless women and children to stain the land which has once been stained by the blood of our fathers to purchase our liberty we appeal to the Governor for aid, asking him, by express proclamation or otherwise to raise a sufficient number of troops who, with us, may be empowered to defend our rights that we may sue for damage in the loss of property, for abuse, for defamation, as to ourselves, and if advisable try for treason against the government that the law of the land may not be defied nor nullified, but peace restored to our country. And we will ever pray." —*Evening and Morning Star*, 229, 230, and *Times and Seasons* vol. 6: 853, 854.

To this petition the Governor replied as follows:

"CITY OF JEFFERSON, Executive Department,  
October 19th, 1833.

"To Edward Partridge, W. W. Phelps, Isaac Morley, John Corrill, A. S. Gilbert, John Whitmer, and others:—

"Your memorial soliciting my interposition against violence threatened you, and redress for

injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow citizens, did I not promptly employ all the means which the Constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

"Ours is a Government of laws, to them we all owe obedience, and their faithful administration is the best guarantee for the enjoyment of our rights.

"No citizens, nor number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands: Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them

"After advising with the Attorney General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws: the Judge of your circuit is a conservator of the peace. If an affidavit is made before him by any of you, that your lives are threatened and you believe them in danger, it would be his duty to have the offenders apprehended and bind them to keep the peace. Justices of the peace in their respective counties have the same authority, and it is made their duty to exercise it. Take, then, this course: obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested whether the laws can be peaceably executed or not. In the event they can not be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a faithful execution of them.

"With regard to the injuries you have sustained by destruction of property, &c., the law is open to redress, I can not permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.

"Respectfully,

"Your obedient servant,

"DANIEL DUNKLIN."

Evening and Morning Star, p. 230, 231, and Times and Seasons, vol. 6, p. 880.

On the receipt of these instructions from the Governor, the Saints at once began to labor and build as usual and set in order their houses, gardens, &c.; for they had lain comparatively idle since the outrage in July. They also engaged as attorneys, Messrs. Wood, Reese, Doniphan and Atchison, from Clay county, engaging to pay them \$1,000. All this served to engage the mobbers, as will be seen by this:

"Thursday night the 31st of October gave the Saints in Zion abundant proof that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty in number, many of whom were armed with guns, proceeded against a branch of the church west of Big Blue, and unroofed and partly demolished *ten dwelling houses*, and in the midst of the shrieks and screams of women and children whipped and beat in a savage and brutal manner several of the men, and with their horrid threats frightened women and children into the wilderness. Such of the men as could escape fled for their lives, for very

few of them had arms, neither were they embodied, and they were threatened with death if they made any resistance. Such therefore as could not escape by flight received a pelting by rocks and a beating with guns, sticks, &c.

"On Friday the 1st of November, women and children sallied forth from their gloomy retreats to contemplate with heart rending anguish the ravages of a ruthless mob, in the mangled bodies of their husbands and in the destruction of their houses and some of their furniture. Houseless and unprotected by the arms of the civil law in Jackson county, the dreary month of November staring them in the face and loudly proclaiming an inclement season at hand, the continual threats of the mob that they would drive out every Mormon from the county, and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

"On Friday night, the 1st of November, a party of the mob proceeded to attack a branch of the church at the prairie, about twelve or fourteen miles from the village. Two of their number were sent in advance as spies, viz, Robert Johnson and one Harris, armed with two guns and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said (mob) Johnson struck Parley P. Pratt with the breech of his gun over the head, after which they were taken and detained till morning, which, it was believed, prevented a general attack of the mob that night. In the morning they were liberated without receiving the least injury.

"The same night (Friday) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, &c. This night the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down and the windows of his dwelling broken in with brick-bats and rocks, while a gentleman stranger lay sick with a fever in his house.

"The same night three doors of the store of Messrs. Gilbert and Whitney were split open, and after midnight the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambrics, &c. An express came from the village after midnight to a party of their men who had embodied about half a mile from the village for the safety of their lives, stating that the mob were tearing down houses and scattering the goods of the store in the streets. The main body of the mob fled at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats, into the doors, while the goods lay strung around him in the streets, and was immediately taken before Samuel Weston, Esq., and a complaint was then made to said Weston and a warrant requested that said McCarty might be secured; but said Weston refused to do any thing in the case at that time. Said McCarty was then liberated.

"The same night some of their houses in the village had long poles thrust through the shutters and sash into the rooms of defenceless women and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob which were made by ten, fifteen or twenty men upon a house at a time.

"Saturday, the second of November, all the families of the Saints in the village moved about half a mile out, with most of their goods, and em-

bodied to the number of thirty for the preservation of life and personal effects. This night a party from the village met a party from the west of the Blue and made an attack upon a branch of the church located at the Blue, about six miles from the village. Here they tore the roof from one dwelling, and broke open another house, found the owner David Bennet sick in bed, whom they beat most inhumanly, swearing they would blow out his brains, and discharged a pistol the ball of which cut a deep gash across the top of his head. In this skirmish a young man of the mob was shot in the thigh, but by which party remains yet to be determined.

"The next day, Sunday November 3d, four of the church, viz: Joshua Lewis, Hiram Page and two others were despatched for Lexington to see the circuit judge and obtain a peace warrant. Two called on Esq. Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the county as speedily as possible, for the Saturday night affray had enraged the whole county and they were determined to come out on Monday and massacre indiscriminately. And in short, it was proverbial among the mob that "Monday would be a bloody day."

"Monday came, and a large party of the mob gathered at the Blue, took the ferry boat belonging to the church, threatened lives, &c. But they soon abandoned the ferry and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a branch of the church several miles west of the Blue, that the mob were destroying property on the east side of the Blue and the sufferers there wanted help to preserve their lives and property. Nineteen men volunteered and started for their assistance; but discovered that fifty or sixty of the mob had gathered at said Wilson's they turned back.

At this time two small boys passed on their way to Wilson's who gave information to the mob that the Mormons were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit. After riding about two or two and a half miles they discovered them, when the said company of nineteen immediately dispersed and fled in different directions. The mob hunted them, turning their horses into a corn-field belonging to the Saints, searching their corn-fields and houses, threatening women and children that they would pull down their houses and kill them if they did not tell where the men had fled.

"Thus they were employed hunting the men and threatening the women, until a company of thirty of the Saints from the prairie armed with seventeen guns made their appearance.

"The former company of nineteen had dispersed and fled and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "Fire, G—d d—n ye, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same that is represented by the mob as having gone forth in the evening of the battle bearing the olive branch of *peace*. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn-field, and two of their number, Hugh L. Brazeale and Thomas Linvill, dead on

the ground. Thus fell H. L. Brazeale, one who had been heard to say, "With ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson county." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally except one Barber, on the part of the Saints, who expired the next day. This battle was fought about sun-set, Monday November 4th; and the same night, runners were despatched in every direction under pretence of calling out the militia; spreading as they went every rumor calculated to alarm and excite the unwary, such as that the Mormons had taken Independence, and the Indians had surrounded it, being col-leagued together, &c."—*Times and Seasons*, vol. 6, 881-2.

A CORRESPONDENT of the Denison (Iowa) *Review* writes that paper of late as follows:

"As there are many of your readers interested in gospel work we wish to say that the dedicatory services conducted at the Latter Day Saints Church in Dow City By Elder J. F. McDowell, on the 26th ult., were excellent and quite largely attended.

"Before the services commenced the Elder stated what the indebtedness for repairs in the chapel was, and the amount necessary was cheerfully given by the auditory. The Saints have their Chapel neatly repaired and painted, and the name, 'The Church of Jesus Christ of Latter Day Saints,' placed within a pretty circle a little above the door. This church has a membership in Dow City and vicinity of something over sixty, and I understand are in a very prosperous condition. FAIR PLAY."

And the same paper has this to say of our late Reunion:

The annual reunion of the Reorganized Church of Jesus Christ of Latter Day Saints was held in Garner's Grove, Raglan township, Harrison county, Iowa, from the 2d to the tenth inst. A goodly number of prominent elders were present, including Presidents Joseph Smith and W. W. Blair, of Lamoni, Iowa. The services were held in a large tent, with a seating capacity of about one thousand, which cost something like \$225. There were also two hundred small tents on the ground nicely arranged in three circles with the large one in the center. Services were good throughout. The estimated attendance on the 10th inst. was about four thousand. There were forty-two additions to the church by baptism during the session. The large tent was dedicated to the service of God, Sunday the 10th, Elder W. W. Blair preaching the dedicatory discourse.

In the afternoon a very touching address was delivered by President Smith concerning the rise of the church and the work intended to be accomplished by it. He stated that he had been early taught to honor and respect the laws of the Nation, and that there was nothing in the gospel of Christ, as understood and taught by the representatives of the church, that would make a man disloyal to his country. That the gospel was intended to make a man better in every respect than he was before it was believed and obeyed by him. He stated that the Reorganized Church had forced the Utah Church to strike from their Book of Doctrine and Covenants the

article on marriage, as contained in section 111, which provides "That one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." That in view of this fact, together with some others that were stated, he could not see how any could believe or say that there was any connection between the two churches.

#### EDITORIAL ITEMS.

BRETHREN Joseph Snively and John Johnston recently spent a few days preaching in Ringgold county, not far from the village of Wirt, and they report having had large congregations of intelligent and deeply interested hearers, who urged them to return and preach for them more at an early time. Bro. Snively says he never enjoyed greater degrees of spiritual light and power in-declaring gospel truths than during these meetings, and that he and Bro. Johnston will return there with the intention of continuing gospel work. Now that the toil and bustle and heat of summer are past, the evenings getting long and cool, the local ministry everywhere should rally to the work and do valiantly in the cause of Christ wherever and whenever they can find opportunity. We hear from all quarters the cry, "Come over and help us." Brethren of the ministry, this call is to you; and it remains for you to bestow the needed aid as God may give you ability. Don't delay.

Sr. Simpson writes from Holden, Missouri, that the HERALD is the only preacher there, that she can not think of doing without it, and bids it good speed.

Bro. A. H. Parsons writes October 16th, that Bro. Eli Clothier will preside over the protracted efforts to be held with the the Deer Creek, Twin Creek, and Elmira branches in Kansas.

Bro. J. H. Peters writes from East Lake, Michigan, October 11th, that he had but forty copies of Voice of Warning left. He has ordered one thousand more to which will be added a chapter on the Prophetic Mission of Joseph the Seer. It is now expected they will be sent him by November 25th, or before. Excellent success is reported by many who loan these books.

Bro. Gomer Reese has been appointed by the Presidency, to look after the interest of the work of the church in Dakota, having charge. It is to be hoped that the local ministry will continue their efforts to spread the word, and will be pleased with Bro. Reese's appointment. Bro. Reese is requested to report from time to time to Bro. Alexander H. Smith, Independence, Missouri. Bro. Reese's address is Highmore, Dakota.

Sr. Ann E. Morris writing from Shelby, Iowa, orders the HERALD continued to her, and says: "I can not see how so many do without it. But those who have never taken it, or have never seen it, do not know how much they miss."

Bro. and Sr. Howard S. Smith write from Unionburg, Iowa, the 14th inst., expressing thanks and gratitude that the HERALD is sent them in their old age and infirmity, and testifying to the truth of the gospel restored in these last days.

Bro. Briggs Alden is extremely anxious that some one of the eldership shall visit Fontanelle, Adair county, Iowa, and preach "the truth" in its halls. He wrote October 15th that there were still some who were waiting for the salvation of God.

Bro. Wm. M. Kendall writes to us, October 17th, ordering HERALD and other matter, but he does not give his address. Will he or others who see this please forward his address.

Our readers will find in this issue an able article on "The Sabbath of our Lord" from the pen of Elder D. S. Crawley.

We glean from *The Leon Methodist* that the District Conference of the M. E. Church will convene in Leon, Iowa, November 2d,—instead of at Mt. Ayr, the place selected at its last session.

Elder R. C. Evans writing from 474 Adelaide street, London East, Ontario, the 15th of October, says; "The great work is onward in Canada. We have been blessed in presenting the word to the people, and have baptized over fifty into the fold since this time 1885.

Sr. Elvira Brayton of Gladwin, Michigan, writes: "I can not do without the HERALD." We are glad of it, and wish we had a few thousand new subscribers similarly minded—and there will be by and by.

R. E. Cato and wife write from Eureka, Kansas, saying, "We would like you to send us an Elder. There is a better chance now to introduce the true doctrine than ever before. We live a half mile west of the Fort Scott railroad depot."

THE October number of *The Brooklyn Magazine* is just to hand, and we find it well filled with valuable and interesting reading.

There is going the rounds of the papers an article written by one Mr. Briggs of Brooklyn, New York, in which he strives to make it appear that Mr. Solomon Spalding wrote a manuscript from which Joseph Smith and Sidney Rigdon manufactured the Book of Mormon; but he simply proves nothing beyond the fact that he is a blind zealot, taking for granted what he can not prove when it suits his prejudices. He treats with contempt the testimony of Aaron Wright, Oliver Smith, John N. Miller and others found on the "Manuscript Story" discovered by Dr. L. L. Rice among papers he bought of the notorious anti-Mormon writer E. D. Howe and now in the library of Oberlin College, Ohio. That testimony is to the effect that, the said "Manuscript Story" was "the writings of Solomon Spaulding," and has their endorsement, and this is attested by the signature of "D. P. Hurlbut" whom E. D. Howe and others procured to do their dirty work and who was in due time kicked out and slandered by them when they could no longer use him. One thing is certain, Solomon Spalding wrote the "Manuscript Story." This being true, that manuscript furnishes incontestible proof, first, that he was intellectually incapable of writing such a work as the Book of Mormon; second, that he was neither a genius nor a scholar;



third, that he was morally incapable of such a work, for these writings prove him a coarse, sensual, witless infidel; while the plot, methods, symmetry, morals, theology and refinement of the Book of Mormon prove that its writers were highly intellectual, and exceptionally moral and spiritual. Any one who reads the "Manuscript Story" and the Book of Mormon intelligently and honestly will say, that the writer of the former had neither the morals, the religion, the brains, nor the information to write the latter. Dime novelists are neither accurate historians nor intelligent theologians.

#### A WIDE CONTRAST.

WHILE the Saints of the Reorganized Church were holding a Reunion in Western Iowa, October 2d to 10th, attended by from four to six thousand people, where the gospel was preached in power, and where peace reigned and love and joy abounded; out in Utah, at Coalville, an obscure town the Utah Mormon Church held its Semi-annual Conference with but a few hundred in attendance and its chief officers fugitives from the law of the freest, best and greatest nation of this century.

Is not this significant! Can not the Utah Belshazzars see the fateful handwriting upon the wall! We deplore their blind obstinacy, and have pity for them in their perplexities, fears and sufferings, and pray God to open the eyes of all that people to see their errors and evils, and to inspire them to "Ask for the old paths, where is the good way, and walk therein and find rest for their souls." We bear them record, that "they have a zeal of God, but not according to knowledge," and this zeal is likely to lead them just where it did the rejected Jews in the days of Jesus and his apostles.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Hast thou not, on some week of storm,  
Seen the sweet Sabbath breaking fair,  
And cloud and shadow, sunlit, form  
The curtains of its tent of prayer?  
So, haply, when thy task shall end,  
The wrong shall lose itself in right,  
And all thy week-day darkness blend  
With the long Sabbath of the light!"

#### WHIPPED.

I may as well tell the boys now that my mother was a widow, and a woman of great firmness and decision of character, and of deep piety. When she said anything she meant it, and yet she was just as gentle as a lamb. One time in the fall of the year, when I was about fifteen years old, I was out in the yard trying to move a heavy stick of timber. I asked my brother, then twelve years of age but he stood stock still and laughed at me, while I almost strained my eyeballs out of my head. At last I lost my temper, grew hot, got mad and picked up a switch and gave my brother a whipping. That was one thing mother did not allow—she did not permit one child to whip another on her place. When she heard the row, she came out of the house and gave brother a good thrashing, and made him help me put the timber in place, and then said to me:

"Now my son, I am going to whip you for whipping your brother."

I had not had a whipping for a long time and had begun to feel like a man. I had violated one of my mother's rules, but the provocation had been a great one to a boy. True, if I had gone five steps to the door, and told mother, she would have adjusted matters and made my brother do what I wanted him to do. Instead of this, I had assumed authority, had taken the law into my own hands, and had done what I knew my mother did not allow.

I said, "Mother, you shall not whip me."

"But I shall do it my son," she replied, and started toward me with a purpose in her eye. I got out of her way, and, bad boy that I was, I turned my back upon home and mother, and went off about four miles and hired myself to a clever, thrifty, well-to-do farmer for five dollars a month. I told him what had occurred, and how I had been outraged at home, and that too by my mother. He told me I had done wrong, and that I ought to go back home. I went to work, but was not happy. I lost my appetite, and could not sleep. I grew worse and worse, but hoped all the time mother would send for me, and apologize and take me back, but I heard nothing from her. I began to feel that I needed mother and home more than mother and home needed me—a lesson most boys do not learn until it is too late. At the end of the week, on Saturday morning, I told my employer I wanted to go home. It was four miles and I was four hours on the way. I hesitated and turned back and resolved and re-resolved. The better thing in me said, "Go home, and yield to your mother and obey her," but some other thing said, "I would die first."

When I got near enough to hear, my mother was singing:

"Jesus lover of my soul,  
Let me to thy bosom fly."

Ah, that song! What mingled feelings it stirred in my heart, and how appropriate it was. Hope and shame had a struggle, but, thank God, hope prevailed. Just as I reached the house, mother was setting the table for dinner.

"Good morning my son," she said, just as pleasantly as I had ever heard her speak in my life. "Come in," she continued, "have a seat," setting a chair for me. "I hope you are well my son?" That word "son," how it hurt me. I was not worthy of it.

"Very well, I thank you," I did not venture to say "mother." "Are all well?" I asked.

"Well, thank you, my son," and she went on chatting away just as pleasantly as if I had been a neighbor called in. I wanted to tell her my sin and shame, but did not know how or where to commence.

When dinner was over, I said, "Mother, what work do you want me to do?" "None at all, my son; I do not expect visitors to work for me," she answered.

"But, mother, I have come home, and want to quit this foolishness," I said.

She replied firmly, "Well, my son, if you will now take a whipping you can stay, but if not, you can have your clothes and leave."

I jumped up and pulled off my coat and vest, and sat down with my face to the back of the chair, and my back toward mother, and said, "Well mother, I will take the whipping, and stay, at home with you, so get your switch and give it

to me." Just then mother burst into tears, caught me in her arms and said, "That will do, my son. Let us pray." She led. O, that prayer. It lingers to this day. Now boys I'm ashamed of my sin till this day, but I am so proud of my mother I thought I would tell you this story.—*Selected.*

IN the above selection the child is permitted to speak for himself, and we wish to call the attention of parents to the pride he feels in his mother. Perhaps some may be disposed to say, It is only a fancy sketch—no such thing ever happened. We are not prepared to admit this, nor do we deny it; but we are prepared to give you a true sketch, and then have you to moralize a little upon it. We once had a friend—a brother in the church and the father of quite a large family. When we knew him his hair was white with the snow of many winters, but still there was in his eyes the twinkle of firmness, although the silken lashes of kindness ordinarily veiled its sparkle. His unvarying mildness, indulgence and kindness to his children was proverbial, and such were their respect and love for him, that after they were men grown and in business for themselves, they always deferred to his advice, and honored him as God intended children should honor their father and mother. We saw him by the death-bed of his only daughter, supporting and cheering the companion of his youth; and when the angels came and bore the freed spirit of the suffering one to the paradise of God, the aged grandparents took as a sacred legacy to their home, the little one she had left. Time passed on and this little one became as the apple of their eye, until friends feared there was danger of overindulgence. An occasion arose however, to prove how groundless were these fears and to illustrate the true secret of success in this man's government of his family.

The occasion was a festive one—a party to which all the village children had been looking forward with unbounded anticipation, and the little one we write of was of the number. But when the day came no — was there, nor were the grandparents either, although they were seldom absent upon such occasions. All wondered what could possibly have detained Bro. —; but none seemed to know.

Next morning, happening to meet him on the street, we said, "Whatever was the matter, Bro. —, that you was not out yesterday?"

"I will tell you," he said, "just what was the reason," and then he related how the little one had been disobedient, and to punish — in such a way as would not soon be forgotten, they had determined to remain at home.

"I tell you I hated it," he said, but I can not live in the same house with children who will not mind. My own children know this, and — must learn it also. It was a terrible punishment to —, but it will be a lesson not soon to be forgotten."

We turned away feeling the full force of what our friend had said, and as we went on our way thought crowded upon thought, and we wondered to ourselves, if the learning of obedience through the things which we suffer, until we are wise enough to know that God's way is the true way, and his plan the only plan, was not the true secret of life.

PERHAPS we ought not to have notified the sisters in regard to our supply of letters. It surely



was not that we wished them to write less. Send in your contributions and don't be afraid of variety. We would very much like some good news from the reunion—the dedication—in fact everything good which the sisters please to send us. Let us hear from you, that others may rejoice with you.

LAMONI, Iowa, Oct. 30, 1886.

DUNLAP, Iowa, Oct. 21st.

Dear Sister Frances.—I can't tell you how much I have enjoyed reading the "Mothers' Home Column," and the good instruction I have received from it. It has made me more determined than ever to try and raise my two little boys up for the Lord, he being my helper. I gather them around me at night and read to them out of God's holy word, three, four and five chapters, as my eyes will permit, for my eye sight is failing me very fast; then I teach them to say different prayers, whatever comes in to my mind as I am led by the Spirit. I felt last night as if the angels were there looking on, taking cognizance of it. My little boy Leroy is in the church with me; was baptized when eight years old, at his own request. I have never been sorry that he was baptized so young. But my husband, and my aged father, William Marks' eldest son, who is living with me, are both out of the ark of safety. I am the only living one of the Marks' family that belongs to the church, and it makes my heart ache to think of it. I ask an interest in your prayers, that I may be the means in the hand of God of bringing them both into the Church of God, that I may live such a life day by day that they may see that I am trying to live faithful to my heavenly Father, that I may set such an example before them that they may desire to walk in the same way.

I have just returned from the Re-union at Garner's Grove; was there four days, and such a feast as I enjoyed! If I never receive any better heaven than I enjoyed there, I shall be more than content. I felt that it was better than I deserved. To meet with the faithful Saints and hear the blessed word proceed from the lips as God gave them utterance, was a great privilege indeed. I never enjoyed so much of God's Holy Spirit as I did there, praise be to his holy name for it. Every thing looks different to me since. My children, the trees, the beautiful sunshine, the nights as I lie offering up thanksgiving nearly the whole night. All looks so beautiful to me. I do love the *Herald* so much, and the Mothers' Home Column, for which I pray. We do enjoy the *Hope* very much; we are going to have a little Sunday School of our own out of it, and invite in our children's playmates to read it with them, and study it. The *Herald* and *Hope* are the only preachers and teachers we have. With love to all, I remain yours in the one faith,

JOSEPHINE WOOD.

#### WESLEY ON DRESS.

You know in your hearts it is with a view to be admired that you thus adorn yourselves, and that you would not be at the pains, were none to see you but God and His holy angels.

Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off. It you could be as humble as when you choose plain apparel (which I flatly deny); yet you could not be as beneficent and plentiful in good works. Therefore, every shilling which you needlessly spend

on your apparel, is, in effect, stolen from God and the poor! For what end do you want these ornaments? To please God? No! but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. If so, what you put upon yourself, you are in effect, tearing from the back of the naked; as the costly and delicate food you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of his gospel, stay your hand! Do not throw this money away. Do not lay out on nothing that may clothe your poor, naked, shivering fellow creatures.—*Christian Truth*.

LUCY LLOYD sends us a recipe for a delicious glass of "Tapioca cream," for the tea table, a palatable change from the dried and canned fruit and cream. Take one small cupful of pearl tapioca put it in you granite sauce pan, just cover with cold water and cook; when needed add enough water to prevent scorching and cook slowly on the back of the stove stirring frequently. When it has become a clear pulpy mass add a quart of morning's milk, cream and all, and stir together; add one tablespoonful of corn starch with five tablespoons of milk mixed with one large cupful of granulated sugar and bit of butter the size of a walnut; stir slowly and cook for a few moments. Now break six eggs separately; beat the whites to stiff froth; add three tablespoonsful of white sugar and a few drops of vanilla; stir the yolks well with a half dozen spoonsful of milk, pour this in with one hand while stirring rapidly with the other; remove from the stove and add one teaspoonful of vanilla. Now stir in about one third of the froth as it makes it light, spread the remaining froth over the top smoothly and set in a pan of cold water in the cellar. If this is prepared in the morning and put in glasses with the froth on top it will be delicious and cool for tea.

## Correspondence.

BRO. WARREN C. PEAK sent us a letter of late, the first page of which is missing. Where the loss occurred we can not say. Here is the balance of it:

"We spoke a few times in a school-house in Hyde Park; but when some began to give heed to the teaching and investigate, the very pious passed an ordinance in the city not to allow any more preaching in any of the school-houses. We were then turned out with no place to hold meetings except in the open air. We got a grove south of Hyde Park about a half mile, and had a large crowd to listen to us. So we left a standing appointment for every Sunday at three p.m., and continued till the weather got cold and we were compelled to give it up. In a place in the suburbs of Hyde Park we spoke several times to interested and attentive congregations. Becoming somewhat bolder, we then went on the streets, and in the midst of noise and confusion we declared the gospel to hundreds. It was a little trying at first, but it was the only way to present the truth to the people. By doing so we have allayed a great deal of prejudice; have sowed the 'good seed' that will yet spring forth and manifest itself in honest hearts in due season. We have labored in Hyde Park, Taylorsville and Nan-

ticoke. In the latter place there is an old Union Church that is free to all. We improved the opportunity and held several meetings in it. As the congregations were very small, we again went on the street. There in the center of the city, where three of the main streets form a vacant place for a large congregation to stand without blockading the street, we dealt out the pure undefiled principles of Christ to large and attentive crowds. Looking over my journal I find we have averaged from five or six meetings a week.

"We have been greatly assisted by the local Elders, J. J. Morgan and David Griffiths, the former a young energetic Elder who presides over the Hyde Park branch, the latter a very able and fluent speaker in the Welsh language. As it is getting cold weather, we are driven from the streets and have commenced in private houses. Some are interested, and I think good will be done. Three have been baptized, one a young man by the name of Jenkin Morgan, may yet be of great help to the church in the future.

"I left Hyde Park, Wednesday last, and came to Pittston, where I was made welcome by Bro. John E. Thomas. He is the only Saint in this city. Have tried to get an opening here, but failed. It seems the only way to present the gospel in Pennsylvania, is on the streets, and as it is getting cold weather, it seems the way is blockaded till spring.

"I will go from here to Danville. There are a few Saints in that city whom we have not visited. May this great work continue, and the 'stone' of Daniel's vision roll with greater velocity, till every son and daughter of Adam's race have heard the welcome tidings of the gospel of Christ as revealed in the last days by an angel from heaven. In gospel bonds,

WARREN E. PEAK.

MOORHEAD, Iowa, Oct. 11th.

Dear Herald:—To-night my mind seems to travel back over the misty past, and as the scenes of my early life and the days that followed as maturer years came are brought before me in panoramic view, I feel sad to know that I have done so little in life's great drama. Oh! if but the proper wisdom could have been mine when the golden moments were being ignorantly lived, there might have been less chance to mourn so little done. But, as with others, grumbling will not fit me for what is future.

Yesterday I returned from our grand Reunion with resolves that the future would find me doing such work as will in part, at least make up for the slothfulness of the past. Feeling that already I am under condemnation for neglect of duty, I am resolved that the future shall find me making every honorable effort to get relieved therefrom, and for that reason am now trying with my might that I may so arrange as to be found before long discharging the duty devolving upon me by an act of the last Annual Conference. I know of no reason why I should shirk the responsibility that I feel is binding upon me. Though I came into this work by tradition, and I thank God for so noble a mother, that tradition has not served when maturer years brought into development a reflective and criticising mind. But, with each succeeding investigation, instead of losing, the work has come forth better and grander, till to-day I feel that the most noble duty I can perform is to conform to its teachings and its truths. And to the end that

I shall ever be found in the line of duty and ever faithful in the discharge of that which is binding upon me, I shall ask for the prayer of all who pray.  
J. W. WIGHT.

LONDON, Ont., October 16th.

*Bro. Joseph Smith:*—Soon after my appointment by General Conference, I left home for the field assigned me. I attended both the Kent and Lambton, and London district conferences; felt cheered in hearing my brethren present the word to the people; spoke twice during the Kent and Lambton conference, and four times immediately after the conference. Went from there to London conference, where I was permitted to address the people. From that time till October conferences my labors have been principally in the cities of London and St. Thomas and the town of Vanessa. Soon after my arrival in St. Thomas, the Saints rented the Free Thought Hall, on the main street, where I delivered a course of lectures. Many of the Secular Union were in attendance; frequently they would ask questions after meeting and I would try to answer them. All went well for a time, till it began to be noised around that the "Boy Preacher," from London had got the best of the Infidels. This brought crowds out to hear us. At last their head man delivered a lecture accusing Christ of evil, and said that the God of the bible never did, does not now, nor never will answer prayer. I was present and was called on by the chairman to answer and refute the statements. He said all other preachers were afraid to answer them; that H. C. Evans, the boy preacher, had done well before, but guessed this lecture was too much for him. The congregation then called on me to defend the truth. I stepped to the front, and dear brother Joseph, to the glory of our Heavenly Father he did fulfill his promise by standing by his young servant, and the ice of Infidelity melted before the sun of God's eternal truth. The radiant beams of God's light never shone brighter upon the people of St. Thomas than on that occasion, if we are permitted to judge by the actions of the people. We are safe in saying truth lost nothing on that occasion. I felt my weakness, but God defended his own truth. They then sent for Professor Simpson to debate with me, (without my knowledge or consent). I told them I was not sent out to debate, but to preach the gospel; whereupon they accused me of being like all the rest of the preachers—a coward. I replied that if I had taught anything not according to truth, let the professor deliver a lecture and show me wherein I erred, and that if he made a point against me I would acknowledge my error and forsake. But all was of no use—debate we must. So I consented to meet him in the afternoon to arrange for debate. In my absence he made arrangements with his friends (the Infidels) to debate with me one night or more, they to pay him ten dollars and give me the same, the debate to take place in two weeks, and they to print bills and to charge an admission fee. I told them I would prefer to have the debate free of charge so that all the people could hear. But their argument was, if the debate was free people would not think it amounted to much, hence would not come out to hear.

Proposition to be discussed read as follows:  
"Resolved that Jesus Christ is the Son of God,

and that he came forth in accordance with the prophecies of the Bible." R. C. Evans affirms; Professor J. B. Simpson denies. King James' translation to be the only evidence. After this was all arranged we went over to the Public Park. The Professor began to ridicule the Bible. After he got a big crowd near by, he said the God of the Bible commanded polygamy, and that it was taught in the Bible. I thought, now is my time to show this people that God never commanded the practice of polygamy, nor did the Bible teach it, and that the Latter Day Saints neither taught, practiced, nor believed it. I stepped forward and challenged him to show one place in the Bible where God commanded the people to practice polygamy. He made the attempt; but failed even worse than L. O. Littlefield, if possible. I chased him from every point he took, till the people hooted him and cheered me, and till he got angry and began to call me names, and use profane language. But I got the truth before the people, and at last the police dispersed the crowd. His own people were disgusted with him, and after he left town to prepare for the debate they told me he was not the man they expected he was, and they would not give him one dollar to debate. They wrote a card to that effect, and the debate fell through. All this did us much good, for after that the crowds got larger, till the Infidels concluded that they would not allow hymn singing and prayers in their hall any longer. We were put out of the hall, though paying all the rent that they asked. So much for the Liberal League. I baptized three there, and God manifested his power in the healing of an old lady who had been a cripple for over two years. While in the waters of baptism she was healed before the people, coming straightway up out of the water without my assistance. Some were constrained to say, Truly a notable miracle has been performed, but by what power we can not tell. We left Bro. Thomas Phillips (late of Chicago) in charge of the branch, and hastened on to other fields of labor. By request I went into a new place called Vanessa, where there had never been any preaching by our people. As soon as we told our name and that we were an accredited representative of the Church of Jesus Christ of Latter Day Saints, the fire of persecution began to burn; but the Lord raised up kind friends that cared for me. I preached five nights a week and twice every Sunday. The Methodist preacher tried to show from the Bible that when we died, if good people, we would all go up to heaven—away beyond the skies. He tried to show it was a great absurdity the Latter Day Saints preaching that we would reign on the earth, and he took for his text John 17:24. He claimed that he preached out of the Bible, and so he did, so far out of it that any one hearing the discourse would never once think that he had ever read the Bible.

The same afternoon I took the same text and spoke on the second coming of Christ. The result was, after preaching nineteen discourses I had the pleasure of baptizing eight of the best thinking minds of the town. One lady was healed of a cancer by the power of God. Two years ago she had a cancer cut out of her left breast by the doctors in the city of St. Thomas. The excruciating pain and loss of blood laid her prostrate for many weeks, but the angel of health smiled upon her once again and she re-

turned home to her loved ones. This summer she was appalled to find another cancer coming on her right breast. She thought with the roses she too would wither and die this fall, as she thought it would be certain death to have another operation performed upon her. The mere thought of it brought sadness to her heart. As she gazed upon her companion and her darling child—her first-born and her joy—her eyes would fill with tears, for she thought that at no distant period she must leave them both. The clouds of despair had shut out from her view the sun that yet shone brightly in the horizon of her young life. She began to think God was unkind to take her from her loved ones. Her lamp of faith had nearly gone out when we arrived. She heard the first sermon, believed, and with two others was baptized. After her confirmation the clouds all rolled away. She felt peace of mind; but O, what joy filled her heart when arising from her bed next morning she discovered that all trace of the cancer had disappeared! Her husband was much opposed to the work; would not come to the meetings, and was much grieved to think his wife would come. But inside of a week I had the pleasure of baptizing him and four more of her relatives. Large crowds came to hear from all the surrounding country. The Methodists are trying to persuade the people not to come to hear us. They say we are going to ruin their church if something is not done with us. So goes Zion's chariot, We have got the truth, and all the creedology of modern Christianity can not overthrow it, and but for a time can impede its progress.

I left Vanessa in time to get home for the conference. The London district conference was a grand one, said to be the best ever held in Canada. I have just arrived home from the Kent and Lambton conference. We had a good time there in hearing and presenting the word to the people. By instruction of Bro. John H. Lake we leave home (D. V.) on the 18th for St. Marys, thence to St. Thomas, thence to Corinth, thence to Vanessa. My health is good, and I never felt better in presenting the truth to my fellow man than of late. I desire to fight till the battle is over and the victory won. To my comrades in the battle-field I would say, Cheer up! Work on that we can say,

When the last brave word is spoken  
And our life on earth is done,  
When the glass of life is broken  
And the sands have ceased to run,  
When our deeds have been rewarded,  
Both the evil and the good,  
May we each have left recorded—  
We have done the best we could.  
Yours in hope of eternal life,

RICHARD C. EVANS.

474 Adelaide St., LONDON EAST, Ont.

PLANO, Ill., October 14th.

*Bro. Blair:*—Our conference has passed, and it was truly a time to be remembered. The Spirit of the Master was with the Saints all through the session, and everything went off in peace and harmony. Even those questions that we thought would make discord were got along with so easy that it was evident the Spirit guided in the matter; so we are in high hopes that a brighter day has dawned for this district. Things have turned around so as to show where the trouble was. There have not been many baptized, but all are feeling so much better that it

is rejoicing to see. Bro. Alexander H. Smith is with us at present. He came a week ago last Saturday; is at Plano now, but goes to Braidwood next Saturday to hold a two days' meeting.

In bonds, W. VICKERY.

BLLENHEIM, Ont., October 14th.

*Bro. Joseph Smith:*—The two conferences of this mission are past. At St. Marys we had a blessed time. Enjoyed the Spirit in much assurance. Brn. W. J. Smith and J. A. McIntosh remained and continued the meetings with good interest. Three had been baptized when I last heard, and more were believing. I am remaining here and continuing the meeting. Interest moderate. Two asked for baptism at the conference here and will be baptized in Chatham on the 24th inst. by Arthur Leverton. Reports are encouraging; many calls for preaching, and the prospects are good for many to obey. The enemy is on the alert to prevent the progress of the work, but we will try and hold the fort, "For Jesus is coming."

Yours in hopes of final triumph,

JOHN H. LAKE.

SWEET HOME, Oregon, Oct. 5th.

*Brn. Joseph and Blair:*—The work in Oregon is improving, new places are opening up, the interest is on the increase, I am making friends to the cause and finding "favor in the eyes of the people." Homes are offered, many say "Come and see us." Some cry "Mormon," "old Joe Smith," "they are all alike," "that Mormon preacher is getting big wages," "he will carry off a lot of women to Salt Lake," "stay away from him, it is wrong to attend his meetings," &c. These are the only arguments brought against us. But amid all of this and the old Missouri prejudice that is very prevalent in some places, we are widening out, and there is work within the circle for several representative men; and I am praying that the Lord will send more faithful laborers into the field. On the other hand I am praying that the Lord will keep hasty workers and unfaithful laborers out of the field, for the world is forfeited with men and ministers who do their work by precept instead of example. The great preachers of the present and the future are and will be exemplary. Every man, woman and child in the church should be "living epistles, known and read" of their neighbors. It is an easy matter for our neighbors to read whether we have been "pricked to the heart" or only skin deep. Example will tell the truth on all. We may preach Bible, Book of Mormon, and Doctrine and Covenants, but our examples will judge us, not only before our neighbors, but before God. If we have been pricked to the heart, what we do and say will come from the heart and go to the heart of others, and will accomplish one of two things, convince them of the truth of the work that we represent, or that we are honest and are honestly deceived.

My health has improved some since I came to Oregon, although I have had some very severe attacks of my old trouble. I go to my heavenly Father and tell him my wants. I quit long ago taking any kind of medicine, but use consecrated oil and the prayer of faith. Many times I have been so miserably it seemed almost impossible to get to the place of appointment; but after going into Father's beautiful closets, three times, and praying, I have received strength to go and

preach some times one hour and a half and at others I have preached two discourses of an hour and a half each, and went home feeling better than I had for days; and I have been made to feel and know that it is out of weakness that I have been made strong—not in man's wisdom nor strength, but in the strength of the Lord. And I with others have been made to rejoice in the goodness and mercy of God, and with experience, age, and trying to live an exemplary life my faith increases daily and I am confirmed in my hope and try to say with all my heart, "Lord, thy will be done."

I have been praying that the Lord would open the hearts of several of my brethren and sisters to either send me their old Books of Mormon and the Voice of Warning, or take them down off the dusty shelves, read them, and after they get through, send them to some Elder to loan to the people. I can use several; so send them to me at Sweet Home, Oregon.

Yours in gospel bonds,

A. HAWS.

ST. THOMAS, Ont., Oct. 12th.

*Dear Herald:*—I am now in the same place where I became acquainted first with you and with the doctrine of baptism for the remission of sins. I have been through many trials since I was buried in the waters of baptism, but I thank God I ever was led this way, and I hope to continue in this way to the end of my probation. The St. Thomas branch have rented a hall for three months, located in the Moore Block, on Talbut street. It will hold about one hundred and fifty. In the summer we had quite an interest aroused, three were baptized; and there are three more now waiting for baptism, two, heads of families. We are expecting Brn. Lake and Evans this way soon, on their way going east of here about forty miles to organize a branch. Eight members were baptized by Bro. Evans. We expect when coming this way they will let us hear their voices, and that many may be made glad, and good done. I am trying to do all I can in the absence of better talent, and am acting as president of the branch at present, doing what I can. I mean to work in conformity with my brethren, the traveling ministry, and the known Church laws. My health has been failing for about three years, weakened, and with much difficulty do my work at the bench—cabinet-making. But God knows all our conditions, and I feel he has been good to me in extending my life thus far. Some times I have good liberty in presenting the word, and I see the need of being careful in presenting it in meekness and mildness, knowing that we shall have to give an account of our works before him. Yours,

T. A. PHILLIPS.

ATTLEBORO, Mass., Oct. 12.

*Joseph Smith, Dear Brother:*—The battle of the Lord against sin and the wrong is still being waged here, and his army is increasing and advancing. Six have been attracted to "the faith once delivered to the Saints" since last May. Bro. C. Coombs administered the rite of baptism to all of them. Elder John Smith preached at Plainville and Attleboro, Sept. 12th. A Bible class has been organized here, with Bro. John Robbins, superintendent, Mr. Thomas Shallcross teacher, Bro. Samuel Robbins, secretary, and sister Nellie Buxton, treasurer. Prayer or

preaching meetings are regularly held Wednesday evening. Sunday School at 10:30, a. m., with a usual preaching service on the Sabbath. The reports that come from Bro. U. W. Greene, now in the Maine district are encouraging. I learn that he has large audiences, and his labors are crowned with success. May the Spirit of the living God continue with and prosper him in his gospel work. If Bro. Greene would write to the *Herald*, it would give all a chance to know of his endeavors. Bro. F. M. Sheehy gave a discourse to the Saints and friends here last Sunday afternoon and again in the evening. He left Monday for Maine, via. Boston. I yet hope for the redemption and perfection of Zion.

ARTHUR B. PIERCE.

As I was returning from the Reunion last Friday I chanced to fall in company on the train with some of the delegates to the Congregational Church Assembly at Des Moines, and overheard their conversation on the mooted question. One man says, "I was told something by one of our Boston brethren that I was not to tell yet, but I believe I will tell it anyhow." He said that the entire faculty of Andover College was now under indictment by the Board of Missions for belief in repentance after death. He also said, "Yale College is in the same fix; and the end is not yet."

Bro. Blair, "Straws show which way the wind blows." I saw that these men were troubled about it. Well, I feel thankful that God made our platform in the beginning, so that it is not changed by any "stormy wind that blows." It amuses me though, to see the world come crawling out of the mud and mire of man-made systems and try to sit on one corner of the great Latter Day platform that they may enjoy a ray of the sunlight of the gospel of Christ, even if the heathen have forced them to do it. I feel we again can sing, "Tis good to be a Saint in latter days."

Yours,

W. T. BOZARTH.

HOLSTEIN, Ont., October 18th.

*Brother W. W. Blair:*—Because of circumstances over which I had no control I was not permitted to enter upon the mission assigned me until the 23d of August, when I left Kansas for my field of labor. Arriving in Michigan, I went to see relatives and friends, (who by the way defrayed my expenses), meeting with the Saints and doing what good I could by way of preaching, etc. I found the Saints mostly striving to do the Master's will. Instances of non-conformity with the law governing temporal affairs of the church and instituting a way of their own caused disunion and confusion.

During my short experience in the church, brother Blair, I have found that where the temporal law has been presented to the Saints, and they have complied with it as the law directs, namely, paying in their "tents and offerings," God has invariably blessed these Saints. But where this law has been treated lightly, disunion, dissatisfaction, jealousies, contention and the like were invariably the rule. I hope and pray that the time may soon come when God's law will be honored by all, that peace and unity may prevail.

I attended the conference of the London District, held at St. Marys, where we had a splendid time. Peace and unity prevailed throughout the

entire session, and the gifts of tongues, and prophecy were enjoyed in a marked degree. I think I never enjoyed a conference better than this one. I remained at St. Marys for a week in company with brother J. A. McIntosh, and on Sunday three were added to the church there. On Monday the 11th inst., I left Bro. McIntosh at St. Marys, and came here; I expect to go into Protan next week, thence down to Cameron, in Victoria County, as the way opens. I am feeling well and strong in the faith, and my prayer is that God may speed his work to its triumph and victory over all opposition, and that when Jesus comes we may enter into the rest prepared for the people of God. My permanent address until April, 1887, will be, Holstein, Grey County, Ontario.

Yours Fraternally,

W. J. SMITH.

LUCE, Minnesota, Oct. 8th.

*Dear Editors:*—I am a poor suffering brother; have been suffering from diseases contracted while in the service of the United States in defense of my country. I have not been a member of the Latter Day Saints' Church long, and am as it were an infant in the cause, but am satisfied it is the true Church of Christ. I struggled with sickness and poverty and tried to serve God without uniting with any church, and without baptism, with but little success. And I soon saw that I was on the wrong road, but I trust that I am now on the right one. I wish the brethren everywhere to pray for me that I may recover my health enough to be of some service in the cause of Christ and to bring up my family of seven children to serve the Master. Three of my family including myself belong to the church, and are united with a branch here at Luce. Although we are few in number, yet I think the good Lord is with us. We have manifestations of his Spirit. Bro. Florence Omans, Priest of the branch, and Bro. Dinehart, Teacher, are trying to carry on the work together with the few Saints here. I have not been able to meet with them for some time, but hope and pray they are doing all they can to keep up the meetings and Sunday School. Brethren and sisters please give me an interest in your prayers that I may prove faithful to the end of this life.

From a brother and Deacon of the branch.

GEO. W. OMANS.

DECKERVILLE, Mich., Oct. 19th.

*Bro. Blair:*—Our conference is over, and although it was wet and muddy, yet we had a large gathering, and were much blessed and encouraged by the good Spirit of the Master. Three were baptized. All went away feeling glad they came. Yours,

J. J. CORNISH.

#### QUESTIONS AND ANSWERS.

*Ques.*—Has an officer of a branch the right, by virtue of his Priesthood, to administer the sacrament when he dont labor in the Branch?

*Ans.*—Yes; he has the right to do so, but if he thereby gives offense for the reason that he is not dutiful, it would be better to let others, faithful men, administer.

*Q.*—Has a presiding priest a right to report his branch in good standing when he never visits the branch?

*A.*—He should report only what he knows to be facts.

## Communications.

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

### THE SABBATH OF THE LORD.

HAVING had some experience in reasoning with our Seventh Day friends upon the above named subject, I will present some of our reasons for observing the first day as the Lord's day of rest instead of the seventh, and in so doing will review some of the arguments presented by their ablest advocates. And as they claim that, as "The Sabbath was made for man, and not man for the Sabbath;" and as God said, "For in six days the Lord made heaven and earth, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it," (Ex. 20:11), that it therefore must have been given to Adam and the patriarchs as a command; hence its observance is binding upon all mankind.

Now we will deny nothing plainly taught in the scriptures, neither should we teach as doctrine what is not taught therein; for we must go "to the law and to the testimony; if they speak not according to this word it is because there is no light in them." That the patriarchs computed time by months and years is evident from Gen. 8:13, each moon, or twenty-eight days, being a month, which was very probably divided into half moons and quarter moons, periods of seven days. But from the rule given above we have no divine right to say that they were to rest upon the seventh day; for "surely the Lord God will do nothing but he first revealeth the secret to his servants the prophets;" (Amos 3:7); and as there is not a shadow of evidence that they were so required to do, there can be no truth in so teaching.

The reason assigned why God sanctified the seventh day, (which means to set it apart for a certain purpose and make it known), was because that in it he had rested; hence it was *after* this first seventh day that he sanctified, or made it known to man, that he had rested on that day and therefore commanded them to do so. Admit this, and the question then is, How long after? Now as our eternal rest may depend upon a correct answer to this question, how careful we should be to have the correct answer!

Order is heaven's first law; and if we can find *when* God revealed this secret to his prophets will we not accept of it? When did God first reveal the Sabbath to man? "Thou camest down also upon Mount Sinai, and madest known unto them [revealed the secret] thy holy Sabbath by the hand of Moses thy servant, and gavest them bread from heaven."—Nehemiah 9:13-15. Revealing the Sabbath, and giving bread (manna) from heaven, is said to have occurred at the same time. And now if Moses corroborates this, will God hold us guiltless in denying it! Moses tells us, Ex. 16:1, that Israel camped in the wilderness of Sin on the fifteenth day of the second month, and that the next morning the manna fell, of

which they were to gather a certain portion daily, and on the sixth day a double portion, which they did, and that they then came and told Moses, evidently not knowing *why* this was done. Moses then explains that God had ordered this,—for "tomorrow" is a "holy Sabbath," telling them there would be none then to gather—but to use part of what they had and keep the remainder until morning. They did so, and to their astonishment, no doubt, what they had kept over was good. (Verse 24). For before this when they had tried to keep it it "bred worms and stank." (Verse 20). Thus we see *when* God first sanctified the Sabbath and made it known, it was confirmed by miracles. Moses said to them, "Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field." (Verse 25). Then follows the command *how to keep* the Sabbath: "Six days ye shall gather it; (or labor); but on the seventh day, *which is the Sabbath*, in it there shall be none." Why tell them the seventh day was the Sabbath if they already knew it?

Moses, we see, positively confirms the testimony of Nehemiah as to *when* the Sabbath was first made known. But as drowning men catch at straws, so will some struggle to maintain their Eden-Sabbath theory. "Why," say they, "the very language of verse 28, And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws, [some went out to gather manna on the Sabbath day], is evidence, positive, that they had long been working on the Sabbath contrary to God's command, refusing to keep it holy. Now, by reading carefully the following verse we will see just why the complaint was made. They had been told to gather a double portion on the sixth day, for they should find nor gather any on the seventh, yet some went out that first Sabbath looking for more, in open violation of the command; hence the complaint, and the reason why—"See, for the Lord has given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. (vs. 29 30). Positive evidence that it was the first day appointed as a Sabbath. But to prove positively that Nehemiah and Moses were right, we will show that, instead of their having any command to rest on the seventh day, before the one confirmed by miracles, as seen, God had commanded them to *labor* on the seventh day before this. By command of God who led them, on the 15th day of the second month they left Elim, where were twelve wells of water and seventy palm trees, (Ex. 15:27, a desirable camping place), and came into the wilderness of Sin (Ex. 16:1), and were fed with quails; and the next morning the manna first fell. It fell first on the first day, so the day before when they performed this long journey was the seventh day. This seventh day, at least they were not commanded to keep.

In Exodus 12th chapter, the Lord tells them to select the paschal lamb on the



tenth day of the months, or what we call Monday, and keep it till the fourteenth—Friday—then kill and roast it after night, clothed and shod, with staff in hand; and why? For the Lord was going to labor on the seventh day, (Our seventh day friends say it begins at sun down, Friday), slaying the first-born of all Egypt, thus causing them to urge the Israelites to go out, which they did with great parade, six hundred thousand strong, besides others, with cattle, &c., on the seventh day—not the Sabbath, but the seventh—for it was not yet appointed a Sabbath, for of the Sabbath it was said: "Let no man go out of his place on the Sabbath day."

So the seventh day was again used by express command of God as a day of great labor, day and night. Two seventh days at least were not Sabbaths, before the twenty-second of the second month, when God made known his holy Sabbath by the hand of his servant Moses, as claimed by Neh. 9: 13. No one can show us one where they rested before then. Now if the seventh day was the Sabbath at that time and before, why did not the Lord have them keep the lamb until Saturday night before killing it, and thus let them rest that Sabbath according to the commandment, and then go out on the first day? May God help you, dear readers to see his truth as taught in the Scriptures. Seventh day teachers being wrong in this seventh day question how can we trust them in other things? "The blind lead the blind." We have given incontrovertible evidence as to how long after the seventh day of creation it was that God sanctified it. On Sinai, for the first time, do we have any record of when he revealed that fact to man. It was given to Israel, and then only as a commemorative institution, as was also the passover, and it was designed for them only, as may be clearly seen by a careful examination of the following points of analogy between them.

#### THE PASSOVER.

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

"And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

"And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your

generations by an ordinance for ever."—Ex. 12: 14-17.

"It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."—Ex. 31: 12-17.

From the above we learn (1), that they both were for a memorial or sign to the children of Israel only; (2), that both were holy institutions; (3), that in both all manner of work was forbidden; (4), that none but Israel were required to observe them; (5), that the penalty for violation of either by laboring therein was death; (6), that both were limited to the "generations" of the children of Israel. Where one was limited, the other was limited. What was affirmed of one, was affirmed of the other also. Now who will be so regardless of truth, reason, and logic as to say that the passover, a purely Israelitish institution, passed into and become a part of the new dispensation because Israel was to keep it "by an ordinance forever"? yet it would be just as true and logical to do so as to teach the perpetuity of the Seventh day Sabbath because of similar declarations concerning it.

The Levitical priesthood was to be everlasting, (Ex. 40: 15), yet when Christ came there was a change of the priesthood at least; our seventh day friends say it was abolished. "The priesthood being changed, there must of necessity be a change also of the law." Heb. 7: 12. So the passover was to be observed forever; and so in one sense it is, although changed from the 14th of the month to the 16th—the first day instead of the sixth—and now instead of being a sign of deliverance from temporal death by the blood of the paschal lamb, in place thereof the bread and wine, a memorial instituted by the Savior, points back to our deliverance from eternal death by the blood of the Lamb of God, and forward to his second advent, as also the seventh day Sabbath as a memorial of the first creation, as revealed at Sinai, as also of deliverance from Egyptian bondage. "And remember, that thou wast a stranger in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand and an outstretched arm. Therefore the Lord thy God commanded thee to keep the Sabbath day."—Deut. 5: 15. Binding on mankind no longer than the passover, neither than the Sabbath of atonement which occurred once a year on the 10th day of the seventh month, Tuesday, nor enjoined in any stronger terms; for we read of this Tuesday Sabbath, "And this shall be a statute forever unto you. \* \* \* It shall be a Sabbath of rest unto you by a statute forever."—Lev. 16: 29, 31. It is remarkable that the Seventh day Sabbath was a two fold memorial and to Israel alone, (it was not for any others), as a sign of creation that they might remember the true God, (for they had lost the Spirit by transgression) and pointing forward, being a shadow of the new creation by the resurrection of our Lord Jesus Christ. And as a memorial of their deliverance from Egyptian bondage, it pointed back to that event and forward to the deliverance of spiritual Israel from

the bondage of sin and eternal death. And as the passover and other shadows could not go beyond the substance that cast them, it was fulfilled as the other commandments to suit the dispensation of life, and was changed from the seventh day to the first day by him who "is also Lord of the Sabbath," to commemorate the day He "entered into his rest" and also "ceased from his own work, as God did from his."—Heb. 4: 10. God certainly ceased from his work by blessing and sanctifying the day he finished as a rest day; and Jesus finished his work the first day, and also blessed it, as we will prove hereafter. We will now show that the Seventh day Sabbath as a part of that law given at Sinai was fulfilled in Christ and superceded by a better law.

"There is therefore now no condemnation to them which are in Christ Jesus, who walketh not after the flesh, but after the Spirit." Moses' law was called the flesh; Christ's is called the Spirit. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8: 1, 2. When we prove that there was a law from which people were freed by the Lord Jesus, we are met with the statement that it was not the moral law, or the commandments, but the ceremonial law including sacrifice, &c., that only that law was fulfilled in Christ. Now we positively deny that there was any such distinction made by the inspired writers. That there are two laws referred to is true, "the law of Moses" and "the law of the Lord;" and that all that was given by Moses as mediator is called *Moses' law*; while the other is the gospel law. As evidence, we quote: "The law was given by Moses, but grace and truth came by Jesus Christ."—John 1: 7. That given by Moses certainly included the Sabbath: "And madest known unto them thy holy Sabbath by the hand of thy servant Moses."—Neh. 8: 13. So it is no part of the law of grace and truth, for that came by Christ. "He that despised [disobeyed] Moses' law, died without mercy under two or three witnesses."—Heb. 10: 28. The breaking of the Sabbath, as well as the passover and other laws of Moses, was punished by death. See Numbers 15: 31, where a man was convicted of picking up sticks on the Sabbath day, and on inquiry of the Lord about it, he was stoned to death without mercy. Here is evidence positive what law they died for disobeying, and this was Moses' law. Jesus quoting the fifth command, says: "Moses said, Honor thy father and mother," (Mark 7: 10), showing this was Moses' law. Again: "What did Moses command you?" They said Moses permitted divorce, &c., Mark 10: 3, 4. All one law, that of Moses. The ten commandments may with propriety be called the constitutional law of Israel. The Hebrew converts, some of them, soon began to trouble the Gentiles, "Teaching that they should be circumcised, and keep the law of Moses."—Acts 15: 5. But Paul, who had been "taught according to the perfect manner of the law of the fathers," (Acts 22: 3) withstood them; and it was decided by the apostles that they should not be so

taught; "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15: 21. Now, "Moses wrote all the words of the Lord" in a book that were spoken from Sinai, including the seventh day law, (Ex. 24: 4), and it was called "the book of the law;" and afterwards the words of the prophets were added to Moses' writings and then the book was called the book of the law and the prophets. So if we can learn what was read in the synagogues on the Sabbath day, then we have proof positive what "law there was no such command to keep." (Acts 15: 24). When Paul came to Antioch he "went into the synagogue on the Sabbath day and sat down. And after the reading of the law and the prophets, the rulers sent unto them," (Acts 13: 14, 15). So "the law and the prophets was what "Moses of old time" had preached for him, which the Gentiles converts were not to keep. (Acts 15: 24). Moses' Law, all that was given by Moses as mediator of the old covenant, including the seventh day Sabbath, "It was said by them of old time, Thou shalt not kill. Thou shalt not commit adultery." (Matth. 5: 21-27). The same one "of old time" said also, "Keep the seventh day." These old time sayings was "Moses Law" as read in the synagogues every Sabbath. (Acts 15: 21); was "The law and the prophets;" (Acts 15: 15); and "The law and the prophets were until John. Since that time the kingdom of God is preached." (Luke 16: 16). That is, by Christ's servants. Yet the Pharisees still persisted in teaching them after claiming faith in Christ. (Acts 15: 5). We have now shown the two laws, one of the Spirit, the other from which Paul was free—the law of sin and death, the law of the flesh.—(Rom. 8: 1-3). The last lingering doubt in regard to what law that was should be removed by the preceding chapter, where he compares Israel under the old covenant to a wife married to the law, and says that while that husband lived she had no right to marry another husband, (be under another law), but if her husband (the law) be dead, then she is freed from him, and could legally marry another husband and not sin, for she was no longer to obey the commands of that first husband, but only such as should be required of her by the second husband. O how plain! He also says that if the man under the law was dead, he was free from the law.—Rom. 7: 1-3. Now hear the application of this plain illustration—"For which reason, my brethren, ye also are become dead to the law by the body of Christ." (Some may say, He being dead, of course from the first the "law has no dominion over him" he can do as he pleases then). No, "That ye should be married to another," even to Christ, and "bring forth fruit unto God." "For when we were in the flesh, [under the old husband] the motions of sin that were by the law, [or made known by the law] did work in our members to bring forth fruit unto death." Under that old law certain death was their doom, especially for breaking the Sabbath. Oh what a terrible husband! "But now we are de-

livered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter."—Vs. 6. To make their freedom from the law doubly sure he says they are dead to the law as a wife, and the law is dead to them as a husband; and now married to a kind, merciful and loving Savior, an everlasting husband, should obey him. Our seventh day friends admit that it was the law that says "Thou shalt not covet" that Paul was speaking of; for in the next verse he says it is which same law also says, "Keep the seventh day." To evade the force of this unanswerable illustration, we are told that Paul says after this that the law is holy, and the commandment holy and just and good. Also, that "the law is spiritual." If that were correct it could not disprove what he had just been so positively asserting. But at the risk of being tedious, I will place in juxtaposition to this another translation—and our wisest translators admit many errors in the common version—and the ablest exponents have never denied to me in public the truth of the new translation in this chapter.

COMMON VERSION.

"For I was alive without the law once; but when the commandment came, sin revived and I died.

"And the commandment which was ordained to life, I found to be unto death.

"For sin, taking occasion by the commandment, deceived me, and by it slew me.

"Wherefore the law is holy, and the commandment holy, and just, and good.

"Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

"For we know that the law is spiritual; but I am carnal, sold under sin.

"For that which I do, I allow not; for what I would, that do I not; but what I hate that do I.

"If then I do that which I would not, I consent unto the law that it is good.

"Now then it is no more I that do it, but sin that dwelleth in me.

"For I know that in me (that is, in my flesh), dwelleth no good thing; for to will, is present with me; but how to perform that which is good, I find not.

"For the good that I would, I do not; but the evil which I would not, that I do.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

"I find then a law, that when I would do good, evil is present with me,

"For I delight in the law

INSPIRED TRANSLATION.

"For once I was alive without transgression of the law, but when the commandment of Christ came, sin revived, and I died.

"And when I believed not the commandment of Christ which came, which was ordained unto life, I found it condemned me unto death.

"For sin, taking occasion, denied the commandment, and deceived me; and by it I was slain.

"Nevertheless, I found the law to be holy, and the commandment to be holy, and just, and good.

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin by that which is good working death in me; that sin by the commandment, might become exceeding sinful.

"For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin. [a slave to sin].

"But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not.

"For what I know is not right, I would not do; for that which is sin, I hate.

"If then I do not that which I would not allow, I consent unto the law that it is good; and I am not condemned.

"Now then, it is no more I that do sin; but I seek to subdue that sin which dwelleth in me.

"For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which

of God, after the inward man;

"But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. 7: 9-23.

is good I find not, only in Christ.

"For the good that I would have done when under the law, I find not to be good; therefore I do it not.

"But the evil which I would not do under the law, I find to be good; that I do.

"Now if I do that, through the assistance of Christ, I would not do under the law; I am not under the law; and it is no more that I seek to do wrong, but to subdue sin that dwelleth in me.

"I find then that under the law, that when I would do good evil was present with me; for I delight in the law of God after the inward man.

"And now I see another law, even the commandment of Christ, and it is imprinted in my mind."—Rom. 7: 9-24.

We find that the Inspired Translation is strictly in harmony with all other scriptures. Paul was never "alive without the law," but was "blameless as touching the righteousness that is in the law." Phil. 3: 6. But when Ananias was sent to teach him the law of Christ, it condemned him unto death if he disobeyed it. Acts 22: 16. And he found by obedience thereunto that it was holy and just and good, and also spiritual, for by it he received the Spirit which he could never have done by obedience to all the ten commandments; for there was no such promise. And that it was the commandment of Christ that was ordained unto life, you all know; "for if there had been a law which could have given life," (with Galatians 4: 21), then no need for Christ's law, is the argument. Hence "the Law of the Spirit of life (or that could give life) is called holy, just and good." Now who will dare say that Paul who had "fought a good fight," and kept the faith (2d Tim. 4: 7), said he was carnal, (Rom. 7: 14), and then in the next breath tell them that he was free from the law of sin and death, and "to be carnal" is death, because the "carnal mind is at enmity against God" (Rom. 8: 2, 7) and could not be subject to God. I reject the libel against the character of this old soldier of Christ, as given in the common version; he doing nothing good, but evil continually "could not find how to do good," (v. 18), and yet teaching others how to live; and in the last verse thanking God through Christ that with his mind he served God, but with his flesh the law of sin. That is, teaching not to steal, yet stealing, not to lie, and yet lying, and so on. The Inspired Translation must be correct, for it agrees with all other scriptures, as well as being reasonable. There was no justification thereby.

Again Paul in speaking of the law says, "For by the law is the knowledge of sin."—Rom. 3: 20. "But now the righteousness of God [or gospel of Christ] without the law is manifested, being witnessed [or testified of] by the law and the prophets," (v. 21), which corroborates the death of the law as taught in chapter seven, and

their freedom therefrom. That law said "Keep the seventh day." "By what law? of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith [the law of faith] without the deeds of the law" [Moses law], (vs. 27, 28), "For ye are not under the law, but under grace."—Rom. 6: 14. But we are referred, as argument against this, that Jesus said, that, Till heaven and earth pass away, not one jot or tittle shall pass from the law.—Matt. 5: 18; and that the heavens and earth yet stood, hence the law *must* be in force yet. Now I protest against such an unfair application of this scripture. The Pharisees charged him with trying to subvert their Mosaic form of government; hence he says "Think not that I come to destroy the law, or the prophets: I am not come to *destroy*, but to *fulfill*."—Matt. 5: 17. Fulfil is "To perform, to complete, to finish."—Webster. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till* all be *fulfilled*." Now when some quote his word, why leave this part out? Is it not that they fear it is against them? "Till all is fulfilled"—finished. Just what he says was done—"It is finished."—John 19: 30. And to show that he come to fulfil and change it, he at once began to show them the imperfections of that old-time law, and to give them a better one, that which was adapted to the new government he was just ushering in.

And these were the same referred to in Acts 15: 21,—“For Moses of old-time being read in the synagogue every Sabbath day.” And in Acts 13: 15, “After reading the law and the prophets, the rulers of the synagogue said to Paul,” &c.; and in Acts 15: 24, that they were not to be taught as a rule of action—“having no life in them,” Gal. 4: 21, being imperfect—no converting power in them. In Mark 10: 17, a man had kept all these from his youth up, and Jesus loved him, and said to him, “One thing thou lackest; sell all thou hast and give to the poor, follow me, and thou shalt have treasures in heaven.” No law against great riches in the decalogue, so Jesus taught the law of the Lord that was “perfect, converting the soul.” Those of old time had said, “Thou shalt not kill, and he that killeth shall be in danger of the judgment; [old law] but I say unto you [perfect law] Whosoever shall be angry with his brother without a cause,” &c.—Matt. 5: 21. Read the whole. And John says he that hateth his brother is a murderer in his heart. The old law said “Thou shalt not commit adultery. But I say, [new law], He that looketh on a woman to lust after her, hath already committed adultery in his heart. The old law only forbid killing, but not being angry without a cause. The old time saying “Thou shalt not commit adultery,” but did not forbid lustful desires, lewd talk. And so through that entire law, it only governed the outward action, while Jesus’ law governed the thoughts and intent of the heart. As Matt. 5: 19 is made a strong text to prove the perpetuity of the law and prophets, I will contrast it with the Inspired Transla-

tion in 1831 before this question of the Sabbath was agitated.

#### COMMON VERSION.

“Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But who shall do and teach them shall be called great in the kingdom of heaven.”

#### NEW VERSION.

“Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in *no wise* be saved in the kingdom of heaven. But whosoever shall do and teach these commandments of the law *until it be fulfilled*, the same shall be called great, and shall be saved in the kingdom of heaven.”

It will be seen at a glance that the Inspired Translation is far more severe upon the law breakers than the common version, for it says that they can in no wise be saved in the kingdom God, while the other permits them to break the law, and teach others so to do, and yet be saved in the kingdom of heaven, only they will be called least. So all the difference between Sabbath breakers, murderers, &c., and the law keepers is only a matter of pride at most, as one will be called “the least,” and the others “great” in the kingdom. Then cease teaching annihilation for us seventh day Sabbath-breakers, unless you reject the common version upon that verse and accept the Inspired Translation.

“But Christ being come a High Priest” after the order of Melchisedec, began at once the work of reformation. To reform is to restore to its primitive form. “To form or shape anew” (Webster) so he would form the law anew, as it was taught by his predecessor in office, Melchisedec. This is just what he began to do in the beginning of his ministry; and that law that was added, the old covenant began to wax old, ready to “vanish away.” And when the new government of God was organized, that poor, weak, and unprofitable “husband” died, just as Paul states in Rom. 7th chapter. In verse 6, says it was the law that said “thou shalt not covet,” that was dead; and that they shall be married to Christ—or his kingdom. O, how plain and harmonious are the teachings of Jesus and his apostles! Compare Paul, Rom. 7th, with Jesus Luke 16: 16. The law was till John, then the gospel of the kingdom, which all men should obey. Paul says the old husband—the law was dead, by the body of Christ (kingdom) all should be married to Christ and obey him instead of the old husband.

We will illustrate thus:—The British rule existed here until Washington; since that time the good news of the government of America is taught, and all men press into it.

“Now the law and the prophets were until John; since that time the kingdom [government] of God is preached, and all men press into it.”—Luke 16: 16.

Now who will be so regardless of truth and logic to say that after Washington the British law existed here; (although some of their laws were adopted into our government.) But it would be just as true and logical as to admit that the law of the prophets were [existed] until John as the rule of government of Israel, and since that time another kingdom was preached

and established for Israel, and that yet they were under the same old law or government, although most of the old laws changed to suit the new kingdom, were taught and adopted by them.

This is just what is taught in the above text, and we can not deny it. For “now the righteousness of God *without* the law is manifested, being witnessed [or testified of] by the law and the prophets.”—Rom. 5: 21. Paul, in asserting the superiority of the new covenant over the old, says, “But if the ministration of death written and engraven in stones, was glorious, \* \* how shall not the ministration of the Spirit be rather glorious.”—2 Cor. 3: 7, 8. None should deny that this refers to the ten commandments written on stones. Here it is called death, and in verse nine it is called “condemnation”—[the law of condemnation and death], and was to be done away, cease. “For if that which is done away was glorious, much more that which remaineth is glorious.”—Verse 11. “Seeing then that we have such hope, we use great plainness of speech; and not as Moses which put a vail over his face that the children of Israel could not look steadfastly to the end of that which is abolished.”—Vs. 12, 13. To avert the force of this unanswerable logic of the apostle, and to try and bolster up the abolished law and its institution of the seventh day, we are told that it was not the law that was referred to as being done away, but the ministration of the law. Very well; what is a ministration—“office of a minister; agency.” Minister, “one authorized to teach.” Webster. Was the authority to teach that law including the seventh day abolished by Christ! If so, by whose authority do you teach it? Out of your own mouth the Lord will condemn you. The law and ministration of the law are inseparably connected, and when one is abolished the other must be null and void. This none will deny. Some had been troubling the Galatians also, and perverting the gospel [law] of Christ, teaching Moses’ law.—Gal. 1: 7. “Compelling the Gentile converts to live as the Jews,” (Gal. 2: 14), who kept the seventh day &c. But Paul tells them they were justified by faith in Christ, without the works of the law. Vs. 16.

Moses’ law was added until Christ. For proof positive as to what law was added, see Deut. 5: 22. After repeating the ten commandments, he says, “These words the Lord spake with a great voice, and he *added* no more.” But he did add these, and as “he added no more,” it could surely be nothing else that Paul referred to. To forever settle that matter we will quote the remainder of the sentence; “And he wrote them in two tables of stone,”—the commands that were of God. (v. 22). “Wherefore, the law was our schoolmaster to bring us unto Christ. But after that faith is come, we are no longer under a schoolmaster.”—vs. 24, 25. Or in other words, when Christ came he became our teacher instead of the law. But some will say, “That was a strange schoolmaster to bring us to Christ, for that says nothing about him; that was the law of ceremonies,



sacrifices, &c., all pointing to a coming Savior, and it was not the ten commandments." The words "to bring us" (v. 24) were not in the original, for they are in italics and thus show that they were added by the translators. The original reads: "Was our schoolmaster until Christ," and with this agrees all other texts, as see verse 19, and others. "But now after ye have known God, how turn ye again to the weak and beggarly elements of the world? Ye observe days," &c. (Gal. 4:9, 10). And to show what law he was now referring to all through, we quote,—“Tell me, ye that desire to be under the law; do ye not hear the law, [or what the Lord is compared to in the written word—and what it was for, and how long it was to exist]. For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was after the flesh. But he of the free woman was by promise. Which things are an allegory. For these are the two covenants [or laws]. The one from the Mount Sinai, which gendereth to bondage, which is Agar. [The one covenant from the Mount, not the valley, or just near by]. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is and is in bondage with her children. [He had just reproved them for ‘desiring again to be in bondage,’ or under this law from Sinai, after that God had sent forth his son to redeem them that were under this law of bondage. Gal. 4:3–10]. But Jerusalem that is above is free, which is the mother of us all.” “Now we, brethren, as Isaac was, are the children of promise.” “Nevertheless what saith the Scripture? Cast out the bondwoman and her son.”—Gal. 4:21–30. Now compare this with seventh-day teachings. I quote from J. N. Andrews on the two covenants, page 45. “The two women, the mothers of the two families, are not the covenants, but the Jerusalems. The two covenants whereby God is in his worship connected with these two Jerusalems, are represented by the *relation* which Abraham sustained to these two women.” That is, Sarah was his legal wife, and the other his concubine; and these two different *relations* represent, or are the two covenants. Now hear Paul again: Abraham had two sons, one by Agar, and one by Sarah, “which things are an allegory;” for these two sons, not two conditions or relations, are the two covenants. The one son, or covenant, from the Mount Sinai—which is Agar, which represented old Jerusalem; the other son, or covenant, from Sarah, representing the New Jerusalem. Now who shall we believe, you or Paul? Why deny the teaching of Paul in regard to this matter? If any admit that Paul was right in calling these two sons “the one from the Mount Sinai which is Agar,” and that as Ishmael was born of Agar, even so the first covenant came forth from Sinai, that would corroborate Moses in Deut. 5:2–4: “The Lord our God made a covenant with us in Horeb,” (or Sinai, not afar off; see Ex. chapter 19). And the Lord spoke unto you “out of the midst of the fire,” (not in the valley). “And he

declared unto you his [not their] covenant, which he commanded you to perform, even ten commandments,” (no more, no less), from Sinai, and thus he denies the theory found on page 22, where it is said, “We say that the first covenant was this solemn contract or agreement between God and Israel concerning the law of God, which we learn from Ex. 20:18–21, was made afar off from the Mount. And to show that the covenants are the two laws, Paul goes right on talking about the law,—“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”—Gal. 5:4. “For all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself.”—v. 14. This can not refer to the ceremonial law. But it was taught in the Mosaic law. So we conclude with Paul, “If ye be led by the Spirit, [the law of the spirit of life], ye are not under the law” (from Sinai). Gal. v. 18. And we therefore are not under the law given to Israel to keep the seventh-day Sabbath.

## Conference Minutes.

### NORTHERN ILLINOIS.

This district conference convened with the Mission Branch, October 9th and 10th, 1886. Bro. Alexander H. Smith was chosen to preside by the unanimous voice of the conference, and W. Vickery chosen clerk. Minutes of last meeting were read, and corrected as to the report of Bishop's Agent, he having paid out \$45 instead of \$4 as appeared in minutes. Elder A. H. Smith advised the elders to labor so as to have good reports for next conference, and that branch officers purge out the evil and not allow it to smoulder and grow, to the detriment of the work. Bro. F. M. Cooper, president of the district, had labored mostly in the branches; had visited Streator, Braidwood, Piper City, and Courtland branches. William E. Cherry (by letter), Henry Southwick, George Shadicker, Thomas Hougas, John S. Kier, W. Vickery, M. Madison, Samuel H. Whitaker; Priests Alfred Tarling, Samuel H. Whitaker, (acting Priest of Plano Branch), C. D. Carter; Teachers Amasa Wilcox and John Wonders; Deacon Silas J. Cook, reported. Branch Reports: Streator 24 members, including 2 Elders, 1 Priest, 1 Teacher, 2 Deacons, 1 ordination. Cortland 17, including 1 Elder, 1 Priest, 2 baptized, 1 received by certificate of baptism. Plano 200, including 1 High Priest, 8 Elders, 6 Priests, 3 Teachers, 2 Deacons, 1 died. Mission 111, including 2 Elders, 2 Priests, 1 died, (error in last report, 2). First Chicago 17, including 2 Elders, 1 Priest, 1 Deacon, 1 received by letter, 2 removed by letter. Piper City 17, including 1 Elder, 1 Priest, 1 Teacher, 1 removed. Braidwood 62, including 3 Elders, 1 Priest, 1 Deacon. No report from other branches in the district. Committee on two days' meetings reported, and were on motion continued. W. Vickery reported his writing to the branches, and at his request was released as financial agent. Bishop's Agent, Thomas Hougas, reported balance on hand last report \$45.25; received since \$40.95; paid out \$55; on hand \$31.20. On motion Bro. F. M. Cooper was chosen district president and W.

Vickery clerk, for the next four months. Bro. C. D. Carter was ordained to the office of an Elder, he having been recommended by the Cortland Branch. Saturday evening, Bro. Thomas Hougas preached, and Sunday morning at 10:30, Bro. Alexander H. Smith spoke to a crowded congregation, and many could not get in. At 2 p. m. had fellowship and sacrament meeting in charge of Bro. George Shadicker and W. Vickery. One was baptized by Bro. T. Hougas. At 7 p. m. Bro. A. H. Smith again occupied the stand. A vote of thanks was tendered the Saints of Mission Branch for their kindness and hospitality. On the reading of the report of Braidwood Branch, it was asked if the branch had dropped the one name as requested by the conference, and upon being answered that they had not, a committee was appointed to inquire the reason. The committee after inquiry reported, and was discharged and report received, and the matter was left to be adjusted by the president of the mission, Bro. A. H. Smith. Adjourned to meet at Plano, Kendall county, Illinois, the 11th and 12th of February, 1887.

### LITTLE SIOUX.

Conference met pursuant to adjournment at the Saints' Chapel, in Magnolia, Iowa, at eleven o'clock a. m., Saturday, September 4th, 1886; with president of the district, J. C. Crabb, in the chair. J. C. Crabb was elected president, C. Derry and P. Cadwell associate presidents, and J. L. Gunsolly and Wm. R. Davison clerks. Subsequently J. L. Gunsolly declined and Wm. C. Cadwell was elected clerk. Branch Reports: Magnolia 243, including 2 High Priests, 1 Seventy, 11 Elders, 9 Priests, 5 Teachers and 2 Deacons, 4 baptized, 1 removed by letter, 1 expelled and 1 loss by error. P. Cadwell president, Donald Maule clerk. Union Center 95, including 1 Seventy, 14 Elders, and 1 Priest, 5 baptized. J. M. Putney president, J. W. Steel clerk. Spring Creek 54, including 6 Elders, 2 Priests, 3 Teachers and 1 Deacon, 1 baptized and 1 ordained. Wm. Chambers president, D. Chambers clerk. Sioux City 14, including 1 Elder, 1 Teacher, and 1 Deacon. No changes. M. P. Berg president, E. A. Townsend clerk. No report from Little Sioux Branch. The spiritual condition of the branches was reported as fair. Official reports: High Priests, P. Cadwell, Charles Derry and J. C. Crabb; J. F. Mintun of the Seventy; Elders M. P. Berg (by letter), D. Chambers (by letter), J. M. Putney, Henry Garner, Richard Farmer, Andrew Joneson, Donald Maule, Wm. C. Cadwell, and E. R. Lanpher (by proxy); Priests Milton Daugherty, Wm. T. Fallon, James Emerson, J. C. Johnson and J. L. Gunsolly; Teachers Enoch Hunt, R. Chatburn and Wm. R. Davison; and Deacons Wm. Trospen and John Benson reported. P. Cadwell, Bishop's Agent, reported in substance as follows: On hand at last report \$85.61; received \$96.11; total \$181.72; paid out \$111.16; balance on hand June 30th, 1886, \$70.56. This together with the report for three months ending March 30th, 1886, made to June conference was referred to a committee consisting of Brn. Putney, Gunsolly and Davison, who subsequently reported them correct. Their report was approved and the committee discharged. Brn. C. Derry, P. Cadwell and J. C. Crabb reported the result of the two days' meetings at Six Mile Grove, Purcell's Grove, and Moorhead



respectively. Seven were baptized and general results good in other respects. On motion J. C. Crabb was sustained as district president. On motion P. Cadwell and C. Derry were sustained as associate presidents of the district. Bro. Andrew Joneson wished to surrender his license and be released from acting as an Elder as he could not speak English sufficiently well, and understood from the Book of Covenants that he who does not do his duty is not worthy to stand. President Crabb thought that it would always be wisdom not to take up a license or release a brother officially so long as he honors his christian profession, or does nothing to the discredit of the work or does not refuse to labor when circumstances are such that he could as well as not. A motion was thereupon made and carried that Bro. Joneson's license be returned to him. On motion Bro. C. Downs was released (by his own request) from his former mission, Bro. D. Chambers was assigned to a general mission in the eastern part of the district and Brn. C. Downs and Lehi Ellison requested to labor under Bro. D. Chambers' direction as occasion might seem to require. A resolution was adopted to the effect that brethren holding official position in the church attending the regular sessions of our quarterly conferences have their names incorporated in the minutes as having reported whether they report labors performed or not. A Two Days' Meeting was appointed at school-house north of Purcell's Grove, the second Saturday and Sunday in November, P. Cadwell in charge. J. C. Crabb preached Saturday evening and C. Derry Sunday morning, and an excellent prayer and testimony meeting was held in connection with the administering of the Lord's Supper on Sunday afternoon. Two were baptized and three children were blessed during conference. Adjourned to meet at Logan at 10:30 on the first Saturday in December, 1886, and Brn. D. W. Kennedy, J. C. Johnson, and P. Cadwell were appointed as a committee to make the necessary arrangements. Sang hymn 1031. Benediction by J. C. Crabb.

#### SOUTHERN INDIANA.

The conference of the above district convened at Wirt, Jefferson county, October 9th, 10th and 11th, 1886, with Elder James G. Scott presiding; and Elder C. Cott secretary *pro tem*. Saturday morning a very profitable social meeting was held. At half-past two, minutes of previous conference were read. Branch Reports: Union, 35 members, including 1 Priest, 1 Teacher, 1 Deacon. Canaan 24, including 1 Priest, 1 Teacher. New Trenton, report referred back to branch for correction. Olive 20, including 1 Priest, 1 Teacher and 1 Deacon. The Eden, Low Gap, Amanda, Pleasant Ridge, and Hope branches were not reported. Elder J. M. Scott gave reasons why the Eden Branch was not reported. Elders Jas. G. Scott, J. M. Scott, David Scott, M. R. Scott, reported. Had all done what they could under the circumstances. Elder C. Scott had preached a few times since coming into the district. Priests Wm. H. Burton, T. E. Thomson, and Wm. Foster, had labored in their respective branches. Teachers E. Flint, and Jas. Porter, and Deacon John Fewell, reported. E. Flint was voted a Teacher's License. Elder M. R. Scott was chosen district secretary. Preaching in the evening by M. R. Scott. Sunday, 10th,

preaching at 11 a. m. by C. Scott. At three p. m. a highly edifying and spiritual testimony meeting was held. C. Scott preached again in the evening. Monday, 11th, 8:30 a. m. Resolved, that this body request the missionary in charge, to consult with the Bishop, and ascertain the reasons for not accepting the recommendation of the district conference of March, 1886, on Bishop's Agent of this district, and that he communicate said reasons to the district at as early a date as possible. The authorities of the church were sustained. Preaching in the evening by J. M., J. G. and M. R. Scott, after which conference adjourned to meet with the Low Gap Branch, Crawford county, January 8th, 1887, at 10:30 a. m.

#### SPRING RIVER.

Conference of the above district convened at Webb City, Missouri, October 8th, 1886, at half past seven, p. m. Pres. J. T. Davis called the house to order. The evening was occupied in preaching by L. H. Ezzell. Branch Reports:—Mound Valley; 45 members, including 7 Elders, 1 Teacher, 1 Deacon, 2 baptized, 1 died, 1 ordination. Keighley; 19, including 4 Elders, 1 Deacon, 1 baptized, 1 received by vote on evidence of membership in first organization, 4 removed by letter, 1 died. Center Creek, 28, including 3 Elders, 2 Priests, 1 Teacher, 1 Deacon, 6 ordinations. Columbus, 43, including 4 Elders, 3 Priests, 2 Teachers, 1 Deacon, 2 ordinations. J. T. Davis of the Seventies reported. Elders O. P. Sutherland, Andrew Hoffman, E. E. Bradley, W. S. Taylor, L. H. Ezzell, J. Richards, J. J. Davis, Wm. Westerville, William Pender, and Charles K. Ryan, also Priest Wm. T. Duncan, Teacher Asa Fuller, and Deacon Henry Smart, reported. The Spiritual and temporal authorities of the church were sustained; also J. T. Davis as district president, and Charles K. Ryan secretary. Ordered that a two-days' meeting be held in each branch of the district between now and our next conference. Preaching during conference by L. H. Ezzell, C. Ryan, E. E. Wheeler and J. T. Davis. Although the attendance was small we had a pleasant and a profitable conference. Adjourned to meet the last Friday before the full moon in Februry at Webb City, Missouri.

#### EASTERN IOWA.

This district conference met at Amber, Jones county, Iowa, October 9th and 10th, 1886; Wm. T. Bozarth in the chair, W. T. Maitland secretary. Jackson branch membership 15; Elder 1, Priest 1; J. M. Bradley president and clerk. Buffalo 21; Elders 3, Priest 1, Teacher 1; I. B. Larew president, Belle Larew clerk. C. C. Reynolds, Bishop's agent, reported: on hand last report \$7.65, received since \$5.65; paid out \$12; on hand \$1.30. Elders Wm. T. Bozarth, J. S. Roth, C. C. Reynolds, Jerome Ruby; Priests J. M. Bradley, James R. Johnson, D. W. Clow, W. T. Maitland, reported. Wm. T. Bozarth and J. S. Roth each preached two discourses to attentive audiences. Saints met after late preaching service, and partook of the sacrament, continuing together in prayer, testimony, and rejoicing till midnight, and were loth to disperse even then. Peace, unity and love, characterized all the deliberations and services during this conference. The authorities of the church were sustained in righteousness. W. T. Bozarth was sustained president, C.

C. Reynolds, Bishop's agent. Adjourned subject to call of president.

## Miscellaneous.

#### THE RE-UNION.

As per previous appointment the Annual Reunion assembled at Garner's Grove, in Harrison county, Iowa, on Saturday, October 2d, 1886. About seventy-five tents had been erected before the close of Saturday, beside the large one that had been provided for holding meetings in. This is a fine one, sixty-one feet in diameter, and capable of seating fully one thousand persons, besides leaving room for the speakers' and singers' stands. The committee had done their work so well, that before the close of the meeting, the tent was fully paid for, and was dedicated on Sunday morning, October 10th, Bro. W. W. Blair delivering the dedicatory address. The report of the tent committee showed the total cost of the tent, lamps, and boxes to keep them in, to be about \$230. It will be remembered that this was contributed by members of the Galland's Grove and Little Sioux districts almost wholly, and the brethren there expect to use it as wisdom may direct in the furtherance of the work in those two districts.

On the assembling of the Saints, President Joseph Smith was elected to preside, and Bro. W. W. Blair and J. C. Crabb were chosen to assist him. William C. Cadwell was elected secretary. A letter was read from Bro. Joseph R. Lambert, saying that he could not attend, owing to circumstances that seemed to demand his presence elsewhere. Committee of arrangements, brethren P. Cadwell, David Hall and J. C. Crabb, reported. Had selected Garner's Grove as place of meeting. Had also prepared a set of rules to govern during the meeting, which if acceptable to the body, would be posted up on the grounds, so that all might know their respective duties. They had also requested Bro. William C. Cadwell to act as marshal, and Bro. William T. Fallon as chief of police, who had consented to serve subject to the approval of the body. On motion the report was accepted, the action of the committee approved, and the committee continued during this session.

The following are the rules adopted by the committee:—"Day begins at five o'clock a. m. prayer service at half-past eight a. m. Morning service at eleven a. m. Afternoon service at half-past two p. m. Evening service at half-past seven p. m. Day closes at eleven o'clock p. m., at which time the bell will be rung. At this time it is expected that quiet will prevail until the ringing of the bell at five the next morning. The police will see that this rule is strictly observed, and enforced if necessary."

It occurred to those in attendance that these might be profitably amended by adding the following:—"Smoking and loud talking are absolutely prohibited during services, within the first row of tents. Do not stand or walk on the seats."

On the afternoon of Saturday, the 9th, a business meeting was held, and a committee of six, consisting of brethren J. W. Chatburn and W. W. Whiting of the Galland's Grove district, H. N. Hansen and C. A. Beebe of the Pottawattamie district, and P. Cadwell and J. C. Crabb of Little Sioux district, was appointed to locate and control the grounds for the next re-union, and make all necessary arrangements for the same. H. Garner and Wm. C. Cadwell were appointed a

committee to take charge of the tent after its dedication, and see to its proper storage and preservation. Votes of thanks were extended to Bro. Garner for the use of the grounds; to committee of arrangements for labor performed; to tent committee for procuring the tent; to the police for the excellent order maintained; and to the various lines of railways for favors extended.

The afternoon of the first Saturday was devoted to ten minute speeches by Saints in attendance, and was occupied by brethren John A. McIntosh, W. H. Garrett, John Thomas, Joseph Luff, M. T. Short, Duncan Campbell and Charles Derry, in a profitable manner.

The morning prayer meetings were usually well attended and interesting, and some were particularly edifying. We especially note those of Thursday and Friday, October 7th and 8th, when God condescended to signally bless and comfort the assembled Saints.

Preaching services were held as follows:—Saturday evening by Joseph Luff, Sunday morning by Joseph Smith, afternoon by Charles Derry, evening by Joseph Luff. Monday morning by John A. McIntosh, afternoon by W. H. Garrett of Pittsburg, evening by J. S. Roth. Tuesday morning by Duncan Campbell, afternoon by M. T. Short, evening by W. T. Bozarth. Wednesday morning by David Chambers, afternoon by J. F. McDowell, evening by E. C. Brand. Thursday morning by Joseph Smith, afternoon by W. W. Blair, evening by J. C. Crabb. Friday morning by Bishop Blakeslee on tithing, afternoon by J. F. McDowell, evening by Charles Derry. Saturday morning by George S. Hyde, evening by Joseph Luff. Sunday morning by W. W. Blair, afternoon by Joseph Smith, evening by Joseph Luff. The sacrament of the Lord's supper was administered by Geo. A. Blakeslee and I. L. Rogers on Sunday morning.

Services were also held at Mondamin, five miles distant, Monday evening the 4th, and each succeeding evening, by brethren Hyde, Wood, Short, Brand, McDowell, Luff, Blair, Derry, and Joseph Smith; some considerable interest seemed to be manifested there.

An infant son of Bro. Alexander and Sr. Sarah Hoffman was blessed Saturday morning by Joseph Smith and J. M. Putney.

It was cheering to see so many of the old brothers and sisters present. We mention a few that came under our notice:—Sr. Sarah Hawley aged 86, Samuel Scott 86, W. Jordan 84, Caleb Streeter 84, John A. Forgeus 83, Sr. Rosanna Forgeus 82, Sr. Shaw 82, John A. McIntosh 80, Sr. D. Gamet 80, A. W. Lockling 80, Sr. Rebekah Coffman 79, J. W. Scofield 78, Almeda Vredenburg 78, Sr. A. W. Lockling 78, Sr. Caleb Streeter 78, Jacob Coffman 78, S. Mahony 77, Sallie Young 75, John Young 75. Mother Hawley had not intended to attend, but the weather was so fine, that she finally concluded to come overland about forty miles. This she did in one day, surprising every one, and with but a slight feeling of fatigue.

P. Cadwell led the following forty-two into the waters of baptism: three on Tuesday, four on Wednesday, one on Thursday, seventeen on Friday, three on Saturday, and fourteen on Sunday. Wm. Wilding, Charles Trosper, Comodore Clayton, Arthur Baker, Millie Davison, Edna Baker, Catherine Vredenburg, John Garner, Sarah Forgeus, Lew Kibler, Pearl Kibler, Silas Holeton, Rose Wood, Willie Emmerson, Minnie Ellison,

Trummie Emmerson, Martha Spanswick, Thirza Chapman, Lennie Vredenburg, John A. Forgeus, Margaret Coffman, Jacob Coffman, John Coffman, Lida Kibler, Lucinda Daugherty, Bertha Morrow, Rebekah Coffman, Susan Coffman, Oswell Alexander, S. B. Kibler, Martha Holeton, Jacob Holeton, Lilly Lockling, Minnie Maule, Cora Young, Benjamin Smith, Maggie Maule, Belle Young, Cassie Dickie, Ethel Gamet, Nora Conyers, and Alice Conyers.

Of these the first twenty-six named were confirmed by J. C. Crabb; the next five, commencing with Catherine Vredenburg, were confirmed by P. Cadwell; Silas Holeton by John Hawley; Rose Wood and Willie Emmerson by John Thomas; the next six, commencing with Minnie Ellison, by Charles Derry; the next five, commencing with Margaret Coffman, by Joseph Luff; the next five, commencing with Bertha Morrow, by W. W. Blair; Martha Holeton by G. A. Blakeslee; the next four, commencing with Jacob Holeton, by E. C. Brand; the next four, commencing with Benjamin Smith, by J. F. McDowell; and the last three by M. T. Short.

The weather was all that could be desired. The grounds were in splendid condition and well arranged, and all seemed to enjoy themselves. Father Enoch Hunt's sickness prevented his large circle of friends from getting the full benefit of the meeting, and Bro. Duncan Campbell was called home on Tuesday by sickness in his family. Otherwise, health and comfort seemed to prevail.

An immense concourse, variously estimated at from five to six thousand, were on the grounds on the last Sunday, and probably not less than twenty-five hundred were assembled at the place of baptism, to witness that rite on Sunday.

W. C. CADWELL.

#### NOTICE.

Be it known that Abbie A. Stevens, Carrie S. Rogers and C. Louise Edwards, have been dismissed from the Plainville branch, Massachusetts, and are no longer in fellowship with or members of this branch.

C. A. COOMBS, *Pres.*

A. B. PIERCE, *Clerk.*

#### MARRIED.

POE.—ALFORD. DRAKE—POE.—At the residence of Mr. Alford, near Tulare City, California, October 13th, 1886, Priest W. N. Dawson joined in marriage Mr. John W. Poe and Miss Julia Alford, also Mr. Charles B. Drake and Miss Mary Poe, in the presence of many of their relations and friends.

#### DIED.

CRAIG.—July 16th, 1886, of diphtheria, Luther R., fifth son of Elder James and Sr. Sarah J. Craig, aged 5 years, 11 months, and 10 days. Buried at Rock Hill, Belmont county, Ohio. Funeral services by Rev. J. G. Black, of the Presbyterian Church.

WIXOM.—Bro. Philetus S. Wixom passed peacefully away September 26th, 1886, aged 79 years, 3 months, and 25 days. He united with the church April 12th, 1864, at Amboy, Illinois. Funeral service was held in the Saints' Chapel in Sandwich, Illinois, by Elder W. Vickery. His remains were laid to rest in the Asbury Cemetery.

RAINEY.—George, third son of Bro. W. J. and Sr. Rainey of St. Mary's, Ontario, aged 9 years and 4 months. Funeral sermon to be preached at St. Mary's, Ontario, Sunday, October 17th, 1886, by Elder J. A. McIntosh.

COSSER.—Sister Isabelle Cosser was born the 11th of April, 1801, at Loves Hill, near Edinburgh, Scotland; was baptized and confirmed April 6th, 1862, by Elder Forbes, at the place of her birth; was received into the Reorganized Church Sunday, May 18th, 1884, on her original baptism, and died at Mottsville, Nevada, of old age, October 7th, 1886, and was buried in Genoa Cemetery. She came from Utah to Carson Valley, Nevada, in 1852. She leaves a son and daughter to mourn her loss.

SUMMERFIELD.—At Platte City, Missouri, July 7th, 1886, Willie E., only son of brother William D. and sister Sarah E. Summerfield, aged 1 year, 9 months, and 7 days.

EDGINGTON.—At Salt Lake City, Utah, July 2d, 1883, of abscess on the right lung, Bro. W. Wm. Edgington.

FITTON.—At New Bedford, Mass., October 6th, 1886, of Bright's disease of the kidneys, after much suffering, sister Mary J. Fitton, aged 28 years. Funeral service, October 9th, was conducted by Elder John Smith. The house was filled with sympathizing relatives and friends, and the floral gifts to deck her grave were many. She leaves a husband, and two small children, who sorely need a mother's love and care. "At the resurrection morning we shall all appear as one."

#### New Fast Line to St. Paul and Minneapolis.

Beginning Sunday, October 31, 1886, a *New Fast Line* to St. Paul and Minneapolis will be opened from Chicago, Peoria and St. Louis, via the "Burlington Route,"—Chicago, Burlington & Quincy Railroad,—in connection with the newly-completed Chicago, Burlington & Northern Railroad. Over it a double service of through trains will be run, making as fast time as is made over any other line between the same points.

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#### POMPOUS.

MODESTY is an attribute of true greatness, and men of real learning are never pompous. Any freckled and saturnine school-boy can ask questions that it would puzzle a ten-volume encyclopaedia to answer; and confusion is apt to overtake the individual who tries to impress his hearers with the false idea that he "knows everything in all the books."

A story is told of a certain bishop who addressed a large assembly of Sunday School children and wound up by asking, in a very paternal and condescending way, "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?"

After a pause he repeated the question, "Is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?"

A little shrill voice called out, "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Oh, ah, yes, I see," said the bishop. "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to answer little Mary's question?"

## A CURE FOR HYDROPHOBIA.

"HYDROPHOBIA can be prevented, and I will give what is an infallible remedy, if properly administered for man or beast. A dose for a horse or cow should be about four times as great as for a person. It is not too late to give medicine any time before spasms come on. The first dose for a person is one and one-half ounces of eiecampane root, bruised, put in a pint of new milk, reduced to one-half by boiling, then taken all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed. The second dose the same as the first, except take two ounces of the root; third dose same as last, to be taken every other day. Three doses are all that is needed, and there need be no fear. This I know from my own experience, and I know of a number of other cases where it has been entirely successful. This is no guess-work. Those persons I allude to were bitten by their own dogs, that had been bitten by rabid dogs, and were penned up to see if they would go mad; they did go mad, and did bite the persons. This remedy has been used in and about Philadelphia for forty years, and longer, with great success, and is known as the Goodman remedy. I am acquainted with the physician who told me that he knew of its use for more than thirty years, but never knew a case that failed where it was properly administered. Among other cases he mentioned was one where a number of cows had been bitten by a mad dog. To half of this number they administered this remedy, to the other half not. The latter all died of hydrophobia, while those that took the eiecampane and milk showed no sign of disease."

That fearful malady being greatly, on the increase of late years, and this cure being simple and easily procured (if good and effectual), it would be a pity it should be lost in obscurity.

HUGH BRADY.

## THE NEW VERSION.

SOME idea of the number of copies of the new version of the Old Testament which have and are being printed can be gathered from the following, which was published in *The Pall Mall Gazette*:

"At the Oxford university's own paper mill 375 tons of rags have been consumed in making 250 tons of paper for the issue of the revised version. It would cover two and a quarter square miles. It would go around the world in a strip of six inches wide, or, say, if the pages were laid open one after another, it would go round the world. The sheets piled in reams as they leave the mill would make a column ten times the height of St. Paul's, or folded into books before binding at least 100 times the height.

"The copies which are being prepared by the Oxford University press alone would, if piled flat one upon another, make a column more than fourteen miles high, or 370 times the height of the monument. If piled end on end they would reach seventy-four miles high, or 1,943 times the height of the monument. It is hardly possible to give an idea of the number of goats and sheep whose skins have been required for binding the copies, but it has been calculated that 1,560 goat skins have been used in binding the copies which were presented to the American committee of revision on the 21st ult. A special act of congress was passed to admit these copies in the United States free of duty."

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# THE SAINTS' HERALD.

Joseph Luff

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, November 6, 1886.

### IS IT SO ABSURD?

DOUBTLESS the Saints will remember that in a late issue of the HERALD we gave what was claimed to be a screed from the "Ancient of Days," at the same time making the statement that we neither endorsed the communication, nor the presumed source whence it came. We did not suppose that there could be found a person so stupid as would seriously assume that we were responsible for it, or were in anyway compromised in its authorship, after the statement that we made in regard to it. But to our surprise, the next issue of the *Deseret News* contained the following:

#### "AN ABSURD ASSERTION.

"In a late issue of the *Saints' Herald*, the organ of the "Josephites," appears an article purporting to be an inspired warning to the people of Utah, of which this is the closing sentence:

"The world shall not hate you if you do not steal from the world.

"This is a most extraordinary assertion for a religious writer to make, and its character as such is greatly enhanced by the fact that it comes from a person, and is published in a paper, that claim to sustain Joseph Smith as a prophet of God. A great mystery is now explained; the reason why the world hated Joseph the Seer, is because he stole from the world! The reason why the Savior was crucified and his disciples were murdered—the conclusion inevitably to be drawn from the words of this writer is too infamous for further expression. What person is too blind to perceive the source of inspiration to which such warnings and teachings as those promulgated by the writer and publication referred to owe their origin?"

The *News* must be seriously at a disadvantage for just defence against the legitimate attacks of the organ of the church upon the peculiar institution of Utah religionists, when it resorts to such a method to prejudice the minds of its readers against the Josephites. If the *News* had been moved by the spirit of fairness, why did it

not attack the substance of the purported message from the "Ancient of Days," giving the HERALD credit for the statement made by us that being acquainted with the person by whom it was furnished us, we were "free to present the article without in any wise endorsing it, or the manner in which it is said to have been given." It would almost seem that the *News* and those who write for it have so long been accustomed to cry "devil," "devil," "evil spirit," "spirit of the devil," at those who may choose to differ from them and refuse to accept the philosophy and alleged origin of plural marriage, that they can not examine what is presented to them upon its direct merits, but must needs attempt to dispose of it by crying, "you are of the devil," at those who present it. Can the *News* forget that the preceding lines of the paragraph from which it quotes were, "Give unto Cæsar that which is Cæsar's, and render unto God that which is God's."

The *News* tries to blind its readers to the real issue joined between the two churches; but it does not require the vision of a Daniel to predict that the time will come when those now so prevented from hearing us will demand the right to such hearing; and when that time shall come, and we are permitted to go directly to the people we shall be content, no matter what the result may be.

#### MAJORITIES SHOULD RULE.

THE Salt Lake *Herald* of October 9th, reviewing an article in the *Tribune* from the pen of O. J. Hollister, has the following:

"Whatever powers the Constitution has conferred upon the government, it may freely use. If the Constitution has expressly given to the government the power to regulate marriage and divorce, as it has to declare war, to raise and support armies, to provide and maintain a navy, or to establish postoffices, then it may enact such laws on marriage as it may deem most proper. But if that power is not granted to government, then it is an unqualified assumption of power—if Congress undertakes to exercise it—it is usurpation that every citizen who reveres the Constitution of his country should resist. For upon the inviolate preservation of that instrument depends the perpetuation of our free institutions. But as there is no grant of power given to the general government over marriage or divorce, either expressly or that may be implied, government has no right either in a State or Territory, to break up whatever domestic relations may be established by the local governments either in States or Territories. And for that reason we hold that government has no right to meddle with the domestic concerns of the people of Utah."

This is Brighamism in a nutshell. It is

in effect the claim that a small portion of the nation is greater than the whole, that a small portion of the citizens of our nation can and may adopt "domestic concerns" and "domestic relations," however repugnant to the sense and interests of the masses, and yet the masses have no legal, rightful remedy, but must submit to this small fraction of the nation who outrage their sense of purity and decency and menace what are accepted as the dearest, most valued institutions of the land—the monogamous home and family. This theory is the fungus of perverted "squatter sovereignty," and would put to shame its fondest advocates. If this theory were true, our national government were little better than the servant-slave—of cranky minorities, from the Oneida Perfectionists and their kind, to the Utah polygamists.

The Constitution provides that, "Congress shall have power to dispose of, and make all needful rules and regulations respecting the territory or other property belonging to the United States." Utah is the "territory" of the nation, and Congress holds the right to "make all needful rules and regulations respecting" it. Utah has upon her statute books no law providing for marriage nor in any sense regulating it; but has denied the wife the right of dower.

If Congress has not the right to "make all needful rules and regulations respecting the territory" embraced in Utah, then that right is lost; for the Constitution further provides that, "The powers not delegated to the United States [the Nation] by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people," [of the Nation]. Utah is not a State; and the only legal rights the people of that territory may enjoy are those delegated to them by the Nation. It is folly for a territory to claim for itself the rights and powers belonging to states.

Besides this, the genius of our national government is such that, if even a State adopts what is repugnant to the common interests of the Nation at large, then the Nation has the right to demand the needed reform. The interests of the body are paramount to those of any part of it. While minorities have rights, majorities must rule in Republics. "A government of the people, by the people, and for the people," means that the people, through their majorities, are the source of government, and that their will, regularly expressed, must be honored and obeyed.

Joseph the Seer, whom the Utah leaders profess to revere, held the following in respect to the superior authority and power of the people of the United States and their Congress; "The power not delegat-



ed to the United States, and the States, belongs to the people, and Congress, to do the people's business, has all power."

If the Utah leaders would bear these facts in mind, teach them to their tried and troubled people, the evils that encompass them would vanish away, and light and joy and gladness would bless them, and the Church of Christ and the Nation.

THE Supreme Court of Idaho, Judge Hays presiding, has decided that the law of that Territory called the "test oath law," which discriminates against polygamists is constitutional. Of the ruling of the Judge, the *Utah Journal* thus discourses:

"It is sad news, that which comes from Idaho regarding the ruling of a Democratic Judge on the test oath law. Judge Hayes has decided it to be constitutional. He has played into the hands of the Republicans, and Idaho is lost. A blow has been struck at the Republic by one who should have been one of her staunchest friends. The right of religious liberty has been trampled upon and there is reason for sorrow in the hearts of lovers of American institutions. This is no idle thing, it is a truth too true. Idaho is gradually going into the hands of foes to good government. The Democrats of the Territory have paid little heed to the warning voice which has sounded in their ears. They have allowed the whimperings of the bigotted to turn them from Democracy unto fables, and soon the places which they should have filled, will be occupied by the carpet baggers and schemers for personal advancement regardless of the Territory's interest.

"The affliction will be a severe one for the good citizens of Idaho will have the fact to console them that they have brought the trouble upon themselves. It is a burning disgrace that a man who would rule the test oath law constitutional should wear the judicial ermine. Were the founders of the Republic and the originators of the Constitution permitted to see this day, mortification would cloud their brows."

Of the same decision the Salt Lake *Tribune* of October 21st, says:

"The decision of Judge Hayes as to the Constitutionality of the test-oath law will cause rejoicing in every loyal home in Idaho and Utah, and will be received with thanksgivings everywhere that the true intent of Mormonism is known. It is, we believe, sound law, that no higher court will ever overthrow. Under it, if it shall be thoroughly enforced, Idaho will this year poll only her American vote, and there is good cause for rejoicing."

And from the same issue of the *Tribune* we clip the following:

"As election in Idaho approaches, the people there grow more and more anxious about the final decision in the test-oath case. We know what programme was fixed up, but we have every faith in Judge Hays. If he is not a straight man, then there is nothing in a man's face, and if he decides that the law in his judgment, is not constitutional, we shall still think he is an honest man. We believe that he has received a thousand indirect hints that it would please one faction of his party, that led by Hailey, Ainsley & Co., if he could find reasons for de-

feating the law, but those things do not count with judges who appreciate their place as Judge Hays does. If the decision is to be in favor of the validity of the law it can not come too quick; if it is to be the other way—well, no matter. The law reads as follows:

"You do solemnly swear (or affirm) that you are a male citizen of the United States, over the age of twenty-one years; that you have actually resided in this Territory for four months last past and in this county thirty days; that you are not a bigamist or polygamist; that you are not a member of any order, organization or association which teaches, advises, counsels or encourages its members, devotees or any other persons, to commit the crime of bigamy or polygamy or any other crime defined by law as a duty arising or resulting from membership in such order, organization or association, or which practices bigamy or polygamy or plural or celestial marriage, as a doctrinal rite of such organization. That you do not, either publicly or privately or in any manner whatever, teach, advise, counsel or encourage any person to commit the crime of bigamy or polygamy, or any other crime defined by law, either as a religious duty or otherwise; that you regard the Constitution of the United States and the laws thereof, and of this Territory as interpreted by the courts, as the supreme law of the land, the teachings of any order, organization or association to the contrary, notwithstanding, and that you have not previously voted at this election. So help you God."

WE gather the following statements from the report of Governor Caleb W. West, of Utah, to Hon. L. Q. Lamar, Secretary of the Interior, of the United States:

There are fourteen breweries in the Territory; four being at Salt Lake City, two at Ogden, two at Logan, and one at each of the following places: Park City, Corrinne, Sandy, Murray, Thistle and Silver Reef. For the year ending June 30th, 1886, 24,688 barrels of malt liquors were manufactured at a total cost of \$291,678. All this may have been made and drank by Gentiles, we suppose, but it does not so appear. There were 61,745 bushels of malt used during the year, or 1,050 tons.

The population of the Territory is rated at 150,000, and the yearly ratio of consumption of these malt liquors is nearly \$3.00 each. If the Gentiles only drink this liquor, as the Mormon population is said by Gov. West to be five sixths of the whole, then 25,000 people average about a barrel of liquor each per year at a cost of \$11 per head. There were 15,000 tons of salt made, worth three dollars per ton. There were 450,000 cattle and 1,100,000 sheep; 7,000,000 lbs wool, worth 20 cents per pound as compared with 1884, when there were 6,250,000 lbs, worth 16 cents. Of polygamy the Governor says:

"The all absorbing question in this Territory, dominating all others; hurtfully affecting its prosperity, and impending its advancement, and disturbing the quiet and hopefulness of its people, and the one question of the utmost concern and solicitude to the whole country, is the attitude of defiance assumed and maintained by the Mormon people, who probably are five sixths of the whole population, to the law of Congress for the

suppression of polygamy, known as 'the Edmunds law.'

"In all questions affecting the Mormon Church and people, the polygamists and monogamists, Mormons, make common cause, stand together and are united. They maintain publicly through their leaders and teachers, in their houses of worship, through the press, and privately, in social and in business circles, that the law is infamous; and interference with and a denial to them of their religious freedom, guaranteed to all by the Constitution; of their right and religious duty, continue, in violation of the law, their polygamous relations. They deny the authority of Congress to regulate and interpose any restrictions as to the marital relations. That the obligations which they owe and will cheerfully render to a power higher than any earthly power, compels them to exercise their religious rights and privileges in the face of and in violation of the law; that they are prepared to, and will, if required of them, sacrifice their personal comfort, their property, suffer indefinite imprisonment, and surrender life itself, rather than yield and promise obedience to the law, and forego the privileges they claim.

"The Government can have and hold but one position towards this people, which is of easy statement: Its authority must be respected, its laws must be obeyed."

Of eighty-one persons at present inmates of the Insane Asylum, fifty-three are of foreign birth. And of ninety-three convictions under the law for the suppression of polygamy fifty-eight are of foreign birth.

Of the state of feeling in the Territory, he says:

"I know of no armed organization for the purpose of opposing the lawful authorities, or resisting the enforcement of the laws, nor do I believe any such now exists.

"The process of the courts is met with no physical resistance, and society is peaceable, and no outbreaks have occurred since I came to the Territory. It is true, however, that a large majority of the people stoutly and stubbornly affirm, publicly and privately, that the enforcement of certain laws is destructive of their rights as freemen, an assault upon their religion, and an invasion upon the sanctity of their homes.

"The minority, with equal vigor and openness, proclaim that the practices of the people are immoral, that they are disloyal to the Government, and that their attitude of defiance of the laws, interferes with the advancement and prosperity of the Territory, and inflicts injury upon all of its interests.

"It follows, necessarily, that the people here, with a bitterness of feeling, are divided as they are nowhere else in the country. The division is clear, distinct and palpable. The causes of the division, in language not distinguished for its mildness, are constantly, earnestly and vehemently discussed through the press, the houses of worship, courthouses, hotels, business places, on the streets and in the social circle, engendering an intense feeling of bitterness.

"The vigorous enforcement of the unpopular laws against the people in the majority, with a prospect of further stringent legislation, does not tend to soothe or to make them more amiable. Under the favorable conditions existing for such

a result, an outbreak of violence might be easily provoked."

He recommends the changing of the law to provide that the Marshal shall receive a salary of \$5,000 per year, with two assistants, also salaried, one at \$2,000 and one at \$1,800; with power to appoint others if needed; the necessity to be determined by a Board consisting of the Governor, the Justices of the Supreme Court and the District attorney; compensation to be for actual service at \$4.00 per day and expenses. There are other matters upon which the Governor reports; but he closes with:

"I feel a great regret that a great majority of this people will not, or can not see their way to respect and obey the laws. The sufferings and sorrows they bring upon themselves as individuals and as a people, are a source of profound sorrow."

**BRO. RICHARD COBURN** of Blenheim, Ontario, writes us October 22d and says:

"I send you a piece cut out of the *Weekly Mail*, printed in Toronto, containing the minutes of the General Conference of the Methodist Church, being part of the report of a committee appointed to revise the Discipline of that church. They will surely need a new Bible soon."

Here is the clipping:

"The committee also recommended that the passages from Romans 6: 3, 4, and Colossians 2: 12, be eliminated from the baptismal service, as they do not refer to water baptism, and are therefore misleading in the connection in which they are now used. Carried."

This is not a very cunning move when seeking to evade Bible proofs of water baptism by immersion. It is in effect, a bold, bald rejection of the plain statements of the apostle Paul as to the manner in which the saints had been "baptized" into and "planted together" with Christ.

These Methodists repudiate the teachings of the founder of their church, John Wesley, for he says of Rom. 6: 4,—"Buried with him, alluding to the ancient manner of baptizing by immersion." But it is not singular that the Methodists now should turn away from the teachings of the founders of their church, for such things are true of all other churches, including that of Christ in ancient times in Asia, Africa, Europe and America; and it is also true of the Church of Christ restored in this age.

#### EXTRACTS FROM LETTERS.

**SR. FRANCIS**, of the *Hope*, says:

"We acknowledge through the *Herald* the many services, most willingly rendered us, in our efforts for the advancement of the *Hope's* interest. Brethren and sisters, young and old, have responded with a zeal and alacrity sufficient to insure (with the added blessing of God) the success of any cause. Our labors are to the same end, but we feel just as grateful as though each favor had been a personal one. Bro. Garner of Santa Ana, California, sends us to-day \$1.05, the proceeds of the sale of seven copies of the *Voice of Warning*. This is the first fruits of Bro. Peters'

generous offer to the Sunday School. He offered 1,000 copies, and if seven copies bring \$1.05, we wish some if not all of our large and flourishing Sunday Schools would do a little figuring, and see how much they might help the cause by circulating these books."

Bro. William Hart, of Oakland, California, writes us October 11th:

"Our late conference here was a grand success; everything passed off harmoniously, and every one present felt the convicting influence of the Holy Spirit, and we all had a season of rejoicing. Our branch is more united than I have ever seen it before, and the Lord is opening the way for us to obtain a house of worship of our own. We hope some of our rich brothers and sisters will render us a little assistance, for they will lose nothing by it."

Bro. R. J. Anthony writes from Salt Lake City, Utah, October 21st:

"We had a very pleasant time at our conference last Saturday and Sunday, at Oxford, Idaho. We baptized two, and from indications think others will obey ere long. Bro. J. C. Clapp and myself came here last Tuesday evening, and found brethren P. Anderson and John Larson in the city. Bro. Larson has baptized four since I went north, and some have been added at Pleasant Grove."

#### EDITORIAL ITEMS.

**BRO. D. S. MILLS** writes from Santa Ana, California, October 20th, that they had a most successful conference at their last session; six were baptized by himself and three by Bro. John Brush, on Sunday. Bro. Mills reports increased activity on the part of several of the Elders, and that they were to have more help this winter in the field. Bro. Heman C. Smith was expected in November. Of the spirit which prevailed during the conference on Sunday, Bro. John Garner, a Saint of many years' standing, stated: "It is the same voice and power of '43 and '44; I have seen nothing like it since; have hoped for it and now we have it."

By letter from Bro. John A. Robinson, dated October 20th, we learn that he is now returned from Texas and the South, in good health and spirits, and was at Peoria, Illinois, when writing.

We notice with regret that Bro. A. J. Cato, who has been so long preaching in the South, has lost his wife and child, by death; truly whom he loveth he chasteneth. Bro. Cato seems to have a share of this world's sorrow.

Bro. John C. Foss baptized two at Frieberg, Minnesota, on the 10th October, and expected more on the 17th.

The address of Bro. William Rumell, president of the Northern Nebraska district is 2224 Clark street, instead of 1433 Eighteenth street, Omaha, as heretofore. Please remember this all who have occasion to write him, or who desire to consult him in regard to district work.

We will publish presently what purports to be the latest statement of David Whitmer of Richmond, Missouri, in respect to Joseph the Seer, the church, etc.,

and append to it such notes as we think just and proper. If this last interviewer has quoted Mr. Whitmer correctly, (which we fear he has not), then he has the fault of stating the same things in different and contradictory ways. This we deeply regret.

By letter from D. H. Blair of October 25th, we learn the recently organized Sunday School at St. Joseph, Missouri, is increasing, and promises well.

Bro. M. T. Short wrote from Persia, Iowa, October 25th:—"I have good houses every night. Baptized four at Galland's Grove on the 17th;" and he orders books, tracts, etc., sent to him at Iowa City.

Bro. W. H. Jemmett, of St. Louis, Missouri, writes Bro. D. Dancer:—"Never stop the *HERALD*; for I love its pages. It is rich food for me."

We see by an incidental letter from Whitcomb, Wisconsin, that Bro. J. M. Wait is still doing something in the way of helping his fellowmen to see the way of life. May he increase in knowledge and grace as his years grow apace.

Bro. John B. Knowlton writes from Green's Landing, Maine, October 16th. They have a branch there of thirty members, somewhat scattered, though they have meetings each Sabbath. The travelling Elders call on them occasionally. Brn. Bond, Sheehy and Green have been there of late, and good has resulted therefrom. The Union Church in that place was refused to brethren Sheehy and Kelley, but it resulted well in the end.

Bro. D. E. Hough, of Port Carling, Ontario, says:—"The *HERALD*, I think is growing better all the time. It is a great reviver as it comes in its weekly visits."

A Sr. Polly Noble of Dresden Centre, Washington County, New York, sends for the *HERALD* and asks that if any of the Elders pass near there they should call on herself and husband and find a home while preaching the word.

Bro. F. C. Warnky writes from Independence, Missouri, October 26th, that he had lately delivered six lectures in Clinton, Missouri, with "excellent congregations and fair liberty in speaking and the assurance that good was accomplished, and am now to hold a week's meeting at Armstrong, Kansas."

WHILE at Keokuk, Iowa, this last summer, we picked up a Gate City, Keokuk paper, and tore out of it the following choice bit. To make it entirely intelligible to all our readers, we have only to state that Park Bluff is a new religious resort lately located just south of Montrose, Iowa, and opposite to Nauvoo; and that Major Bidamon is our step-father. The squib illustrates how easily men may be duped. Some of the reverend gentlemen will undoubtedly depart, tell the story as Bidamon tells it, give it the appearance of truth, and give him as their veracious informant. Selah.

#### "A NAUVOO SINNER.

"West Point Appeal: Major Bidamon of Nauvoo, married the widow of Joseph Smith, the Mormon prophet. Nauvoo is historical ground,

It is visited by newspaper correspondents, statesmen, historians, relic hunters, and all manner of people, seeking information in regard to the Mormons. Whenever a party of visitors strike the town they are sent to Bidamon. Now, we are not very well posted in Mormon history, but we know Bidamon like a book. He is always loaded with big yarns and the visitors get them all. He tells them that he will be 90 years of age if he lives until the 30th of next February; shows them the red bat; describes the wonderful tunnel under the river from the Mansion House to Montrose; shows them the secret or hidden chamber wherein was placed the body of the murdered prophet, etc., etc. He has been telling these stories every week for twenty years, and many of his victims accept them for truth. He is fond of fun, and he is having considerable of it just at the present time in stuffing people who come over from Park Bluff."

#### CRITICISM.

WE see that Bro. W. A., whoever that may be, has an article in the *Expositor* for October, in which our answer to the question about healing, in the *HERALD* for August 14th is rather severely handled. We do not object to just criticism, but certainly think that W. A. has dealt very unfairly with our answer. In the first place he gives the words, "to be *nursed* and *doctored* with mild herds," as having been quoted by us from the law; and he so treats our answer, as is seen from the statement by him, "But why is it that in speaking of the ordinance of healing of the sick, that the true constitution, as well as the correct quotation of the law is not given?" If W. A. will put on a clean pair of spectacles and turn to the answer given by us he will find that the only words attempted to be quoted from the law by us were the two words, "mild herbs." As these are the only words quoted in our answer as from the law it will be very gratifying to us; and perhaps instructive to many not so experienced as Bro. W. A.; if he will point out how and why this is an incorrect quotation; or as he puts it "were intentionally quoted wrong."

No attempt was made by us to teach in the answer what was, or was not the method, or methods of healing held or taught by the church; but our answer was as to the supposed qualification of an Elder as a representative of the church, who did not have "faith in the method" of laying on of hands for the healing of the sick.

After writing referring to the question and stating that an Elder of this kind might possibly be of the sort referred to in the the Doctrine and Covenants who "had not faith to be healed," (quoting from sec. 42, par. 12), but are permitted to be nursed and doctored with "mild herbs." We marked the words "mild herbs;" and this is our offense in misquoting if we offended at all. The sentence reads: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy."

This statement from the law is even stronger than we put it in our answer, for we stated that such as those who had not faith might be nursed and doctored with "mild herbs;" the law says such shall be "nourished" with herbs and mild food." We may have erred in prefixing the word "mild" to "herbs" instead of putting it "herbs and mild food;" thus giving one who might choose to do so to infer that the "food" should be "mild," but the "herbs" be strong, or raging.

How it is that the statement made by us can be so assailed by Bro. W. A., and stated to be "erroneous doctrines," as he has called them by implication in his question: "Why is it that such erroneous doctrines are taught relative to the treatment of the sick;" is more than we can understand when, at the close of that answer so charged as teaching "erroneous doctrines," we stated in reference to the very Elder referred to as not having faith in the method of healing the sick by the laying on of hands, "such a man could not truly say that he represented the church, for the church does have "faith in the method, as stated in the word." Why did not Bro. W. A. give this last and definite statement in our answer its proper place in this article of criticism, instead of drawing an inference from a part of that answer that the answer taken as a whole will not bear. Brethren, please turn to that August 14th *HERALD*, and read again: "All we could do would be to say such a man (one who did not believe in the method of healing by the laying on of hands) would hardly labor successfully among Latter Day Saints, for they would as a rule have no confidence in his standing with God." Is not that a full recognition of the faith of the church and the fact that the method is from God?

We did not teach any other method of healing as a doctrine of the church than the laying on of hands, either intentionally or unintentionally; such teaching is not there.

The Doctrine and Covenants does not specify the herbs to be used, and it would be as fair to suppose that Bro. W. A. would have the herbs to be strong because he faults us for calling them "mild," as it was for him to infer that we misquoted the law to teach erroneous doctrine. And in his attempt to set right what he assumes was wrong in us, he quotes: "and the Elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name;" but fails to add what follows in the sentence after the semi-colon; "and if they die, they shall die unto me, and if they live, they shall live unto me;" which shows that unto those thus administered unto, the promise that "they shall recover," does not apply; as it does in the case of those who "have faith to be healed."

The faith and teaching of the church, so far as we are acquainted with them, are that the laying on of hands is appointed unto the church, the believer, as the method of healing; our answer in *HERALD* of August 14th so holds, and so we believe. But while so believing, the law referred

to by Bro. W. A. certainly recognizes that there may be those who have not faith to be healed; and permits that such may be nursed and doctored ("nourished by mild food and herbs") with "herbs," (mild or strong) while submitting to the ordinance that the law may be honored; and this too without doing violence to the teaching of James 5: 14, 15. The Book of Mormon, Alma 21: 16, clearly indicates the condition and character of believers of this kind, as seen from the following: "And there were some who died with fevers, which at some seasons of the year were very frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared, to remove the cause of diseases to which men were subject by the nature of the climate." Of those thus dying, it it may have been said, as in Doctrine and Covenants 42: 12, they "die unto the Lord," or "live unto the Lord;" for the statement is made: "And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord Jesus Christ; thus they went out of the world rejoicing."—Alma 21: 16.

In Doctrine and Covenants, we find that which agrees with the foregoing, and given directly to the church: "And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving."—86: 2.

In conclusion; if we wrote so loosely and ambiguously in our answer in *HERALD* August 14th referred to, that the inference Bro. W. A. draws may have been drawn by others, and the faith of the church misrepresented, we are sorry; and while we think our answer was not interpreted fairly by the writer in the *Expositor*, we shall profit by the criticism without prejudice to Bro. W. A.

#### PERSECUTION AND ITS CAUSES.

Continued from page 876.

FROM what we have already seen we learn the important fact, that when the Saints were violently persecuted they appealed to the civil authorities for protection and redress; and that in the Jackson County Missouri afflictions, they were advised by Governor Dunklin and the Attorney General of the State to appeal to the courts for relief; also that this orderly, reasonable, and lawful course served only to excite and intensify the hate of the mobbers and move them to further villainous deeds, as will be seen by the following:

"The same evening, November 4th, not being satisfied with breaking open the store of Gilbert & Whitney, and demolishing a part of the dwelling house of said Gilbert, the Friday night previous, they permitted the said McCarty, who was detected on Friday night as one of the breakers of the store doors, to take out a warrant and arrest the said Gilbert and others of the church for a pretended assault and false imprisonment of the said McCarty. Late in the evening, while the court was proceeding with their trial in the court house, a gentleman unconnected with

the court, as was believed, perceiving the prisoners to be without counsel and in imminent danger, advised said Gilbert and his brethren to go to jail as the only alternative to save life, for the north door was already barred, and an infuriated mob thronged the house with a determination to beat and kill; but through the interposition of this gentleman, (Samuel C. Owens, Clerk of the County Court, whose name will appear more fully hereafter), said Gilbert and four of his brethren were committed to the county jail of Jackson county, the dungeon of which must have been a palace compared to a court room where dignity and mercy were strangers, and nought but the wrath of man in horrid threats stifled the ears of the prisoners.

The same night the prisoners, Gilbert, Morley and Corrill were liberated from jail that they might have an interview with their brethren, and try to negotiate some measures for peace; and on their return to jail about two o'clock Tuesday morning, in custody of the deputy Sheriff, an armed force of six or seven men stood near the jail and hailed them. They were answered by the Sheriff, who gave his name, and the names of his prisoners, crying, 'don't fire, don't fire, the prisoners are in my charge,' &c. They however fired one or two guns, when Morley and Corrill retreated; but Gilbert stood with several guns presented at him, firmly held by the sheriff. Two, more desperate than the rest, attempted to shoot; but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, a grocer in the village. About this time a few of the inhabitants arrived, and Gilbert again entered jail, from which he, with three of his brethren, were liberated about sunrise without further prosecution of the trial. Wm E. McLellan was one of the prisoners.

On the morning of the 5th of November the village began to be crowded with individuals from different parts of the county, with guns, &c., and report said the militia had been called out under the sanction or instigation of Lieut. Gov. Boggs and that one Col. Pitcher had the command. Among this militia, (so called), were embodied the most conspicuous characters of the mob, and it may truly be said that the appearance of the ranks of this body was well calculated to excite suspicions of their *horrible* designs. Very early on the same morning several branches of the church received intelligence that a number of their brethren were in prison and the determination of the mob was to kill them; and that the branch of the church near the village of Independence was in imminent danger, as the main body of the mob were gathered at that place.

"In this critical situation, about one hundred of the saints from different branches volunteered for the protection of their brethren near Independence, and proceeded on the road towards Independence and halted about one mile west of the village where they awaited further information concerning the movements of the mob. They soon learned that the prisoners were not massacred, and that the mob had not fallen upon the branch of the church near Independence as was expected. They were also informed that the militia had been called out for their protection; but in this they placed but little confidence, for the body congregated had every appearance of a county mob, which subsequent events fully verified in a majority of said body,

"On application to Col. Pitcher, it was found that there was no alternative but for the church to leave the county forthwith and deliver into his hands certain men, to be tried for murder said to have been committed by them in the battle the evening before. The arms of the saints were also demanded by Col. Pitcher. Among the committee appointed to receive the arms of the church were several of the most unrelenting of the old July mob committee, who had directed in the demolishing of the printing office and the personal injuries of that day, viz: Henry Chiles, Abner Staples, and Lewis Franklin, who have not ceased to pursue the saints from the first to the last with feelings of the most hostile kind. These unexpected requisitions of the Colonel made him appear like one standing at the head of civil and military law, taking a stretch beyond the constitutional limits of our Republic.

"Rather than have submitted to these unreasonable requirements, the saints would have cheerfully shed their blood in defense of their rights, the liberties of their country, and of their wives and children; but the fear of violating law in resisting this pretended militia and the flattering assurances of protection and honorable usage promised by Lieut. Governor Boggs, in whom they had reposed confidence up to this period, induced them to submit, believing that he did not tolerate so gross a violation of all law as has been practised in Jackson county. But the great change that may appear to some, in the views, designs, and craft of this man to rob an innocent people of their arms by stratagem and leave more than one thousand defenseless men, women, and children to be driven from their homes, among strangers in a strange land of, to appearances, barbarians, to seek a shelter from the stormy blast of winter's cold embrace, is so glaringly exposed in the sequel that all earth and hell can not deny that a baser knave, a greater traitor, and a more wholesale butcher or murderer of mankind never went untried, unpunished and unhung; as hanging is the popular method of execution among the Gentiles, in all countries professing christianity, instead of blood for blood according to the law of heaven.

"The conduct of Colonels Lucas and Pitcher had long proven them to be open and avowed enemies. Both of these men had their names attached to the mob circular as early as July last, the object of which was to drive the saints from Jackson county. With assurances from the Lieutenant Governor and others that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms to the number of fifty or upwards; and the men present, who were accused of being in the battle the evening before gave themselves up for trial. After detaining them one day and a night on a pretended trial for murder, in which they were threatened, brickbatted, &c., Col. Pitcher, after receiving a watch of one of the prisoners to satisfy costs, &c., took them into a corn-field and said to them, 'clear.'

"After the surrender of their arms, which were used only in self-defense, the neighboring tribes of Indians in time of war let loose upon the women and children could not have appeared more hideous and terrific than did the companies of ruffians who went in various directions well armed, on foot and on horseback, bursting into

houses without fear, knowing the arms were secured, frightening distracted women with what they would do to their husbands if they could catch them, warning women and children to flee immediately or they would tear their houses down over their heads and massacre them before night. At the head of one of these companies appeared the *Reverend* ISAAC MCCOY, with a gun upon his shoulder, ordering the saints to leave the county forthwith and surrender what arms they had. Other pretended preachers of the gospel took a conspicuous part in the persecution, calling the 'Mormons' the 'common enemy of mankind,' and exulting in their afflictions.

On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob. One party of about one hundred and fifty women and children fled to the prairie where they wandered for several days under the broad canopy of heaven, with about six men to protect them. Other parties fled to the Missouri river and took lodgings for the night where they could find it. One Mr. Bennett opened his house for a night's shelter to a wandering company of distressed women and children who were fleeing to the river. During this dispersion of the women and children parties of the mob were hunting the men, firing upon some, tying up and whipping others, and some they pursued upon horses for several miles.

"On the 5th, Elders Phelps, Gilbert and McLellan went to Clay county and made an affidavit similar to the foregoing sketch and forwarded the same to the Governor by express; and the Governor immediately upon the reception thereof, ordered a court of inquiry to be held in Clay County for the purpose of investigating the whole affair and meting out justice to all; but alas! corruption, wickedness, and power have

Left the wretches unwhip of justice,  
And innocence mourns in tears un wiped.

Thursday, Nov. 7th, the shore began to be lined on both sides of the ferry with men, women and children, goods, wagons, boxes, chests, provisions, &c., while the ferrymen were busily employed in crossing them over; and when night again closed upon the saints the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents, and some in the open air around their fires, while the rain descended in torrents. Husbands were enquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their family, household goods, and some provisions; while others knew not the fate of their friends and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth except the blind oppressor and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cotton wood trees and erecting them into temporary cabins, so that when night came on they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

"Lieut. Gov. Boggs presented a curious external appearance; yet he was evidently the head and front of the mob: for as may easily be seen by what follows, no important move was made without his sanction. He certainly was the secret spring of the 20th and 23d of July; and as



will appear in the sequel, by his authority the mob was moulded into militia to effect by stratagem what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor he had only to wink and the mob went from mal-treatment to murder. The horrid calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at one o'clock a. m., he came to Phelps, Gilbert and Partridge, and told them to flee for their lives. Now unless he had given the order so to do, no one would have attempted to murder, after the church had agreed to go away. His conscience vacillated on its rocky moorings, and gave the secret alarm to these men.

"The Saints who fled took refuge in the neighboring counties, mostly in Clay county, which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven and compelled to flee, and those who fled to Lafayette county were soon expelled, or the most of them, and had to move wherever they could find protection.

"November 13th. About four o'clock a. m., I was awakened by brother Davis knocked at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail stones; a literal fulfilment of the word of God as recorded in the Holy Scriptures as a sure sign that the coming of Christ is close at hand [Previously predicted by the Seer, March 7th, 1851, and December 27th, 1832; Doc. & Cov. 45:6; 85:24.—Ed.] In the midst of this shower of fire, I was led to exclaim, How marvellous are thy works, O Lord! I thank thee for thy mercy unto thy servant, save me in thy kingdom, for Christ's sake; Amen.

The appearance of these signs varied in different sections of the country; in Zion, all heaven seemed enwrapped in splendid fire-works, as if every star in the broad expanse had been suddenly hurled from its course and sent lawless through the wilds of ether; some at times appeared like bright shooting meteors with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. Some of the long trains of light following the meteoric stars were visible for some seconds; those streaks would cut and twist up like serpents writhing. The appearance was beautiful, grand and sublime beyond description, as though all the artillery and fire-works of eternity were set in motion to enchant and entertain the Saints, and terrify and awe the sinners on the earth. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind; yet it will not fully compare with the time when the sun shall become black like sack cloth of hair, the moon like blood (Rev. 6:13); and the stars fall to the earth—as these appeared to vanish when they fell behind the trees, or came near the ground."

#### QUESTIONS AND ANSWERS.

*Ques.*—How long is a generation, according to Scripture?

*Ans.*—God said to Abraham concerning his seed entering the land of Canaan, "But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." Gen. 15:16. These four generations covered a

period of exactly 430 years, (making each generation measure exactly 107½ years each) For Paul says the giving of the law at Sinai, when Israel was journeying to Canaan, "was four hundred and thirty years after" the promise made to Abraham. See Gal. 3:17.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"These are who like the seer of old,  
Can see the helpers God has sent,  
And how life's rugged mountain side  
Is white with many an angel tent!"

#### BY CHANCE!

IS THERE indeed such a phase of existence as chance? For ourselves we do not believe there is, but if any one who reads this inclines to such an opinion, let them cherish it and call the grouping together of this article by that name. If upon the other hand there are those who believe with us, that not only are "the hairs of our heads numbered," but that he who "hears the cry of the young ravens" will not turn a deaf ear to the cry of immortal souls, struggling to be free from the bondage of sin and death; if there be such, then let them christen it anew, and if in any heart a responsive chord is touched let them upon bended knee before the Father plead in the name of the Son that light and wisdom may be given them to see, and moral courage to do the right. The unfinished scrap found below was rescued from the flames. How this was done or by whom the words were written, matters not, as it is the subject matter of this unfinished article which interests us most, and the pleasure it gives us to thus discover that we have not been alone in the many thoughts we have given to the subject.

#### A FRAGMENT.

"The red and yellow banners of sunset were waving in the western horizon, as we came out from the house of God two Sabbaths since. A dear sister said to two of us, 'Come home with me.' The meeting had been a sacramental one, and as we walked along we talked of the good things we had heard, and I know it was not in name only, but we felt that in heart we were, sisters. Later on, when a quiet fell upon us and we sat peacefully enjoying the twilight, I said, 'I have so often wished that the sisters of our church would adopt some plain, simple mode of dress, so that all, rich and poor, might dress alike.' 'There,' our hostess made answer, 'that subject of dress has been a burden upon my mind for a long time. Sometimes it almost seems coming between me and God when I try to pray, and I am so glad you mentioned it.' 'Yes,' said our mutual friend, 'So am I glad, for I too have thought of it, and gave up buying a dress I wanted two or three weeks ago because I knew I could do without it.' So we settled down for a quiet talk about the matter.

"The truth is we three all like pretty things, and when making a garment or having them made are tempted to have them made just as prettily as possible, tucking, ruffling, and pleating them. Now this not only takes time which might be better employed, but wears one out physically and mentally, for it often happens that Nature being oppressed condemns the mind to suffer with the body."

Thus far we read—there was no more, and we laid the paper down, thinking within ourselves, "Oh, why have not those three (those three whom we know so well and whose influence could it only stand revealed to them would astonish themselves) have the moral courage to act out the conviction of their souls! Taking up the paper in an abstracted mood, thinking still upon the theme our sisters had been discussing that quiet Sabbath eve, another paper was lifted with it, which proved to be a letter we had received a few days previously and which we shall copy here, begging the writer's pardon for so doing as we know it never entered his mind that other eyes than our own would see it. We will merely say that it was written in answer to a card we had sent, thanking him for words of encouragement he had sent us in a very early day of the "Home Column." Name and date we shall withhold, but will give you the letter otherwise entire.

*Sr. Walker.*—Your card was received a few days ago. I am glad that I was the instrument in the hands of God, of administering comfort and encouragement to you in your work last winter. It was the Spirit of the Master that did it, and to him be the praise. Neither shall I ever forget the time. I was away from home, under trying circumstances, the lonely occupant of a deserted house, ministering to myself, living on bread and water for my health and convenience. Deprived of the most which men prize, I yet was blessed of God though the blessing was obtained through tears and strong crying unto the Lord. Last winter I passed through a crisis and by the blessing of the Lord my affairs have been improving. I carry my pack with me and sell goods to provide for myself and family and pay off debts contracted while under missionary appointment, and preach every Sunday, with occasionally a night through the week. Though under conference appointment, the Bishop has not been able to do much for me. I have many calls for preaching which I can not attend. Lord send more reapers!"

The letter too was finished and I laid it aside, musing deeply upon the sharp contrasts in the two papers. The cozy, quiet parlor in which the three were sitting enjoying such sweet, undisturbed communion with each other appeared before me, while in strong contrast I saw the "deserted house" with its lonely occupant wrestling with God in prayer for victory that he might not yield to the overwhelming discouragements of poverty and leave the field of his labors with none to bear aloft the gospel banner. I saw his crust of bread and water and the stern agony of the conflict which left its impress upon his brow, marked by deep lines of thought and pain. Just that which they themselves confessed was not only superfluous, but injurious to bodily and mental vigor, that would have been as a mine of wealth to him—would have given food and raiment to his family and sent him on his way rejoicing. And yet they loved the Master, we have every reason for believing if not for knowing, only it was so difficult to be the first to break away from the dictates of society and the habit formed of yielding to them. What a splendid opportunity of taking up a cross for the sake of him who bore his so meekly for us, and who upon it suffered such untold agony to redeem us. What a worthy example to set the church as

well as the world, but best of all the untold good which might be accomplished thereby.

"The pebble is cast in the water,  
And the waves circle 'round with the shock."

Thus wave after wave might it spread and roll on until the church as a body would see the sin of wasting upon self the means which should be used to spread the gospel of Christ.

[We wish to notify all our friends who have so kindly been selling the "Witnesses" for us that we think it best and necessary to withdraw the offer of packages of 4 for \$1.10, and shall hereafter have but one price, whether bought singly or by the dozen. 35 cents each is what will be charged for all after this notice.—Ed]

#### POEM FOR ST. JAMES' DAY.

"Seek ye to sit enthroned by Me?

Alas! ye know not what ye ask;

The first in shame and agony,

The lowest in the meanest task.—

This can ye be? And can ye drink

The cup that I in tears must steep;

Nor from the whelming waters shrink,

That o'er me roll so dark and deep?"

"We can—thine are we dearest Lord,

In glory and in agony,

To do and suffer all thy word;

Only be thou forever nigh."

"Then be it so,—my cup receive,

And of my woes baptismal taste:

But for the crown, that angels weave

For those next me in glory placed,

I give it not by partial love;

But in my Father's book are writ

What names on earth shall lowliest prove,

That they in heaven may highest sit."

"Take up the lesson, O my heart;

Thou Lord of meekness write it there,

Thine own meek self to me impart,

Thy lofty hope, thy lowly prayer."

From *Christian Year*.

#### PLEASANTON, IOWA.

Dear Sisters.—I have enjoyed our "Column" in the *Herald*, from its commencement, and now wish to contribute some recipes which may be of help to some, especially the young sisters, not having had much experience in house work, cooking, etc. In directions given for bread some time ago, it gave a kind of yeast requiring a cool place in summer, and a place where it would not freeze in winter. Not having a cellar, and thinking many of the sisters might be in like circumstances, I will give my way of making yeast. When you are getting supper, pare and slice six large potatoes, cover them with water, and boil very soft. When you put them on, put in with them, two handfuls of hops, tied up in a piece of thin, white muslin. When the potatoes are soft, mash them very fine in the water in which they were boiled, taking out the hop bag first. If the mixture does not measure a quart, add water to make that amount, and stir in a small handful of salt, and a large one of sugar. When the mixture is lukewarm, add a teacup of yeast, of any kind you may happen to have. Set it in a warm place, and the next day when it is light, stir in sifted corn meal, until it is stiff enough to handle. Then flour your hands, and make it into small cakes, laying them on a board to dry. Keep them in a moderately warm place, turning them often. When perfectly dry put in a bag, and keep in a dry place. The night before you want to bake bread, soak two of the yeast cakes in cold water until soft. Then make a stiff batter of warm water and flour, adding two mashed pota-

atoes for each loaf of bread you intend to bake, or if you can not conveniently get the potatoes, omit them. When the batter is lukewarm add the soaked yeast, and set it in a warm place until morning. When it is very light add salt, and a teaspoon of soda dissolved in a little warm water. With a large spoon, stir in flour until it is very stiff. Flour the board and knead, adding flour frequently until it will not stick to the board. The more faithfully you knead your bread the better it will be. When it is well kneaded, put it in a warm place, and let it stand until it is very light. Now, put it on the board again, and knead it well. Then separate it into loaves, and put them in greased pans and let it stand until very light, then bake an hour for an ordinary loaf. Success in bread making demands care and close attention to all the details of the process. But perseverance will always meet with success.

Here is a recipe for a favorite dish of ours, which we do not think is very common: Take one quart of fresh buttermilk, put it on the stove, and while it is heating, beat two eggs and mix them with a batter made of a teacup of cold buttermilk and four heaping teaspoons of flour, add a pinch of salt, and when the buttermilk begins to boil stir it in, continuing to stir constantly until the mixture begins to boil, then pour out into saucers and sift sugar over them, and when it is partly cold, eat it, and let us know how you like "thickened butter-milk."

If any one finds these recipes of use, I shall be glad. With thanks to all those who have contributed to the column,

I am your sister,

L. H. CAMPBELL.

ADISON, Maine, Oct. 5th.

As a sister in this good cause, and also a mother, I desire to do what I can by precept and example, to encourage and help all. I have often thought who or what were the "helps" in the organization of the church or body of Christ? and it seems to me that, without fear of being too high minded, the sisterhood of the church may aspire to fill in part that office in many ways. One of old declares that to be a doorkeeper in the house of his God were preferable to living in sin; and when we think of the gospel (good news) from its inception to its final triumph over sin, and then think that in a greater or less degree we may be accounted worthy of helping in this great cause by our gifts and offerings, our prayers and our testimonies, our words fitly spoken at home and abroad—when we think of it in this way, we can truly say it is a high and holy calling whereunto we have been called.

To say I like the "Mothers' Home Column," but poorly expresses my sentiments in regard to it. I think it destined to do a good work, and bear my testimony that its earnest appeals have stimulated me to action. That I may continue thus to do, and may bear some fruit to the honor and glory of our Heavenly Father, is the prayer of,

SISTER SARAH.

It is stated that 375,000,000 persons are annually carried over the railroads of the country. Only 460 of this number are killed and 1,800 meet with injuries more or less severe. Of these 800 injured and 200 of the killed may be charged to causes for which the railroad companies are more or less responsible, while the rest is due to the carelessness of the passengers themselves.

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

## Correspondence.

CABOOL, Mo., Oct. 12th.

Bro. Joseph: I have just returned from a visit to Illinois and Indiana. My brother says the Saints are the best writers on the doctrine of Christ he ever read. My mother, seventy-six years of age, thinks our teachings are very good. I could not hear from the Chicago Saints by letter prior to my visit in the city. In Crown Point, Indiana, I met with a new wing of Babylon; they call themselves the Pentecostal Band, and claim to preach Bible salvation; they lack a great deal in teaching the people how to obtain said salvation. Five young ladies accompanied a minister. On entering their place of worship, said ladies kneel in secret prayer, and on rising they sing a hymn or two, pray in turns for the Holy Ghost to "come right down;" one says "A-m-e-n," at the top of her voice, another shouts "Glo—ry," another "Hal—le—lu—ya," another, "Hoo—e." And when, in their imagination, the Holy Ghost has come down, one of said young ladies rises from her knee, states to the audience that she is told to read the eighth chapter of Acts, or some other chapter, and when said chapter is read, she tells the audience Bible salvation is the one thing needful, gives an exhortation without telling them how to obtain it.

Their preacher seemed to be an "occasional" preacher—subject, I suppose, to the passion of zeal. They have a balustrade to get Bible salvation at when a seeker acknowledges Bible salvation. The band declare them saved.

I called at "The People's Church," in Chicago, Dr. Thomas, pastor. The doctor speaks with ease and caution. He is not likely to wear himself out with loud and excited speech. Slow spoken and precise, he seems to try to speak each word in its place. He elaborated on the selfish views the Jews entertained of God in relation to themselves; showed that Christ introduced much broader views of God than the Jews were willing to receive, and claimed that general ignorance was the cause of the Jews dropping into such narrow and selfish views. While listening to him I was reminded of Moses who was skilled in all the learning of the Egyptians. He seems to be a man of good general information, and I hope he will find the way round to "the main entrance." He is opposed to a few selfish ones sending all the rest to hell because they don't believe as they do. At Independence, Missouri, I got some gospel food—heard brethren F. C. Warnky and T. E. Lloyd.

In hope,

R. A. ATWELL.

NEBRASKA CITY, Oct. 21st

Bro. Blair: We have just returned from our visit to Omaha, where we went to witness the dedication of the Saints' new chapel, just erected at that place. It is not a very large, but a neat building, and will seat from four to five hundred people. President Joseph Smith was present and put in his time pretty well that day, as he preached three times. In the afternoon he dwelt most on the duties of the Saints. From first to last he was moved by the spirit of love, and every heart rejoiced and felt to glorify God's holy name.

Bro. M. H. Forscutt played the organ and conducted the singing, which was excellent. To Bro. Mark is due much credit for same. We are all well, and we do rejoice in the glorious gospel of our Lord more than we ever did before. Glory and praise be to his holy name for ever and ever.

Your sister,

NICOLINE THOMSON.

INDEPENDENCE, Mo., Oct. 22d.

*Editors Herald:* In your issue of October 23d, you state, editorially, that "A brother asks, Is it right or proper for a district to appoint a treasurer, collect money, and send Elders off to preach the gospel in different places?" It is quite probable that the brother who so wrote had in view some district which had dared to act in its own behalf and right, and authorize collections in the branches which compose the district, to be applied in paying the car fare for local district work—of those Elders who are not under General Conference appointment. The question is rather loosely framed, as will appear upon examination. Has any district assumed to "send Elders off," or outside of its territory, to preach the gospel? I know of no such case, if any such has occurred. But is it not conceded, and besides, too, is it not of long standing, that districts are authorized in appointing Elders to labor within their territorial jurisdiction? But who so presumptuous as to suppose that this precludes the general church from appointing men to labor also in the same general field. It is generally known that the funds of the Bishopric are applied specially in favor of the appointees of the general church; but this does not mean that because the Bishop does not provide car fare to and support for those not under general church appointment, that no car fare shall be given to such as may need, in order to do local work, or other support if deemed necessary, by persons, branches, or districts. It would simply be ridiculous to assume that district Elders should not be allowed car fare from a district fund, simply because there is a Bishopric and its agents in nearly all the districts, which makes some provision for those sent out by the general church!

Then think of the thought, that districts should "consult" on that which is purely a local affair, and outside all jurisdiction of the Bishop and his agents, with the Bishop, "that such matters may be mutually arranged, . . . that there may be unity and concert of action." But what right has the Bishop to interfere in such matters? And suppose that a district believed its action to be right, and was firm in adhering to it, what then? No one, at least to the writer's knowledge, has in any way infringed upon the rights of the Bishop—and all seem disposed to honor every officer in his place.

If the work was only to be done by missionaries from the Annual Conference, or those sent out specially by the First Presidency and Twelve, then indeed with some sense and consistency, it might be in order to restrict districts from attending to local work, and that which pertains thereto by way of financial aid.

The Bishop has his functions of office, and I am glad to say that this office is not inconsistent, necessarily, with a "district fund" for purely local work. Both can exist within the same territory and be at peace; because they do not perform the same work. One represents the general church, and now makes provision for those

who are sent out by the general church (after an arrangement with the Bishop); while the other simply attends to local demands and needs, which neither the Bishop and his agents have thus far recognized as within their scope of duty. There is no cause for alarm from the mere fancy that there would be antagonism between the District Treasurer and the Bishopric of the Church.

The Independence District, as will be seen in its conference reports, has availed itself of the supposed right to appoint a District Treasurer, and also requested its branches to take up stated collections with which to constitute the fund; the fund so raised to be applied in furnishing car fare to local laborers to and from appointments in this district, where such car fare is needed. The district has not proposed to infringe upon the Bishop and give car fare to any one who is so provided for by the Bishop. It is proposed only to apply as a help to willing, worthy laborers who are not furnished out of the funds of the Bishop. And now does any one see any great wrong in the action of the Independence District?

In bonds of right,

T. E. LLOYD.

RUSHVILLE, Ill., Oct. 17th.

*Dear Brethren:* I got to this town August 24th. Have been at work most of my time on the railroad; have been talking some as Latter Day Saints should. I have been at work in a Catholic gang, and they began to run all denominations down, and especially the Mormons. I told them I belonged to the Mormons known as Latter Day Saints. "And they are all the same," was the prompt reply. I tried to show them the difference. They did not refuse to listen, but to heed, for they said "Utah Mormons and Latter Day Saints are all the same." I replied, "though I die, and am buried in the depths of hell, I believe that Mormonism, or Latter Day Saints, or as we are better known, the Josephites, are the true and accepted Church of God." One word brought on another. The question was asked, "How do you know that your church is right?" I answered, "the same as Christ told to Peter that he knew he was the Son of God, by direct revelation from God." They could not reply to this, so our conversation stopped for the time being. I still bear testimony to the truth of the work.

When I was a very small boy I was at conference at Council Bluffs, and had the ague. Mother got uncle Tommy Dobson and three others to administer to me. I have had the ague but very few times since then. When I was nine years old I was sick, and the doctor said that there was but little chance of my getting well. I refused to take his medicine, and said, "God would help me when I needed help." Mother sent for Bro. Ira Goff; it was about five days before he got to our place; he administered to me and said that I should gain from that hour. The doctor had a patient on the other side of our place, and he made it a point to call and see me every day; he called in about an hour, in some ways I was better. Sunday after I was worse, and grandma left me for dead, and went three-fourths of a mile to call my mother from meeting. They found I was not dead, and worked about an hour to bring me too. When I came too I was surprised to see my mother, and said I felt weak since I waked up. Mother said, "You were not asleep: you fainted. Again, five years ago, while riding on the running years of a wagon, with others, while

attempting to catch my brother from falling, caught my arm in the wheel and broke one bone. I suffered a great deal for twenty-one hours, when my step-father administered to me, and the pain immediately ceased. The Lord has still continued his blessing to his people. No longer ago than last Sunday morning, when kneeling for prayer, sister said, "Remember me." I prayed the Lord to bless her, inasmuch as she needed. She said, "Willie, when you pray you think you will get just what you ask for." I answered, "certainly." She said she was aching in every bone in her body, and it had all ceased, almost while the words were in my mouth. This is the kind of a God to serve, one who hears and answers. Ever your brother in Christ,

W. M. KENDALL.

BIRD CITY, Kan., Oct. 21st.

*Dear Herald:*—We were honored with a visit by Elder S. Madden accompanied by Brn. Lang and Spencer. He spoke twice to an attentive audience. It was nice to hear the first principles of the gospel once more. I would like to state that I received letters during sickness that I could not answer. However, there is no good vacant land here now within twenty miles of us. Your sister in Christ,

MRS. DIAN CARTER.

SAND BEACH, Mich., Oct. 26th.

*Bro. Blair:*—All goes well here. Baptized two yesterday. There are thirty members now in Siegle, six miles west of here, not yet organized into a branch. Bro. C. Green, Priest, is laboring with me for a few weeks. He is quite a help.

Yours,

J. J. CORNISH.

INDEPENDENCE, Missouri.

*Dear Herald:*—As an Elder and teacher I have frequently been asked for my opinion of heaven and of hell. Of the latter I would say that to my mind it is a condition of fearful waiting for the final judgment, a state of unrest and dread uncertainty concerning their final doom as prisoners, held under charges to await action of the court that shall judge them. Unless this be the case the prison house becomes useless. Further than this, I do not desire to lift the darkening veil to attempt to disclose the revolting sight that it has pleased God to conceal from our view. It might be that the sight would so far outdo our most sanguine thoughts, or imaginations, that we would lose all hope of salvation and cease to strive for victory over death, hell and the grave. Sometimes I am led to believe that the Elders almost forget that there is a hell, or prison, separate from the Paradise of God, or where the good, the pure, the tried and true, go to rest; until they shall be called to receive their reward. I do not say this because I would have them continually preaching hell-fire to frighten, or to excite people to do obedience through fear, but Christ taught it because he wanted them to know all righteousness. Let me say this much, that there is a hell some where, and there I am taught that the wicked go (and not the good) into that fearful condition, or fearful waiting; and it is certain that if it is a fearful waiting, it is not a pleasant waiting. Jesus has warned us of its terrible nature. Matt. 25:46; and many other instances might be used to prove the undesirableness of hell, and its unfitness to give us rest after

this life of weariness and toil shall end. Jesus says that it is better for us to part with any member of our body than to be cast into hell with all of them.

Heaven, what is it, and how shall we obtain it and its gifts? If I take my text from the saintly seer of Patmos Isle, 22d chapter, I would most certainly give a reverse to the former view. Instead of a fearful waiting, it would be a joyful anticipation of a glorious rest, and happy reunion with our Lord, who has promised to wipe away every tear from all eyes. St. Paul says that the mind can not conceive of the things that God has in store for them that love him. But we are told that we shall rest in peace in the Paradise of God; until the resurrection of the just, or the first resurrection. We may differ widely upon the interpretation of the Scripture, but I believe in a glorified and redeemed humanity. It may not be this material body that shall be gathered up in fragments of earth, and mineral from the grains, or the deeps of the ocean bed, to be reunited to the immortal part of man; there may be another, a heavenly body, that shall come out of this old one, like the butterfly from the chrysalis; but however that may be, "I believe in the resurrection of the body." St. Paul says so, on the authority of the divine Spirit. I believe that our departed friends in glory, have the same form and pleasant faces that we loved and caressed here. I believe we shall know them, by God's grace, when we come to the other shore; by the same marks we saw and loved on earth; the bright, clear eye, the index of the soul by which we could interpret weal or woe. If we do not find there all these earthly resemblances, I for one shall be disappointed; except it be the pains and ills of mortal life, or else the poet hath wrote and sung in vain,

"No chilling winds, or poisonous breath,  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are feared, and felt no more."

Further, I believe that Scripture will sustain my opinions that the soul is free from every shadow of doubt and darkness; safe from the snares of fashions and customs; no more bound in secret, but shall know all things, and shall walk the streets of pure gold with fearless tread, and bask in the light of the Son. I am told, Oh, happy lot, that those who are permitted entrance there shall not know of this fearful waiting, and all cares and sorrows are forgot no more to be brought into remembrance. Neither shall we be disappointed to miss those whom we may have expected to meet there, but who are not there; because we shall know the reason of their separation from us; howbeit we ourselves shall barely escape that fearful waiting. O, awake Saints, awake; put your armor on, and in the name of Israel's God, renew the battle day by day. Did not the Master use words of encouragement and forcible illustration to induce men if possible to go forth into the harvest field, when he said, "The fields are white unto the harvest and the laborers are few; pay ye the Father, that laborers be sent." And, in Mark 16:15; Matt. 28:19. To me, this means an active ministry. Romans 10:14 and Titus 1:3. This is how we shall obtain heaven and its gifts and a good report. If we are faithful in all things we shall be saved with them that hear and obey the gospel. And this means for you, as well as me to tell the story of how this gospel is being preached as a witness for the last

time, or dispensation of time, to every people, kindred and tongue; and soon the vials of God's wrath shall be poured out upon the earth. Arise, let us be doing.

CLARENCE ST. CLAIR.

### Original Poetry.

#### IN MEMORY OF JAMES VERNON.

We looked on thy face, dear father,  
Where death was creeping fast,  
And felt thy hand growing colder,  
Within his icy clasp;  
When loving ones stood sadly round  
To watch thy spirit flee,  
We wept, and bitter were our tears,  
But they were not for thee.

Firm as the eternal hills of God  
Thy steadfast heart has been;  
Because of this thou had'st no fear  
To cross the valley dim.  
And many were thy suffering days,  
And nights of weary pain.  
Now thou wert leaving all of this,  
To suffer not again.

We wept for those still left behind  
Who miss thy presence dear—  
Thy quiet counsel and advice,  
Thy kindly words of cheer—  
And for our mother now bereft,  
Lone, grieving, sorrowing one;  
Lord give her strength in this drear hour  
To say, "Thy will be done."

Methinks the angels oft rejoiced,  
Thine upright way to see;  
For surely must their presence be  
Near unto such as thee.  
A beacon light to those around,  
Thou in thy life hast been,  
That silently yet plainly speaks  
The peace that reigns within.

Thou humbly strove to walk the way  
That leadeth home to God;  
Methinks the heavenly host rejoiced  
When at the gates you stood:  
And louder rose the joyous strain  
Of, "Glory to the Lamb;"  
And he who on the throne doth reign,  
Did'st say, "My child, come in."

A goodly heritage thou left  
Unto thy children here,  
That of thy precious memory  
Which oft our hearts shall cheer.  
Should days seem drear, and cares oppress,  
Thy patience we'll recall;  
And strive to walk by grace divine,  
The path that's free for all.

V. V. SHORT.

### Communications.

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

#### II. THESSALONIANS, CHAP. II.

"HE who now hindereth will hinder until he be taken out of the way."

He, as used above relates to a person in contradistinction to that wicked one; now, relates to the time of the hindering; hindereth, shows that something was prepared and ready for introduction; until, connects, in person and time, the "hindereth" and the "taken away;" he be taken, means a person removed by death, or a direct intervention of providence; way, is path, place, or position into which the wicked one is to come; wicked one, is the devil; reveal-

ed, is to be made manifest, through his acts, or his agents.

The time of this whole transaction is before the "coming of the Lord," the "day of Christ," and after the time of building "the temple of God." The one who was all powerful in building a temple of God, subsequent to the destruction of the temple in Jerusalem was Joseph Smith. If Paul meant a literal temple he meant the one at Nauvoo; then "he", as used above, means Joseph Smith—as the one most likely to hinder anything done in it not right. The thing to be hindered is called a "strong delusion," (verse 11), and something impending, like an awful calamity, at the time treated of. History says that polygamy was being greatly discussed at that time. Taking out of the way then, according to the above premises, was the death by violence of Joseph Smith; and the revealing of the wicked one, immediately after, was by the introduction of polygamy and its kindred evils of "lying," deceivableness, and unrighteousness, all of which history says occurred in the temple, subsequently to the death of Joseph Smith, in a manner to fulfill verse 4.

The time of these strange fulfillments may be determined in another way. An illicit union is determined in a court of law by a child being born, and the time of the crime by the date of birth. When did polygamous children first make their appearance? This is the test. Those most interested can decide the issue by it.

So much of acts; taking up the question of the revelation by which it is said the prophesied "delusion" was ushered in: those having the matter in charge say they have only a copy of it. There ought to be an original, in the proper hand-writing. That was burned, say these same persons, by consent of Joseph Smith. This proves the former deduction that he hindered, and was the one prophesied of that was to hinder. The denunciation of Brown was an act of hindering; and the word to Marks was to hinder, but he was taken out of the way.

S. F. W.

#### ON PROPHECY.—ISAIAH, VI.

PROPHECY itself is, in part, God's testimony to the world; a testimony indeed of warning and of terror, fitly represented by Ezekiel's roll, written within and on the outside, and full of mourning, lamentation and woe." In fact, one of the saddest consequences of the general neglect by Christians of the prophetic word has been, that, instead of bearing in the world's ears continually this solemn and mournful testimony as to the world's prospects, we have chimed in with Satan's lullaby of peace; peace by which he soothes this poor guilty world to deeper slumber, while God's judgments, alas, by which it is sure ere long to be overtaken, slumber not. The world dreams of a golden age, a period of peace and plenty, of liberty and good government drawing nigh, and it labors as it has done for so many ages to hasten

\*[The oldest polygamous child now living was born July 23d, 1845: and it is stated that there was but one child born in Mormon polygamy older than this, and that one was born in the same month and year.—Ep.]



its arrival, and while the world has sought to escape its arrival by all the means and appliances of philosophy and science and political economy and a philanthropy, having these for its foundation, how many of the Saints of God have added to these the gospel, and have thought thus to perfect the machinery by which this guilty, miserable world is to be brought back to purity and joy? And if it should be urged, as it doubtless would by some, that Christianity should be placed in the foreground, and all other things be only considered as subsidiary forces in the contest, what have you gained? The world and the church are still joined in one common phalanx to fight one common battle, animated by one common hope of victory, and ensuing rest and peace and contentment in this world below. All join in putting far off the evil day, or in denying that there is such a day approaching. "Pillows are sewn under all arm-holes;" the walls "daubed with untempered mortar;" the prophets, whether in the world or its churches, agreeing to "prophecy smooth things," and "cry peace, peace, when there is no peace." And all this the result of hearkening to the reasonings and speculations of man instead of the testimony of God's Holy word.

There is a day of universal peace and blessedness yet to dawn upon this oppressed and groaning earth. There is a millennium yet to come, a period of universal righteousness and joy, brighter than any that man's hopes have pictured; brighter than any that even Saints themselves have anticipated; but as to the way in which this period is to be ushered in, as to the means by which it is to be introduced, we do affirm and we hope that it will be plainly shown to you from the word of God; and that man's fancies and speculations will not be preferred to the solemn teaching of the blessed book. It will be shown to you from the word of God, I hope. It is not by the progress of society, or the march of intellect, or the advancement of science. It is not by the spread of modern opinions, or the rise and growth of liberal institutions, neither by means of schools and hospitals and peace societies, nor missions to the heathen, however good in their places these may be. It is not by these means that Satan's kingdom will be overthrown and the world delivered from his dire oppression, but by the coming of our Lord Jesus Christ from Heaven. This is the one grand event placed before us in the "more sure word of prophecy"—an event which men have continued to put off to an indefinitely distant period, but which in scripture is ever represented as the one impending event, placed as such before saint and sinner. It has diverse aspects, I grant you. As to the one, light, to the other, darkness; to the one joy, to the other sorrow; to the one deliverance, to the other confusion and everlasting despair. But it is, whether regarded in reference to the one or the other, the one grand event foretold in the prophetic word of all God's future dealings with mankind, and it takes place, not as is commonly supposed at the end of a period of universal

righteousness on the earth, but at its commencement, it precedes that period; it ushers it in, and for anything that any of us can tell to the contrary it may take place in our own life-time, within the brief space of our existence here below; but I will not pursue this theme, yet was unwilling to pass on without noticing it thus at the outset, and for this reason that in nothing has the general neglect of prophecy by Christians had a more terrible effect than in regard to this event, in its bearing upon the world. Instead of testimony to this rapidly approaching and portentous event Christians have substituted as a means of acting upon the consciences of the careless, the thought of the uncertainty of their own lives, and the thoughts of the final day of retribution at the end of time, at the dissolution of all things.

I am not going to intimate that scripture is silent as to these subjects, for "it is appointed unto man once to die, and after that the judgment"—the judgment of the dead before the great white throne, is solemnly portrayed. (Rev. 20). But this we may safely affirm, that the great subject of prophetic testimony is neither the uncertainty of our lives nor the setting of the great white throne at the consummation of all things, but the coming of the Lord Jesus is. Christ himself will come in the clouds of heaven to inflict terrible judgments upon the living inhabitants of the earth, upon those who shall be alive and behold him when he comes. "Behold he cometh with clouds, and every eye shall see him; they also who pierced him. And the kindreds of the earth shall wail because of him." The difference as to the effect upon conscience, between these two sorts of testimony is immense, but let the testimony of God's word come home to a man—let him be convinced that what is before the world is the coming of our Lord Jesus Christ in the clouds of heaven, not a thousand years hence, but, for anything he knows, his own eyes may see heaven open and the Son of Man appear robed in light, to execute judgment on the ungodly, that unless he believes and obeys the gospel, he may be one of the living objects of his wrath when that Savior comes. (2d Thess. 1: 8). But Christ says, "of that day and of that hour knoweth no man: no, not the angels of heaven, but my Father only."

Before passing on I speak this word of solemn warning to the unconverted; don't be deceived by the notions which are abroad; no one can assure you that the day or hour is at any great distance. But I charge and warn you in the sight and presence of God, before whom we shall all stand, to be prepared for it. It may be within the period of your natural lives; its thunderings may burst upon your ears, and its solemnities cause your hearts to quake. If, on the other hand, we look at the glory in which they who are Christ's, the glory in which his obedient children who are made co-heirs with him will appear, how can I contemplate such a subject if I have any doubt as to whether I am one of those to whom that glory through grace belongs. For it is written

when he appears, we shall be caught up to meet him. Our hearts need the calm and peaceful assurance of this; and his promise is, that, unto all who bow in obedience to the will of God and keep his commandments, he will visit them with the comforter, the Holy Ghost, who should bring things past to mind; make known things present, and show us things to come. These are the things that happen indeed to men upon the earth, but still they are the things of God; "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God no man knoweth save the Spirit of God be in him." What he alone knows, he alone can teach. And how blessed are the words which follow these just cited, "Now we have received not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God. Yes, beloved brethren, it is to you who "have passed from death unto life who possess this inestimable gift of the Holy Ghost—sent by the Father in Christ's name to lead us into all truth, to take of that which is Christ and reveal it unto us, to show us things to come. Has God brought us so near to himself as to instruct us with his secrets, making us his confidants, as it were? And shall we requite such love as this by utter and manifest indifference to what he has been pleased to communicate? Why was it that God told Abraham what was coming upon Sodom? It was Abraham's faithfulness to God that kept him apart from Sodom; "And the Lord said, shall I hide from Abraham that thing which I do?"—Gen. 18: 17. Christ says to his beloved, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends, for all things I have heard of the Father I have made known unto you," John 15: 15. We have God himself, and the Lord Jesus Christ who humbled himself to become the faithful servant. And God has given him a name which is above every name, that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord—to the glory of God the Father. It was not merely to the twelve apostles, but to the whole church that God made known the mystery of his will. And shall we, like recipients, neglect the communications which by reason of it we are privileged to receive; he shedding his own light upon the whole scene that surrounds us, a scene which constitutes a sphere in which we are called to walk so as to please and glorify God!

Nothing can be more practical than the study of prophecy—there is nothing more so. The gospel supplies the motives, the Holy Ghost begetting in us by the gospel a new life, and dwelling in us to sustain and guide it. It is the power of God. Prophecy reveals and gives us most exactly God's judgments of the entire sphere around us. It shows us that just as Christ arose from the dead, so we being freed by his death from guilt and condemnation through obedience, are risen with him as partakers of his life, we are not left

here to pursue the objects and unite in the cause of a world lying in the wicked one, and about to be desolated by God's judgments at the appearing of the despised Jesus, at whose appearing we shall be caught up to meet him, to be ever with the Lord. Meanwhile, as strangers and pilgrims here in holy separateness from the world, we are to seek those things above, where Christ, who is our life, sitteth at the right hand of God. And lest our hearts should be attracted by the false glitter of the world and its splendor, prophecy reveals God's judgments of its moral character and condition, and unfolds to us the ripened iniquity to which its course is tending, and foretells the solemn judgments by which it will be visited in order to the establishment of the peaceful reign of Jesus and his saints. Could anything be more practical than this? It is alleged that the chief, if not the only use of prophecy is after the event to demonstrate the truth of God and evince his faithfulness in fulfilling his word. It is said. "Ah! but you can not understand prophecy till after the occurrence of the event it foretells; that is the only key by which it can be unlocked. Then it will be seen how God has spoken, and has fulfilled his word. But it is of no use examining prophecy till then." Such are the objections of the sceptic.

That fulfilled prophecy has the use here affirmed one would not of course deny. Fulfilled prophecy has this use undoubted-ly. But to say of unfulfilled prophecy that its chief use is *after* the event, is to go directly in the face of the plainest declaration of God's word. See 2d Peter 1:19: "We have also a more sure word of prophecy, whereunto ye do well to take heed." When? When the events have been accomplished, and the light shed upon the prophecy, makes plain that God hath spoken the truth? Is that the time? No: but "whereunto ye do well to take heed as unto a light that shineth in a dark place; until the day dawn and the day star arise in your hearts." The use of prophecy then is that of a lamp to light the traveler's feet along the dark and dreary path! If the chief use of prophecy is found after the event it foretells, it must be either to the righteous or the wicked that it is thus useful. It can not be to the wicked, for it is too late to be of use to them; the predictions having been accomplished, perhaps in their destruction. The flood proved the truth of God's word by Noah; but it was then too late to be of any advantage to the guilty world who perished for not having heeded the warning given before. And as to the righteous, surely they don't need the fulfillment of prophecy to satisfy them that God speaks the truth. No, my brethren; we do not need prophecy to be fulfilled to certify us of the truth of God; but we do need all the light it sheds upon our present path and upon the whole scene around to guide us through its intricate mazes to that "city of habitation" which is revealed to us as the home of our weary hearts, and our eternal dwelling of joy.

Prophecy is not designed to furnish food

for curious imaginations or a field for the exercise of intellectual power. It is addressed to faith, to be by it simply received as God's word, and thus to become incorporated with the very existence of the inner man, humbling us at God's feet, weaning us from the world, enabling us to despise its attractions, and to be quiet and peaceful amidst its convulsions and its overturns, knowing beforehand what will be the end of its vaunting, proud career, and how God has prepared for the safety and blessing of his own amid the wide spread general crash.

What can enable us aright to pursue the study of a subject like this, except by a process somewhat similar to that which the prophet passed through? Let us consider it a moment. "In the year that King Uzziah died, I saw the Lord, high and lifted up, and his train filled the temple. Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory," is the cry which burst from the lips of the prostrate seraphim. What effect has this vision of glory on the prophet? It withers up all the pride and beauty of the flesh. In the presence of this glory the prophet has the deepest discernment of his own sinful condition, and of that of his people among whom he dwells, and says: "Then said I, woe is me; for I am undone; because I am a man of unclean lips, for I have seen the King, the Lord of Hosts."

This is needful for us as well as the prophet. It is this withering of the flesh, of all self-confidence and self-importance: this discovery to us of what we are, as sinners in the presence of a Holy God. It is this we need in order to traverse safely the scenes unfolded to us in prophecy, for they are scenes of judgment, of desolation, and of succeeding brightness and glory. But we could not pass and repass through them, and be instructed as to them, without being puffed up by increasing knowledge, unless our hearts learn these things in the brightness of the glory of God. O, we need this discovery of ourselves—of our deep sinfulness—so as to loathe and abhor ourselves, or our vain, proud hearts would turn our acquaintance with prophecy into a means of exalting ourselves above our brethren.

Isaiah takes his place as identified with his nation; he owns not only that he is a man of unclean lips, but that he dwells in the midst of a people of unclean lips. The Lord grant us in the presence of his glory this true brokenness of heart.

But the prophet is not left here; grace is administered to him. He is made to know that his iniquity is taken away, and his sin purged. And so with us when a broken heart is combined with obedience to the commands of God.

But an inquiry is now instituted. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" "Here am I, send me," is the prophet's ready response. The humbleness of the prophet, the simple blessed assurance of iniquity purged and sin removed which (the) gospel brings, and the readiness to run on any errand, and enter on any service which it may please our forgiving

Lord to appoint is here seen. And it is surely just that we shall receive to profit by these communications of God's mind as to the future of which the prophetic word is the medium. Now it is to him that the Holy Ghost bears testimony "He shall glorify me," said our blessed Lord.

Christ is the centre and object of all the counsels, and of all the ways of God. And accordingly, (which brings us at once to the subject before us), the whole prophetic testimony is thus summed up by the Apostle Peter when speaking of the Old Testament prophets he represents them as "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter 1:11. Those prophecies which relate to "the sufferings" of Christ, have of course been fulfilled. And so far as his personal glory in his resurrection from the dead and his session at the right hand of God is concerned, the predictions relative to these events have been accomplished. But the manifestation of his glories to the world is altogether future. The world has never seen him since he was taken down from the cross and laid in the rich man's sepulcher. For all the world believes or cares, he might be there still. But there are those who have been separated from the world by the tidings of his death and resurrection, and the salvation which has been wrought out. These are now sharing the fellowship of his sufferings; and being made comformable with his death, his word assures us that "if we suffer with him, we shall also reign with him." "If so be we suffer with him, we shall also be glorified together." This takes place when he comes again. This may be at any moment. Whenever that moment does arrive the Lord Jesus shall appear "in the clouds of heaven," "with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. So shall we ever be with the Lord," and reign with him "a thousand years," while all things are subdued unto him, and the heathen shall say, Let us go up to Mount Zion, unto the house of the Lord, that we may learn of him and live.

WILLIAM KENDRICK.

• CONTINUED.

#### ANTIQUITY OF THE GOSPEL.

MANY of the religious part of the world to-day believe that the first proclamation of the good news was made when Christ was born into the world, and can not trace it any further back in the past. But when we take up the word of God as revealed by a modern prophet, the mind is drawn out in common sense and reason in contemplating the great things of Jehovah. We read in the inspired translation of the Holy Scriptures, through this modern prophet, that this gospel of life and salvation was given after the fall of man. We understand by reading Genesis 3:2, 3, that when the council was held in heaven, Sa-

tan came before the Lord God, saying: "Behold I, send me. I will be thy son, and I will redeem all mankind, that one soul shall not be lost. And surely I will do it. Wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me: Father, thy will be done; and the glory be thine forever."

We see here a conflict, a rebellion; and Satan and his host were cast out. Does this correspond with the Revelation of St. John the divine? He does not say there will be war in heaven; but rather, there was war in heaven. (See chapter 12:6-8.) Here is evidently the time and place when this God-given plan of redemption and salvation was made; hence it is called the gospel of the Son of God. In other words, it is adherence and obedience to certain laws, ordinances and commandments, to be taught to the children of men whenever there existed a necessity for the same again; ministers of this gospel should be called with a holy calling. Read Hebrews 5:4, 5. By this we see no man is qualified to do this work unless he is called of God, Jesus not excepted. And if we deny the revelations of God in the nineteenth century, then of course there are none equal to the task. God is good, and is mindful of the children of men, and would that all might be saved according to his plan.

NICHOLAS RUMEL, SR.

#### MAY SEVENTIES PRESIDE?

THE article under this caption found in *Herald*, September 11th, 1886, betrays an uneasiness of the writer upon the subject, and a seeming fearfulness lest the question may not find a hearty response. Notwithstanding the precedent (of Seventy presiding) being established for the past twenty years, the cause of the disputation that has agitated the church from time to time that the brother refers to, still exists, and from the spirit as manifested in an editorial found in *Herald*, vol. 33, June 12th, 1886, is likely to continue. The Editorial says: "The church will appoint such men and officers [Seventies] as are best adapted to the work demanded [presiding]; and will expect the local ministry [High Priests and Elders] and membership to acquiesce in such appointments and cordially sustain the men appointed." If the precedent established by the church in placing Seventies to preside over districts, conferences, or missions is correct, why send out this feeler—"May Seventies Preside"—and then use every means of reason and sophistry to make it appear lawful?

The Seventy are the only quorum that the church differs upon in point of their jurisdiction, and why on this? Is not twenty years of practical experience sufficient time to try the merits of the theory of Seventies presiding? The feeling that still exists should be evidence enough to convince the most credulous that wrong exists somewhere. In our investigation of this vexed question, we failed to find in the history of the church from its commencement to the year 1844, one instance where a Seventy presided over church,

conference, or any division of the church.

The writer says: "First, in the Seventy is vested the authority to preside; second, he has no responsibility of presiding over branches. Why? The reason is evident, it is not because he has not the authority, but, having been called to travel in all the world, a local charge would hinder him in his missionary work."

This is strange logic, the Seventy holding authority to preside but a local charge would hinder him in his missionary work. If presiding were a part of his work, would it be hindering him to attend to it? Does the presiding power of the Twelve hinder them in their missionary work?

"If a Seventy holds no authority to preside, he evidently does not belong to the Melchisedek priesthood; for it is written: 'The Melchisedek priesthood holds the right to presidency.' D. C. 104:3. To what priesthood does he then belong?"

We will introduce a few testimonies that may answer some of the brother's many questions. History of Joseph Smith, *Mill. Star*, vol. 15, page 849, says: "The Seventies are to be taken from the quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve."

Again the writer says: "If an Elder is authorized to preside, a Seventy is also so authorized." Upon the same parity of reasoning the Deacon, holding the same Aaronic priesthood as the Priest, has also the right to baptize and administer the sacrament. Again he says: "Local presidency, then, belongs of right to the High Priest and Elder. But who shall preside over missions? \* \* \* But in the absence of the Apostle, who shall preside? The High Priest or Elder? If so, by what authority?" We will introduce another testimony in answer to the brother's questions. See History of Joseph Smith, *Mill. Star*, vol. 15, p. 848: "A High Priest is a member of the same Melchisedek Priesthood with the Presidency, but not of the same power or authority in the church. The Seventies are also members of the same priesthood, are a sort of traveling council or priesthood, and may preside over a church or churches, until a High Priest can be had."

It will be understood that missions in that day were called conferences. See *Mill. Star*, vol. 15, pages 283-285; over which the twelve presided; and in their absence the High Priest was placed in charge. Things have changed somewhat since that time. For it is now said, "when at the late conference the Twelve recommended certain of the Seventy to take charge of certain missions which they themselves could not reach, they were acting in harmony with the law which says: 'It is the duty of the traveling High Council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of others.'"—D. C. 104: 16.

The law the brother quoted lacked one essential feature to apply to their case, and without presiding authority it does not give them much prestige to act upon. But continues the brother, "And these Seven-

ties, recommended and endorsed by the body, go out clothed with the authority of apostles, and may, in their individual capacity, officiate in any duty in which an apostle may officiate, except he is not a member of the presiding council, and can not partake in its deliberations." This is strange logic; the conference clothed these Seventies with authority of apostles that they could officiate in any duty of an apostle, only they could not preside. What a difference! Please tell us what authority the church clothed them with?

We will introduce another testimony of the truth of the law, for the benefit of Bro. "Lawabider," as we believe he is one of those unfortunate Seventies called by the late conference to preside over a mission wherein resides High Priests and Elders, efficient and willing to preside, and which innovation is in direct opposition to th law. Joseph Smith, filled with the divine afflatus of the Holy Spirit at the endowment at the Kirtland Temple, addressing the Quorum of Seventies, says:—"Also that the Seventies are not called to serve tables, [tithing], or preside over churches, to settle difficulties, but to preach the gospel and build them up, and set others, who do not belong to these quorums, to preside over them, who are High Priests.

The Twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock them, and call upon the Seventies to follow after them, and assist them."—His. Joseph Smith, *Mill. Star*, vol. 15: p. 727. One more testimony we have to offer this time, concerning the duties of the Seventy.

Orson Hyde and John E. Page wrote to the Martyr concerning the duty of the Seventies, and in answer the Prophet said: "In answer to your inquiry in a former letter, relative to the duty of the Seventies in regulating churches, &c., I say that the duties of the Seventies are more particular to preach the gospel, and build up churches, rather than regulate them, that a High Priest may take charge of them. If a High Priest should be remiss in his duty, and should lead, or suffer the church to be led astray, depart from the ordinances of the Lord, then under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to that church, and if agreeable to the majority of the members of said church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act."—*Mill. Star*, vol. 17, p. 775.

According to the testimony offered, it would seem the Seventies lack one essential power to fully equip them for the duties of a mission, and that is the authority to preside. As the law and testimony stands, they can not preside where there are High Priests, they can not attend to the tithing, they can not settle difficulties in the church where there is a High Priest, in the absence of their superiors in point of authority; they then can not go into a church without a majority vote of that church; and then they must act under special act and direction of the Twelve, being duly commissioned by them with their delegated authority; that is, the pow-

er to act in their name, and by the authority of the Twelve. If the quorum of Seventies lack all these prerequisites, pray tell us by what authority the church sets them to preside over missions? If the Seventy have "no responsibility of presiding, saith the Lord your God," can conference make a responsibility and clothe them with the power of an Apostle?

WM. ANDERSON.

## Selections.

### FIGHTING FOR CREEDS.

#### ORTHODOXY AND LIBERALISM.

**Contest in the Congregational Church over the Vital Question of Teaching that There is Probation for the Soul After Death.**

A DOCTRINAL fight of the largest proportions is going on in the congregational church in the United States. Never before was there such imminent danger of disruption within the church. The controversy is expected to culminate next week.

Each of the congregational churches throughout the country is a law unto itself. It is not, strictly speaking, amenable to any central or supervisory authority. The denomination has no bishops nor any other authority to exercise control over the different churches. Each society selects or rejects its pastor, although a council of pastors is commonly asked to examine a candidate before ordination. The power of this body extends only to a refusal to ordain the candidate if he is found to differ in creed.

There has been, nevertheless, great conformity and unanimity among the churches in the matter of creed. Heretofore differences have been easily adjusted. For many years when any question of doctrine or other matter affecting the interests of all the churches arose it has been the practice to call a national council, made up of delegates from the different churches, to discuss the question and formulate a consensus of opinion regarding it. This action has had no binding force, and yet has been generally accepted as determinative. For the last eighteen years these national councils have been held triennially. The next national council will meet in this city Oct. 13.

The congregational church has also what is known as the American board of commissioners for foreign missions. It was organized in 1810, and has had complete control of the foreign missionary work of the church since that date. The body is self-perpetuating, and is limited to 200 corporate members. The effective body is customarily not larger than 100, many being incapacitated by old age and other causes. The honorary members, of whom there are some 12,000, have no vote. The board elects annually a prudential committee, which acts in the interim for the board in the management of the missions. Its action is subject to review by the whole board

the end of each year, but, as a matter of fact, the prudential committee virtually exercises complete control over the work. The American board will hold its next meeting in Des Moines, Oct. 5-8.

The fight in the denomination is over the question of probation after death. A number of the most prominent divines openly profess and preach that doctrine. If it were only a matter of individual belief on the part of such ministers there would, perhaps, be very little commotion caused. But a far different state of things exists. The adherents to the doctrine are firmly established in Andover Theological seminary, the oldest and principal institution of the kind in the church, and are teaching it to students who are soon to become pastors, and promulgating the doctrine broadcast through church publications. They also have a foothold in the American board and in the prudential committee, and openly advocate sending out missionaries who will preach "progressive orthodoxy," as it is called.

The American board will elect a new prudential committee next week, and the absorbing question is: Shall a committee be chosen who will stand by the old-time orthodoxy of the church?

The trouble may be said to have begun with the election of Dr. Newman Smyth, in 1882, to the Abbot professorship in Andover Theological seminary to succeed Prof. Park. The trustees elected him, but the board of visitors, whose action is decisive, refused to confirm the appointment. They did so because they found that his views, especially on eschatology, or questions relating to death and the future state, were different from those held by the orthodox churches of New England.

The discussion was kept up by the ordination of several ministers of liberal views as pastors of churches in various parts of the country. The ordination of the Rev. F. A. Thayer at Quincy, Ill., was one of the most conspicuous instances.

Since 1882 several professorships at Andover have been filled by men who have been "liberal" in their views. These professors established the Andover Review, and through its columns for more than two years have persistently advocated their "progressive theology." They taught that no one could be lost or eternally punished who had no knowledge of Christ.

The leader, perhaps, in that movement has been Prof. Egbert C. Smyth, who is Brown professor of ecclesiastical history at Andover. He is a brother of Dr. Newman Smyth, and a member of the American board and of the prudential committee. He has been one of the strongest advocates of sending out new idea missionaries. In that he was powerfully supported by the Andover Review and the Christian Union.

Several members of the American board while they do not accept the "new theology" themselves, hold that the church should not exercise authority over its few missionaries in matters of belief which it can not exercise over its many pastors, and

they will accordingly, in all probability, be on the side of the liberals whenever a vote is reached.

Feeling is running very high among the orthodox element. They say that the "progressive orthodox" people are Universalists in reality, and should leave the Congregational Church. They say they will resist strenuously the ingrafting of any Universalism on Congregationalism.

If the liberals can do so they will elect a prudential committee favorable to their doctrinal ideas and the sending out of missionaries who will teach it. If not able to do that they will try to have the American board instruct the committee not to make a candidate's acceptance or rejection of the "progressive theology" any test of his acceptability.

The orthodox element will be satisfied with nothing short of electing a committee unalterably opposed to the new and hated doctrine of Prof. Smyth and his followers.

If the orthodox element carries the day, there is likely to be an eruption at Andover. What the liberals may do, if defeated, can only be surmised. They may withdraw from the denomination and form another, or they may stay and continue the fight, hoping for better success in the future. The orthodox speakers will, no doubt, have some very blunt words to say about the teaching of "heresy" in their chief theological seminary. Action may be taken which will force the resignations of the liberal professors and cause a reorganization of the faculty. Such action, if taken, will probably not occur at the meeting of the American board, but at the national council, which follows in this city.

One of the most prominent Congregational ministers of the city said:

"This is the greatest fight the Congregational church has ever experienced. A crisis has been reached in which the very existence of the denomination as it now stands is at stake. The results, whatever they may be, will have a most important effect on the future history of the church."

The meeting of the American board will probably be attended by eight hundred or a thousand members, corporate and honorary. Its sessions will be opened to the public.

The Illinois members of the board are: R. W. Patterson, D. D., George N. Boardman, D. D., Gen. S. L. Brown, E. P. Goodwin, D. D., E. W. Blatchford, S. J. Humphrey, D. D., Henry M. Scudder, D. D., James W. Scoville, F. A. Noble, D. D., Charles H. Case, Franklin W. Fisk, D. D., Caleb F. Gates, William H. Hale, all of Chicago; Ralph Emerson, Rockford; Charles H. Bull, Quincy; W. K. Wittlesey, D. D., Jacksonville, and J. K. Scarborough, Payson.

The Rev. Dr. Mark Hopkins is president and Mr. E. W. Blatchford vice-president. The present members of the prudential committee are: A. C. Thompson, D. D., Alpheus Hardy, Ezra Farnsworth, J. S. Ropes, Prof. Egbert C. Smyth, the Rev. E. B. Webb, C. C. Burr, Eldridge Torrey, A. H. Plumb, D. D., W. P. Eli-



son, and the Rev. C. F. Thwing. Arrangements have been made for reduced fare over almost every railway in the country. The Rev. Dr. J. L. Withrow of Boston will preach the annual sermon before the board.

## Conference Minutes.

### NORTHERN CALIFORNIA.

This district conference convened October 6th, 1886 in Shattuck's Hall, Oakland, at 10:30 o'clock a. m., and was called to order by president Daley, who suggested that Bro. H. C. Smith be chosen to preside, which was approved by vote. Elder J. R. Cook was chosen secretary *pro tem*, and Elder G. S. Lincoln assistant. The following committees were chosen by the chair; one to draft a letter of condolence on the death of Elder T. J. Andrews composed of Elders H. P. Brown, G. S. Lincoln, and Wm. Anderson; one to secure a hall for meetings of conference, composed of H. P. Brown, John Nightengale, and Chas. Hawkins; one a court of Elders, composed of Thos. Daley, G. W. Harlow, and Wm. Hart; one on Reunion meetings, composed of Wm. Anderson, Chas. Hawkins, and G. S. Lincoln. Minutes of last April conference were read and approved. At 2 p. m. branches reported; San Francisco 75: including 5 Elders, 1 Priest, 1 Teacher, 3 Deacons. Sacramento 106: including 1 High Priest, 5 Elders, 2 Priests, 1 Teacher, 2 Deacons; 2 baptized, 6 received by letter, 1 received by vote, 1 died, 3 removed by letter. Lower Lake (formerly Spruce Grove), 26: including 2 Elders, 1 Priest, 1 Teacher, 4 added by letter. Santa Rosa 60: including 2 Elders, 2 Priests, 1 Teacher, 3 received by certificate of baptism, 4 removed by letter, 1 died. Oakland 97: including 1 High Priest, 12 Elders, 3 Priests, 2 Teachers, 2 Deacons, 8 removed by letter. Stockton 62: including 1 Seventy, 1 Elder, 2 Priests, 1 Teacher, 1 Deacon, 2 baptized, 1 died, 2 marriages.

Ministry Reports: President Thomas Daley, of the Seventy, had labored four months in Lake, Humboldt, Sacramento, El Dorado, Contra Costa and San Joaquin counties; had baptized 12. Elder G. W. Harlow, vice president, had labored in Sacramento with the branch officers attending to church service every Sunday; is willing to do all he can. High Priest H. P. Brown had preached in Oakland, San Francisco, and Lower Lake; gave a course of lectures at the latter place, to full houses, and had good attention. Preached a funeral sermon at Watsonville, also one at San Jose, and another at San Francisco, over the lamented Bro. T. J. Andrews; had the Methodist church at Watsonville, and was assisted by the pastor, Dr. Haswell, and his choir. Much interest was shown by full houses in each place, and good opportunity was given to preach doctrine. Had served as president of the Oakland Branch in which a good spirit is now manifest—the best known for years; also edited the *Expositor*. Elder Wm Anderson had been placed in a strange position since last Conference and had done little or nothing; had sold his business when he received his general appointment, at a sacrifice, and was ready for the field. But the Bishop notified him through the President of the Mission—Elder A. H. Smith—that he must pay his tithing; and Bro. Smith notified him that he must quit his

scientific preaching before he entered the ministry, and confine himself to the gospel; that his services had better be had away from Southern California. These things so worked upon his mind as to why he should be thus restricted; so he accepted the presidency of the Oakland Branch and had preached there. Elder John Nightingale, President of Stockton Branch, held meeting every Sunday, was always present watching over the branch, which is in fine working order; accompanied Elder H. C. Smith in preaching at Burneyville and Peters. Elder Wm. Hart had assisted in Oakland Branch, and preached three times at Stockton; desired to do better in the future. Elder J. R. Cook had served as branch officer at Sacramento; preached when required; opened one new field outside of Sacramento, and preached there three times; will be ready for the field soon. Elder G. S. Lincoln presides over the San Francisco Branch, preached when necessary, also distributed tracts, and *Expositors* in San Francisco and surroundings; baptized three, held services every Sunday evening, and had kept his pulpit supplied. Elder C. W. Hawkins, President of Santa Rosa Branch, held meetings Sunday afternoons and Thursday evenings; had administered to the sick with good effect. Elder Wm. McLane had labored in Yuba, Butte, and Sutter counties. Elder S. B. Robinson had assisted Bro. Daley in holding meeting in the Congregational Church in Pacheco, also held meetings in private house, and five were baptized. Held meetings in Tice Valley, had served as superintendent of a Union Sunday School, and was doing good there. President H. C. Smith, of the Seventy, arrived in San Francisco in June; preached there twice, also at Oakland; went to Stockton, and preached 13 times; then went to Peters and preached 3 times; thence to Burneyville, Stanislaus county, and preached 9 discourses to the largest audiences he had met in the State in the Union meeting-house occupied by the Methodists and United Brethren. Has heard from there from some who wish to be baptized; wants an elder to go there and baptize them. Returned to San Francisco and preached once, went thence to Lower Lake and preached to the encouragement of the Saints; opened a new place in Long Valley, preached there three times, also at Excelsior, and found good interest; thence went to Sacramento, preached 9 times with good liberty; and now expects to go immediately to the southern districts of the State. Elder James H. Parr had labored with the President of the Sacramento Branch; has preached 14 discourses on the Book of Mormon, and 6 on the first principles of the gospel; had many calls for preaching—more than he could fill. Had a church offered him at Pleasant Grove, and other calls out in the country; has administered to the sick with blessings following, and is anxious to labor more. Elder Wm. Potter (by letter) expected to have been with us but can not; preached twice in Stockton; held one meeting in Lower Lake, one in San Francisco and baptized one; does not endorse Seventies presiding, as it is contrary to the law of God. Elder Owen Dinsdale (is 72 years old) has done good in some ways, as circumstances have permitted. Priest A. Anderson: his heart is in the work, and will do all he can. Priest J. A. Stromburg reported (by letter); has preached for Saint and sinner, and is still willing to do so. Deacon E. H. Barnes (by

letter); has faithfully fulfilled his duty as Deacon of the San Francisco Branch to the best of his ability. On motion, ordered that J. A. Stromberg receive a new license from this conference. Report of Bishop's Agent read, corrected, and approved. We listened to a timely address by President Smith.

Thursday 10 a. m.—Committee on Hall reported having secured Hamilton Hall in Hamilton Church on 13th and Jefferson Streets, and had paid the rent, \$5, for two nights. On motion Elder J. R. Cook was appointed a committee to advertise the meetings for the next two nights. On motion a committee of two, Elders Lincoln and Daley, was appointed to learn of Sr. T. J. Andrews whether she has received a temporary, or permanent appointment from the Bishop as his agent. Moved by H. P. Brown and seconded by C. W. Hawkins that a Treasurer be appointed for this district. At 2 p. m. the question of appointing a District Treasurer was considered, Elder Wm. Hart was made such Treasurer. Elder Thos. Daley was chosen President, Elder Jas. H. Parr vice-president, and Elder J. R. Cook secretary of district. The report of committee to draft resolutions of condolence on death of Bro. T. J. Andrews was read and adopted by a rising vote, and committee discharged.

Whereas, it has pleased our Heavenly Father to remove from our midst our esteemed brother, Thomas J. Andrews by death, and whereas it becomes us to bow with humble reverence to the decrees of our Heavenly Father, believing that he doeth all things well. Therefore, Resolved; That by the death of Bro. Andrews the Church has lost a faithful and excellent officer and member; the state a loyal and dutiful citizen; humanity a sympathizing friend; the wife a loving husband, and the children, a pure and upright guardian and affectionate father; and the world a genuine and Christian teacher. Resolved, That we desire to express our heart felt sympathy and condolence to the wife and family of the deceased in this their sad bereavement; and we pray our Heavenly Father to bless them with the joys of his salvation. Resolved, That these resolutions be spread on the records of this district, and that the *Herald* and *Expositor* be requested to publish them, and that the secretary of this district forward a copy of the same to the family of the deceased.

H. P. BROWN,  
G. S. LINCOLN,  
WM. ANDERSON. } Committee.

Officers present: 1 High Priest, 2 Seventies, 10 Elders, 1 Priest. Friday morning session: The committee on Reunion was referred back with instructions to report whether in their opinion such Reunions were permissible and should be held, and whether they should be District, or Mission Reunions, and if found advisable to recommend three persons a committee on same for this district. The committee appointed to visit sister T. J. Andrews and learn whether she has a permanent appointment from the Bishop to act as Bishop's Agent, report as follows: Sister Andrews was instructed to keep the books and moneys belonging to the church, and not give them up until she receives a direct order from the Bishop. On motion, Bro. Wm. Anderson was recommended by this conference to succeed Elder T. J. Andrews as Bishop's Agent. The committee appointed to act as a court of Elders reported no business brought before them. Af-

ternoon session: on motion Resolved, That we sustain all the authorities of the church in righteousness. The meeting was now resolved into a season of prayer and praise. A committee was appointed by the chair to consider the propriety of holding Reunion meetings on this coast, consisting of C. W. Hawkins, Wm. Anderson, G. S. Lincoln, who reported as follows; We have considered the propriety of such Reunion meetings, and believe it would be of great benefit to the Church to hold such in each district, at such times as shall be deemed proper by the several conferences in this Mission, each conference to have control of the meetings in their respective districts; and we recommend that a standing committee be appointed in this district to confer with committees appointed by other districts, provided such other committees be appointed. The report was received, adopted, and the committee discharged; after which a standing committee composed of Brn. H. P. Brown, Wm. Anderson, and G. S. Lincoln was appointed by President Smith, to confer with committees of other districts, provided such other committees be appointed. Adjourned to meet in Sacramento on the second Friday in March, 1887.

#### MASSACHUSETTS.

This district conference convened at Boston, Massachusetts, September 25th, 1886, corner of Union Park and Washington streets at 2:30 p. m. Bro. John Smith was chosen to preside; F. M. Sheehy, clerk; Bro. George Yates assistant. Brn. Toombs, Ashton and Bullard were chosen as committee on branch reports; Brn. Webster and Holt as auditors; Sr. Julia Glover as organist; Bro. Bullard as chorister; Brn. Boyd and Robley as ushers; and all the Elders of conference to act as committee on appeals. Elders F. M. Sheehy, F. A. Potter, A. N. Hoxie, C. A. Coombs, H. H. Thompson, J. B. Pierce, E. O. Toombs, C. E. Brown, E. N. Webster, J. Holt, J. Woodward, N. R. Nickerson, J. Chester, A. Nickerson, T. Whiting; Priests, F. Steffee, F. Sears, J. C. Hoxie, I. B. Ames; Teachers, G. W. Robley, Wm. Talbot, W. B. Leland, George Ames, C. L. Monroe; Deacon T. Boyd; reported. Brn. J. Gilbert, G. Fisher, and W. H. Moore, reported by letter. Branch reports were received and referred to committee. The committee on the case of John Potts reported having labored with the brother, and recommend that labor be continued; which was carried. Evening session: Bishop's Agent and District Treasurer, reports were read and referred to the auditors. Bro. John Smith was sustained as president of the district, and Bro. Thomas Whiting as clerk. Bro. Thompson was by his own request released from his mission at Hills Grove. Bro. Coombs was continued in the mission to Attleboro; Bro. Perthel was appointed a mission to Hills Grove; Bro. Thompson to Artic and Pawtucket, R. I.; Bro. J. C. Hoxie was released from his mission to Fitchburg. It was then ordered that the rest of the evening session be devoted to preaching, which was accordingly done by Brn. N. R. Nickerson and H. H. Thompson. Sunday services: The forenoon, from 8:30 until 12:30, was devoted to a prayer and sacrament meeting conducted by Brn. Webster and Coombs, during which many things of an encouraging and strengthening nature were enjoyed by the Saints, confirmatory of the gospel restored in this dispensation.

Preaching at 2:30 by Elder T. Whiting, and at 7:30 by Elder F. M. Sheehy, to large and appreciative audiences. Monday, met at 11 a. m. Confirmed five who had been baptized during conference, one a native of Tahiti who heard the gospel preached there by our Elders. Committee on branch reports reported as having found Providence, Fall River, New Bedford, Boston, Brockton, Plainville, North Plymouth, Douglas and Little Compton correct. Bro. G. S. Yerrington reported by proxy. Auditors reported having found matters referred to them correct. Report of court on case of Potter vs. Chase, viz: "The committee appointed to try the case of Potter vs. Chase, have to report to you their disagreement in regard to a verdict and hereby submit our individual statements for the benefit of all properly concerned. M. H. Bond, *chairman*, C. E. Brown, C. A. Coombs." Report accepted and committee discharged. Moved that another court be appointed to try the case. Brn. T. Whiting, A. N. Hoxie, and J. B. Pierce were appointed as such court. A vote of thanks was tendered Boston folks for entertainment during conference. Adjourned to meet at Dennisport, Massachusetts, the last Saturday in January, 1887, at 2:30 p. m.

#### NODAWAY.

This district conference convened at the Freedom School House, Nodaway county, Missouri, at 11 a. m., Saturday, August 21st, 1886. Bro. Wm. Woodhead was chosen president *pro tem*; Jos. Flory, clerk. Ross Grove Branch: 21 members, including 2 Elders, 1 Teacher, and 2 Deacons; no changes since last report, Joseph Flory president, R. K. Ross, jr., clerk. Platte 75: including 9 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 removed; 1 baptized, 1 received on evidence of baptism. Ole Madison, president, M. P. Madison clerk. Eureka, not reported. 1:30 p. m. president Jas. Thomas in the chair. Visiting brethren were invited to participate in the deliberations of the conference. The president reported his labors in the district. Elders:—Ole Madison, Joseph Flory, A. J. Moore, Wm. Powell, Charles Williams, C. Christensen, R. K. Ross, Jr., and Peter Rasmussen (baptized 1) reported. Priest James Martin, and Teacher C. C. Nelson reported. James Thomas and C. C. Nelson delegates to the General Conference reported. On motion the resolution on the table in regard to disorganizing the district was taken up, and after being discussed, the resolution was lost. On motion, the question of adopting the General Conference rules of representation for the district was taken up and adopted. Bishop's Agent reported, received since last report \$19.00; paid to the Bishop \$17.00, on hand \$2.00. President James Thomas offered his resignation; but on motion he was sustained as president of the district. On separate motions, Joseph Flory was sustained as clerk of the conference, and R. K. Ross, Jr., as Bishop's Agent for the district. On motion conference resolved to hold its next session with the Saints of the Eureka branch to meet at 10 o'clock a. m. on Saturday the 11th of December 1886, and to continue over Sunday, the 12th. The President was authorized to be the traveling companion of Bro. A. J. Moore as missionary in the district. Prayer meeting in the evening at the house of Bro. Ole Madison, president Thomas in charge. Sunday the 22d baptism was administered to four persons, by Bro. A. J. Moore, con-

firmation meeting at the house of Bro. A. Jensen. Elders Chas. Williams, Wm. Powell, and Joseph Flory confirmed those who had been baptized. At the same time Bro. John T. Ford was ordained to the office of teacher, under the hands of Elder Joseph Flory and R. K. Ross, Jr. Preaching at the school house at 11 a. m. by Elder A. J. Moore. 2 p. m. preaching in the grove of Bro. Jensen by Bro. Moore, who also preached at the school house at night. The preaching meetings were well attended by intelligent and seemingly interested audiences, and upon the whole the conference was one of pleasure, and we trust profit to the Saints of the district. Adjourned to meet as per above resolution.

#### ALABAMA.

This district conference convened at Pleasant Hill Branch, Butler county, Alabama, October 9th and 10th, 1886, at 11 a. m. G. T. Chute, president; L. G. Parker, secretary. Devoted one hour to prayer. Met at 3 p. m. Lone Star Branch has 30 members, including 2 Priests; 1 baptized, 4 received by vote, 1 died. Pleasant Hill 70, including 2 Elders, 2 Priests, 2 teachers; 1 received by baptism, 1 died. Elders F. Vickery, J. F. McPherson, G. R. Scogin (baptized 4, 3 at Macedonia of which there was no report), W. J. Booker, and G. T. Chute, baptized 5, reported. Priests J. T. Miniard, M. K. Harp; Teachers W. S. McPherson, and W. H. Huggins, reported. The general authorities of the church were sustained; also G. T. Chute, president; L. G. Parker Secretary, and J. G. Vickery, Bishop's agent, were sustained. Preaching at night by John Hawkins, of the Florida district; Sunday morning preaching at 11 a. m., by Elder G. T. Chute, to a large congregation, after which a basket dinner was served of which all were invited to partake. All seemed to enjoy themselves. After dinner was over, preaching again was had by G. T. Chute. Preaching at early candlelighting by Elder G. T. Chute. The meetings were well attended throughout. Adjourned to meet with the Lone Star Branch, Monroe County, Alabama, February 5th and 6th, 1887.

### Miscellaneous.

#### DIED.

HODGKINS.—At Blenheim, Ontario, October 7th, 1886, of consumption, Bro. William H. Hodgkins; aged 19 years, 3 months, and 25 days. He was buried on the 9th, and the funeral sermon was preached by Bro. Arthur Leverton, to a large number of Saints and friends assembled at the conference of the Kent and Elgin district. He was ready and willing to go.

CATO.—At Manchester, Red River county, Texas, September 11th, 1886, sister Sarah S., wife of Elder A. J. Cato, aged 43 years, 5 months, and 11 days. Sr. Cato obeyed the gospel in Alabama, in 1866, and lived the life of a Saint. The last seven years of her life were spent in traveling with her husband who was in the active ministry, and many times she would walk eight miles to be at a meeting, as cheerfully as if it was only half a mile; during this time she never murmured at any thing that might befall her; whether adversity or prosperity. She passed away like falling into a quiet sleep. "Those who knew her best, loved her most."

**CATO**.—At Manchester, Red River county, Texas, October 5th, 1886, Sarah Amanda, infant daughter of Elder A. J. and S. S. Cato; aged two months and fifteen days.

"The little bud of promise, it did not tarry long,  
But He who gave it took it; he doeth nothing wrong.  
It is now a little angel, and with its Savior dwells;  
And if I but live righteous, in the end, all will be well."

**WILLIAMS**.—In Mason county, West Virginia, September 19th, 1886, Bro. James H. Williams. He was born December 13th, 1860, at Red Sulpher Springs, Monroe county, West Virginia; was baptized by Elder T. J. Beatty, June 14th, 1886. His stay was short with us. We miss him, O how much! He leaves a wife and one child, a father, mother, and a large family of brothers and sisters, also many friends. He was greatly loved by all who knew him, and though he had many persecutions he bore them patiently. The funeral sermon was preached from 1 Cor. 15: 35, by Elder J. L. Williams.

#### SISTERS AID SOCIETY.

Report of the Sisters Aid Society of the Reorganized Church of Jesus Christ, of Independence, Jackson County, Missouri:—Organized February 9th, 1879; membership fee, ten cents; five cents every other week, when we meet. The vote of the majority, influenced by the reports of the Aid Committee, and other members governs the disbursement of the means. Fifty yards of carpeting made and sold for \$19.60; Quilts and garments sold for \$24.45; Two festivals \$40.50. The Society has never numbered more than twenty-seven members at any time. Total \$291. Gifts and money to the poor, 33.60. Paid toward building the church, \$50.00. Chandeliers and other gifts for the church, \$19.60; for papering and calomining, \$28.00; for carpets and matting, \$24.40; for sofa and chairs for the platform, and trimmings for the pulpit, \$31.75; towards the stove \$7.00; cloth for sacramental table, \$2.25; leaving a total on hand of \$17.45.

By order of Society.

EMMA PILGRIM, *Pres.*,  
MARY WARNKY, *Tres.*,  
MARGARET CLEMENSON, *Sec.*

#### CONFERENCE NOTICES.

The Western Maine District will convene with the Saints at Little Deer Isle, Maine, November 13th and 14th, 1886. Business meeting at two p. m. 13th. It is hoped that all will attend.

WM. G. PERT, *Dist. Pres.*

#### REUNION REVIVAL.

The Saints here are feeling well generally. We are going to have a revival meeting at Stewartville, beginning the first of November and expect it to continue for two weeks. Bro. H. C. Bronson will be with us. All the Saints in the Far West District, and all others that desire are invited. Come Saints, and let us have a grand revival, that we may be strengthened in the glorious work in which we are engaged, and souls be converted to the faith. A. W. HEAD.

THERE is a tremendous temperance lecture contained in the following: A lady living on the Blue Ridge in Rappahannock county, Virginia, had twelve stands of bees, which were very valuable until a distillery was started in the neighborhood. Since it was started the bees fly over there and get very drunk, and are now of very little profit. Too much "peach and honey."

#### SAD STORIES FROM BERLIN.

OUT of a population of 1,200,000 in Berlin more than 150,000 are receiving public charity. Many of the workingmen here openly favor community of wives. Divorces have increased to 15 per cent of the marriages solemnized. The attendance at the churches has decreased to 2 per cent of the adult population, and of 48,000 funerals last year nearly 30,000 were performed without any religious ceremonies whatever.

Women flock by thousands to the city to obtain employment, and, failing to get what they want, large numbers fall and are lost.

This evil has become so great that strenuous efforts are being made to avoid it. The law of consent has already been raised in a similar way as it was done in New York and in England. By such legislative enactment some sort of protection is extended to girls up to the age of 18. Lodging houses and benevolent institutions have been established to aid working women, and a society of ladies has been formed charged with protecting, sustaining, and counseling women up to the age of 35.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND; EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 13, 1886.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 13, 1886.

### DAVID WHITMER REVIEWED.

WE give below what purports to be the last statement of David Whitmer in respect to Joseph the Seer, the Book of Mormon, etc., etc., with what we think is a needed and just review of it. We quote from the article as printed in the Chicago Inter-Ocean, October 17th. It differs a little from that published in the Omaha Herald and other papers.

"RICHMOND, Mo., October 10th.—[Special correspondence of the Omaha Herald.]—David Whitmer, the only living witness to 'the divine authenticity of the Book of Mormon,' is not dying. His recent extraordinary feebleness was brought on by the intense heat, which very naturally affects one at his advanced age rather severely. He is not even confined to his bed, although he passes the greater portion of his time there, and does little else than rest. He is nearly eighty-two years of age. One would scarcely infer this from his erect carriage and wonderful nerve power any more than from the exceedingly fine control he exercises over a retentive and well stored memory, which responds readily to his call with accurate details. Newspaper reporters are not admitted to his presence, and it is no wonder when one recalls the shameful misrepresentations which have been sent out as 'interviews.' The last of these was written by an unprincipled penny-a-liner who, when he was told emphatically that he could not see Mr. Whitmer, sent off to his paper the sensational announcement that the 'White-haired Hero of Hill Cumorah' had just been stilled in death, and that with his latest breath he gurgled: 'The Book of Mormon is a fraud.'

"Your correspondent has just finished the last of a series of interesting conversations with the old gentleman, in which after considerable coaching, he expressed himself without reserve, by reason of our personal friendship. David Whitmer is one of those three 'special witnesses' who

in 1829 sent out to the world the following quaint proclamation:

"Testimony of the Three Witnesses.—Be it known unto all nations, kindreds, tongues unto whom this work shall come that we, through the grace of God, the Father, and our Lord Jesus Christ, have seen certain plates which contain this record (the Book of Mormon), which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken, and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us, wherefore we know of a surety that the work is true; and we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God and not of man. And we declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes that we beheld and saw the plates and the engravings thereon, and we know that it is by the grace of God, the Father, and our Lord Jesus Christ that we beheld and bear record that these things are true, and it is marvellous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God we bear testimony of these things; and we know that if we are faithful in Christ we shall rid our garments of the blood of all men and be found spotless before the judgment seat of Christ, and shall dwell eternally with Him in the heavens; and the honor be to the Father and to the Son and to the Holy Ghost which is one in God. Amen.

"OLIVER COWDERY,  
"DAVID WHITMER,  
"MARTIN HARRIS."

Any one who will carefully compare the above "Testimony" with the same document as found in the Book of Mormon, will find that the reporter was not literally exact in his work, but has left out words and added others.

"Oliver Cowdery never followed the church after the disaffection of the Whitmer party in 1838, but remained in Missouri, and in 1862 was laid under the quiet, green sod at Richmond."

Oliver Cowdery lived for years after 1838 in and near Elkhorn, Wisconsin. He was re-baptized and ordained an Elder at Council Bluffs, Iowa, about 1847, a seeming confession that he believed he was legally cut off in 1838, and he died about 1850.

"Harris became estranged from the church at about the same time and from the same causes also, but long after he had become feeble in both body and mind he was persuaded by persistent importuning to join his destinies with the Utah Mormons, and thither he went more than ten years ago, only to lay down his bones in the shadow of the great tabernacle.

"Mr. Whitmer entertains no doubt whatever that this singular action upon the part of Harris was wholly chargeable to the enfeebled condition of his mind, which had begun to manifest certain positive symptoms of imbecility even before he entertained the overtures from the Rocky Mountain saints. His step in this direction was greatly deplored by his old-time associates, 'the witnesses' (there were eight other witnesses who testified to having handled the plates), who had come out solid from the church in 1838 and remained, with this one exception, in perfect accord."

Joseph Smith Sen., Hyrum Smith and Samuel H. Smith, did not go out with David and John Whitmer and Hiram Page; nor is there evidence that Christian, Jacob and Peter Whitmer Jr., did. The latter died prior to August, 1837. See *Mill. Star*, 16:54.

"When this serious rupture in the organization occurred it took from the fold among others John Whitmer, the church historian, and with him the church records covering their early history up to that date."

John Whitmer was in full accord with the Church up to March, 1836, and after. See *Messenger and Advocate*, page 287.

"These records are in this town in the possession of John Christian Whitmer, a son of one of the 'eight witnesses,' and with the original manuscript of the Book of Mormon, which David Whitmer holds, are really the most notable relics of the church, and are much sought after by the Utah Mormons."

Genuine Christians do not worship "relics;" and the printer's copy of the Book of Mormon, and what historical items were left by John Whitmer, have but little value in any other direction.

"In 1879 two of the Mormon 'aposties,' Orson Pratt and Joseph F. Smith, (a son of Hyrum Smith, who was killed with the prophet), visited Richmond for the express purpose of obtaining these time-worn sheets, and they came admirably prepared to pay for them. Mr. Whitmer received them courteously, and Apostle Pratt said:

"Father Whitmer, we desire to purchase the manuscript, and we are authorized to say that you may name your price, and (with a patronizing air) be sure you put the price high enough, for the church has plenty of money in the treasury, you know."

"It was a brilliant overture; but how dismally it failed. Old Mr. Whitmer replied with quiet emphasis: 'Elder Pratt, there isn't gold enough in the world to buy it.'

"They knew it, too, and no further importuning was indulged in. The tavern-keeper makes the very trustworthy statement that before leaving Richmond, Orson Pratt told him that they would have willingly paid one hundred thousand dollars for the manuscript. Much speculation has been indulged in regarding the particular



reason for this anxiety on the part of the church to possess this relic, some going so far as to assert that it is traceable to an important difference which is said to exist in the text touching on polygamy as between the original manuscript and the present reading of the Book of Mormon.

"In glancing through this original manuscript your correspondent discovered the notable text which so completely annihilates the morality which the Mormons claim for polygamy. It is found in the second book of Jacob, sixth chapter, and the copy herewith furnished is a faithful and accurate tracing—a perfect fac simile of the original translation in the hand writing of Oliver Cowdery. Mr. Whitmer's remarkable attachment for the manuscript may be easily accounted for."

In all the editions of the Book of Mormon, except perhaps the Scandinavian, Jacob 2:6 reads just alike. There is no "second book of Jacob, sixth chapter," in the Book of Mormon.

"He is one of the very few who saw it written, that is, parts of it—and one may infer from the tenor of his testimony and the sincerity with which he still adheres to it that he entertains no shadow of a doubt that the record came forth by divine inspiration. His recital of reminiscences which take him back to the days of his devotion to the Mormon prophet are pathetic and interesting.

"He was but twenty-four years of age, and working on his father's farm near Palmyra, N. Y., when the village school-teacher, Oliver Cowdery, at that time a stranger to him, mentioned in a somewhat serious way the reputed finding of gold plates by Joseph Smith—a topic on everybody's tongue for miles around. Cowdery was visibly impressed by the report, and announced his intention to visit Smith and investigate the matter for himself, promising Whitmer, at the latter's request to advise him of the results of his investigation upon his return. A letter from Cowdery, a few days later, urged his friend to come immediately to where Smith and the plates were, in order that he (Whitmer) might receive the personal assurance that Smith's claims were substantial. He went. It was a two days' journey. The prophet received him with open arms, and he remained long enough to become strongly and favorably impressed with the situation.

"It was not long after this incident that Whitmer while plowing in the field one afternoon was visited by Smith and Oliver Cowdery, who requested him to accompany them into the woods for the purpose of witnessing a manifestation which should qualify him and Cowdery to testify as witnesses of the divine authenticity of the Book of Mormon; for Smith explained that this action was in pursuance of clearly defined instructions received from an angel of the Lord. The woods were not distant more than a stone's throw from the farm house, and thither they repaired and engaged in 'fervent prayer.' All of a sudden Mr. Whitmer says he beheld a dazzlingly brilliant light that surpassed in brightness even the sun at noonday, and which seemed to envelop the woods for a considerable distance around. Simultaneously with the light came a strange, entrancing influence, which permeated him so powerfully that he felt chained to the spot, while he also experienced a sensation of joy absolutely indescribable. While trying to realize what had

come over him there appeared immediately in front of the little party a personage clothed in white, and near him a table containing a number of gold plates, some brass plates, the urim and thummim, the sword of Laban, and some other articles. Whitmer and Cowdery were requested by the personage to examine these things, and after the inspection they were told that the Lord would demand of them that they bear witness to all the world. Mr. Whitmer describes every detail of the 'vision' with great precision and much fervency and insists that he handled and scrutinized the plates, and that the form and appearance of the strangely engraved characters were so impressed upon his memory that he would never forget them.

"At this particular stage of the recital an inspection of a copy of the hieroglyphics made from the first of the gold plates by Joseph Smith and preserved with the same solicitude that is thrown around the original manuscript becomes of curious interest. The accompanying cut is a perfect fac-simile of the little sheet which it took Joseph Smith a whole week to copy, so particular was he that the characters should be perfectly reproduced, and that the 'reformed Egyptian' language should be shown up in all its native simplicity; for, it must not be forgotten, there was a singular significance in the errand which this scrap of paper was destined to perform.

"Martin Harris, who had received a similar 'visitation' to that recounted by the other two witnesses, was dispatched to New York with this copy of the gold plate, which he presented to Professor Anthon with a request for the learned linguist to read it; in fulfillment of a prophecy of Isaiah, which is here literally applied, and which reads:

"And the word of the Lord has become unto them as the leaves of a book which are sealed, and which is delivered unto him that is learned, saying: Read this, I pray thee, and he saith, I can not, for it is sealed, etc." [This quotation is incorrect. Read Isaiah 29: 11.—Ed.]

"Much of the translation of the plates was accomplished at the house of Peter Whitmer, the father of David, and the latter witnessed demonstrations on more occasions than one of the prophet's manipulation of the stone spectacles. He states that the work of translation occupied fully eight months, and that at times this peculiar instrument would refuse to perform its functions. On such occasions the prophet would resort to prayer, and after a short season he would return to find that the urim and thummim reflected the words of the translation with its wonted power. He had to be humble and spotless in his deportment in order that the work might advance. On one occasion the prophet had indulged in a stormy quarrel with his wife. Without pacifying her or making any reparation for his brutal treatment, he returned to the room in the Whitmer residence to resume his work with the plates.

"The surface of the magic stone remained blank, and all his persistent efforts to bring out the coveted words proved abortive. He went into the woods again to pray, and this time was gone fully an hour. His friends became positively concerned, and were about to institute a search, when Joseph entered the room, pale and haggard, having suffered a vigorous chastisement at the hands of the Lord. He went straight in humili-

ation to his wife, entreated and received her forgiveness, returned to his work, and, much to the joy of himself and his anxious friends surrounding him, the stone again glared forth its letters of fire."

This passage has the ring of a malicious attempt to bring reproach upon the memory and work of Joseph. It must strike the reflective mind as very inconsistent that God would call and empower a man of quarrelsome, "brutal" instincts toward his wife or any one else, to be his seer—"choice seer"—to found and build up his great and marvellous work, and of whom He says in this same Book of Mormon, "I will make him *great in mine eyes*; for he shall do my work."—2 Neph 2: 2. It is not impossible, nor highly improbable, that Joseph and his wife had some misunderstanding or unpleasantness then, or afterwards; but those who knew them well, and best, certify to their mutual affection for each other from first to last. Hear Joseph's last written words to Emma: "What transports of joy swelled my bosom when I took by the hand, on that night, [June 11th, 1844, sixteen days before his murder.—Ed.] my beloved Emma.—She that was my wife, even the wife of my youth, and the choice of my heart. \* \* \* Again is she here, even in the seventh trouble, undaunted, firm and unwavering, unchangeable, affectionate Emma!"—Life of Joseph, p. 654.

Of their mutual regard and affection, Emma testified in 1877, in answer to the question, "Were you in the habit of quarreling?" "No. There was no necessity for any quarreling. He knew that I wished for nothing but what was right; and as he wished nothing else, we did not disagree. He usually gave some heed to what I had to say. It was quite a grievous thing to many that I had any influence with him."—Life of Joseph, page 795.

And of the general good repute of Joseph, Oliver Cowdery bore record in the *Messenger and Advocate*, October, 1835. This was some time before David Whitmer and his fellows became disaffected. Oliver's testimony is far the most reliable, first, from the fact that he was associated with Joseph much more intimately and for a much longer time than David Whitmer; second, for the reason that his mind was not then soured and biased by wrong supposed now by David Whitmer to have been done by Joseph. Here is what he then said:

"But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of many persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, an unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other mo-

tive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station in which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

“Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious), and have now, by the help of God, arisen to note, and their names are like to (indeed they will) be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous, and liberal to all. This is their character; and though many take advantage of their liberality, God will reward them; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.”—*Messenger and Advocate*, p. 200.

“The Urim and Thummim in this strange process of translation, would reflect a number of words in pure English which would remain on its face until the party acting as scribe had got it correctly written, and the occasional disposition of the characters to remain long after they had been so written was always an infallible evidence that there was something wrong in the translation of the record, and a close comparison would invariably reveal this fact. When the necessary corrections had been made the words would instantly disappear from the Urim and Thummim and new ones take their place.

“The first 116 pages when completed were by permission of the prophet intrusted to the hands of Martin Harris, who carried them home to his incredulous relatives in triumph, hoping by the exhibition to convert his family and kinfolk from their uncompromising hostility to the religious premises he had adopted. Upon retiring at night he locked up the precious pages in a bureau drawer, along with his money and other valuables. In the morning he was shocked to find that they had been stolen, while his money had been left untouched. They were never found and were never replaced, so that the Book of Mormon is to-day minus just 116 pages of the original matter, which would increase the volume fully one-fourth its present size. This unpardonable carelessness evoked the stormiest kind of chastisement from the Lord, who took from the prophet the Urim and Thummim and otherwise expressed his condemnation. By fervent prayer and by otherwise humbling himself, the prophet however, again found favor, and was presented with a strange, oval-shaped, chocolate-colored stone, about the size of an egg, only more flat, which, it was promised, should serve the same purpose as the missing Urim and Thummim (the latter was a pair of transparent stones set in a bow-shaped frame and very much resembled a pair of spectacles). With this stone all of the present Book of Mormon was translated.

“It is the only one of these relics which is not in the possession of the Whitmers. For years Oliver Cowdery surrounded it with care and solicitude; but at his death, Old Phineas Young, a brother of Brigham Young, and an old-time and once-intimate friend of the Cowdery family, came out from Salt Lake City, and during his visit he contrived to get the stone from its hiding place through a little deceptive sophistry expended upon the grief-stricken widow. When he returned to Utah he carried it in triumph to the apostles of Brigham Young’s ‘lion house.’”

Joseph Smith, in a letter to John Wentworth, editor of the *Chicago Democrat*, in 1842, published in the *Times and Seasons*, vol. 3, page 707, says:—“With the records [plates of the Book of Mormon, Ed.] was found a curious instrument which the ancients called ‘Urim and Thummim,’ which consisted of two transparent stones set in the rim of a bow, fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.” To this agrees the testimony of Oliver Cowdery, given September 7th, 1834, as follows:

“Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna County, Pa. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice directed by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim and Thummim*, or, as the Nephites would have said,

‘Interpreters,’ the history, or record, called ‘The Book of Mormon.’”

It must be allowed that these men best knew by what means the Book of Mormon was translated. If the stone of which Mr. Whitmer speaks was used in translating, it was in effect a Urim and Thummim, yet it was evidently not the chief instrument, nor did its use detract from the Seer’s powers of Joseph Smith. It rather confirms and exalts them, showing that the gift of translation and revelation was bestowed of God upon the Seer in person, and was of first importance and virtue. In this connection it should be remembered that David Whitmer had nothing to do, directly, with the work of translating the Book of Mormon. He was neither translator nor scribe, but only an occasional observer.

“In reciting this early experience of the church Mr. Whitmer rises to his feet, and with an intense earnestness and a clear, and forcible iteration, he carries the listener along through every detail with wonderful precision. ‘Do I still believe that Joseph Smith was a divinely inspired prophet?’ repeats the old man. ‘I know he was; it is not a matter of belief. But he fell; yes, he fell, like David, like Solomon. They were great prophets and wise men, greatly favored of the Almighty; but God did not sustain them in their sins and corruptions, and he did not sustain Joseph, either.’

“In narrating the circumstances of the prophet’s fall, Mr. Whitmer becomes especially emphatic in his denunciation of the action that changed the name of the church and altered many of the revelations and commandments, so as to admit such abominable doctrines as the ‘high priesthood,’ baptism for the dead, polygamy, and others. Here the old man takes from a well-worn trunk several volumes of the first editions of the Book of Commandments, which he proceeds to contrast with the present ‘Book of Doctrine and Covenants’ as published by the Utah Mormons. The comparison undoubtedly reveals some strange cuttings out and fillings in. The first of these early volumes has the following title page: ‘A book of commandments for the government of the Church of Christ, organized according to law on April 6, 1830. Zion. W. W. Phelps & Co., 1833.’ This volume was supplemented in 1835 by one published in Kirtland, Ohio, which bears the title: ‘Doctrine and Covenants, Church of the Latter Day Saints, carefully selected from the revelations of God, and compiled by Joseph Smith, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, presiding elders of said church, proprietors, Kirtland, Ohio,’ etc. From several texts in the Book of Mormon as well as by the early revelations given to Joseph Smith, Mr. Whitmer contends that the name first bestowed upon the organization—‘The Church of Christ’—is the only title approved by the Lord, and that the changes since made are unmistakable evidence of the apostasy of the Utah Mormons. But this is not all. There have been whole paragraphs injected into some of these early commandments, and matter too, entirely foreign to the texts.’ An instance of this appears in the clause referring to the Melchisedec priesthood, not a mention of which system is found in the revelations until after the ‘revision.’”

If Mr. Whitmer knew, and still knows,

that Joseph Smith was called of God a seer, a prophet, a revelator, and a translator to bring forth the Book of Mormon, which in 2 Nephi 2:2, compares Joseph Smith to Moses, he should fear lest he like Aaron, Miriam, Korah, Dathan, Abiram and others, find that his judgment is at fault, and that like them he is really fighting against God. He admits and advocates the calling and authority of Joseph, but assumes that he "fell." Who made him the judge in these matters? What and whence are his credentials for correcting and reproofing the Seer? By what authority does he sit in judgment upon and undertake to rectify the ministerial conduct and administration of that Seer of whom God said: "I will make him great in mine eyes; for he shall do my work?" If he is called and has authority and capability to do such a work, what and where are the evidences of it? Where is there a sentence or a word in the books he endorses, stating or implying that he ever was or ever would be called to such a work? What work has he done for the church since 1836, except in bearing testimony to the prophetic mission of Joseph Smith and the divinity of the Book of Mormon? Jesus says we are to judge men "by their fruits;" and what have been the works of David Whitmer for the past fifty years! His work, appointed of God, was to bear witness to the Book of Mormon. We honor him in that; but we reject him as an interpreter of the Scripture, and when he labors to tear down the work of God's Seer.

It is evident that in the over-ruling providence of God, David Whitmer has been kept in Richmond till now for the sole purpose of bearing witness to the calling of Joseph as a prophet, Seer, and revelator and translator, and also to the divinity of the Book of Mormon. But when he opposes his judgment, his interpretations of Scripture, and his testimony against the "great and marvellous work" ordained of God and founded by Joseph Smith, Oliver Cowdery and others, he is doing what God has never called him to do, but that which we fear he has suffered Wm. E. McLellin and other aspiring, overzealous, unwise, and unauthorized men to persuade him to do. His movements since 1837 prove as much.

We honor and revere David Whitmer in his proper calling; and we would not mar his peace or darken his sky, but when in one moment he testifies to the divine mission of Joseph Smith and the Book of Mormon and in the next rejects the prophetic work of Joseph as set forth in that Book and as is claimed by this same Seer, then we think Mr. Whitmer is sadly out of his place, and we treat him accordingly. Joseph Smith never claimed personal perfection. His revelations represent him as being imperfect, and in this respect similar to many others whom God called to be his prophets and Seers.

"A comprehensive statement of Mr. Whitmer's views on these improvised doctrines, made in refutation of a scandalous misrepresentation invented and sent out by some reporter, contains the following salient points:

"I have never at any time denied that testimony or any part thereof which has so long since been published with that book (the Book of Mormon), as one of the three witnesses. Those who know me best well know that I have always adhered to that testimony; and that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published. He that hath an ear to hear let him hear; it was no delusion! What is written is written, and he that readeth let him understand. And that no one may be misled or deceived by this statement, I wish here to state that I do not endorse polygamy or spiritual wifeism. It is a great evil, shocking to the moral sense, and the more so because practiced in the name of religion. It is of men and not of God, and is especially forbidden in the Book of Mormon itself. I do not indorse the change of the name of the church, for as the wife takes the name of the husband so should the Church of the Lamb of God take the name of its head, even Christ. It is the Church of Christ. As to the high priesthood, Jesus Christ himself was *the last* great high priest; this too after the order of Melchisedec, as I understand the Holy Scriptures. Finally, I do not indorse any of the teachings of the so-called Mormons or Latter Day Saints, which are in conflict with the gospel of our Lord and Savior Jesus Christ as taught in the Bible and Book of Mormon, for the same gospel is plainly taught in both of these books as I understand the word of God.

"Mr. Whitmer denies that *apostles, presidents and councillors* and *high priests* are legitimate appointments of the church and the assertion is substantially borne out by the records."

The "Book of Commandments," published imperfectly at Independence, Missouri, in 1833, was never received and adopted by the church, but was publicly pronounced faulty, incomplete and unreliable; hence the need of the re-publication of one of a similar kind, the "Doctrine and Covenants," which was given to the church and endorsed by a "General Assembly" at Kirtland, Ohio, August 17th, 1835. The separate and several quorums, and then the entire body, accepted and approved it by vote after careful, prayerful deliberation. President Oliver Cowdery introduced it to the Assembly in behalf of the committee who selected and compiled it. It was then unanimously received and adopted as "a rule of faith and practice to the church." See *Messenger and Advocate*, page 160, and *Mill. Star* 15:299.

If additions were made to some of these revelations, (which we do not admit), that would not necessarily corrupt and invalidate them. For the same power that gave them had authority to add to them. Jeremiah reproduced and *added* to revelations given him, (Jer. 36:32), and he evidently did it by the will of God. Joseph may have done the same, possibly.

(To be Continued.)

Bro. B. G. Decker of Julesburg, Colorado, has lost his brother and wants to find him; his name is Z. T. Decker; when Bro. B. G. last heard from him he was in Kansas. Any one knowing where he is will confer a favor on Bro. B. G. Decker by sending the address.

#### SEVENTIES SHOULD PRESIDE.

IN his article on Seventies presiding, published in HERALD for November 6th, Bro. Wm. Anderson either misunderstands the tenor and scope of the Editorial in HERALD for June 12th, referred to by him, or we fail to comprehend the criticism he offers. In quoting from the Editorial named, Bro. Anderson puts into it, in brackets, the words [Seventies,] [presiding,] [High Priests and Elders,] and then argues from the premises thus made as if we made them. Bro. Anderson may be sincere and honest in so doing, and we are not willing to think he is not; but his argument is based upon improper premises. No such words occur in the Editorial of June 12th in the order stated by him; and if we were reprehensible for misquoting from the law "mild herbs," instead of "herbs and mild food," thereby teaching erroneously, is Bro. Anderson justified in foisting whole platoons of words upon the quotation of a statement made by us.

The spirit of the Editorial is this: that there has been a disposition on the part of some to hinder the missionary work of certain appointees of the church to missions by urging objections to their appointment. In regard to the question of Seventy's presiding, there is no disputation upon the part of the general church authorities; for the question was definitely settled at a Conference held at Plano, in which the decision was that they might under certain conditions preside; that is to say, their office was of such a tenure that if wisdom dictated, or necessity required, they could preside; but that in all cases of local organization they were at liberty to refuse, the words "under no responsibility of presiding" being then construed to mean, that though by virtue of their calling they were empowered to preside when properly authorized by the Twelve, the Presidency, or the church, the responsibility of so presiding did not rest upon them. The 104th section of Doctrine and Covenants, paragraph 43, provides that "And these Seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the *responsibility* to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church."

It will not be urged that High Priests and Elders have no right nor authority to travel and preach and become "traveling ministers" because of the foregoing declaration that they are not "under the responsibility" to so travel. If not, why should a similar statement found in section 107, paragraph 44, as follows: "The difference between this quorum and the quorum of Elders is, that one is to travel continually, and the other is to preside over the churches, from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God," be construed as denying the right to preside to the Seventy.

It is also here stated that though the

other officers in the church besides the Twelve and Seventy were not under obligation to travel and preach, they might "hold as *high* and responsible offices in the church." In what sense can it be said that the Twelve and Seventy hold higher and more responsible offices in the church?

According to the teaching of paragraph 3, section 104, the office of an Elder is of the Melchisedec priesthood; this priesthood holds the right of presidency; the offices of Elder, High Priest, Seventy and Apostle, all are of this priesthood and all hold the right of presidency, and this priesthood has "power and authority over all the offices in the church."

High Priests may administer in spiritual things in their own standing, "under the direction of the Presidency;" and an Elder has the right to officiate in the things in which a High Priest may when the latter is not present; and in paragraph 7, of the same section, High Priests and Elders are put on the same plane in administering "spiritual things," and "have a right to officiate in all these offices of the church when there are no higher authorities present." By paragraph 11, the Twelve and Seventy are made quorums of equal authority in decision and judgment; and in paragraph 13 it is declared that the Seventy are to act in the name of the Lord "in building up the church, and regulating all the affairs of the same, in all nations;" and this is in direct keeping with the mission of the Twelve who "are a traveling, presiding high council, to officiate in the name of the Lord, . . . to build up the church and regulate all the affairs of the same, in all nations."

In these quotations we have omitted what is admitted by all to be essential, that both Twelve and Seventy are to act "under the direction of the Presidency," and of the church. In paragraph 8, of section 17, the rule in defining the duties and calling of the officers, classes the entire offices of the higher, or Melchisedec priesthood, all under the term "Elders;" and certainly it will not be urged that in the term Seventy are not included; more especially when the statement is "an Apostle is, an Elder," and in paragraph 9 it is stated, the "Elders shall conduct the meetings," &c.; this certainly meaning all the officers named under the same priesthood. In paragraphs 13, 14, 16, 17, 18, 19, 25, the term "Elders" is used to represent the officers of the presiding priesthood; and paragraph 2 of section 46, also classes the same officers under the same term of "Elders."

From a consideration of all the foregoing and other things, we have concluded that the Seventy are not isolated from their compeers of the same priesthood calling in the powers of their office; and that the office itself is not an anomaly.

Practically, those who oppose Seventy presiding assume to know more about the necessities of the field and the available working forces in the church to fill them, than the men to whom the rules of the church have assigned the active duties and oversight of them. There is no district now organized in which a Seventy is presiding as a local officer where such

Seventy is so presiding by virtue of conference appointment, that we are aware of. There are instances, however, where Seventies are presiding by reason of the vote of the districts in which they are laboring; and this too without direction of the Presidency, the Twelve, or the Church. Surely one could hardly say that a Seventy is not eligible to such a choice; and if he may preside if chosen, because of his office, when chosen by branch or district, why may he not by appointment and direction of the Twelve and the church.

The statement of Joseph the Martyr, quoted in answer to some ones question as given by Bro. Anderson, makes the announcement made in the editorial of June 12th clearly within the rule contemplated by the Martyr, who said: "The Seventies are also members of the same priesthood, are a sort of traveling council or priesthood, and *may preside over a church, or churches*, until a High Priest can be had." The Editorial referred to stated: "Until such time as the High Priest's Quorum shall be sufficiently full to provide for all contingencies of presidency occurring in districts and missions, the church will appoint such men and officers as are best adapted to the work demanded." What was intended to be said in this was, that in the general work of the ministry the nature of the work to be done and the suitability and availability of the man to do it should govern the church in the selection, choice, or appointment; and was not intended to be what it has been apparently taken to be, a threat to override the local organizations by the Presidency, Twelve, or the Conference.

When it is stated in objection to those of the Seventy appointed by the church in Conference assembled to the charge of fields, or missions, that they should not be so appointed because there are High Priests and Elders, ready, competent and willing to preside, it is tantamount to saying that there were those of the latter offices available for the field at the time the appointments were so made. It will be gratifying to us, being one of those who was present at last Conference and assisted in making the appointments then made, if the names of such officers who were and are suitable and available for the positions to which such appointments were made shall be given, so that similar blunders may not occur again. The men making the appointments, including the conference, it is to be presumed acted according to their best information and with good desire for the work and in good faith; and if there is better wisdom elsewhere they will certainly be pleased to avail themselves of it. Personally we desire not to force an innovation; what we did we believed then and believe now to be in accord with the law; and we hold such belief without prejudice to any who believe otherwise.

At two successive conferences the presidency, twelve and conference were notified by resolutions originating one with the High Priests and one with the Seventy, that until all available men in the two

leading quorums were exhausted in making appointments for general ministerial work, calls should not be made on the High Priests and Elders. And with this in view efforts have been made to order appointments in accord with the spirit of those resolutions.

In conclusion; the appointments made by conference of Seventies or Elders where such have been appointed, to take charge of missionary work in either districts, or missions so called, have not been made with any view to ignore, or show disrespect to the High Priests as a body, or to the members as individuals, but were made with a view to the best good of the work and the availability of the men appointed, as understood by those having charge of such appointing; and the appointments have been "under the direction of the Presidency" and "the Twelve," and sanctioned by the voice of the Conference. No member of the Twelve or Seventy has been appointed by the Conference to the presidency of an organized branch or district since October 7th, 1867 when the following preamble and resolutions were adopted:

"Whereas; in the opinion of this conference, it is inexpedient that an Apostle of the Quorum of the Twelve should have special local jurisdiction, except as the exigences of foreign missions may require, be it Resolved, That each member of that quorum now holding presidency involving such jurisdiction, be and is hereby released. Resolved, That the same rule be applied to the Quorum of Seventies."

The Seventy do not lack the essential qualification to preside, but may, when duly sent by direction of the Presidency, the Twelve, or the Church in Conference assembled, "preside over a church, or churches," "from time to time," build up the church and "regulate all the affairs of the same;" the same as an Elder, or a High Priest could do under the same kind of an appointment. If there are disputation strife in regard to this question it is not upon the part of those to whom the duty of the appointments rest in the law, but upon the part of those who refuse to acquiesce in the acts of the church and who raise opposition to the appointments.

BISHOP GEORGE A. BLAKESLEE seems to be impressed with the idea that some of the brethren are neglecting to pay their offerings into the treasury because that some of the Elders spend too much time and money in going to and from, and to and fro in their fields of labor; those thus withholding thinking that their money ought to be differently expended.

It may be true that in some instances Elders have run hither and thither to poor purpose; and here and there, it may be an Elder has spent too much time and money getting into a field, and has left that field before he has canvassed the ground thoroughly, and thus the money used has not brought its fair equivalent in good to the work we do not say but what this has been the case in some instances. It does



not seem to us, however, that such has been the rule, especially of late years, the evident intention of the Elders being to stop in a field as long as the doors remained open and good was resulting from their labors. Besides this, it is hardly consistent and fair to cripple the untiring labors of those Elders who are doing what they can, according to the best wisdom and direction they have, because some others have done, or may be doing unwisely in the prosecution of their ministry; that is like starving and caring ill for the willing and laborious ox in the team because his yoke-fellow was something of a shirk.

The Presidency and the Bishopric have been doing all that could be done to teach, and to insist upon the Elders occupying wisely in the fields where they are called to labor, and have directed in every case that no Elder should leave his field for trivial cause, or while the opportunities are good for continuing labor. But, one thing must be borne in mind, and that is, an Elder (especially the faithful one) is constantly beset wherever he may go, by calls to go to this place, and to that place; open doors are before him to the right and to the left; anxious hearts offer care, kindness, transportation, free houses, if he will only come and preach; to meet these he tries and in so doing scatters his efforts unwittingly, and with no possible thought of trespassing upon the fund raised by the offerings of the good Saints and cast by them into the treasury. We can not say to the Saints, "It is none of your business how the money is expended," for that is not true; it is the business of the Saints to be careful stewards of what God has blessed them with; but so long as the church has officers to whom the delicate functions connected with the disbursement of finances have been intrusted, and these officers discharge their duties with direct reference to their responsibility to the church, we think that they may safely be trusted to use their discretion in so doing. Especially so, when these officers give evidence that they strive to avoid wrong doing in themselves and disapprove of it in others.

In addition to this the expenses of men differ, under differing circumstances. Elders traveling in the eastern states, travel short distance at two and two and a half cents per mile; while to reach similar, or possibly smaller fields in the west, a man will be compelled to pay from five to ten cents per mile. He will pay from ten cents upward for a lunch and twenty-five cents for a meal in the east, where he will pay from twenty-five to seventy-five cents for similar accommodation in the west, or do without; and Elders can not travel and preach with safety to health of body and mind without sustaining food. Of course, men in both the east and west when among Saints are made welcome to the homes and tables of the true-hearted, and no expense attaches while an Elder is in such a field.

It sometimes occurs that an Elder is called by what appears to be an imperative necessity to visit a point more or less distant, and thinking it to be his duty away he goes, by the shortest and most available route, sometimes on foot, sometimes by

volunteer conveyance and sometimes by rail; he fills the apparent necessity and returns to his field of immediate operations, and not a soul has thought to ask him whether he has been warmed and fed, or whether he has money to get home, or back to his field or not. For instance; we knew an Elder who was once called to go one hundred and fifty miles to marry a couple; he left his field of immediate labor, went the distance required, performed the rite and returned to his preaching at his own expence. We knew another who travelled two hundred miles by rail, involving a night ride, to attend a district conference by invitation of the rightful officers of the district, doing his part as faithfully as he could; and who returned without any one saying, "what were your expenses," and without receiving anything; except a dollar and a quarter, handed him by a brother in saying "Good by." Of course, in neither of these cases was there any intentional disrespect; but neither of these men was at liberty to call attention to the state of the case, nor to his real, or supposed want of means to return to the place whence he came; and they are only cited to show how drafts may sometimes be made upon the finances of an Elder while in the field, even among his own brethren which he must meet, and of which he can say nothing without being indelicate, or inconsiderate, and sometimes ungenerous. So let us all be patient, bear so much of the burdens as we can together, doing our duty though there may be some whom we feel are not so wise as they should be.

#### EDITORIAL ITEMS.

BRO. JOHN C. FOSS wrote from Maine, Minnesota, October 25th, that on the 10th he baptized two, and on the 17th two more; thinks several more believed, but that he gave them a good chance to obey and they did not, and therefore he did his duty toward them. He met some formerly members of the church under Elder J. J. Strang, who wished to be received on baptisms performed in that church, and insisted that Bro. Foss should accept the Book of the Law as binding. To these two propositions Bro. Foss very properly demurred, as a representative of the Reorganization. Baptisms performed by Elder James J. Strang while he was an Elder in the church prior to the death of Joseph and Hyrum Smith, there would be no hesitancy in accepting. And it would be in keeping with the theory of the organization to receive such persons on their original baptism as could show that they were baptized by one ordained in Joseph's time, who had not transgressed, whose standing before God was not doubtful; or such persons to whose baptism the Spirit bore witness. The date of June 27th, 1844, is chosen as the dividing line for obvious reasons; baptisms performed since that time, are to be inquired into and their status determined according to facts.

Bro. Foss reports the work as progressing and gaining ground every day. Bro. Foss was to speak in Maine, on November

1st and on Sunday, November 8th would be at conference at Girard, and from thence to Cormorant, Becker county, Minnesota.

Sr. Mary P. Brush, of Marshallton, Iowa, requests some Elder to call there and preach the funeral sermon of her late husband, Bro. Blakeley Brush.

The address of Elder H. C. Bronson is now 2020, Clay street, St. Joseph, Missouri.

Bro. John F. Lemburg writes of late from Cedar Rapids Iowa, saying he has many old HERALDS to give for free distribution to any of the Elders wishing them, who will send postage. He says there are now six members there, and they wish the Elders passing near there to stop and preach, for they think a branch may be organized soon. Bro. J. S. Roth had labored some there of late, had baptized one, and left good influences at work.

Sr. Alice Whitehead, in a recent letter from Vermillion, Oswego county, New York, expresses gratitude that though her mother has been called to the paradise of God, her brother Jay has now united with the church, making the family all members.

Home Life, published by the Home Life Publishing Company, of New York, a Monthly Magazine, devoted to the interests and affairs of the home, is laid upon our table, fresh, clean and promising. It is number one, volume one, and seems to be starting out under fine auspices for good success. With it is a juvenile magazine called the Pearl, issued by the same company. Both magazines are spicy and show excellent skill in construction, matter, and arrangement.

Bro. John S. Roth, writing from Cedar Rapids, Iowa, October 30th, says that he met the Saints in conference at Amber, and that the Comforter was with them, that he had good liberty in the word, and large congregations. Bro. Russell had the promise of a church at Bennett, but when Bro. Roth and Bozarth reached there the good brethren had taken alarm and refused the church. Bro. Russell obtained a hall and the brethren preached to good houses, after the first night. Bro. Roth visited Canton and found Bro. Maitland doing for the Master what he could, and held meetings for two weeks. On the 26th four were baptized by Bro. Roth. He was to speak at Cedar Rapids on the evening that he wrote, the first time any of the Elders had spoken there that Bro. Roth knew any thing of.

Bro. I. N. White sends us the Daily Advocate for October 22d and 23d, published at Clinton, Missouri, and containing an epitome of Bro. F. C. Warnky's, lectures lately delivered in the Saints' Chapel at Clinton. The digest of the lectures seems to be fair and correct; the matter good as we would think it should be presented by Bro. Warnky.

We have received papers from the brethren of many places containing the late reported interview with Elder David Whitmer, for which brethren place receive our thanks.

Mr. E. D. Bennett, writing from Detroit, Dakota, October 19th says he heard Elder Oehring preach a most excellent

sermon from Matthew 28: 30, the first he ever heard from any Latter Day Saint. The Elder was to preach in a school house near Mr. Bennett's, October 23d, and Mr. Bennett expected to be baptized the first of November, and he says: "May God bless the *Herald*, *Hope* and *Expositor*."

Bro. Joshua Betzer, living one mile from Shiocton, Wisconsin, with his daughter, Mrs. Mattie Dorn, will be pleased to be visited by an Elder passing that way.

Brethren O. B. Miles, Ezra Depue, and C. M. Fulks, down in McDonald county, Missouri, would like for an effort to be made in that direction in gospel work. Bro. Miles is at South West City.

#### EXTRACTS FROM LETTERS.

Bro. S. W. Tomlinson, in a letter dated Copleston, Ontario, October 25th, says:

"The Saints in this part are all striving to live faithful, desiring that some Elder will visit us, for we are in a bad way here about partaking the Sacrament, having no one to administer the ordinance. I believe there are many honest souls in this place."

Bro. I. N. White says by card dated Clinton, Missouri, October 5th:

"I baptized three on the 17th, in St. Clair County. I never had such a battle with prejudice. We are moving the people to think. Brn. Curtis, Robinson and others are doing some grand work. Your sermon in late *Herald* moved with wisdom to the Saints, and especially to ministry. It hit me. Some consolation though, dead men can't feel.

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it right for a presiding Elder, when present in a meeting, to ask the assistant Priest to lead the meeting when he is able to do so himself?

*Ans.*—Yes; if he so choose. Read Doctrine and Covenants, 17: 10.

*Q.*—Is it correct to confirm members under the name of the Church of Christ, or the name of Jesus Christ of Latter Day Saints?

*A.*—No formula of words for confirmation is given; hence either term may be used, the confirmation being done in the name of Jesus Christ. It is the Church of Jesus Christ if it is the Church of Christ.

WE have received from Elder James Gerard, of Zion's Hope Branch, Oldford Road, London, England, copies of the *Evening Standard*, for October 13th; the *Daily Chronicle* for the same date; and the *Daily Telegraph*, for October 14th, 1886. The first two contain reporters' notices of a meeting held in St. George's Hall, Langham Place, London, October 12th, of which due notice had been given, at which Elders Kelson, Shipp and Sloan, of the Utah Mormon Church, proposed to air the peculiar philosophy of their faith, under three heads, as stated by Mr. Phil Robinson, (not a Mormon), who was chairman by invitation, and by reason of a belief in free speech and fair play, these heads being: Mormonism; its theology, its morality, its legality and loyalty. The

*Telegraph* contains a communicated article signed "An Unfortunate Listener;" and an editorial, the latter of which we reprint, as it shows decidedly that while the English mind may be willing to tolerate men when essaying to tell the story of their convictions in regard to religion, they are not quite prepared to gild known vice and call it respectable religion.

"Missionaries from America to convert Old England to peculiar views held across the Atlantic have seldom been a success. We accept with reverence thinkers like Emerson, poets like Longfellow and Poe, masters of fiction like Hawthorne, or later writers of delicacy and grace like Mr. Howells and Mr. Henry James; but when it comes to the New World teaching its granddame how to read the Bible or how to regard marriage, a certain sense of impatience pervades public opinion in the Old Country. No doubt there are eminent divines in the United States, but we hear less of them than of popular preachers whose self-confidence has in it a touch of impudence, and who contrive by jest and gesture, to vulgarise even the Gospel. As to the heterodoxies of the States, in number and size they match her mountains, her waterfalls, her prairies, and her mammoth caves. It is characteristic of the people, however, that, while the Old World has been rich in curiously subtle schools of theology; in distinctions which the learned only could understand; in fierce fights over a word or even a diphthong, the Americans have done little or nothing to add to the purely speculative heresies of mankind. They have instead invented new ways of life, abnormal systems of celibacy and of marriage, and elaborate arrangements whereby sensuality can be brought within the reach of the meanest capacity and the poorest citizen. A generation ago New York was startled by the Free Lovers, who to some extent are still represented in periodicals refused permission to pass through the post because they contain improper matter. The Shakers display a comparatively respectable eccentricity held by men and women, who live together like monks and nuns under strict and ludicrous precautions. The Oneida Creek sect has ideas as to improving the human race which carried out into repulsive practice Sir George Campbell's theory that marriage should be arranged by the community. There are scores of other quasi-religious experiments at work in the United States—churches, communities, societies, leagues, and bands, some mystic and secret, other semi-public and grotesque. It would seem as if the Great Republic were intended as an asylum not only for men but for ideas—a kind of model farm for system-mongers, where they can have soil, air, and opportunity for testing any theory, however wild, any faith or "fad," however astounding. As yet, however, the Old World has imported nothing valuable from America—excepting, perhaps, the revolver. We have severely let alone their free shootings, their lawless loves, their easy divorces, their queer marriages, their tarring and feathering, their bowie-knives, and their eccentric spelling.

"When, therefore, the Mormons come amongst us to preach their Gospel according to Joe Smith, it is difficult to anticipate for them even a success of curiosity. A group of their Elders drew to St. George's Hall on Tuesday evening a gathering thinly scattered to make up a show; so that even highly-spiced profanity and a curious mix-

ture of blasphemy and nonsense must be considered a fiasco from the point of view of the speculators who organized the meeting and hired the hall. One Elder informed the assembly that "Christianity as an agent of social and moral reform was a failure." The audience hissed this bit of insolence, and the speaker resumed his seat disconcerted. Had he continued he would doubtless have invited those present to adopt Mormonism, and live up to it. When Henry Drummond denounced the Deceased Wife's Sister Bill, he said in the House, with reference to its proposer, "Why does not the honorable gentleman marry his grandmother like a man?" The Mormons are certainly not wanting in equal courage. Long before his wife is dead a Mormon may marry her sister, or two or three of them if he feels inclined. Brigham Young was married to ladies any one of whom was old enough to be his grandmother, taking compensation in allying himself in his latter years with girls young enough to be his granddaughters. This is the system which the missionary Elder would substitute for the ideal of the Poet Laureate, the man "who loved one only and who gave to her;" for the home where the honored wife and mother rules by love her husband and her children; for the lives linked in unity through sunshine and shade, and united in the holiest aspiration. We sometimes see excuses for Mormonism based on apologies for Mohammedanism; but the polygamy of the East is very different from the organized concubinage of Utah. A Mohammedan is restricted as to his wives, but Elder Sloan informed his audience on Tuesday that amongst them there was no limit fixed to the number of wives a man might have. A Mussulman woman lives in the midst of a community that recognises her status and secures her rights; but a Mormon woman has no legal standing, for the Courts of her sect can not enforce their jurisdiction, and the United States Judges regard her as one of many mistresses and as an accessory to a misdemeanour punishable at law.

"In Europe a woman who has been betrayed, and has foregone the ceremony of marriage, sometimes asserts that she is "a wife in the sight of God," and no doubt there are fanatic females in Utah who hold themselves justified in accepting the corresponding and precarious position out there. No sophistry, however, can make a wife out of a woman who practically depends on the conscience or constancy of a man, and who may, even according to her own admission and ideas, be virtually set aside any day for a younger or more attractive companion. In Mussulman lands the wife, though only one of two or three or four, has rights in the home which can not be abrogated by the will of her husband, who, according to the Koran interpreted by the Cadi, would be severely punished if he deserted or ill-used her. A Mormon, on the other hand, might any day leave all his women to starve without fear of interference by Church or State. We might relegate a subject like this to the gentlemen who love to dissect the morbid excrescences of human conduct in obscure and out-of-the-way corners of the earth; but the question comes home to us when we find Mormons preaching and praying and ensnaring our men and women. They raise their recruits amongst English, Welsh, or Scotch laborers or servant-girls, who do not know how to read. These poor dupes have never heard that

the Book of Mormon, alleged to be brought down from heaven by an angel on gold plates, is a preposterous farrago, a fantastic and feeble copy of the ancient and philosophic divinity of the East. They do not know that Joe Smith was a man of bad life, who invented revelations to cloak his vicious desires. They are told that amongst Mormon elders there have been "sincere and earnest" men; but they do not know that sincerity and earnestness have characterized some of the leaders and some dupes in the case of every delusion that ever attracted mankind. Johanna Southcott believed in herself as the destined mother of a new Christ. Poor Mrs. Girling, who died the other day, honestly expected to live for ever. There are people who still have faith in Madame Blavatsky. There is, or was, a gentleman who thought the earth was flat; and anti-vaccinationists are abundant around us. Educated people know that devotion and disinterestedness prove nothing; but the clodhoppers and serving-wenchs who follow the Elders across the seas are impressed by enthusiasts, and leave their homes for a land where they are degraded into drudges, and lose their chastity, their character, and their liberty at one stroke.

"The apologists for Mormonism tell us that the Americans have no right to cast stones; for there are vices in New York, and even Boston is not perfect. There is a great difference, however, between individual vice and systematized license. The State is not answerable for the result of personal weakness nor for the sins of individuals in a great city. What it may and ought to put down is a practice that degrades women and that is organized into a system. Before the United States law interfered the Mormons exercised over their dupes a despotism much more wide-spread and effective than the "boycotting" of the Irish League. It was, like the Hibernian plan, enforced by assassination, but it had at first the advantage that Utah was far away and isolated. Until Gentile judges, police, and residents came to Salt Lake City Brigham Young ruled the whole community with an iron hand. No man or maid could stand before his frown or resist his persuasion. Like the coercion which the Irish leaders dislike, the statutes of Congress came to make the Mormons free—free from the execution by force of decrees and revelations which emanated from the Prophet's successor, like "the laws of England" from the mouth of Jack Cade. All this, we are told, is due to the prejudice of the people of the United States against the pure and gentle followers of Joe Smith. We do not believe it. The Americans are a very tolerant and long-suffering race. They put up with slavery for generations, and did not suppress it until provoked by the insolence of the South. Previous to the election of President Cleveland they bore with an enormous amount of Civil Service corruption; they allowed illiterate Irishmen to rule and rob New York for years; they give breathing-space and free play to every race and to many varieties of Old World sin. If they have resolved to tolerate no longer the abominations of Utah we may be sure that they on the spot know well the reason why."

What a striking contrast to the prosperous day of 1840 to 1850, that remarkable decade in which the truth of Christ was making successful headway everywhere in England; and men of thought and culture

were receiving it with gladness. Now a trio of poor preachers attempt to stem a tide of popular ostracism the moving cause to which is found at the centre of their church organization, wickedness and venality in high places. These men were sent out by a corps of apostles, the majority of whom are fugitives hiding from process of arrest and prosecution for a misdemeanor under the law of the land, a crime under the spiritual law by virtue of which the church of Christ originated and existed, until the death of Joseph and Hyrum Smith. The men at whose doors the charge of raising and perpetuating the terrible barrier against the preaching the gospel of Christ as authorized by the angel's message and the Book of Mormon must be laid, will have a strange and sorrowing reckoning to answer for in the "day of visitation." Why will those men not be warned by the signs of the times seen on every hand.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Soon or late, to all that sow,  
The time of harvest shall be given;  
The flower shall bloom, the fruit shall grow,  
If not on earth, at last in heaven."

#### "WHAT A MAN SOWS, THAT ALSO SHALL HE REAP."

FAR back in the morning of creation, when in Eden God placed man and woman, there was nothing to molest or make afraid, nothing to mar their peace or joy, and but two things were required of them. They were placed there to dress or cultivate the garden, and a commandment was given unto them in regard to a certain tree, "Thou shalt not eat." Before eating of this tree, they walked and talked with God, and certainly must have known perfect happiness, for they had not transgressed any law, consequently they were sinless, and being sinless or obedient, they were permitted to hold converse with God. How the angels must have looked on to see the result! Would man continue obedient, with the possibility of disobeying, and the tempter ever ready to whisper in his ear the sweets to be gained by disobedience? Would he resist, or would he believe the tempter and stretch forth his hand and prove to God that he had made a great mistake in regard to this matter of happiness? Upon which banner should victory perch? It was their God-given right to disobey, if they chose to disobey, for so the Father had ordained; but he had said unto them, "Thou shalt not eat," while the voice of the tempter was saying "Eat." They ate; and when banished from the garden, made heirs to all the ills which followed in the train of this act of disobedience, think you they did not realize what they had lost? Like the brother referred to recently, who said "I can not live in the same house with children who will not mind me," so our heavenly Father could no longer live with, or hold communion with these disobedient ones, in the same way in which he had done before; but seeing the necessity of punishment, in order to restore, he drove them forth and placed the angel to guard the way to the tree of life, lest perchance they should eat of it in their fallen condition, and so sin should become immortal. Throughout the history of this peri-

od and the years which followed down to the days when God raised up Moses to lead his people out of bondage, we have every reason to know that the gospel was preached unto men, and they were taught to look forward to the atonement of Christ, even as we now look back to it; but in the days of Moses, because they were rebellious and hard hearted, they were put under the law, or the "law was added because of transgressions." Science tells us that uncounted millions of years this earth was in process of preparation for man. We care nothing for this, for if it be true, it was the God of Abraham, Isaac and Jacob who was preparing it, and in due time he sent his Son, not to tell us all this wonderful but unimportant news, but to declare unto us the principles of life and salvation—eternal life, and the very corner stone of the plan of redemption was and is, *obedience!* Not our will, but the will of the Father. We have the power, the God-given right if you please, to disobey; but if we elect to exercise this right, we have no choice left in regard to the consequence. We may live upon this fair earth, acres and possessions innumerable of which we call our own, and turn a deaf ear to him who hath said, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." We may do this, but if neither the earthly nor the Heavenly Father can live in the same house with children who are not obedient, what then? We may have, and call our own, vast herds and flocks; sell them and spend the money as seemeth us good, forgetting entirely that God has said, "The tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord;" but while we may do this, has it once entered into our minds that we must accept the consequences? When the act is done, no choice is left us. The follower of Christ should live above the law, by being obedient thereunto in all things; for if the earthly father spared not the grandchild, who was as the apple of his eye, and even the Son of God, "learned obedience by the things which he suffered," think you not that we will yet have to learn the full meaning of what Jesus said, "*These ought ye to have done and not to have left the other undone?*"

#### THE LAMONI MITE SOCIETY.

WE have long intended telling our readers what the Mite Society of Lamoni had been doing, since their first organization in 1883, to help on the cause. We have often watched the sisters who belong to it, faithfully and punctually toiling through all kinds of weather, breasting the piercing storms of our severe climate, climbing our hills when they would have to stop more than once to rest, before reaching the top, and have thought that the blessing of God could not be withheld from such labors of love and entire sacrifice of self. The sweet-toned bell which almost daily announces some meeting in the Saints' chapel was bought by them at a cost of \$147 50 and presented to the church. A handsome eight-day clock, pulpit bible and carpet, plush covered book rest, together with many minor but equally needful articles were obtained in the same way. Neither have they forgotten the cries of the poor but besides many days given to sewing for the sick and overburdened ones, they have expended \$175 00 of their earnings. When the conference was to be held here and an effort

was being made to build a side-walk from the depot to the chapel, they generously donated upwards of \$95.00 to help build it. The entire amount of what they have earned and expended during the two years and a half of their existence is \$561.00. There has been with them no royal road to fortune, but every penny has been earned by the expenditure of labor worth ten if not more. Are these hard earned pennies counted by the angels as we count them? Out of their abundance the rich cast into the treasury, but the gift of the poor widow, so small in the counting outweighed them all when the eye of the Master fell upon it. Labor on brave ones, and the reward is laid away far beyond the reach of moth and rust, where no thief shall break through and steal.

ST. JOSEPH, Mo., Oct. 11th.

Dear Sister Frances:—I see by the colored label on the *Hope* that my time is not out until 1888. That is a good way off yet, and if I did reach there, you did not get the amount of money it needs, so I have put a dollar away for it. The way I manage is this. When I have a few pennies I put them away and say to myself, "This is for the work of God." I feel blest because it comes back to me double and I know it. We must help. It is our Christian duty to do it and not wait until we feel able. We can if we will. Many a dime is spent in the candy store that could be put to better use. May the Lord bless all of you who work for *Zion's Hope*. It is grand in its new dress, and I am proud of it. In bonds of love, your sister,

S. BOURGUINE.

We love these testimonies from the faithful servants of the Master. "Try me and prove me, saith the Lord." The wisdom of the world is as vanity compared with that childlike faith which takes God at his word and does not hesitate to trust him. Think, of dear little ones. He is your Savior. If your soul is saved it will be because you trust it to the care of God. Can you think more of the care you give to dollars than what you give to your soul?

How gladly we welcome the dear sisters, letters,  
And long for the *Herald* with message divine;  
It's a treasure to us which we tenderly cherish,  
And strive by his help to let our light shine.

O, may it be prospered to spread forth the gospel,  
According to promise in every land;  
May Zion be perfect, her borders be strengthened,  
Her children a holy and united band.

Though lonely and sad, far away from the pasture,  
I feel not to falter, nor lag by the way;  
For grace still is given to each by the Master,  
In measure to gladden our hearts when we pray.

Deem it not presumptuous, that I should claim unction  
When so long dissevered, away from the band;  
The vine is the Savior, his branches are bearing,  
Without any reference to clime, or to land.

My harp has been idle, long hung on the willows,  
But now I will waken it once more to song;  
Long silent with grief, for the wailing in Zion,  
The doors of its prison were stubborn and strong.

The Lord in his mercy has heard the low pleading  
Of one who has cried in the desert for bread;  
On the way up to Bethel the angels descended  
And blessings brought with them for one waiting head.

O, daughters of Zion, cease mourning and sighing;  
Be patient in trials, the time draweth near  
Foretold by the prophet, when Christ the anointed,  
With glory and power again shall appear.

Let us shake off our fetters, and ever be ready,  
With oil in our lamps his coming to greet;

The truth is extending, the signs are appearing,  
And soon will be ended the harvest of wheat.

How wondrous and great is the plan of salvation;  
We may not attempt to survey it, or scan;  
Most perfectly laid before earth was created  
And formed to redeem the entire race of man.

Then cleanse we our garments; to God be all honor—  
Our Father, Redeemer and Lord over all,—  
Through whom and by whom came life everlasting,  
Grace, mercy, redemption, as broad as the fall.

The gospel restored by an angel most holy,  
Never more from the earth to be taken away;  
Oppressors are trembling, while proud thrones are crum-  
And soon we shall see the millennial day. [bling,

When he comes in his glory, what joy to behold him,  
And reign with the nobles enrolled in his band,  
In white robes most spotless, on streets pure and golden,  
When the earth is renewed with Jesus to stand!

May we be elected, through Jesus made perfect,  
Our robes washed and cleansed in the blood of the Lamb,  
When the supper is ready, the summons is given,  
From all tribes and nations, Go gather the clan.

Again shall the armies of Israel shout Glory,  
Since God has removed from his people all stain;  
From the north they shall come as doves to their windows;  
Like an army with banners advance on the plain.

The law from Mount Zion go forth in its beauty;  
The word of the law from Jerusalem's gate;  
While assembled before him, our Lord and Redeemer,  
Every kindred and nation of earth shall await.

FLORA HANNAH.

CABOOL, Mo., Oct. 1st.

Dear Sr. Frances: I have just finished reading Bro. R. J. Anthony's sermon in last *Herald*. It makes my heart rejoice to read and ponder on the many good sermons we get through the *Herald*. It is life to the weary mind, and food to the hungry soul. Dear mothers: let us try to improve by the many good instructions we receive through the *Herald*. There are none of us so ignorant but what we know what it takes to constitute a good Christian. To those who, by "patient continuance in well-doing," seek for glory, honor and immortality, God will recompense eternal life. "The pure in heart shall see God." "He that doeth the will of God abideth forever." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Let us continually keep these words in our minds, that we may overcome all evil. What a great blessing it is to be numbered with the Elect of God. "Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter through the gates into the City."

Should we find it difficult to instruct and raise our children aright, we should go in earnest prayer to God for light and direction; and if such inquiries be conducted with reverence, with devotional and a contrite spirit, and with perseverance, every difficulty will gradually vanish as the shades of night before the orient sun; "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. In all thy ways acknowledge him, and he shall direct thy paths." I have solved many problems in this way, which were difficult to the mind. Indisputably, the firm believers in the gospel have a great advantage over all others—for this simple reason, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever

and ever." Job has left us an example of patience under affliction; he consoled his spirit in the midst of adversity by the hopes he entertained of a blessed immortality. "I know," says he "that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." With respect to Moses, it is said that under all persecutions and afflictions, "he endured as seeing Him who is invisible; for he had respect to the recompense of reward." That reward did not consist in temporal grandeur; for with regard to all the other patriarchs whose names stand high on the records of the Old Testament church, Paul declares that "they confessed that they were strangers and pilgrims on earth," that "they declared plainly that they sought a better country, that is, an heavenly;" and that those who "were tortured" to induce them to renounce their religion, endured their sufferings with invincible fortitude, "not accepting deliverance" when it was offered them, "that they might obtain a better resurrection."

Let us be patient in well doing, not offending any; for should we offend, we might hinder the gospel of Christ, and crush some noble spirit that is seeking after truth. Woe to him by whom offences come. I will close; ever praying for the blessings of God to rest upon the writers of the Mothers' Home Column of the *Herald*; and not only them, but all sisters and brethren of like faith. Yaur sister in Christ,

M. A. ATWELL.

## Correspondence.

PORT HOPE, Mich., Oct. 28th.

Bro. Blair:—I am pleased to tell you that the Saints throughout this part of the vineyard are in the faith, and are trying to live devoted to the cause of Christ. Several are coming in, and prejudice is falling. We are gaining much favor in the eyes of many. I feel much encouraged to see the onward spread of this great latter day word. I am in the faith,

J. J. CORNISH.

XENIA, Neb., Oct. 30th.

Dear *Herald*:—I continued preaching for several days, at the place where my last letter was dated. I am still hopeful that some good will be effected in that vicinity. Attended our quarterly conference at Wilber, the 10th and 11th inst. The largest attendance of visiting Saints that I remember of were present; the meetings were likewise well attended by the outsiders; one was added to our fellowship by water. The Elders and officers all seemed possessed with a deep solicitude for the success of the cause. The question of whether the district conference should continue to work under the representative system as adopted a few years ago, or revoke this and work under the "mass-convention-rule," brought out quite an interesting discussion. Agitation of this nature is beneficial; provided always, that we do not become too personal and wound unto death. Spent the Sabdath (17th) at home, spoke twice, the attendance was small for some reason to me unknown. Came to this vicinity on the 22d, a walk of about four miles in the rain and mud was not the most delightful. We made an effort to obtain a house in Springfield, to hold meetings in, but we were not suc-



cessful. Brn. David Armstrong and Geo. S. Hodge, and their companions, all aged people, live there. Have held meetings in the Buffalo school-house, and all things duly considered, the attendance and attention have been good. I have just read an interview with David Whitmer, published in the Omaha *Herald*, of the 21st inst. Like many other interviews, it is a compound of truth and falsehood. It is strange that such articles can find a place in leading and influential newspapers, while the truth is not acceptable for publication. However, I suppose the Editors are the best judges of what kind of food their readers relish. It is stated in this interview that Joseph Smith was a "fallen prophet." It must be evident to every one who claims to be possessed of common sense, that he could not be a "fallen prophet," unless he was first a true prophet. Thus with their mud-slinging, some pearls are scattered abroad. I often feel tempted to say to fault-finders, whether in the church now, or at some former period, or the open enemies of the cause, Go on, your tools will bury you, and "with what measure ye mete, it shall be measured to you again." And I feel that the rule we apply to others, is a good rule to measure ourselves by. I closed my meetings here last evening. Yesterday was a beautiful day, and a little company of believers met on the banks of the Platte River, and I was permitted to baptize seven. I herewith desire to return thanks to the Saints for their kind treatment and the substantial remembrance. Hope the officers of the Northern Nebraska District will have a watch-care over these scattered members. Weather is beautiful and farmers very busy. Crops are much better than was expected. Gospel work is on the increase, and friends are being made thereto. More anon,

ROBT. M. ELVIN.

NEW BEDFORD, Mass., Oct. 25th.

*Mr. Joseph Smith:*—The "Hope" in its new and enlarged form is very neat and attractive. The pledges for children is a move in the right direction; so the young may be educated to abstain from the use of tobacco, and all intoxicants, which "defile the body." The arrangement of the lessons, for children of different ages, is really good and commendable. I think no home of the Saints should be without the *Hope*.

Yours in the faith,

JOHN SMITH.

NEWTON, Iowa, Oct. 27th.

*Dear Editor:*—I have not been idle, but am actively at work in the field for the Master. Have done some preaching at Pratt, in Warren county; from there came to Newton, being so directed by the Spirit, and preached on two different Sundays in the Saints' Hall. One man was very much interested; congregations small. I had good liberty. Went to Edenville, preached once to the Saints; the president was away preaching so I occupied his appointment; the next Sunday returned to Newton, where I preached again, quite a number being present; good liberty. From here I returned to Edenville, and the president and myself went to Newton, where he preached a most excellent sermon; and the result was that this man who was so interested was fully convinced and was baptized by Bro. Nirk; and at the confirmation meeting in the evening we had a most refreshing time—the Spirit was with us. Thus a good man has been

added to the fold. His name is Peter M. Given, formerly from Indiana, and prior to his baptism a member of the Baptist Church, a quiet, intelligent man of gentle deportment. From here I shall go to Colfax. My health is good, thank God; I weigh one hundred and fifty-two pounds,—how is that for the little Dutchman? May God's blessings be with you in your work of love, and remember me a little. I think I have the Spirit.

In gospel bonds,

N. STAMM.

NEW PROVIDENCE, Ind., Oct. 29th.

*Bro. Blair:*—Last Sunday two were baptized into the Church of Christ at Eden Branch, Bro. Thomas F. Wheeler and wife, of Pulltlight in Washington county. They were formerly United Brethren, and they attended our meetings and were convinced of the "more perfect way." They are excellent folks, worthy of the name of Saints. The Lord is working with his people here, and with the honest hearted, causing them to see, who will but look, into the true principles of the gospel. It seems that the Lord is gathering out the honest ones, for he penetrates them to the heart. Only a certain portion of the human family ever accepted a dispensation given to inspired prophets or messengers sent, but were always ready to cry "Delusion," "false prophet," and would not stop to investigate their claims.

Your brother in the one faith,

JAMES M. SCOTT.

PARIS, Tenn., October 26th.

*Bro. W. W. Blair:*—The work here is somewhat on the increase. Our district Conference convened the 23d and 24th at the Foundry Branch. We had a very quiet and peaceable session enjoying a fair degree of the Spirit. Bro. Griffin and myself are trying to exercise our gifts in presenting the word of truth to Saint and sinner. I sent to Bro. Peters and procured twenty of the Voice of Warning for free distribution, and they seem to be doing good, opening the way for preaching. On the tenth of this month we baptized an old man, W. P. Green, who had been a member of the Baptist Church for fifteen years in the vicinity of Eagle Creek, the first that I have had the pleasure of leading into the waters of baptism.

P. B. SEATON.

No. 42 York St., Cheetham,

MANCHESTER, Eng., 18th Oct.

*Dear Herald:*—Our semi-annual conference of the Manchester district was held here in Manchester on the 9th and 10th inst., and was largely attended by Saints and friends in the district. The business session passed off very agreeably, and the services of the Sunday were in every sense successful. We had present with us Elder Thomas Taylor, president of the mission; Priest, Robert Lloyd, of Carnarvon, North Wales; besides a large turn-out of the Elders of the district. Elder Taylor presided over the services, which consisted of morning, prayer meeting; afternoon, fellowship; evening, preaching by the president, and Elder Joseph Naylor president of the Leeds Branch. We have baptized three since the adjournment, and the signs portend many more in the near future. So far this has been the most prosperous conference yet held in the district from both spiritual and progressive points of view. And the present year has so far been a very prosperous one indeed, in connection with

the work of the church. The branches at Manchester, Sheffield, Leeds, and other places, are making very substantial progress indeed, and bid fair to become important centers, from which district organization may be effected. I am looking forward to a time when what is now the Manchester District will be represented by the Leeds, Sheffield, Liverpool, Wigan and Manchester districts. Ever praying and working for the success of the gospel of Christ, I remain your co-laborer for Zion's weal,

JOSEPH DEWSNUP,

President of Manchester District.

BOWRAVILLE, N. S. W., Sep. 26th.

*Bro. Joseph Smith:*—My wife and I were baptized on the first of September 1885, by Elder Burton. In the confirmation of my wife he prophesied that her persecutions would be very great, but she would have power to overcome them. The prophecy has been very true as yet, for her parents and friends were very bitter against us and would not allow us to visit them, till her mother became very sick; and then she sent for us to come and see them. Of course we were glad of the chance and started off; but to our sad disappointment after riding about fifteen miles, when her father saw us coming, he met us and turned us back, and would not allow us to speak to any of them; nor will he allow any communication, although they are all very anxious to see us but him. My wife was fretting very much because they treated us so hard, and I got the Testament and was reading the 14th chapter of St. John, (this was about three o'clock in the evening), and she saw a vision; she was about two hours in it; there were three of us present, and she told us that she could see angels coming, the Holy City and her Savior. She took the Bible out of my hand and opened it towards Him and turned the leaves over and then patted her heart with her hand. About four months after she had a severe fall on a chair; the pain was so strong that she could neither see, nor speak from half past one o'clock till six. I went for my mother; when she came she told me that she could not check the pain. I said: "If I get the doctor could he do her any good?" She told me that she could do all the doctor could do for her. I then said I would call for the Elders of our branch, L. Ballard, and have her anointed. I did so, and she was healed instantly. I rejoice in the latter day work; it is the grandest of all the works ever done, I think, when it is finished.

Your brother in Christ,

A. MCKAY.

CHELSEA, Nebraska, Oct. 20th.

*Bro. Joseph Smith:*—Our branch is in very good working order at present. We have splendid meetings every Sunday at eleven o'clock, with very good attention. We need a good elder badly, as we don't have preaching very often. There is a priest and teacher in our branch; but we hope that a good elder will come and locate with us before long. We are persecuted some by the world but we don't mind that, knowing that we belong to the church of Christ; and if we hold out faithfully to the end we will be saved in the kingdom of God. We have the Spirit of God to a great extent in our meetings, which gives us great hope.

In bonds,

WM. CULBERTSON.

PROTON, Ont., Oct. 29th.

*Dear Herald:*—I write to say that the London District conference, held at St. Mary's, is past, and was a success in all ways so far as the church is concerned. We were blessed by the Spirit's presence; peace and good will reigned, and the gifts were enjoyed to the comfort and edification of all. Three were baptized during the conference. Bro. W. J. Smith and I remained, preaching every night during the next week, and on Sunday three more were baptized; then Bro. Smith went to the field assigned him, leaving me at St. Mary's for a week longer, and the result was two more were baptized. Then Bro. R. C. Evans came to my relief, and was holding the fort when I left with good prospects of several more coming in. I joined Bro. W. J. Smith in the county of Grey, and since then four more have been baptized, and here the prospects are good for several more to come in soon. I can only stay a few days longer with Bro. W. J. Smith for I must push on to other openings which I have, by God's aid, made in Dufferin county. And as I have a debate to come off on November 30th and December 1st I must be near by so as to be on hand at the proper time—God willing.

I think Bro. W. J. Smith will be able to write you up a few items of cheerful interest soon. I am sorry to have to part company with him, but the field is large, the calls are many, and laborers few; so we must part to spread the good tidings as far as possible with that few. The prospects are cheering, so we press on and pray for Zion and all her sons and daughters. I specially now remember the laborers in the *Herald* department. May God continue to bless you is the prayer of yours,

J. A. McINTOSH.

CANTON, Iowa, Oct. 30th.

*Dear Herald:*—Since my last letter to your pages, the Saints in the Eastern Iowa district have been the recipients of some goodly things from the hand which guides the destinies of men and nations. Following a very well attended and unusually peaceful conference at Amber, Jones county, we were made still to rejoice in the wholesome and fruitful ministration of Bro. J. S. Roth, sound in doctrine, wise in counsel, and timely in advice; may his mother's best boy obstruct the rays of old "Sol" for lo, these many years. The district has been the victim of a spiritual fast, whose duration makes Tanner's temporal one a mere appetizer, and it would do your soul good to see the eager "sheep" eat. Canton has been laid siege to by the hosts of the highest; her good citizens turning out sixteen nights in succession, (save one); many friends won to the good cause, slanderers hushed, the Saints built up and confirmed in the faith, and four dear souls added by baptism. In giving the services of Bro. Roth to this needy field for the coming three months, Bro. Joseph R. Lambert would confer a great favor upon the Saints of the district, who eagerly desire it, and put a competent exponent of the faith in a position to reach a large number of new openings, without material expense, with fair prospect of adding to the membership of the church many who would be an honor to the cause; people of intelligence and means, who have shown their faith by a substantial work of hospitality and generous deeds. One new opening has been effected amongst the

Presbyterian people at Frozen Hill, where the lactic fluid of human kindness is by no means in a congealed state, if the "Hill" is. This is proved by their furnishing house, lights, and fuel for us, and turning out in fair volume as well. May heaven bless the workers in the cause we love, and send more of them to comfort and build up the Saints in knowledge and righteousness, is our prayer.

J. R. JOHNSON.

HOLLISTER, Cal., October 29th.

*Dear Herald:*—After writing you from Lower Lake, we remained in Lake county, until September 24th, during which time we preached three discourses in Ingleside Hall, Long Valley. We were well received and found a hospitable, kind people. In Excelsior school-house we held a series of ten discourses; then returned and preached three sermons in the town of Lower Lake. We found the Lake county Saints a zealous, kind-hearted band, willing to work and sacrifice for the Master's cause. May God bless and lead them.

September 24th: In company with Bro. J. M. Adamson and wife we drove to Child's Valley, forty miles over a rough, dusty road, where we found a Mr. Roseberry, whose companion is a sister of Bro. Adamson in the flesh, and our sister in the faith. We were well entertained, and enjoyed a night's repose. The next morning early we were again on the road, and twelve miles more brought us to Rutherford, where we bade Bro. and Sr. Adamsom adieu, and were soon hurled by Nahum's chariots toward the city of Sacramento. Arriving there we were met at the depot by Bro. J. R. Cook, who took us to the house of Sr. Moore, an old-time Saint, and one in whom the fire of other days still burns. We found at Sr. Moore's a pleasant and agreeable home until we exchanged for another pleasant, cheerful one at Sr. Calderwoods. We also went out to Brighton and made our genial brother, G. W. Harlow and family a visit. We had a good time with the Sacramento Saints, they are a noble band under the wise management of Bro. Harlow, assisted by brethren Parr and Cook. We went to work immediately upon our arrival, preaching twice on Sunday, and each night afterwards. On the night of September 29th, as we went to the house of prayer, we were both surprised and pleased to meet our worthy brother, Thomas Daley, president of Northern California district. The next night I had the pleasure of hearing him. It was a real treat to me, being the first sermon I had heard from any of our faith (save myself) since leaving Lamoni. I think Elders get as hungry as others for preaching, and hearing other voices than their own. We held nine meetings, I preaching eight times and Bro. Daley once. One was baptized, Willie Calderwood, Bro. Daley officiating.

October 6th in company with several of the Sacramento Saints, we proceeded to Oakland, where conference for the Northern California District convened the forenoon of the same day and continued in session five days. It was a very peaceable session. Though there was some difference in opinion there was not an angry or unkind word heard by me. Bro. Thomas Daley was re-elected president of district; Bro. J. H. Parr chosen associate president; Bro. J. R. Cook elected secretary; Bro. Wm. Anderson recommended to the Bishop as his agent to succeed our lamented brother, T. J. Andrews. The office of

district treasurer was created and Bro. William Hart appointed to fill the place. The minutes will inform your readers more full of the business done. While there we were the guests of Bro. Brown and Prof. Bartholomew; in each place were well cared for, and all necessary efforts made to make us feel at home.

October 15th found me in Watsonville, assembled with the Saints of Central California in conference. This conference was presided over by Bro. I. F. Kingsbury; Bro. J. M. Range acting secretary. Continued in session three days, and had another very harmonious session. Bro. J. M. Range was elected president; Bro. Daniel Brown associate; Bro. I. F. Kingsbury secretary; Bro. Range sustained as Bishop's Agent. Sisters Culp, of Haywards, and Clem, of Watsonville were baptized. I remained at Watsonville the guest of Bro. Brown until the 21st, preaching twice after adjournment of conference. The 21st I met my wife at Gilroy, (she having remained with Sr. Andrews in the city while I was at Watsonville) and together we proceeded to this place where we are the guests of Bro. Range. I have preached three times in the town of Hollister; and on the 25th went to San Juan and preached the funeral sermon of old sister Twitchell, who died the day previous, aged 90 years 3 months and 23 days; continued faithful unto the end and died in the faith. The people's heads are too full of politics just now, to get their attention. Five tickets in the field, election day near at hand, and people are wild with enthusiasm and excitement.

Bro. Mills writes a glowing account of the conference in the Southern District; prospects there are said to be favorable. The three districts have each appointed a committee to make arrangements for the holding of re-union meetings. The Northern District appointed brethren H. P. Brown, G. S. Lincoln and William Anderson; for the Central: brethren J. M. Range, J. H. Range and J. B. Carmichael; for the Southern: brethren D. S. Mills, J. R. Badham and E. J. French. I trust they will be a success. Why should they not? The cheering news from Re-unions in the east should encourage us.

The Lord has as a rule blest me with excellent liberty since coming to this field, and I am feeling much encouraged. Such confidence have I in the great work in which I have enlisted that I am willing to trust myself in it and become just what its principles will make me in time and in eternity. Bro. Albert Haws is still battling faithfully in Oregon, and giving good satisfaction. Have not heard from Nevada. Will the brethren there please correspond with me? Remember, my address is 1801 Polk street, San Francisco, California.

With a prayer for Zion's triumph, and determined to work for her good wherever directed by the body, I am as ever,

HEMAN C. SMITH.

MERCED, Cal., Oct. 16th.

*Bro. Joseph:*—I have been a member of the Reorganized Church over two years; am the only one out of a large family that has investigated this doctrine, for which I feel to ever praise God that he has such a gospel on earth; and of course, it is the earnest desire of my heart that those near and dear by kindred ties may also hear; and I request that any good elder traveling near Eldon, Wappello county, Iowa, will visit

that place and see if there are not some there that are seeking for the old, old paths. I would like them to call on my father at that place, his name is Henry Dornisfe; also my brother, Well Dornisfe; and if brother Haws, or any other Elder traveling in Oregon, can, I would like them to call on Jerome Dornisfe, at Independence, Polk Co. I desire the prayers of the Saints in behalf of my husband that he may yet come unto the true light and that I may ever press onward and upward.

I remain yours in hope,

FRANCES RIESS.

GLASGOW, N. Y., Oct. 26th.

Dear Herald:—I am often cheered when lonely, and comforted when sad, by reading your cheering columns. Being so far from the Saints, and hearing no preaching only what comes through the *Herald*, I appreciate it more than tongue can tell. My heart has not grown weary of the fight, neither have I ever had a desire to turn back to the "weak and beggarly elements" of this wicked world. I often think we do not appreciate the work of good and faithful servants in their ministerial labors till it is too late. Because we are at work and little concerned about the welfare of the church or our own souls, we should not be so narrow-minded as to think all are the same. I have known young men who have had the love of God burning in their bosoms, willing and ready to make any sacrifice of the pleasures of this world for the welfare of Zion. These Christ taught to go and do their part, and he promised that his disciples would clothe and feed and aid them.

His disciples whether in or out of the Church will not want such to go to temporal work and earn their living. Christ says "when you depart, shake off the dust of your feet against any city that will not receive you" &c. "He that receives you receives me." This has never been the case only in isolated branches. But I had a boy, a darling son, who has long since gone to the regions of love, who went forth in this great Latter Day Work, and I am sorry to say he met with some of this condemnable class. While they professed great piety and love for the work, yet they were not willing to make the least sacrifice financially. They would talk of the great blessings of God to them in times past, but seemed little concerned about the souls of the hundreds groping in midnight darkness all around them. But O, the pain that filled my breast when I read from his letter, "Mother, I have worked faithful for several months, but the Saints are not willing to aid this great work, so I am compelled to go to work in the mines." Are we worthy to be called Saints if we are not willing to do what God requires in this respect? I thank God that our duties of "alms-giving" and "tithing" are being better understood and practiced in the Church.

Your sister,

FLORÁ.

HUTCHINSON, Colo., Oct. 25th.

Dear Herald:—I left home on the 7th, for Box Elder, this State, about 170 miles distant. I first went to Denver, and visited a few of the Saints that live there, and found some of them feeling well. I next went to Brighton and found Sr. Talbot feeling strong in the faith. Stayed over night with Mr. Talbot, who is a very kind hearted friend to all Saints. I went on to Cheyenne, and there I found our worthy brother, John

Eames, and was kindly received by him and Mrs. Eames and invited to partake of their hospitality, which I did, and stayed with them over the Sabbath, as it was Saturday night when I reached their place. Bro. Eames went up to the newspaper offices, and put in a notice for preaching at his house on Sunday at 11 o'clock a. m., and at half-past seven p. m., and told the people of Cheyenne, that Elder James Kemp would preach. The congregation was small but very attentive; one man said that he never heard the gospel presented so plainly before. I hope he will obey ere long, with many more. Wednesday, the 13th, Bro. Eames took me over to Box Elder, twenty-seven miles from Cheyenne, where we found Bro. Barrett and family; and they were more than pleased to see us. We also found two more families of Saints, just come from Oregon, Brn. William and Joseph Doty. They are good Latter Day Saints, and have taken up land at that place. We spent four days with them and held four meetings, two on Sunday the 17th. I preached at the school-house at eleven o'clock a. m., and had good liberty in presenting the words of truth to the people. At night we held a prayer meeting at Bro. Barrett's House, and ministered the sacrament to the Saints; had a good meeting, which lasted for three hours. The Spirit of God so rested on all that it made them rejoice in the Lord, the gifts of the gospel were enjoyed, and indeed we had a time long to be remembered by all present. On Monday I left them with the promise to return, when I think we can baptize some and organize a branch of the church. I left Bro. Barrett in charge, he being a Priest, and he will hold meeting with the Saints every Sabbath, and also Sunday School, as they have quite a goodly number of children, so I think that the work will yet spread in the State of Colorado. On my way home I met Bro. McConley at Greeley, for the first time; he lives at Sterling. He is strong in the faith of the gospel of Christ. The train stopped fifteen minutes, so I did not have much time to spend with him; he however helped me on the way, and God bless him. My thanks are tendered to all for kindness shown. Praying for the prosperity of Zion's cause,

JAMES KEMP.

## Communications.

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

### HELP THE CHILDREN.

I FEEL interested in the cause of Zion, and not less in the young and rising generation than in those of maturer years and greater experience.

The Scriptures forecast a time when children shall grow up "without sin unto salvation." Such a state of society can only be effected by comprehending and carrying into effect the gospel plan. The rite of blessing of children being ordained of God shows plainly that, to a certain degree, parents are not only responsible for the deeds of their children, but have power to control the elements that form their character. By our voluntary act of faith we bring them before the Elders of the church and they are blessed in the name of Jesus Christ. So by an act of which

they comprehend nothing, and for which they are not responsible, they are brought into a relationship which entitles them to the special blessing and protection of God. Infant baptism, or sprinkling is wrong, a service without benefit, because unauthorized of the Lawgiver. If Jesus had taught it by example or precept I would reverently acclaim, Amen. But in the absence of such teaching the practice necessarily falls under the head of "commandments of men," by which the law and order of God are "made void."

The virtue of any ordinance is vested in the authority by which it is ordained. The baptism of adults would do no good were it not that God has so commanded; but in view of this command and the immutable promise of Him who can not lie, we have the forgiveness of sins through the gospel. There is a manifest lack of discipline among a few, even of the Saints, by which children are to be tutored to become suitable subjects of God's kingdom as they arrive at the age of accountability, which the Lord has set at eight years. The foundation of home rule and discipline is "faith hope and love," to which we may safely add *firmness*. In order to cure any evil, we must get at the very root of it; and in order to effect a salutary home government, the parents must think right and do right; not a part of the time, but all the time.

Every wrong discovered must be repented of and forsaken and the breach healed by the ointment of the gospel. Harshness, coarse and rude jesting, vulgarity in any form or to any degree, fault-finding and backbiting, are all discordant elements in the family circle, and are as sure to blight the morals of children as an untimely wind to blast the tender fruit. Shall I speak evil of my neighbor before my child and then reprove him for being saucy? Shall I indulge in impure language and punish my child for following the example? Shall I be cross, crabbed and ill-natured, and censure my offspring for imbibing the same feeling and habit?

The chief merits of our religion are to be developed at home. Sacred spot! Blessed inheritance! Abode of kindred spirits! The sunshine of eternal peace must be there. The name of Jesus must be revered in this sacred realm. God and his truth must enter into every thought and act of life. Patience, forbearance, and love must have their perfect work. God-fearing and truth-loving parents must teach their little ones of righteousness and of judgment. Educate the innocents to know God; to obey his truth; to love his word; to revere his name.

Oh, the power of the gospel! its light; its joy; its intelligence! Illimitable in its promises and blessings, it makes a home of peace, a world of delight. If we can taste of the "good word" and "power of the world to come" in this imperfect state, what must it be to dwell with God and walk the illumined streets of that "golden city."

"On the hope of bright glory, of heavenly bliss—  
Take away every other and give me but this."

The wonders of this latter day gospel

unfold to my mind as I labor in the service of God, and I do praise the Lord for "the great restoration through Joseph the Seer." I learn by experience that the sublime truths enunciated by Joseph Smith must and will stand the test amidst the fiercest opposition.

What would I have been had it not been for the gospel taught by the Latter Day Saints! It found me an ignorant, sinful man, without God and without intelligent hope in the world. But I know that God has redeemed me from conditions of darkness and given me place in the kingdom of his Son. My joy I can not tell, save that it surpasses the understanding of the natural mind. Can any one think, then, that I am foolish to pursue my present mode of life? I only wish that all might know the virtue of following the Lord. My happiness is replete when I think of what God has done for my family. Though nearly a thousand miles from home I have the profound assurance that the sunshine of the gospel surrounds my loved ones to protect them from evil and danger. I only wish to be more persistent in duty. May heaven bless modern Israel, and may all parents cultivate the law of kindness, that the Hopes of Zion may be reached "without sin unto salvation" is my prayer.

GEO. S. HYDE.

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DIALOGUE BETWEEN DR. TWINE  
TEXT AND ELDER D.

DR. T. T.—Friend D., I have been anxious to renew our investigations of the Mormon question. While I must admit that the evidences produced by you in our former interviews are puzzling and appear to establish the claim that the Book of Mormon is divine from the fact that the antiquarians quoted by you hold the book in supreme contempt, and yet have brought forth such astounding evidences in its favor, and agreeing so perfectly with the book itself that one is almost forced to the conclusion that the book has some apparent claims to divinity of origin. Yet when I think of the cunning of Satan and the power he holds over the hearts of men, I can conceive it just possible that the evil one did inspire the boy Smith to forge such a work, just as he inspires spiritual mediums to reveal many truths in order to lead the human family into the meshes of error; and that by this means Smith may have hit upon many facts while really unconscious of their existence. But aside from this, in reading the book I have discovered it claims that the gospel of Christ was known to the world long before that divine personage came to proclaim it; and I find that not only does this idea run through the whole book, but your elders proclaim this to the world everywhere. This claim is not only contrary to the teachings of every acknowledged christian church of the present day, but it is absolutely opposed to the Bible. The holy apostle Paul, in Rom. 16:25, declares it "was kept secret since the world began;" and in 1st Cor. 2:7, 8, he calls it "the hidden wisdom \* \* \* which none of the princes of this world

knew." Again, in Eph. 3:5, speaking of the same gospel, he says, "Which in other ages was not made known unto the sons of men." This error of the Mormon Bible is so palpable that it seals its own condemnation.

Elder D.—Well, Doctor, I thank you for the admission that the antiquarian evidences puzzle you; but in order to get rid of the puzzle, you conjure up the idea that Satan might have inspired the boy Smith to have forged the book, just as he inspires "spirit mediums" in their work of deception. I have heard that "drowning men catch at straws," but we will try to save you yet. The cunning of Satan is very great, at least that is his reputation given from the highest authority, and I should hardly think he would be anxious to impair that reputation by inspiring one of his agents to carry out his infernal designs and then inspire millions of others to denounce it. And you are aware, no doubt, that every spirit medium in the world denounces Joseph Smith as an impostor as loudly as the most pious, orthodox clergyman does, and for the same reason, because they know that if Joseph Smith is true, *they must be false*. But Satan was never known to seek to establish God's eternal truth; and yet this book, which you now imagine may be the product of Satan's cunning, is in perfect harmony with every truth revealed in the Bible, and is diametrically opposed to all the works of Satan. It strikes at every error, whether found in the church of God, the churches of men, or the systems of the evil one. It proclaims God as the One Supreme, to whom we owe all reverence, love and obedience; Jesus Christ as the only Savior of men, and the Holy Spirit as the only safe guide, teacher, and comforter of the children of God. It establishes the truth of the Bible by making plain many glorious truths that have been hidden by the traditions of the ages, and bears incontrovertible witness to every word which God has spoken to the children of men. All this can be proved by a candid and prayerful examination of its contents. But now for this palpable error which you have discovered running through all the book. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8:20. You say, "It claims that the gospel of Christ was known to the world long before that divine personage came to proclaim it;" and you think that this is contrary to the testimony of Paul as quoted by you. Let us see. What was "kept secret since the world began?" and from whom was it kept secret? David says, "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25:14. Did any fear the Lord from Adam to Christ? Is not the gospel pre-eminently the covenant of the Lord? Did not David speak of Christ? Did he not have hope in him? Had not he a knowledge of the resurrection through Christ? He says, "I shall be satisfied when I awake in thy likeness."—Ps. 17:15. He "spake of the resurrection of Christ, that his soul was not left in hell, neither

his flesh did see corruption." Acts 2:31. Does the resurrection form any part of the gospel? Is it revealed by any other means than through the gospel? David surely understood the secret of the Lord. But we will not particularize. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; *as he spake by the mouth of his holy prophets, which have been since the world began.*"—Luke 1:69, 70. This is the testimony of the Holy Ghost through Zacharias. According to this testimony Christ as the Redeemer was revealed to "all the holy prophets which have been since the world began." The great burden of the gospel is "the restitution of all things" by Jesus Christ. This was certainly understood by the prophets, for Peter says, "He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:20, 21. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter 1:10, 11. Paul, speaking of Israel in the days of Moses, tells us that the gospel was preached unto them, "but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 4:2. Moses esteemed the reproach of Christ greater than the rich treasures of Egypt. Heb. 11:26. From the above scriptures we learn that this great mystery had not been kept secret from the holy prophets; but it was hidden from the world because the world would not receive it, just as in Paul's day when he says; "If our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 4:3, 4. Here is the reason why the princes of this world did not know the mystery of God. And Paul was correct when he said, "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." The Holy Spirit is the great medium through which alone the mystery of God is made known. (1 Corinthians 2:11; and 12:3). As they would not accept his word, they could not receive the Spirit, (John 14:17); therefore they must remain in ignorance of the great things of God. Now, be it known, that when Joseph Smith translated the Book of Mormon, he knew but little of the many religious creeds that existed, and the question of the gospel being preached before Christ was not one of the questions of the time, but it was an universal understanding, notwithstanding the testimony of the Bible, that the gospel had never been known until Christ came. But



no sooner had the elders began to preach what was found in the Book of Mormon on that subject than the clergy concluded they had found a sure evidence that the book was an imposture and Joseph Smith a false teacher. And they have continued to hurl this argument at our heads, just as you, doctor, have hurled it at me to-day; and thank God, with just as little force. Let me ask you a question or two, doctor, and please see that your lips give a right answer. Since the Scriptures declare that "There is no respect of persons with God, (Rom. 2: 11); and that with him "there is no variableness, neither shadow of turning," (James 1: 17); and since without the light of the gospel no man can be prepared for eternal life, are we justified in supposing that for four thousand years God purposely kept the world in darkness, and hurled them down to the shades of eternal death? Could we reconcile that supposition with the fact that "God is love?" Is it true that life and immortality are brought to light in the gospel, and in that alone?

Dr. T. T.—I certainly believe in the divine character as revealed, and I know of no means by which life and immortality could be brought to light only in and through the gospel. And I must acknowledge the truth that, as Christ's is the "only name under heaven given among men, whereby we must be saved," (Acts 4: 12), it follows that wherever and whenever Christ was preached, there and then was the gospel preached; for by no other means could Christ be made known to the sons of men. Christ, without the gospel would be as useless to man, so far as salvation is concerned, as the gospel without Christ. The one is the workman, the other is the means of operation.

Elder D.—Thank you, doctor. Christ says, "Abraham rejoiced to see my day; and he saw it and was glad."—John 8: 56. And Paul says, "The gospel was preached to Abraham."—Gal. 3: 8. Read the proud galaxy of names recorded in Hebrews, chapter 11, who all lived and died in faith—the faith of the glorious gospel of Christ, for none other could bring life and immortality within the scope of their spiritual vision. Joseph Smith was given wisdom far ahead of the great ones of the day; for in his translation of the Scriptures, rendered in his twenty-seventh year, the year 1832, he has shown that the gospel was revealed to Adam, Seth, Enoch, Noah, Shem, Abraham, and Melchisedec, and he gives this testimony. "And thus the gospel began to be preached from the beginning, being declared by holy angels sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost." (Inspired Translation Gen. 5: 44, 45). And now since this translation has been made others are beginning to see this truth, and are acknowledging it, even though they reject the means through which it came. Dr. Seiss in his "Miracle in stone," published in 1877, on p. 225, says: "From the texts in Luke and Acts, (Luke 1: 68, 79, 70; Acts 3: 20, 21), it is clear that the gospel is as old as the race, and that there never was a time when it

was unknown and unsounded. It is traceable in the constellations of the heavens, as represented of old; it is reflected in the traditions and mythologies of all ancient peoples, and in every age there were holy prophets who treasured the divine oracles, and prophesied and taught concerning the coming and achievements of Jesus Christ, and the restitution of all things." Thus we find the work of Joseph Smith sustained by the pen of inspiration, and also by the pens of those who, Pharisee-like, would scorn to stand on the same platform with him. While they reject his inspiration, they are compelled to adopt his views. And while we rejoice to find this despised young man unwittingly honored, we give the honor to whom it belongs, to the Lord God of Hosts, who "from the mouth of babes and sucklings hath perfected praise." Let his holy name be praised!

Dr. T. T.—I heartily respond, Amen. And I confess that I see the matter in a very different light. I can now see that the Old Testament is full of evidence that the prophets and patriarchs all had a glorious foretaste of that life and immortality brought to light in the gospel, else how could Job exclaim, "I know that my Redeemer liveth." Or Isaiah sing so sweetly of the "Savior and Redeemer, the mighty God of Jacob;" or the prophetess Hannah rejoice in the salvation of the Lord? I now have a desire to thoroughly canvass this strange book with you, and compare more fully its teachings with the Bible. I feel that I can no longer walk alone. I need aid to lead me through the darkness.

Elder D.—My friend, my feeble aid shall be freely given, but the needed guide is the Holy Spirit. That will guide into all truth. Seek for its guidance, and let your heart be open to its teachings; and you shall be led in the way of the Lord. For the present, Adieu. C. D.

#### ANSWER TO "OPEN QUESTION."

*Editors Saints' Herald:*—Though not having great wisdom or knowledge, yet I thought to try to answer the "open questions."

First, Inasmuch as good and righteousness have an eternal existence, does it not follow as a natural consequence that evil and unrighteousness exist eternal, and that independent of the devil.

Briefly, yes; else the devil and his angels could not have fallen.

Extended. God is the fountain of all truth, goodness, justice and mercy, and is all powerful for good. But to better explain to human understanding, we say that it is not because God wills it that it is good; but because it is good, God so wills it. Thus, then, we understand that God is a God of truth and can not lie. He can not make five and four more or less than nine. It therefore follows that all truth and righteousness are independent in the sphere of action that God has placed them in, and any attempt to set them aside would not be a righteous act, consequently must be unrighteous. The devil did not err so much in proposing as he did, if he knew

no better; but he did evil in striving to establish his plan after he had been shown his error.

Second. Inasmuch as eternal life consists of gaining, through Christ, a celestial glory in the presence of God and his holy angels, while eternal death denotes eternal banishment from God's presence, will the occupants of the terrestrial and telestial glories enjoy eternal life, &c.?

Briefly; yes. Christ is an eternal king, and they will be the subjects of his kingdom.

Extended; the second death has power over none but them who deny the Holy Spirit after having received it; then it must be that all the redeemed shall have life eternal, and the glories are the rewards given for works; for we learn those who are not valiant in the testimony of Jesus will not receive a celestial glory. They of the telestial shall not enjoy the millennium. They are to suffer the vengeance of eternal fire till Christ subdues all enemies under his feet; then all shall bow the knee and every tongue shall confess to him who sits upon the throne for ever and ever. True, they will have no right to the tree of life, but as the leaves of that tree are for the healing of the nations, it shows that there has been provision made for all the children of men who shall receive a redemption through Jesus Christ. And therein do we see the goodness and mercy of God the Father made manifest, and the blind teachings of priestcraft exposed. True, there is a great and vast difference, they of the celestial glory being priests and kings, and they of the terrestrial as children of the household, while they of the telestial remain as *servants* of the Most High. Yours sincerely,

WILLIAM CAIRNS.

## Conference Minutes.

### SOUTHERN NEBRASKA.

This district conference convened in the Gospel Tent at Wilber, Saline county, Nebraska, October 10th and 11th, 1886. Levi Anthony, president; J. B. Gouldsmith, Clerk. The preaching was done by brethren Kemp, Caffall, and R. M. Elvin. Saint's meeting at three o'clock Sabbath afternoon, when a good measure of God's Spirit was enjoyed. Monday, 11th, reports of officers: Elders James Caffall, (baptized 2), Henry Kemp, R. M. Elvin, (baptized 11,) J. W. Waldsmith, C. H. Porter, Henderson Fields Sen., J. Armstrong, Joseph Morrill and Levi Anthony reported, R. C. Elvin and J. E. Malcom by letter. Priests Robert White, Jno. Savage, and J. B. Gouldsmith; also Teachers J. E. Hopper, Jno. Young, and Henry Savage; and Deacons Thomas L. Rider, and A. G. Young, reported. Bishop's Agent, J. W. Waldsmith, reported having received \$243.24. Paid out, \$172.35. Branch reports. Nebraska City 140 members, no change. Blue River, 119, 10 baptized, 1 received by letter, and 2 removed. Palmyra, 40, 1 received by letter. Plattsmouth, 34, 2 baptized. Brn. James Caffall, R. C. and R. M. Elvin were sustained as travelling missionaries. C. H. Porter and J. Armstrong were requested to

labor in the District. A committee was appointed to confer with President Joseph Smith and get him to labor some in the district. The present officers were sustained. Adjourned to meet at Nebraska City, January 9th, 1887, at 11 o'clock A. M.

#### EASTERN MAINE.

This district conference assembled with the Pleasant River Branch, East-side school-house, September 11th and 12th, 1886. F. M. Sheehy, president, J. S. Walker, clerk. Elder M. H. Bond and Priest U. W. Greene were invited to take part in conference business. Official reports: Elders S. O. Foss, Aaron W. Kelley, Josiah D. Steele, F. M. Sheehy; Priests U. W. Greene, J. S. Walker; Teachers Emery L. Davis, Benjamin F. Foss, Worcester Look; Deacons Uriah W. Kelley, Ezra Ackley reported. Branch report: Olive Branch, Jonesport, 46; including 2 Priests, 1 Teacher, 1 Deacon; 2 baptized. Mason's Bay 33; including 2 Elders, 2 Teachers, 1 Deacon; 3 died. S. O. Foss was sustained as president; J. S. Walker, clerk. Bishop's Agent's report: on hand last conference \$36.26; received \$76.70; paid out \$65; balance on hand \$47.96. Found correct by auditing committee, S. O. Foss and U. W. Greene, and report accepted. There was an appropriate and encouraging address delivered by Elder M. H. Bond, at the close of the business session. Preaching in the evening by Priest U. W. Greene, assisted by Elder F. M. Sheehy. Preaching Sunday morning by Elder M. H. Bond. Prayer and testimony meeting in the afternoon in charge of Elder F. M. Sheehy. Preaching in the evening by Elder F. M. Sheehy. All the services after the business session were held in the Universalist house at Addison Point. Adjourned to meet in Jonesport, on the first Saturday and Sunday in January, 1887.

#### SOUTH-EASTERN ILLINOIS.

Conference convened at the Dry Fork Branch, Wayne county, Illinois, September 11th, Saturday, at 10 o'clock, a. m., 1886; I. M. Smith, president, in the chair; John F. Thomas, clerk. Branch reports: Brush Creek 108 members; including 2 Elders, 2 Priests, 3 Teachers, and 1 Deacon; six baptized since last report. Alma 10; including 2 Elders, and 1 Deacon. Springerton 65; including 1 Elder, 2 Priests, 2 Teachers, and one Deacon. Tunnel Hill 78; including 4 Elders, 1 Priest, 2 Teachers; three died since last report; Matilda Smith, Mary Webb, and Mahala M. Smith. Dry Fork 31; including 1 High Priest, 4 Elders, 1 Priest, 2 Teachers, 1 Deacon; Bro. John F. Simms was ordained to the office of Priest, June 13th, 1886, by G. H. Hilliard and I. M. Smith. Twenty-seven scattered members in the district. Elders I. A. Morris, Henry Walker, John F. Henson, Geo. H. Hilliard, Thos. P. Green, I. M. Smith, John F. Thomas, M. R. Brown, Wm. H. Brewer reported in person, stating that the call for preaching the word was never greater than at the present, and all seemed to be doing what they can to advance the truth. Priests John F. Simms and Asbury Huffine, reported doing all they can to build up the cause of Christ. Elder J. W. Stone reported by letter his labors as missionary Elder. Brn. Henson and Hilliard were directed to visit the Green school-house in Marion county Illinois; T. P. Green to visit the Chapman school-house; Thomas and Walker to visit the Jacob chapel and

Arrington station; Brown and Walker to hold regular meetings at the Slab School-house, and elsewhere as they can; and that Bro. Morris visit throughout the district; Bro. Thomas to visit Oak Valley church this quarter. A motion prevailed that the Elders, Priests, Teachers and Deacons do all they can during this quarter. Evening session 6 p. m., J. F. Hensen, assisted by I. A. Morris, preached Saturday night; I. M. Smith assisted by I. A. Morris, Sunday, at 11 o'clock; G. H. Hilliard assisted by I. M. Smith, Sunday night. Bishop's Agent's report: On hand last report; from Tunnel Hill \$2.30; received August 23d, tithing from A. Burleson \$22.75; Sr. Clements \$5.00; total \$30.05. G. H. Hilliard, Agent. The authorities of the church were sustained in righteousness. Adjourned to December 11th, 1886, Saturday, at 10 o'clock, a. m., at Springerton, White county, Illinois.

### Miscellaneous.

#### BORN.

**HARRIS.**—To Bro. David L. and Sr. Betty Harris, of San Bernardino, California, a daughter, named Ella May; blessed October 17th, by Elder J. R. Badham.

**ADAM.**—To Sr. Hermena and Mr. Frederic Adam, of Los Angeles, a son, named Hugo; blessed October 24th, by Elder J. R. Badham.

**JOHNSON.**—Near Canton, Jackson county, Iowa, September 20th, 1886, to Bro. James R. and Sr. Charlotte Johnson, a son; blessed October 22d, by Elder J. S. Roth, and named Harry.

**PITTKIN.**—Near Viola, Linn county, Iowa, January 18th, 1886, to Bro. W. W. and Sr. Sadie Pittkin, a daughter; blessed October 10th, by Elder W. T. Bozarth, and named Jessie Lusena.

**LARKEY.**—Near Nashville, Jackson county, Iowa, September 11th, 1881, to Bro. Peter and Sr. Dora Larkey, a son; blessed October 26th, 1886, by Elder J. S. Roth, and named George Arthur. On August 10th, 1883, a daughter; blessed October 26th, by Elder J. S. Roth, and named Lulu Esther.

**TITUS.**—At Painesville, Ohio, October 5th, 1886, to Bro. Israel P. and Hattie Titus, a daughter.

#### MARRIED.

**HODGES-LANE.**—At the residence of the bride, in London, Canada, Bro. Charles W. Hodges to Sr. Matilda Lane; Elder R. B. Howlett officiating.

#### DIED.

**WICKES.**—Edna Louisa Wickes, born at Lamoni, Iowa, February 14th, 1886; died October 11th, 1886; daughter of Bro. C. A. and Sr. Minnie A. Wickes.

**STANLEY.**—At Streator, Illinois, October 21st, 1886, of diphtheria, William, fourth son of Elder Jacob and Sr. Margaret Stanley; aged 3 years, 3 months; services conducted at Barnhardt's Cemetery, by Priest Alfred Tarling.

**STANLEY.**—At Streator, Illinois, October 23d, 1886, of diphtheria, Alice, second daughter of Elder Jacob and Sr. Margaret Stanley, aged 14 years, 7 months, 11 days; services conducted at Barnhardt's Cemetery, by Priest Alfred Tarling.

**ROOKER.**—At Riverton, Iowa, November 1st, 1886, Sr. Lucinda, wife of W. L. Rooker, aged 25 years, 9 months and 16 days. She was baptized July 11th, 1875, by Elder Gordon E. Deuel. Funeral sermon by Rev. James Lytell of the

Wesleyan Church. She was faithful in the gospel taught by the Saints.

**McKEEL.**—Another of the lambs of the fold of Christ is gone to rest in the paradise of God, till the morning of the first resurrection. Elizabeth McKeel was born the 5th of February, 1801, in the Province of New Brunswick, on the north side of the Long Beach on the St. John's River, and was baptized in July, 1865, at Grand Harbor, Grand Manan, New Brunswick, by John Landers. She died on Deer Isle, Eastport, Maine, the 9th of September, 1886, a happy Saint, at peace with God and man, aged 85 years, 7 months and 4 days. Funeral text, Jeremiah 31: "And there is hope in thine end."

Asleep in Jesus! blessed sleep,  
From which none ever wakes to weep;  
A calm and undisturb'd repose,  
Unbroken by the last of foes.  
Asleep in Jesus! O how sweet  
To be for such a slumber meet!  
With holy confidence to sing,  
That death hath lost its venom'd sting.  
Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest:  
No fear, no woe, shall dim the hour  
That manifests the Savior's pow'r.

**MARCHINGTON.**—In Attleboro, Massachusetts, Saturday, October 23d, Lucy May, daughter of Bro. John and Sr. Lizzie Marchington, aged 2 weeks and 5 days. Elder C. A. Coombs officiated at the funeral, on Monday 25th. The parents have the sympathy of the saints and friends in the loss of their fond hope. The poet offers the following consolation:

"Though your darling child is taken,  
From your bosom to the urn;  
Soon the sleeping dust will waken,  
And its spirit will return.  
Yes; again you will behold it,  
Fairer than the morning ray;  
In your arms you will enfold it,  
When all tears are wiped away."

**BETZER.**—At Shioction, Outagamie County, Wisconsin, September 27th, 1886, of old age and debility, Sr. Betzer, wife of Bro. Joshua Betzer, aged 67 years, 8 months and 26 days. Sr. Betzer, with her companion, were members in an early day, and have stuck by the church through evil and good report. Her daughter, Mattie Dow, wrote:

"Dear mother, the rushing river,  
Whispers ever-more of thee;  
And the home you've left forever,  
To a brighter one above us,  
Till the world's loud ringing chorus,  
Drew you from your native glen  
Only to return again."

**BRUSH.**—Near Marshalltown, Iowa, October, 11th, 1886, of Bright's disease, brother Blakley Brush, in full faith of the gospel of Christ. He was born in Kentucky, February 8th, 1806; in 1830 he located in Clay County, Indiana, and was married in 1832 to Miss Mary P. Ferguson, to whom was born eleven children, seven of whom—two sons and five daughters—are still living, who with thirty grand-children, now mourn his death. Both husband and wife were baptized by Elder George M. Hinkle in 1835, came to Iowa in 1847, and in 1880 united with the Edenville Branch.

**HODGKINS.**—At Blenheim, Ontario, October 22d, 1886, of consumption, Bro. George Edward Hodgkins, aged 21 years, 6 months and 5 days. The funeral sermon was preached in the Saints' Chapel, by Elder Samuel Brown, Sunday, October 23d, to an attentive audience of Saints and friends. The text was Matthew 5th chapter and 5th verse, "Blessed are the meek, for they shall

inherit the earth." Bro. Eddie was very cheerful and patient in all his sufferings, and died strong in the faith. He selected hymns 836, 854, and 862 to be sung at his funeral, and wished Bro. Brown to preach the sermon.

**CHASE.**—At Brockton, Massachusetts, October 17th, 1886, sister Ella F., wife of Elder Isaiah L. Chase, aged 34 years, 6 months and 17 days. A few days before her death she suffered much from convulsions, until her spirit fled and gave her release. She was a kind mother, an affectionate wife, a loving sister, and will be greatly missed in the society of the Saints. Two children are left with the motherless throng. Funeral service by Elder John Smith.

**MARMOY.**—At Columbus, Nebraska, Sunday, October 10th, 1886, Bro. Samuel J. Marmoy; born in England, July, 1825, came to America, 1854. In 1869, October 30th, was baptized into the Reorganized Church of Jesus Christ, in Salt Lake City, by Elder E. C. Brand; returning in November to Columbus, Nebraska, where he has since resided. After a year of intense suffering from acute bronchitis, from which he seemed to be recovering, he was stricken with paralysis on the 4th, and lingered in great distress of the body, but his mind calm and clear till the last breath was drawn, taking leave of the dear ones of his family, bidding each an affectionate farewell.

#### EXCURSION.

On November 8th and 15th, I will sell tickets to Chicago and return for one and one-third-fare for the round trip. Returning coupons good until Monday following sale. This rate is given the public that they may visit the Fat Stock show to be held in Chicago from November 8th till 19th. Special rates to exhibitors.

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H. T. FLINT, *Agent.*

The Kewanee District Conference will convene at Kewanee, Illinois, at ten o'clock, the 11th day of December, 1886. Please send all branch reports promptly to Bro. John D. Jones, Kewanee, Illinois.

J. W. TERRY, *Dist. Pres.*

A St. Paul clergyman is reported as saying that if Jesus Christ "run a carpenter shop here in this city there are fully one half of our church members who drive up to our churches in their fine carriages would not speak to him. He could not get social recognition unless he lived on Summit avenue or belonged to a club." Evidently the town has been named after the wrong disciple.

Dr. Magnus Huss, the celebrated Swedish physician, is quoted as saying that people of the Northern States of Europe who abuse alcohol, degenerate visibly, and afford more frequently than others examples of monstrosities at birth. In London, at the beginning of the eighteenth century, there was an alarming decrease of the birth rate, which, on inquiry, was shown to be gaused chiefly by drunkenness.

### Original Poetry.

TO THE PARENTS WHO MOURN THE LOSS OF  
LITTLE EDNA.

Mourn not that God hath tho't it best,  
That you should be bereft;  
He still is merciful and kind,  
For you have jewels left.

Think not of darling Edna,  
As laid beneath the sod;  
But as a shining cherub,  
In the palace of the Lord.

Think of the care and sorrow  
She has so happily passed;  
Think of the shroud and coffin  
That awaits us all at last.

And be glad that she so early  
Hath left the house of clay,  
For the mansions of our Father,  
In the realms of endless day.

Mrs. A. L. WICKES.

WHITEHALL, Mich., October, 1886.

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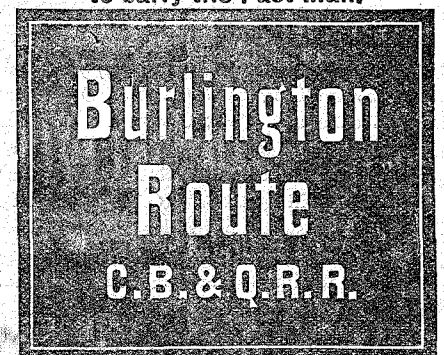
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# THE SAINTS' HERALD.

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

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

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Lamoni, Iowa, November 20, 1886.

No. 46.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 20, 1886.

DAVID WHITMER REVIEWED.

[Concluded from last Herald].

When Mr. Whitmer asserts that "apostles, presidents, councilors and high priests" are not "legitimate appurtenances of the church," he assumes to give an opinion without having the competent authority to make it of any special value; and in some points he is found to differ widely from Jesus and Paul and Joseph. If Joseph the Seer was the servant of God to do the work promised in 2 Nephi 2:2, 3; Book of Nephi 9:11, 12; Book of Mormon 4:2, then the adverse opinions of David Whitmer are of no worth. God's estimate and guarantee of the Seer and his work are to be preferred vastly before the opinion of a man who, though called to the ministry of Christ has nevertheless been of no force in preaching the word of God, and building up the church except in the mere, (yet important), work of bearing testimony to the Book of Mormon, and necessarily to the further fact that Joseph was a prophet, seer, revelator and translator. Whatever Mr. Whitmer may think, Jesus and Paul and Joseph all taught that God made apostles essential officers of the church. Matt. 10:2; 1 Cor. 12:28; Book of Nephi 5:9; Moroni 2:1; Doc. Cov. 16:5, etc.

As for "presidents and councilors," these are convenient modern names signifying those who preside, and those composing councils in the church. And as for "high priests," they were in the church in the days of Melchizedek; (Gen. 14:18, with Heb. 5:10; Alma 9:6, and 10:1, 2); also with the "Church in the wilderness" (Acts 7:38) in the times of Moses. (Lev. 21:10). Jethro was evidently a servant of God and a high priest, (Ex. 3:1, with Ex. 18:7-12). Moses and Aaron were "priests," (Ps. 99:6), and probably high priests, Moses of the higher order and Aaron of the lesser. (Numbers 16:10, with Lev. 8:1-8). That Joseph the Seer held the high priesthood

may be inferred from the fact that he was "great like unto Moses;" (2 Nephi 2:2); and that he rightfully possessed the Urim and Thummim which pertains to high priests; (Lev. 8:8).

But in case there were no precedents in the Scriptures, the fact that Joseph was called and appointed to found and establish the "great and marvellous work" of the Lord in this age is a guarantee that in so important a matter as organizing the priesthood he would not go far wrong if at all. It is far safer to trust the judgment and ministrations of the "choice Seer" in these matters than of one or many whom God never called to that work. These who find fault, confess that Joseph was a prophet, seer, revelator and translator, and yet they, who never held such offices and callings propose to correct and rectify his official ministrations. This is both presumptuous and audacious. David Whitmer evidently has the sectarian notion as to what priesthood and high priests signify. Webster defines priesthood as meaning, "The order of men set apart for sacred purposes." Buck holds that a priest is "a person set apart for the performance of sacrifice, and other offices and ceremonies of religion." And both Buck and Webster say that the word priest is a contraction of the word presbyter, and is "of the same import with *Elder*." Smith, in his dictionary of the Bible says: "Its root-meaning, uncertain as far as the Hebrew itself is concerned, is referred by Gesenius to prophecy." He further says that Saalschutz considers the primary meaning of the word as equivalent to *minister*. There being grades of authority, there must of necessity be high and lesser priests. In the light of this sensible view of priesthood, Mr. Whitmer's bugaboo of high priests vanishes out of sight.

"The tendency of Smith to abandon the primitive faith and introduce these damnable doctrines, Mr. Whitmer assures me, began to develop quite early in the history of the church. He manifested an alarming disposition to get revelations to cover every exigency that would arise, and in this he was eagerly urged on by some of his associates who would frequently come to him with the request that he "ask the Lord" about this thing or the other. The first striking instance of it, and one that gave rise to grave apprehensions in the minds of David Whitmer and others of his kind, occurred in connection with the publishing of the first edition of the Book of Mormon. Martin Harris was a well-to-do farmer, and he was expected to mortgage his property for the purpose of raising the necessary funds for the printing of the book. His seeming reticence to act in the matter, which Mr. Whitmer attributes to the cautious, business-like manner in which he did everything, offended some of the

brethren, and Hyrum Smith, 'The Patriarch,' proposed that some of them take the manuscript to Canada, and there sell the copyright for sufficient money to enable them to get out the publication. A revelation was procured "to order," and "warranted to fit," a thing which occurred with remarkable frequency afterward, and which caused it to be a matter of foregone conclusion that whatever the desires of the favored few expressed or the pressing emergency of the hour demanded it would be admirably embodied in the "message from heaven." Thus "the word of the Lord came" directing that two of the brethren go to Canada as suggested. They went. They also returned, but they brought no money with them and no promise of any."

This has the merit of being news, even if it is false. For it is the first time we ever read, or heard of such a transaction.

If David Whitmer claims that Joseph obtained false revelations and spoke falsely in the name of the Lord as early as 1829, and yet that he was a prophet, seer, revelator and translator sent of God, it remains for him to explain why God called and sent such a recreant, unreliable, misleading false prophet; also why he did not fulfil his promise that such an unfaithful prophet "shall die." (Deut. 18:20). Mr. Whitmer's position in this is contrary to the teaching of the Scriptures, outrages common sense, and in effect charges God with sending and highly recommending one he foreknew would mislead and corrupt by means of false revelations! Preposterous!

"Revelations came in the same manner respecting the establishment of the high priesthood system, which was the work of Sidney Rigdon, an ambitious Biblical scholar, who yearned for authority and notoriety. As well might they restore, says Mr. Whitmer, circumcision and the typical ordinances that were annihilated by Christ's coming as to ornament the church premises with Melchisedec priests."

This "high priesthood system" did not originate with Sidney Rigdon, nor Joseph Smith. As we have seen before, it was with the church in the times of Melchizedek and before, and after that in the times of Moses, and Alma, and Jesus. It was also with the saints in the times of Peter and John. Peter calls it "a royal [kingly] priesthood;" (1 Pet. 2:9); and John says of it: "And hath made us kings and priests unto God his father."—Rev. 2:6. Bingham, in *Ant. Chris. Ch.*, p. 50, says: "St. Jerome, who will be allowed to speak the sense of the ancients . . . says that both in the Old and New Testaments the *high priests* are an order, the priests another, and the Levites another." . . . "Tertullian in his book *De Baptismo*, says: "The right of baptizing belongs to the chief priests." Of "chief priests" he further says: "It was



no human invention, but an original settlement of the apostles themselves, which they made by divine appointment."—p. 54. On page 60 he also says: "Now this is most expressly said by Theodoret, that he [Ignatius] received the gift of the *high priesthood* from the hand of the great Peter." Joseph's teachings are in harmony with Scripture and church history, while David Whitmer's theory flatly contradicts both.

"There is no doubt, he continues, that the beginning of the *mobbings* and *persecutions* of the church dated from the bold and aggressive announcement of these many revelations, which in their nature, were calculated to stir up a spirit of antagonism among a people who ordinarily were peaceable."

All history shows that the persecutions and mobbings of the Saints at the first were only because of the coming forth and translation of the Book of Mormon, the preaching of the restored gospel and doing other legitimate church work; and that what occurred in Jackson, Van Buren, Clay, Ray and Carrol counties, Missouri, arose from the Saints being believers in the Book of Mormon and prophetic mission of Joseph Smith, and also because they were free-state and anti-slavery people; and also that these were among the chief causes of their persecutions in Caldwell county, Missouri, and at Nauvoo and vicinity in Illinois.

"There was no occasion for the martyrdom of Joseph Smith. He should have lived to witness the coming of Christ, as it was promised him he should, if he remained faithful. His death was conclusive evidence of his having *fallen from grace*, as it was in direct conflict with what had been promised by the Lord on condition of his remaining faithful."

We know of no promise of this kind; but on the other hand there were prophecies delivered by Joseph showing he would *not* live to the coming of Christ. See revelation Nov. 27th, 1832, *Times and Seasons*, vol. 5: 673-4; *Mill. Star.*, 14: 284; also one given Feb 24th, 1834, *Doc. Cov.* 100: 3, etc.

"Many of the declarations of the prophet, after he *lost* the spirit of revelation, which were called prophecies, signally failed to come to pass."

This is a bold, unsupported charge. We have asked, and now ask, that any of the authentic revelations and prophecies of Joseph be shown to be false. If David Whitmer, or others, failed to comply with *the conditions* of certain prophetic promises, it can not in fairness be said the promises failed, even if the things promised did not come to pass.

"The great heavenly 'visitation,' which was alleged to have taken place in the temple at Nauvoo, was a grand fizzle. The elders were assembled on the appointed day, which it was promised would be a veritable day of Pentecost, but there was no visitation. No Peter, James, and John, no Moses and Elias, put in an appearance. 'I was in my seat on that occasion,' says Mr. Whitmer, 'and I know that the story sensationally circulated, and which is now on the records of the Utah Mormons as an actual happening, was nothing but a trumped-up yarn. I saw a

great many of these things which I knew were not right, but I clung on in patience, trusting everything would eventually be put right."

Mr. Whitmer has often stated that he had nothing to do with the church after 1838. How then can it be that he attended any endowment in the temple at Nauvoo in 1845 and 6? But if he meant the temple in Kirtland, Ohio, and the endowment and dedication which took place there in 1836, he flatly contradicts the statements of the *Messenger* and *Advocate*, edited at that time by his own brother John, as may be seen by reading that paper for March, 1836, pages 274 to 281 also statements in *Mill. Star.*, 15: 581, to 739. And besides this written testimony, the writer has frequently conversed with some who attended on that occasion, and their testimony is the very reverse of Mr. Whitmer's as here given. George Morey, who was the temple-keeper, Ebenezer Page, John E. Page, Lebbeus T. Coon, Ebenezer Robinson and his wife Angeline, and others, have repeatedly told of great and very marvelous divine blessings and manifestations which they personally witnessed at that time. If Mr. Whitmer was present upon these occasions and witnessed no extraordinary divine manifestations, it simply proves that he alone was at fault. Saul "heard the voice" of Jesus who met him in the way, but those who journeyed with him did not. (Acts 9: 7). Daniel "alone saw the vision" which appeared to him at the river Hiddekel; but the men who were with him "saw not the vision." (Dan. 10: 7). The "pillar of the cloud" that was light to Israel, was "a cloud and darkness" to the Egyptians. Ex. 14: 20.

If remarkable evidences of divine favor were not given during the endowment and dedication at Kirtland, then the testimony of hundreds—possibly thousands—of persons who attended is false; so also is the testimony of the "choice Seer," John Whitmer, etc., who have written or caused to be written and published, while they were living who were in attendance, the statements that God did, in a marvelous and wonderful way, accept and approve of the services and administrations on those occasions. We are willing to believe that David Whitmer did not then receive spiritual blessings; but when he insinuates or testifies that others did not, his evidence is presumptuous and worthless.

"The brethren had received their 'everlasting inheritances' in Jackson county, Mo., where it was declared that Zion and the great temple were to be built, and where Jesus would come in 'this generation.' Joseph Smith went so far as to mark out a particular tract of country near Far West, Mo., where he declared was the Garden of Eden. From all of these places the church was driven, and their everlasting inheritances were wrested from them. The spot where Eve had plucked the fated apple fell into the hands of the unbelieving, and the 'Center stake of Zion,' located by 'divine injunction,' was transplanted and moved around promiscuously from one locality to another, according to the disposition of the people to tolerate the presence of the Saints.

"At Far West, Missouri, the most serious split

in the church occurred. It was in 1838. The Whitmers, Oliver Cowdery, Martin Harris, Hiram Page, and others of the original stock protested against preaching some of these strange revelations as doctrine, and this called forth the most violent attack from the autocratic priesthood."

The history of the church for those times informs us that *the causes* which then led to the "serious split" were as follows: "The committee of the whole church in Zion, in General Assembly at Far West, February 5th, 1838, Thomas B. Marsh, Moderator," [Joseph the Seer was not there.—Ed.] "entertained a charge made by Elder George M. Hinkle against 'the three presidents' of that church, namely, David Whitmer, W. W. Phelps and John Whitmer. "He then read a written document containing a number of accusations against the three presidents. He spoke many things against them, setting forth in a plain and energetic manner the iniquity of Phelps and Whitmer in *using the moneys* which were loaned to the church; also David Whitmer's wrong in persisting in the use of tea, coffee and tobacco. . . . Elder George Morey, who was one of the committee sent to labor with the Presidency, spoke, setting forth in a very energetic manner the proceedings of the presidency as being iniquitous." So also did Elders — Grover, David W. Patten, Elias Higbee — Murdock, — Morley, Moses Martin, John Corroll, and others. "Elder Lyman Wight stated that he considered all other accusations of minor importance compared to their selling their lands in Jackson county; that they (Phelps and Whitmer) had set an example which all the Saints are liable to follow. He said it was a h—h principle, and that they had flatly denied the faith in doing so." [The Saints had been counselled by revelation through the Seer to not sell their lands in Jackson county—where they are now worth from \$75 to many thousand dollars per acre—but to hold on to them unyieldingly.—Ed].

"The Moderator then called the vote in favor of the present Presidency; the negative was then called, and the vote *against* David Whitmer, John Whitmer and W. W. Phelps was *unanimous*, excepting eight or ten, and this minority only wished them to continue in office a little longer, or until Joseph Smith Jr. came up."—*Mill. Star.*, vol. 16: 115, 116.

Joseph the Seer reached Far West the 14th of February, 1838. And on the 11th of the next April Elder Seymour Bronson preferred charges against Oliver Cowdery before the High Council and the Bishop and his Council and he was cut off.

On the 13th of the same month charges were preferred against David Whitmer before the High Council at Far West, as follows: "1.—For not observing the word of wisdom. 2.—For unchristianlike conduct in neglecting to attend meetings; in uniting with and possessing the same spirit as the dissenters. 3.—In writing letters to the dissenters in Kirtland unfavorable to the cause and to *the character* of Joseph Smith, junior. 4. In neglecting the duties of his calling and separating himself from the Church while he had a name among

us. 5.—For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council.

"After reading the above charges, together with a letter sent to the President of said Council, (a copy of which may be found in Far West Record, book A), the Council considered the charges *sustained*, and consequently considered him (David Whitmer) no longer a member of the Church of Jesus Christ of Latter Day Saints."—*Mill Star*, vol. 16: 133-4.

From the foregoing the Saints can readily discover what were the causes of the "serious split," and with whom they originated. They can also see which of the revelations of the Seer these "dissenters" then resisted. Time has fully vindicated the wisdom of that revelation commanding the Saints to not sell their lands in Jackson county; and as for the Word of Wisdom, the principles it advocates are now amply sustained by the most eminent physicians, hygienists, etc.

We regret any occasion for displaying before our readers any of those dark and trying scenes through which the church passed in 1837-8, and present them now, only to defend the Church and maintain its integrity. We honor David Whitmer for all the good he has done; but we honor God and his Church far more than any man, and this is our explanation for presenting the foregoing facts and any which may follow hereafter. And besides this, Joseph the Seer is dead, and when the living-attack his work and reputation and he not here to explain, others must be permitted to do it, even if by stubborn facts and searching logic.

The Danites were organized and instructed to bring these belligerent brethren to terms, or visit upon their heads the desperate consequences. There was no mistaking the alternative. David Whitmer was the first man to act, and he acted promptly. Without waiting to argue the question further, he proceeded to run the fearful gauntlet, and one shudders to hear the recital of the thrilling incidents that attended that memorable flight. If the whistling of bullets was to be taken as evidence of an intention to dispose forever of this uncompromising witness, then Mr. Whitmer was assuredly left in no doubt as to the desires of the church concerning him. He succeeded in passing the vigilant sentinels of that terrible night's watch, and reached Richmond in safety, where he has ever since resided."

It is only necessary to remark that David Whitmer in a late letter to us denies what is here stated, also some other things stated by the reporter, but which letter we are requested by Mr. Whitmer to "not publish." This will strike our readers as decidedly strange. If the reporter misstated Mr. Whitmer, why is he not willing to state particularly wherein, and then have the error and evil corrected through the press?

"A person residing not far from the picturesque town of Richmond declares that he met Porter Rockwell immediately after the shooting had been executed, and that Rockwell asked him for ten dollars to enable him to leave the country. This party, who was himself a pretty rough

character, gave the Danite the money asked for, after Rockwell had confessed to having shot the Governor in retaliation for the memorable order which was sent out by Boggs to exterminate the Mormons. His story is well substantiated. None of these things is told by Mr. Whitmer in a spirit of hatred; in fact his consideration for all of the "transgressors" is most commendable. He does not entertain a doubt that Joseph Smith was a practical polygamist, and has no sympathy whatever with Joseph Smith, Jr., who is at the head of the Reorganized Church of Latter Day Saints, and who avers that his father (the prophet) never adopted or advocated polygamy."

When Mr. Whitmer parades his opinion on this matter of polygamy, especially in view of the fact that he had nothing to do with the church after April 1838, and therefore knew nothing of Joseph's private life, he only gives further evidence of his recklessness of other people's reputation, and of his seeming readiness to cast a cloud over the fame of that Seer whom he allows God called and empowered to introduce the last, and in some respects, grandest of all the dispensations. This smacks of prejudice, envy, disappointed ambition, retaliation for supposed wrongs, or something of that sort, and exhibits a sad want of forbearance and Christian love.

Joseph Smith, president of the Reorganized Church, demonstrates from the Book of Mormon, Doctrine and Covenants, and from all the papers, periodicals and books published by the Church up to the death of his father, (June 27th, 1844), that he always taught monogamy, and denounced polygamy and everything of that kind. Mr. Whitmer would hardly dare undertake to refute this position. And as he was not with the church after 1838, he is not a competent witness to prove that Joseph the Seer "was a practical polygamist," and his volunteering such an opinion reflects no credit upon either his head or heart. Joseph does not admit or confess what he does not know of in respect to his father's life and teachings.

"He is satisfied that this faction, like that which followed Brigham Young into the Rocky Mountains, is a withered branch, without the vitality of divine approval; and along with this he insists that there are lots of good, honest people among them all."

Mr. Whitmer's opinion that the Reorganized Church is a "faction like that which followed Brigham Young into the Rocky Mountains," and "is a withered branch, without the vitality of divine approval," is equally valueless with others he has given. When the facts in respect to the rise and progress of the Reorganization are considered, it is found to bear unmistakable marks of "the vitality of divine approval;" for at the very first "the Spirit of the Lord" lifted up a standard, and from that time forward faithful men and women have labored prayerfully and diligently, bringing many thousands to a saving knowledge of the gospel of Christ and redeeming them from the ways of sin and error. In doing this they have met and overcome the accumulated prejudices originating in falsehood and fed by the heresies and dissensions of professed Saints;

and they have also vindicated the work of God, delivering it from the reproach brought upon it by unwise and corrupt would-be leaders, and have won for the Church of Christ an honorable place and name and influence among men. This they have done with the world, the flesh, the devil, and all the factions of the church opposing them; and while so engaged, God has marvelously blessed and sustained their work, confirming it with divers miracles, signs and gifts of the Holy Ghost, as many thousands bear witness in America—including Canada—in foreign lands, and upon the islands of the sea. When Mr. Whitmer says the Reorganized Church "is a withered branch, without the vitality of divine approval," he undertakes to testify of what he does not know, and he thereby exhibits a lack of prudence and wisdom, and Christian love and light that is truly lamentable. The Reorganized Church has withstood the slurs and slings and slanders of enemies from without and within the church from the first, and it was never more prosperous than now, was never so well prepared to resist attacks as now, and its prospects for future work were never before so promising. It exhibits a wonderful degree of vigor, growth and activity for "a withered branch," and it will likely continue to do so.

Since writing the chief part of this review we have received a letter from David Whitmer in which he denies having told his interviewer some of the things set forth in the foregoing article from the *Inter Ocean*. His denial is not sufficiently specific, and what is worse he requests that we do not publish it!

It strikes us as very strange that Mr. Whitmer refuses to permit us to correct through the *HERALD* what he states is incorrect in the *Inter-Ocean* article. If he knows that misstatements have been made in that article, he being in some sense the occasion of it, fair dealing demands that he take the earliest time and the most effective means to mend the wrong. But when he fails to do this, and also forbids us to publish his letter of denial and explanation, it awakens unhappy misgivings and moves us yet further to defend the church and its interests by an appeal to facts on record and to the testimony of credible men and women who related the facts to which they were and are knowing, and leave the results for the future to determine.

David Whitmer is now an old man, (over eighty-three), worn and weakened in mind and body, and all should look with forbearance and compassion on his real or seeming errors and misstatements, also upon what appears to be his prejudices against the Seer and the Church, and attribute them to human weakness, rather than to intentional wrong. Interviewers now ask him to recount what transpired fifty and sixty years ago, and when they get his statements, they dress them up in their own language, and no doubt exaggerate and even add to them. Mr. Whitmer should either reject all interviewers, or correct at once the errors they publish. This would, in part, save us the painful work of refuting published misstatements,

which we do and shall do, by an appeal to documents published by the church and its officers at or near the time of the occurrence of facts recited. Authoritative written evidence is vastly superior to the memory of the aged and infirm. We wish David Whitmer well, but we heartily reject his theories and resist his errors.

In conclusion, we think the key to David Whitmer's attitude toward the church, his slackness, dissension, opposition and self-justification, may be found in a revelation given through Joseph the Seer, September, 1839, Doc. Cov. 29: 1, which says:

"Behold, I say unto you David, that you have feared man and have not relied on me for strength, as you ought; but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded; wherefore, you are left to inquire for yourself at my hand, and ponder upon the things which you have received. \* \* \* And you shall attend to the ministry in the church, and before the world, and in the region round about. Amen."

#### AMERICA, THE LAND OF JOSEPH.

WE give below an extract, or two, from an oration delivered at Wirt, Decatur county, Iowa, July 3d, 1886, by Judge R. C. Henry, of Mt. Ayr, Iowa, and sent us by Bro. N. J. Kent, for publication. The delay has been partially unavoidable.

"I believe that permanent and universal peace will come, because the mouth of the Lord of Hosts hath spoken it. On every page of the New Testament are written forever words of peace. The generous, unselfish efforts of this great republic may be a part of God's plan for the fulfillment of prophecy, and the ushering in of that time when nations shall not lift up sword against nation; neither shall they learn war any more."

"Let Romans boast of Carthage destroyed, and Greeks celebrate burning Troy—but let our age boast of nobler victories. Let our faithfulness and constancy to human rights and the cause of the world's advance further the coming of that time,

"When the war-drum throbs no longer,  
And the battle flags are furled,  
In the parliament of man,  
The federation of the world."

At the request of Bro. Kent we add the following evidences concerning America being the land promised to the seed of Joseph in prophecy.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my pro-

genitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."—Gen. 49: 22-26.

"And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father, for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."—Gen. 48: 8-19.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33: 13-17.

"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God and not man; the Holy One in the midst of thee: and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt,

and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord."—Hosea 11: 8-11.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."—Zeph. 3: 8-10.

These prophecies locate the land of Joseph and his sons, Ephraim and Manasseh, "beyond the wall"—the sea. It was greater than that received by Jacob's "progenitors," reaching "the utmost [farthest] bounds of the everlasting hills," reckoning from the land of Goshen where the patriarch Jacob was when delivering this prophecy. And Jacob, when blessing Joseph's sons, locates their "multitude," their posterity "in the midst of the earth," reckoning from Goshen, and here Ephraim's seed would "become a multitude of nations." This points clearly to the continent of America, (1) for the reason that, measuring from Goshen, it is "in the midst of the earth; (2) for the reason that in America, when discovered by Columbus and others, "a multitude of nations" having a common lineage occupied it, whose origin is manifestly Israelitish. Moses' prophetic blessing on Joseph and his seed is possible in America, but it is not in the land of Judeah, nor in any other land known to man.

"The precious things of heaven" doubtless refers to the revelations of God's will, and to Divine providences and favors specially bestowed.

"The dew," and "the deep that coucheth beneath," relate to the large and singularly beneficent distribution and supply of these elements.

"The precious fruits brought forth by the sun," and "the precious things put forth by the moon," relate without question to the variety, excellence and abundance in the vegetable kingdom on the American continent, stretching through every variety of climate from near the extremes of north and south.

"The chief things of the ancient mountains," and "the precious things of the lasting hills" are clearly the valuable minerals and other precious mountain products which abound to such an unparalleled degree throughout America.

"The precious things of the earth and fulness thereof, [of these precious things. —Ed.] clearly refer to all those blessings in any way arising from and pertaining to our earth, and which are found in such "fulness" only on the American continent.

"The good will of him that dwelt in the bush," is manifestly the good will of God, for he it was who appeared to Moses the prophet in the burning bush. (Exodus 3: 4-14). And this "good will" could be manifest to Joseph's seed on Joseph's land, only by direct revelation from God to that "seed" making known the government of

God and the plan of salvation in Jesus Christ.

These prophecies relate to America for the reason that they point geographically to it; and for the further reason that there is no other land in which it is possible for them to find fulfillment, and for the still further reason that every part and every item of these prophecies do find fulfillment here. America is the land of Joseph; and this fact pointed out by ancient prophets which now is so amply and minutely sustained by known facts which agree exactly with the prophecies, is irrefutable proof of the existence of God, of the truth of the christian religion, and of the great work entrusted to the Latter Day Saints.

#### EDITORIAL ITEMS.

THE associate Editor spent Sunday the 7th inst., with the Saints at Saint Joseph, Missouri, and was well pleased with the progress made by them, and also with their cheering prospects. All the services were well attended by large and deeply interested congregations. Their newly organized Sunday School is making progress and bids fair to be an important helper in the good work of building up the right and saving souls. Elder H. C. Bronson was at Stewartville engaged in a protracted effort at the German church, and was having large and deeply interested congregations. Elder John Terry and wife were among the many esteemed Saints and friends whom we met at St. Joseph. They are happy in the work of the Lord.

The Saints of Webberville, Michigan, are trying to build a church, so writes Sr. Billinsky; and she writes that they are poor and would be glad of help from any of the brethren. She thinks "every little helps," and says direct to Matilda Billinsky, Webberville, Ingham county, Michigan.

The Saints at DeKalb, or Cortland, DeKalb county, Illinois, are also asking for aid to build a chapel. It seems but a small thing that is asked for, and in itself it is but small; many may give without feeling the loss of what is given. But we wish to remind those who are more directly interested in the building of places of worship in the various branches, that many other branches are also engaged in building, are poor and straining every nerve to build, and can not in justice to their own work give so liberally, if at all, as they could were the circumstances different; therefore, brothers and sisters, be not offended or hurt if few only respond to your calls for help. Do not depend upon help from abroad, for each branch may possibly have its own burden to bear.

Bro. W. N. Ray, of Des Moines, Iowa, writes under date of November 5th, that the Saints were trying to live correctly. Bro. M. T. Short left Des Moines Nov. 1st after speaking there six times, excellent discourses, Bro. Ray writes; house better filled each night than at any time since it was built; except at conference.

Sr. Julia M. Allen of Birch Run, Michigan, writes us October 30th, her seventy-first birthday, that she still loves the truth she received over fifty years ago.

Bro. S. Reed writes from Lone Elm, Henderson county, Tennessee: "I can't do without the HERALD. It is our only preacher here."

Bro. A. H. Parsons writes us, November 4th, from Chase, Kansas, "The work is onward in this mission."

By letter from Bro. J. H. Lawn we learn that two were baptized by Bro. Herman C. Smith at the Watsonville, California, conference; and that Bro. Smith was preaching to excellent audiences wherever he went.

Sr. S. M. Grimwood of Providence, Rhode Island, collected and sent to aid the *Hope* \$4.84, and says: "I hope to see the *Herald* and the *Hope* prosper. I could not give up the *Herald*, and hope to always have it to read."

Sr. Eliza Hannam, of Forester Michigan writes: "We can not do without the *Herald*. It is like bread to the hungry soul."

WE are decidedly favorable to the idea of fully repairing the Temple at Kirtland. It is quite in keeping with the prophetic declaration that "the waste places of Zion shall be rebuilt," and besides that, there is a moral prestige to be gained by it which properly utilized by the elders in their respective fields, especially in the East, will materially increase the chances of the missionaries to get a hearing before the people. Of course measured merely from a money getting stand point it "will not pay," as there is nothing connected with it that can possibly return *cent per centum*, upon the expenditure; but measured from a spiritual and moral standpoint, it will return a hundred fold.

We were misunderstood when we first suggested that the Temple would be of value as an objective in a legal fight in the courts; but time proved us to be correct; and this encourages us to persist in the belief that while there are "no millions in it," as a speculation in the money market, in the moral and intellectual world it is a vantage ground that we can not afford to abandon, or forego to occupy,—it will be seen ere long.

REV. C. P. LYFORD, who has been a missionary of some one of the, so-called, Evangelical churches in the United States, to Utah, lately made some astonishing statements in a ministers' meeting held at Syracuse, New York, in reference to the "Mormon question." Among other things he said: "There never was a Mormon book published that was not a record of crime, treason and subversion of government, and that is the reason it has come to have a power that is wonderful."

If Mr. Lyford had even a superficial knowledge of Mormonism when he said that, he certainly told a lie. The Book of Mormon itself is no more such a history as that, than is the Bible; and except those books which the enemies of Mormonism have written of it, there never has been a book published in regard to its history and origin that will bear such a name.

Mr. Lyford also states that during the

four years which he spent in Utah he never knew of a Mormon being converted, or brought into an evangelical chuech. In this we presume Mr. Lyford told the truth; and it may be to the discredit of Mr. Lyford and his co-missionaries, and against the methods of conversion adopted by them in dealing with Mormonism in Utah.

#### EXTRACTS FROM LETTERS.

Sr. Carrie C. Heath, all alone at Manchester, New Hampshire, writes on November 1st, as follows:

"I am trying to let my light shine, by living near the Savior, and doing the will of my Father in heaven, who has done so much for me, in and through the gift of his dear Son who purchased my pardon and set me free; glory to his name! I have no where else to go but to the Savior. He is "the way, the truth, and the life." I am glad I have not to go far off to find him. I have desired that the elders of latter day Israel might come here to New Hampshire, if it is the Lord's will. I left the orthodox church in Northbridge, Massachusetts, and was baptized into this about fifty years ago, about the age of twenty. It seemed to me that I received an additional light and glory. I have always stood aloof from other churches, but have worshipped with them. It seemed I could adopt the language of the beloved apostle Paul, "Whether in pretense or truth, Christ is preached, and therein I do and will rejoice." How beautiful it is to be a branch of the living vine, bringing forth fruit to the honor and glory of the Master. This I am striving to do, the Lord helping me."

Bro. M. T. Short is at Iowa City, Iowa, endeavoring to get an opening. He went there at our request and direction. Of the situation there he writes November 3d:

"I can not get church, nor have I succeeded in obtaining any public building here, as yet, nevertheless I am holding forth in a private house, and several will renew their covenant, and a number will accept the gospel for the first time. Here is where a hand-cart company outfitted for Utah, and hence prejudice is very great. I will tract the town and walk into the public prints, as I did at DesMoines. A number are to be baptized at Grimes, near DesMoines, next Sabbath, so they stated to me 31st ult."

BRO. JOSEPH F. BURTON sends us a Manning, New South Wales, *Times* for September 4th, from the "local and general news" department of which we cull the following:

"THEOLOGICAL DISCUSSION AT NORTH FORSTER.—At North Forster a public discussion took place on Monday night, in the Hall, between the Rev. R. H. Phillips of Taree, and Mr. Joseph F. Burton, a traveling missionary of the Reorganized Church of Jesus Christ of Latter Day Saints in California. The subject was, "That the Church of Latter Day Saints is the true church of Christ in organization, faith, and doctrine," and the common version of the Bible was taken as the standard of evidence. Each speaker was allowed fifteen minutes, and the debate lasted from 7:30



to 10.45 p. m., a crowded audience being present. Mr. Dunn occupied the chair. Mr. Burton has been in the colonies about two years, and was through this district about a year ago. He is now on his way to the Nambucca, where a church has been formed. At Forster he immersed twenty-eight persons of both sexes in the river, and organized a church containing thirty members. Since his arrival in the colonies he has baptized about one hundred persons. His wife and daughter accompany him on his tour. The church represented by Mr. Burton is entirely opposed to Mormonism, and takes the Bible as its standard of faith, but believes the Book of Mormon to be what it is represented to be, namely, a revelation through Joseph Smith—but belief in it is not essential to membership or salvation. The headquarters of this church are at Lamoni, Iowa. The church numbers about 35,000 members."

"THE prosecutors of the Andover heresy seem to have run against a stump at the very outset. The three lawyers appointed to review their indictment pronounce it as "perfectly unprofessional, loose, rambling, and incoherent throughout," and the board has ordered the prosecutors to amend the charges "so that they shall be made plain," and to substitute five indictments adapted to the theological condition of each one of the defendants instead of one indictment. It was also voted by the board that the prosecutors must comply with the order and furnish their proofs on or before the 8th of the present month. In view of the size of the contract on hand the prosecutors have already publicly declared that "they are ready to retire from the case at once or at any time." The prosecutors' lot evidently is not a happy one."

It would appear from the foregoing from the *Chicago Tribune* of Wednesday, November 3d, that the conservative elements in the Congregational Church which sat down so summarily upon the "progressive theology" of the unsatisfied portion in the late convention held at Des Moines, Iowa, propose to hunt down the heretics among them. We wish them earnest success in heresy hunting, as the atmosphere of Congregationalism will not again be clear until the discussion is had, be it soon or late,—“probation after death” as a principle of belief has come to stay.

BRO. E. L. PAGE of Hannibal, Missouri, sent us a copy of the *Hannibal Evening Post* for October 2d, containing an article from the pen of F. W. Morton, and credited by the *Post* to the *Chicago Times*, in which the following huge story is told:

"On returning to the village of Palmyra we visited another hill which is celebrated in the annals of Mormon history. In order that the reader may understand the significance of this hill we must go back to Joe Smith and his bible. The book, which by the way, no one ever saw, was said to consist of metal plates, pierced on one edge, and fastened together by rings which passed through the holes. With the book was also found, or so pretended, a huge pair of spectacles, too large for any mortal eyes, which had the remarkable quality of turning the hieroglyphics on the metal plates into plain English.

"Smith's scheme required the publication of his bible. How was he to accomplish this? No one was allowed to see the metal plates, and yet Smith could not write a legible hand. An accomplice was necessary. But Smith was equal to the occasion. He engaged one Oliver Cowdery, a school-teacher, to be his scribe, promising him part of the proceeds of the book. The Smiths were then living in a little, one-story log house. There were only two rooms on the ground floor, with a pointed garret in the roof. Across one corner of this garret Smith had a blanket screen stretched. Behind this screen he ensconced himself with his magic spectacles and his golden book (or as Hussey affirms, his tile, brick). Cowdery sat on the other side of the blanket and wrote from Smith's dictation.

"Martin Harris, a wealthy farmer, was induced to bear the expense of printing the manuscript. But Harris' wife was a woman of too much good sense to be Smith's dupe. So in the absence of her husband she put the manuscript in the stove and burnt it up. Here was a check in the proceeding, and one, too, that filled Smith with dismay.

"He and Harris were morally certain that Mrs. Harris had taken the manuscript, but they did not know it was burned. Smith was unable to reproduce the book exactly, and he feared that the first manuscript would be produced to confound him. However, it wasn't a time to give up. He and his friends repaired to Miner's hill by night, and there dug a sort of cave on the east side of the hill. The dimensions of this cave were forty feet deep, sixteen feet wide, and seven feet high. The entrance was secured by a substantial door of two inch oak plank. In this dark cave Smith set about producing a new manuscript, Cowdery still acting as an amanuensis. This copy was more securely guarded; it is that from which the Mormon bible was printed in 1829.

"Miner's hill is about two and a half miles south of Palmyra. In appearance it is similar to Mormon hill, and like it runs off to the south in a ridge. In the days of Smith it was heavily wooded. When we visited the hill the timber had been cut down, and the whole was a slashing filled with stumps, briars and burrs. We had little difficulty in finding what used to be the cave. It is situated just below the brow of the hill. Fifty-six years, however, have left their ravages. Instead of a cave we found quite a depression where the earth had given way and fallen in. The door had long since disappeared. The door-frame, however, still stands there, buried more than half the way up in the earth. The frame is roughly made, the sides not being mortised into the top, but simply secured by three large spikes driven through each end of the top piece. We took our knife and cut off a piece of the wood. It was as sound as when the frame was first made. Hundreds of people, we were told, annually visit Mormon hill; but few ever wend their way through the burs and briars of Miner's hill.

This is the first time we ever heard of Miner's Hill, and a hole in it in which the Book of Mormon was concocted. This story, if F. W. Morton is really sincere, has been palmed off on him by somebody who caught him off his guard. To believe that two men engaged in digging a cave "forty feet deep, sixteen feet wide

and seven feet high," into a hill side in an open country without observation and detection, requires heaps of credulity, and F. W. Morton is entitled to a prize. This is a cousin to the story told in the presence of Bro. Blair, while traveling on a train lately, to the effect that the "Mormons" were building a fine temple at Lamoni. "Why," said his informant, "one block of stone which is to go into the wall is a solid cube ten feet square." And when Bro. Blair mildly reminded the gentleman that the people of Lamoni were not possessed of mechanical contrivances with which to handle stones of such immense weight as a ten feet cube of solid rock would be, he collapsed as a story teller, with "I declare, I never thought of that." No, this stone so easily lied into existence, was made to stop the mouth of the cave lied into Miner's Hill. It is of the same piece of extravagant Mormon Munchausens, as the yarn told by our ancient landlord of the Nauvoo Mansion, to visiting reverends from Park Bluffs, Iowa, about the wonderful tunnel dug by the Prophet Smith under the Mississippi river from the Nauvoo House to Montrose on the opposite side of the river, a distance of two miles.

THE town of Stewartville, Dekalb county, Missouri, where quite a number of the Saints are dwelling has suffered a very serious loss, by the burning of the College there. Of it the *Independent Extra*, for Nov. 6th says:

"At about nine o'clock this Friday morning, Stewartville College was discovered on fire and the building with its contents were soon in ashes. The first intimation of fire to the inmates of the college came from smoke pouring in the recitation room, and upon rushing to the outside the cupola and a greater portion of the roof surrounding it was in a blaze. Every effort was made by the students and college employees to stay the fire but the flames had too much the start, and the many citizens who soon gathered, turned their attention to saving the small out-buildings in which they were successful. The College was Stewartville's pride, a handsome, costly and imposing structure, situated some distance from the business portion of the city, built up by the indomitable pluck and energy of Rev. W. O. H. Perry, its President, and its loss is a blow which staggers and almost paralyzes our people. The loss is probably in excess of \$10,000 with an insurance of \$5,000. The origin of the fire is supposed to have been a defective flue.

We sympathize with the citizens in their loss.

THE Rev. Dr. John Hall, the famous New York Presbyterian divine, has a clean record in one respect at least. It is said that he has never been offered less than fifty dollars by any member of his congregation who enlisted his services at a marriage. He leaves the matter to the victim's discretion, but the organist of St. Stephen's church, Philadelphia, is more cautious. He has an iron clad contract with the church, forbidding anybody to play the organ without his consent, and charges \$50 at every wedding.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Never on custom's oiled grooves  
The world to a higher level moves,  
But grates and grinds with friction hard  
On granite boulder and flinty shard;  
The heart must bleed before it feels  
The pool be troubled, before it heals."

## "CAN WE AND SHALL WE?"

To the subject about which we wish to write today we have given much thought, and it has long been upon our mind to present it to those who read the "Home Column," but for valid reasons we have not hitherto done so. The "groves of custom," as the poet says, are well oiled, and to move right along in them is so much easier than to make a departure in any direction. The path is well trodden and our feet do not come in contact with hard or uneven surfaces, neither are our hands torn by the way side briars. Yes; we admit the truth of this, but the poet says that the world never moves in these to a higher level. Has it not at some time entered into the heart of each one of us, that we would wish the world to be the better for our having lived in it? Our tenure of life at the best is very brief, and many of us perchance are even now passed its prime, and the shadows are lengthening as the sun sinks lower and lower towards the western horizon. We shall pass from this stage of action and others will occupy our places here. By the present, the future is shaped and colored. Not ours only, but to a certain extent the future of others; for as we have moved on in the oiled groves of custom, the paths made smooth by the wearing foot-steps of those who went before us; so perchance will some move in the way we are now treading, because we walked therein. Shall we then rise above the level in which we are now treading—rise to a higher plane, by humility, prayer and self sacrifice?

Doubtless many of you read the letter in our last editorial, and felt for our brother who is laboring so faithfully to preach the gospel of the Son of God. Did it once enter into the minds of any of us that there was any sacrifice which we might make to help spread the gospel. Is Simon the only one upon whose shoulders the heavy cross is to be laid? Is there a royal road by means of which our feet shall pass over smooth ways into the open portal? We read of two gates—two ways. The one is wide the other straight. The one is broad, the other narrow. The end of the one is death, the other eternal life. "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

The letter from Bro. Evans in Canada has made us feel that we wished very much to do something more than we have been doing for the spread of the gospel. One year ago and we would have thought it impossible for us ever to have broken off from the habit of tea drinking. Like Aunt Patience when the work was more than usually hard we resorted to an enlivening cup of tea for the strength to help us perform it. We made the resolution however that we would be free. We would never ask others to follow where we could not lead. We thought one pound a month, for our own use and the demands of hospitality a moderate allowance. This would cost during the year not less than seven or eight

dollars. Now a cup of hot water suffices us, and we do not miss the tea we once thought we never could get along without. Nay more, we feel very thankful to our heavenly Father that we are free from its nerve enslaving bondage, and do not intend to be ever entangled by it again. The money which this useless habit cost us, when a few more debts are paid, shall every year go towards helping the work of God; and our testimony to you our sisters is, that what we once thought a sacrifice so great that we could not make it, has proved no sacrifice at all; and instead of a cross, is the cause of rejoicing. Could all the money which is expended for tea, coffee and tobacco, go for one year into the treasury of the Lord's house, and his people be a clean and obedient people, we would hear of greater works than those done by the power of God in Canada, and our own lives would be replete with thanksgiving and praise to God for the unspeakable gift of salvation. Who will make a resolution to be free and give to God the price they have been paying for the chains of their bondage? Who will believe him when he says that "hot drinks are not good for man," and test him to know if he will not bless the abstaining from them?

In our own minds we are perfectly well satisfied that the sisters of the church could by a concert of action, furnish the money for sustaining two elders in the field, and we are going to propose a plan which we hope will meet with your approval, and which we could test for one year at least. If it proves a success then we could continue it. It is not intended in any way to interfere with tithing, but it is to be a free will offering, such as the children of Israel brought unto Moses, until they had to be restrained from bringing, because they had more than there was need of.

Let each sister, old or young, whether she does or does not pay tithing, upon her birthday send to the Home Column as many pennies as she is years old, and let it be called the "Home Column Missionary Fund." Let this not be for one year only, but for every year as long as the Lord prolongs our lives. At the end of the first year the amount thus collected shall be given in charge to the Bishop for the support of one or more elders, whom the conference shall appoint, and we will request to know what elder is the recipient of our funds. We wish our own birthday was nearer that we might be among the first upon the list; but as it is we await your response. If any are not able to send according to their ages, let them send just what they can afford, and if others wish to send more let them so do, and we will render weekly returns of names and amount. The receipt of your name and money will constitute you a life member. Many who read and enjoy the Home Column do not feel like contributing to it by letters or articles. Here then is a way in which all may join, and if all would join what glorious results might be achieved. We wait to see whose name will be first.

THURSDAY, November 25th has been set apart as a day of Thanksgiving and prayer. As Latter Day Saints, we have abundant reason for thanksgiving and praise to our heavenly Father. From every part of the vineyard is coming up glad tidings—tidings to rejoice the heart of every one who loves the work of the Lord in these latter days, and still the cry comes up for laborers—more laborers in the vineyard of the Lord. Is it

not a good time upon Thanksgiving day, when we are feasting upon the ample rewards of our labor, to remember that "The laborer is worthy of his hire," and if the Lord's treasury is empty, from whence shall his wages come? Could there be any more acceptable way of thanking God and expressing our gratitude to him, than by first rendering to him that which is his due? A friend after reading one of the letters we recently received said, "How can any one hear such calls as this and still refuse to pay tithing? It is a time when every elder ought to be in the field and every Saint paying tithing to support him while there."

We are pleased to submit the following figures in regard to the *Hope*: new subscribers up to November 10th, 896. Donations \$157.19. Cash from sale of Witnesses \$121.50.

It will be remembered by our friends that we inscribed upon the banner when we first unfurled 1000 new subscribers. One hundred and four are still lacking to complete this number. To place the *Hope* upon a just basis the rate to clubs must be advanced. We trust that Sunday School superintendents will see the necessity of this. It is not justice to single subscribers to furnish it in clubs for less than cost, and make up the deficiency from single subscribers and donations. We have the promise of the "Board" to adjust this matter in the course of a few weeks. If the paper is worthy of support, the Saints ought to support it; and they surely are able to do so. In its present form it is as cheap as, if not cheaper than, any paper of the kind we have seen in the country. Let the Sunday Schools stand by it and it will stand by their best interests, until the warfare is ended and our weapons grounded for aye.

WE are in receipt of letters from sisters Robbins, Thomas, Garrett, Annie and Nancy Swan.

## MY THANKSGIVING.

BY FRANCES E. POPE.

While through the land the faithful and believing  
In grateful suppliance bow,  
And all the air is vocal with thanksgiving,  
My soul what givest thou?

Oh! looking in remembrance down the reaches  
Of years my feet have trod,  
Not one hath lack, not one but surely teaches  
The providence of God.

Still hath the manna gathered ere my fasting,  
And still the stream hath gushed  
From desert rock, at whose delightful tasting  
My murmurs have been hushed.

Aye! not alone the wants this life inherits  
Have been to me supplied,  
For higher needs, through Christ's uncounted merits  
Have been well satisfied.

Of this fair earth I own no teeming acre;  
Yet am I often led  
In fields of peace, and made to be partaker  
Of heavenly good instead.

Through vales where falls the sunlight of God's glory  
In tender mood I roam;  
Or from the mount of promise read the story  
Of love and rest and home.

No mansion fair is mine; yet is my dwelling  
All beautiful and wide,  
And joy within my heart is ever swelling  
Since I with Christ abide.

And so, though I possess no crowded coffer,  
Content, best wealth, is mine;  
And my thanksgiving, Lord, to thee I offer  
For riches so divine.

*Dear Sisters:*—This is the Sabbath day, and having got through with my little Sunday School I have some time to spare and thought I could not do better than give the benefit of it to you (if, indeed I am of the least benefit to any of you). I scarcely know what I shall talk about this morning, but trust what I may be led to say will be to the good of some one, whether they be old or young, and if, perchance, it be to the inspiring and encouraging of only one weary soul I shall feel myself amply repaid for my task. To God be the honor and glory. I am only his instrument, and I glory only in that he has made me his humble servant. I said I scarcely knew what I should talk about, but my mind seems to be drawn towards the true and the beautiful. My heart is all aglow from my sympathy with nature, for turn which way I will, the beautiful handiworks of God are portrayed before my eyes, and I would that I had language in which to convey my thoughts and feelings as I gaze upon so lovely a scene. All nature has donned her gorgeous autumn dress, the trees and foliage are brilliant, the evergreens adding a beautiful and striking contrast. And as I gaze out upon the grand old hills which surround our mountain home—dotted here and there, with their varied, and beautiful hues, which the hand of the artist has so perfectly drawn, I am led to ask, Can anything compare with so lovely a scene? It is indeed, one that is unsurpassed by anything that I have ever seen, though nature and I are old friends, and she has shown me many of her choicest pictures in a light which comes only from above. This beautiful Sabbath day presents a quiet loveliness. O, blessed day in seven when my mind and heart can be somewhat at rest and free from the cares of every day life! There is seemingly nothing to mar my communion with God and nature, and as I look my eyes are drawn upward to the beautiful blue arch above, dotted here and there with snow-flake blossoms. I seem to see smiling faces peeping through the rifts in the clouds and angels fingers beckoning and pointing upward and forward, admonishing me to live, and walk more by faith, and less by sight than I have hitherto done, then would mountains of trouble diminish into mole hills before my eyes and petty cares and trials would not be so much burden to me. O, why live so much upon the surface of the things of this world, where all is vanity and vexation of spirit, transitory, and will soon become as chaff upon the summer's thrashing floor, and the wind carry them away?

Ah, yes; why? Why not dig deep; go down beyond the surface and search for riches which will neither rust nor canker? And so the Spirit admonishes; and as I grow older these glimpses into the spiritual become more and more clear, and all that is visible to me now stamps itself upon my soul as a type of the invisible, and I ask myself, Will it continue to be so? For as I gaze upon the different hues and the changes which the age of the advancing year is casting over all nature before me, I am reminded that coming age casts its shadows before me, and the dearest of attainments is to grow old happily and gracefully. I can look back from my childhood up, and out of so many of my acquaintances, who have grown old, I am pained to see how large a proportion are a burden to themselves and an annoyance to others. The joyfulness of youth excites in them no happier feeling

than gloom, and fortunate it is, if it does not encounter an angry rebuke. If such a state were an inevitable one upon our advanced years, then would a long life be a curse; but there is no such necessity imposed upon us. Old age, in an outward sense, returns to childhood; should it not do so spiritually, and we be just as joyous and happy when old as we are when young?

That was a beautiful picture presented to us in the *Hope*, where the aged and the young gathered at a picnic and the grandmother and grandfather were so enveloped in the happiness of the young that self was entirely forgotten. I think it is lovely. We make old age cheerless and morose in the same manner that we pervert all things, and that is by selfishness. We allow ourselves to think more of our own comfort and convenience than we do of the happiness and improvement of others, and thus we lose the habit of sympathizing in the loves and joys of others. I pray God to enable me to guard against this. I would that we should all grow old gracefully, and ever be willing to promote the innocent pleasures of others in their own way, even if it be not my way. We may have had many trials and hardships to bear—but these should not sour us to such an extent that we would do as the man did who had the tooth-ache—kick poor puss because she was sleeping so comfortably in the sunshine; but through our own individual sorrows and suffering, learn to be kind, everywhere, and to everybody kind, knowing that those who are of more tender years will yet, if they live have enough to bear. Was there ever one filled with more sorrow, or made more acquainted with grief, than our blessed Redeemer? Yet with his latest breath he had a kind word even for his enemies. Noble example! Fill us more with thy love, our Father, that we may be more like thee, unselfish, charitable, loving and kind, and so be worthy to dwell amid the beauties and real joys of eternity, is my prayer.

AUNT PATIENCE.

WON'T Aunt Patience please tell us something about her little Sunday School. Would it not be interesting matter for the *Hope*?

GLASGOW, New York, Oct. 26th.

*Sr. Frances:*—Often has my heart been caused to leap for joy and that happiness and peace reign supreme in my soul, which nothing but the Spirit of God can give, when I have read and reflected upon the wise instruction of the Mothers' Column. May the Spirit of that God that delivered Daniel from the mouths of the lions, be with the mothers in this great latter day work. There is great responsibility resting on us. Look at that son who has been reared by a praying and ever faithful mother. Often when he is lured from the path of righteousness by the vile and tempting hand of vice, he will reflect upon his mother's kind advice; her teachings will come to his mind and he will ask himself What if my mother, the one who spent so many hours of anxious care over me, the one who gave me so many kind and useful instructions in the days of my youth, who has prayed so often, with tears streaming down her careworn face, that her boy should be protected by the hand of God, from the evil of this wicked world; what if she should see how far I have wandered both from her and her instructions. How often have such recollections saved such sons from yielding to temptation and becoming outcasts from society and wanderers

from God. But, on the other hand, here is a son a boy with bright, attractive eyes, with gentle ways and the picture of innocence. He gradually develops and comes to the years of manhood. He has never heard a prayer from his mother to the God who created them. He is surrounded with all the vice and contaminating influence of human depravity. Soon he goes forth into the world to try his ability among the others, to make his fortune and prepare for old age. Now mark the condition of the two. One has been reared to pray and look to God for protection, the other has had it instilled in his mind from his infancy that it was all foolishness, and a disgrace to do so. Oh such a sad condition! Such profound darkness! Nothing but the powers of the Almighty could cause his heart to change from his evil ways and worship his Maker. Are not the mothers to a great extent responsible for the condition of these two?

Your sister,

FLORA.

COLUMBUS Nebraska.

*Dear Sister Frances:*—I am one of those diffident mortals that always prefer to be silent when in the presence of those who can and do instruct me. Such has been my feelings ever since the Mothers' Home Column has been set apart by the Board of Publication for the benefit of the "mothers in Zion." And since so many excellent letters have appeared from both old and young, it seems inexcusable to be continually receiving and giving nothing back. The Master said: "Freely ye have received, freely give." We too frequently are like the barren sand, unfruitful and profitless; receiving the reviving showers of heaven the same as the fruitful soil. How gracious is the God of all the earth who sendeth his blessings on the just and the unjust, leaving us without an excuse.

I have been to the funeral of one of God's dear children whose whole life has been one of simple adornment of the life of a Saint. While gazing upon her calm and placid features—almost a smile in death—it was then that memory's storehouse put forth such a quest of thought, and revealed so many pictures wrought in silver and gold, that thirty-two years ago were placed in its secret chambers; so that when the Elder began his discourse and announced his text; That a good name was better than precious ointment, and the day of death better than the day of ones birth. The goodness and fragrance of her life, life a rich perfume, pervaded the large audience of neighbors, friends and family, as they were rapidly reviewed by the speaker till all felt to say, "Let me die the death of the righteous."

How bright is the pathway of the just, when made so by an unflinching trust and confidence in the promise:

"Fear not I am with thee,  
Thy troubles to bless,  
And sanctify to thee,  
Thy deepest distress."

Yet dear sister Welch had a large share of earth's sorrows, and privations, but with child-like trust and obedience she put on the Lord Jesus Christ, by fulfilling the law of righteousness and truth.

SARAH HUDSON.

THE first Christian Church in England was built in Glastonbury (the tale was that Joseph of Arimathea built it, directed by the Angel Gabriel). Glastonbury was at that time a desolate island full of ferns and brambles, and the church was

built, like the British houses, of wicker work, or rods walled and interwoven. It was sixty feet long and twenty-five broad. This was during the reign of the Roman governor Agricola, somewhere in A. D. 78.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

WHEELING, W. Va., Nov. 5th.

*Dear Bro Blair:*—On last Sabbath, assisted by Elder James Craig, I conducted the services, and preached the funeral sermon of Bro. Jesse Sheldon, at his home near Warnock Station, Belmont county, Ohio. Many of the Saints will remember him, as his home was the headquarters of the Elders laboring in that section of country; he died very peacefully. So passed another aged one to his rest.

I came to this city late in the summer of 1885, from Pittsburg, Pennsylvania, where I formerly lived and worked locally as a member; then successively as a teacher and priest of the Pittsburg Branch, which latter position I occupied when I came here. Since my arrival here I have been ordained an Elder, and later a Seventy; and I can with gratification say that in these varied callings in the church I have been made to realize that God's power attends the proper discharge of the various duties of each office, or in other words, that the distinct office work of the Holy Spirit attends these several varied offices in the body. For I have never yet received ordination to any office, local or general, but what I have been made conscious of the spirit of said office accompanying the same.

I mention these matters because I see the necessity of wise laborers; nay master builders being placed in the local as well as in the general church ministry and to encourage local laborers in this and other districts. Truly, "the head can not say to the feet I have no need of thee." How deeply significant and fitting are the statements of the great apostle; as recorded in 1 Cor. 12th chap.; and, also, Eph. 4: 15, 16.

It has heretofore been my lot mainly to care for the Saints in a local capacity, and I now see the value of that experience. My observations, impress me with the importance of local duties. In my past experience I found that a man had all he could do to discharge well the duties of a teacher or priest. During the past ten years I have tried to be active as a member as well as an officer; endeavoring as a member to aid and encourage the officers in their efforts, by attendance, and in other ways that one can readily lay hold upon if they have the welfare of the cause at heart. The time has seemingly been in the past when any office less in degree than that of an elder has been looked upon by many as of little consequence, but if my experience teaches me anything it certainly is the fact that men of talent are necessary to properly fulfill the duties of local offices, as well as those of a general character, in order that those gathered into the fold of Christ may be nourished and cared for.

I baptized two here this summer, and last night I performed the pleasant duty of burying five more in baptism in the waters of the Ohio river, at this place, making seven baptized by me in addition to others that Bro. G. T. Griffiths has gath-

ered in here as he passed through the district from time to time, this summer. Thus the Lord fulfills his promises to us when faithful and persistent efforts are made. Our branch is improving and growing in numbers. I desire to say to the Saints in the district that I intend to take the field just as soon as my arrangements to that end are made. Before the April conference appointed me a mission, I stated that I could not go until near the fall season; but I am endeavoring to arrange my affairs that I can enlist for life in the ministry. However, I am not now idle, but trying by earnestness to be anxiously engaged in the good cause. Yours in the faith,

RICHARD S. SALYARDS.

KIRTLAND, Ohio, Oct. 7th.

*Bro. J. Smith:*—One of the pleasantest meetings that I have been permitted to attend for some time was the district conference held at Vale's Mills, Vinton county, Ohio, September 11th to 13th, last. The whole community seemed to have an interest in the meeting, and outsiders and Saints extended a warm welcome and hospitality to all in attendance, most commendable. They had united in building a neat and commodious church, a credit to the community,—and those not of the faith bore equal, or greater burdens than the Saints in its erection. It was guarantee enough to solicit a common interest to know that the edifice was to be dedicated as the property of the "Church of Jesus Christ of Latter Day Saints." This meant a free pulpit and the spirit of toleration without any equivocation. No further guarantee was needed. The church was too small, however, to accommodate the anticipated gathering, so more ample preparation was made in the grove. A refreshing rain that fell on Saturday evening and Sunday morning interrupted the desired grove pleasure and kept more away, but the church was crowded at all of the meetings. Friends of the cause did much towards getting the right view of the faith before the people, which tended to lift the cloud of prejudice from those still in doubt about our faith. Messrs. Vale and Gregory to whom I became personally indebted, with others whose names I did not get, are entitled to great credit for their generous support, in entertaining and befriending the members and friends of the conference. An excellent spirit prevailed throughout the entire session, with the best of deportment and order. The work was introduced at this place by Brn. L. R. Devore and James Moler, but recently, and under rather unfavorable circumstances. But through a persistent effort the work has been planted and they and it stand in honor before the people. Others have labored some there also, Brn. Matthews, Beatty, Double, &c. Our young and useful brother Kirkendall, of Creola, is entitled to great credit for his untiring effort and aid in getting the faith introduced into that section of the country, although he is not a member of the ministerial department. May his usefulness continue. A silent, earnest worker frequently, if not as a rule, accomplishes more for the cause than those anxious that every effort they make shall be spread out in print. I notice that the *Herald* has announced by name the most of the ministry attendant at the conference, and it is not necessary to repeat them in this. There are getting to be some very efficient and earnest workers in South-

eastern Ohio, however, who have been willing to labor at great sacrifice and disadvantage that the truth might be planted there. The fruits of their efforts are beginning to be realized in some localities. It was just a little gratifying to meet with so formidable an array of defenders of the faith. Chief sisters and earnest brethren acting together had gained the confidence and esteem of the people and the cause is had in honor. May the good work go on, and good workers be multiplied to the faith. Best of all the Spirit of the Lord was in our meetings and moved upon the Saints to confirm the word.

At our suggestion Brn. Devore and Beatty remained after the conference to set the branch of that place in better working order. Bro. Jeffers, a man of good repute and with an excellent helpmeet to encourage him, was placed in charge of the branch, with a priest, teacher and deacon to assist—good men—but I did not secure their names.

In compliance with the order of the General Conference I ordained Bro. L. R. Devore to the office of a seventy. Bro. Devore has been an active and efficient laborer in the past and has the confidence and esteem of the Saints of the district. He hopes to be more useful and acceptable in the future. Bro. Beatty continues by unanimous vote, president of the district. Bro. J. Moler is about ready to take the field for the winter. Bro. Goodrich is defending the faith through a Jackson paper in some well written articles. A brother who had become convinced from the reading of the "Braden and Kelley Debate" that the Saints have the right faith, came seventy-five miles to attend the conference and make further inquiry into the faith. He was well recommended by letter and license from the Disciple denomination of which he was a member and preacher. He was baptized and seemed to enjoy the society of the Saints. Two others were baptized also, and others convinced; so the prospect is good for a further ingathering in that community. The Saints returned home stronger and better from having met together.

September 17th I preached the funeral discourse of little Emma Marie, the only child of Richard S. and Zaide V. Salyards, at Kirtland, Ohio. The parents had arranged to move to Kirtland for the winter and when about to start Emma took a relapse and died suddenly. They brought her with them to Kirtland where they met with sympathizing friends both of Saints and outsiders. Sad as the circumstances were there seemed to be something fitting in the thought that the funeral services of an innocent little babe and great grand-child of Joseph Smith should take place in the grand old temple on the hill. She rests near by in a little grave covered over with flowers, to await the angels' awakening to restore her back.

Bro. Griffiths is busy in the district. Brn. Peek and Davis are aiding the cause in Wyoming. Indeed rather encouraging news come from all parts, except Southern Indiana, which is rather in the shadow of the mountain, just now, but may succeed in pulling to the other side with little loss and the stronger for the battle. Regular services are held here, and an interest and friendly feeling greet us. E. L. is here and busy with us about the work that calls for first attention, temporal and spiritual. The little Methodist church which stood near the temple, by the



cemetery, has been purchased by the Grand Army Post of this place, and moved to a place just south of the town hall. The lot was purchased by the church. This will be gratifying to all who appreciate growth and progress. The lot extended within a few feet of the temple and might have been made a painful hindrance and obstruction, or the occasion of a lawsuit to try titles.

Later; October 30th.—We have been compelled under pressure of service to procrastinate this letter. We hope that those interested will extend to us their clemency. This is a lovely day. Bro. Griffiths discoursed in the temple this morning to an appreciative audience; and his discourse was just full of comfort. The Lord is here as the Saints may testify, and we are comforted and encouraged. The work on the temple goes on. We need more money in order to place it where it can be used with comfort and pleasure, however. Six hundred dollars will go far towards completing it. Shall we raise the money? or shall we "Take hold of the plow handles and look back?" Is it meritorious to expend in order to get legal possession that we may possess in discredit? It has just occurred to some (and the writer is glad that they are but few) that "it won't pay" to go on. With that few the Lord favored the suit for possession, the raising of three-fourths of enough means and the expending of it to fully repair the house, but all at once, unexpectedly to everybody and without assigning a cause, the Lord changes over to the other side, and is against further progress. If this does not resemble the approaching of the shores of the Jordan and desecrating giants in the distance, growing faint hearted and fleeing, we can't judge what does. Did the Saints as a whole fully appreciate the good to be derived to the cause by completely restoring this house they would never rest until it was done. The larger number (as we believe) are earnest in it. God has not changed to the other side, and now disfavors what he once favored. Send in your contributions, you who can, and let us make this house a credit to the noble band of Saints who own it, and God will bless your effort. With no faint heart, but enterprise, faith and courage, yours for the spread of gospel light and freedom,

W. H. KELLEY.

TILBURY CENTRE, Ont., Nov. 2d.

*Bro. Joseph Smith:*—I came to these parts last Sabbath and have commenced holding meetings in Bro. Henry Atkinson's house. There are twelve Saints living here, but not organized into a branch. I expect to attend to that before I leave here. There is not much interest by the world's people here, as the Salvation Army has just fired on Tilbury Centre and the people are running to see the result. I went yesterday to Camber as I had heard that Bro. Ralph Mather was living there, and I met with them. He is suffering with rheumatism, but the love of the gospel is still in their hearts, although they have not met with the Saints, nor heard any preaching for years. They subscribed for the *Herald*, as they had not been taking it for some time. I felt to recommend the *Herald* to them, and to all the Saints, for it brings good news from afar. May it long live to do so. I received good reports from the elders laboring in the mission. When I last heard from St. Mary's, eight had been baptized, and Bro. R. C. Evans was continuing the

meetings with good interest. Bro. McIntosh had left for Egremont and Protan. I baptized two at Baddertown of late and left some others nearly ready for the water, and hope to baptize them when I return. Bro. A. McKenzie is still doing some battle for the truth.

Yours in bonds,

JOHN H. LAKE.

BOZEMAN, Mont., Nov. 2d.

*Dear Herald:* It is with joy and gladness that thy advent is looked for. Thy pages bring joy and encouragement to press on to the end. With the Mothers' Home Column you are worth more than twice the present price. To my mind none are so well qualified to teach the rising generation as mothers. May God bless sister Frances and all who are putting forth their labor of love in behalf of those soon to take the place of the older ones. I wish to say what God has done for one in our family. My daughter-in-law was deaf in one ear since she was a child, from the effect of measles. When our beloved Bro. R. J. Anthony was here she wished to be administered to. Brn. Anthony and J. E. Reese were called; she was administered to, and on Sunday following she received her hearing perfect, for which we praise the name of our Redeemer. Brethren L. B. and Loren Gaultner were in the house at the time; the Spirit's influence was felt by all in such power that tears of joy flowed from all present. Bro. Anthony preached here most excellent discourses to those in and out of the church; if observed and acted upon, many will be greatly benefited by the same. I went with him to Willow Creek, where he preached to well filled houses of attentive listeners; and I think if the work could be kept up, good may be done by such preachers. May God bless brethren Anthony and Clapp, for they are able defenders of the gospel of the Son of God. Ever yours for the truth,

THOMAS HARRIS.

SOLDIER, Iowa, Nov. 2d.

*Brethren Smith and Blair:*—Agreeably to your permission I began labor in western Iowa, preaching at Moorhead on the Sunday following the close of the Reunion, then every night during the week at the Dunlap school-house with a fair degree of interest, and the next Sunday again at Moorhead. There are noble Saints and some able workmen in the Union Center Branch, but a little more energy and zeal exercised on the part of all would impart new life to the work and rekindle the flame of God's love so that the cause would be onward again. This is a well populated and prosperous region of country. Commodious school-houses are open on every hand for the eldership to occupy. These opportunities ought not to be neglected. No elder or priest should allow the Sabbath day to pass without making an effort to advance the cause. Spiritual decay is certain to follow a neglect of duty and privilege. Our talents, whether they aggregate ten, five, or two, must be employed if we would gain other talents.

Brethren, can we afford to sleep upon our privileges while the golden moments are passing by. Can we afford to sustain the loss that will inevitably follow the neglect of repeated opportunities?

We held several services in the Brown school-house where there is a good interest manifested. Infidelity is strong here. Brethren Derry, Lambert, Crabb, Thomas and Wight have labored

here in years past. There is a hope that the rising generation, the young, may be more susceptible of divine impression, and respond to the demands of the call. At any rate they attend, assist in singing, and listen attentively; and I devoutly pray the Father of light and truth to shed forth the beams of his love into their young and tender hearts that they may be drawn to him and embraced in the arms of his mercy.

*The Peoples Press* of Mapleton did us the courtesy to publish a brief article. I feel well in the service, strong in hope, and desirous to continue faithful to the sacred trust. My health is much improved.

Yours hopefully,

GEO. S. HYDE.

BATTLE MOUNTAIN, Nev., Nov. 1886.

*Bro. Dancer:*—Some unknown person has sent me the *Herald* for nearly three years, for which I feel very grateful. I would not like to do without it, for it is all the preaching I have. I am the only one of our faith in this place, and I look forward with pleasure to the day when the *Herald* is due, for it is food and drink to me. In it I see many familiar names, and I rejoice to see the Lord's work rolling onward.

Yours in bonds of truth,

BETTIE HAWS.

GALIEN, Mich., Nov. 10th.

*Editors Herald:*—My stay in Indiana was necessarily short, and I therefore did not learn all the conditions and needs of the work in that locality. It is plainly manifest, however, that constant, faithful labor is needed. A united, faithful, continued effort of the Saints there, in both a temporal and spiritual manner, would go far toward supplying this need, for there are fully competent laborers there. In all kindness I point to one mistake made there in the past. It is aiding financially the visiting minister, individually, while ignoring the home minister, instead of aiding the work in the legal way through the Bishop and his agent, though the home minister was appointed by the General Conference. When we all work together in the way designated in the divine law, the work moves on. Experience abundantly proves this. Some things of a discouraging nature exist in the district, but they can be extensively overcome by a united and faithful effort of the brethren, in accordance with the law.

The conference at Union was quite well attended by the Saints, though some of the branch officers were slow, not having their branches reported at all. The business was done in the spirit of unity and meekness, each trying to appreciate the importance of the work. The preaching services were well attended, the nice little Saints' chapel generally being crowded on these occasions; and we know the Saints were blessed with the Holy Spirit during the conference in healing, and with great joy in believing the truth. Since I returned two have been baptized by Elder J. G. Scott at old Mt. Eden, where Bro. Blair began the work in the district in November, 1867. Of this we are glad, as many efforts have been made there to kill the work, and discourage the Saints.

The conference at Coldwater, Michigan was largely attended all through, though it was not overstocked with business. The preaching was good, especially that done by brethren C. M. Rootman, H. Rathburn and L. Scott, and was

duly listened to by the audiences that literally crowded the house. The Saints were greatly encouraged and made to rejoice as the Holy Spirit rested upon them so richly. A number of the friends in the vicinity attended and were interested, who hitherto seemingly gave the work no consideration. My desire to bring other hearts into the enjoyment of what we were made to realize in believing "the present truth," was greatly intensified during these sittings in heavenly places in Christ. Bishop Blakeslee was present and ably assisted in the ordinances and work of the conference, also Brn. Springer and Norton.

I offered to resign the presidency of the district, but it was not accepted; for I believe the Seventies are not under the "responsibility of presiding" over branches and districts, except when such responsibility is imposed by Saints, and in cases of emergency. The higher the sailor in the ship's rigging, the greater his fall if he loses his hold when the storm comes. We prefer to work near the hull of the Old Ship Zion. Under the immediate (plainly expressed) orders of the captain is the greater safety, it seems to me. Conference at Coldwater adjourned with the Saints encouraged to renewed effort, and determined to aid in moving the work along. As evidence that the leaven is working, two have been added to the Coldwater branch since the conference. We are sorry to lose another laborer from the district—Bro. C. M. Bootman—who goes to the state of Missouri to make a home and work for the Master in new fields. May peace and due prosperity attend him.

We are still in the faith and trying to work for the Master's cause. I desire its prosperity, the unity of its devotees, and their advancement in its light and truth.

Your co-laborer,

C SCOTT.

## Communications.

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

### LEAVES FROM THE TREE OF LIFE, NUMBER THREE.

#### ETERNAL LIFE THE GIFT OF GOD.

"THE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23. "For O, how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace; yea, even the Lord who has redeemed his people; for were it not for the redemption which he had made for his people, which was prepared from the foundation of the world; I say: were it not for this, all mankind must have perished."—Book of Mormon, p. 173, Lamoni edition. "If you keep my commandments and endure to the end, you shall have eternal life; which is the greatest of all the gifts of God."—D. C. sec. 12: 3.

From the above testimonies taken from the three records, we learn that eternal life is a gift; not something purchased by fallen man; not something which man merits by his righteousness, nor a treasure which his keen eye has discovered. It is

the gift of the Creator to the creature. But of what greater value would a gift be that is eternal in its nature than the present temporal condition, unless the recipient is immortal? If the recipient is only mortal, he could only enjoy it in mortality, he could scarcely put the cup to his lips ere it was dashed away, like the cup of Tantalus, forever.

If there is no immortal spirit in man, there is nothing in his nature that can appreciate the gift; and without the power of appreciation there can be no enjoyment, and the gift of eternal life to such a being would be of no value, and the divine interrogation,—“What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” would have no force or meaning. But it is the fact that in man and constituting the conscious selfhood of man, is the indwelling, intelligent, and immortal spirit that renders this eternal life of infinite value to him. But without presuming “to be wise above what is written,” let us ask, What is eternal life? It is evident from a careful reading of God's word that it is something more than a mere existence, or than is expressed in the term “immortality.” The spirits of those who perished in the flood existed in the “prison house” until Christ, after his crucifixion, and preached the gospel to them (1 Pet. 3: 18–20; 4: 6.) as had been foretold by Isaiah, 42: 7; 61: 1, and Zech., 9: 9–11. In this imprisoned state they did not have eternal life. From the above facts it is evident, that while the body of man is mortal, the indwelling, intelligent spirit is immortal. But we shall be told that Paul says God “only hath immortality.”—1 Tim. 6: 16, of Inspired Translation. To this I reply Paul could not mean that there were no beings who were immortal but God himself; for he was a believer in the existence of angels; and surely none will claim that angels are mortal beings. The Saints who arose out of their graves and appeared unto many after the resurrection of Christ were certainly immortal, if the resurrection brings immortality to man.—Matt. 27: 52, 53. Hence, God is not the only being who hath immortality, and King James' translation is at fault; for it contradicts the teachings of Jesus and the apostles on this point. They teach the existence of the immortal spirit in man, as well as the existence of angelic beings, and also the fact that many of the Saints had, at the time of Paul's writing, entered into that glorious state where mortality was not known. We will now give the rendering of the saying of Paul, as found in the Inspired Translation, by Joseph Smith, in A. D. 1832, long before the present order of Sadducees, “Soul sleepers,” came into existence: “Who is the blessed and only Potentate, whom no man hath seen, nor can see, unto whom no man can approach only he who hath the light and the hope of immortality dwelling in him.”—1 Tim. 6: 16.

This rendering is consistent with the whole tenor of God's word; it does not deny the immortality of the spirit of man,

nor that of angels, but King James' translation does. Neither does it place man independent of God's greatest and highest gift, but it shows that the righteous who “hath the light and the hope of immortality dwelling in him” can approach this “blessed and only Potentate.”

But this immortal nature pertains to the spirit, and that only; for since the fall man has been the subject of death. “In the day thou eatest thereof thou shalt surely die,” “By one man sin entered into the world and death by sin, and so death hath passed upon all men for that all have sinned.”—Rom. 5: 12. “And now behold, I say unto you, that if it had been possible for Adam to have partaken of the tree of life, at that time, there would have been no death, and the word of God would have been made void, making God a liar: for he said, If thou eat thou shalt surely die. And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death.”—B. M. p. 238. What, then, was the immortality hoped for, as spoken of by Paul? It was that which Jesus Christ has promised in the resurrection of the just; (John 5: 28); the reunion of spirit and body when this corruptible must put on incorruption, *and this mortal must put on immortality.*—1 Cor. 15: 53, that which was “made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”—2 Tim. 1: 10. Without the gospel, immortality and eternal life were hidden from our eyes. The pathway of humanity was one of darkness and uncertainty; but those who live in the light of the gospel, to them life's pathway is clear, and death has no terrors, for they know it will be “swallowed up in victory.”—1 Cor. 15: 54.

Eternal life, we repeat, is something more than mere existence, even in a future state. And now let us hear the definition as found in God's word. “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.”—John 17: 3. “As we have borne the image of the earthy, we shall also bear the image of the heavenly.”—1 Cor. 15: 49. “Who shall change our vile body, that it may be fashioned like unto his glorious body.”—Phil. 3: 21. “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Col. 3: 4. “We shall be like him, for we shall see him as he is.”—1 John 3: 2. “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”—Rev. 21: 7. “And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8: 17.

“For all things are yours; whether Paul, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's.”—1 Cor. 3: 22, 23. “He [Christ] hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day, hath it given unto him to dwell in the presence of

God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father and unto the Son and unto the Holy Ghost, which are one God, in a state of happiness which hath no end."—B. M., pp. 493, 494.

"They are they who are the Church of the First Born; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedeck, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods even the sons of God; wherefore all things are theirs, whether life or death; things present, or things to come, all are theirs, and they are Christ's, and Christ is God's." D. C., p. 213.

Thus God, in his three records, has been pleased to give us an insight in respect to the gift of eternal life. What more can Infinite love offer, or Infinite wisdom devise? Infinity is bounded by this gift! The treasure fills infinite space. Eternal, never ending ages alone, measure the period of its enjoyment. It is exhaustless as eternity itself. Well might the apostle pray that the saints might "be able to comprehend what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth all knowledge, that ye might be filled with all the fulness of God."—Eph. 3:18, 19. Reader; is the prize worth striving for? Can you afford to let the treasure slip? Is it not "the pearl" of greatest price? Without it our present life would be a vain and empty thing. Without it man must perish, having no hope. He would be the sport of time; the prey of his own lusts; the degraded victim of evil; the subject of that arch enemy of God and man, Satan; his outward tabernacle the prey of death, while the unclothed spirit must "be reserved in chains of darkness" "where the worm dieth not, and the fire is not quenched." Such, and infinitely worse than our feeble minds can conceive, would be the condition of humanity without the priceless gift of eternal life offered in God's boundless love and infinite mercy to perishing man. Well might Joseph Smith, God's mouth-piece in these last days, call upon all creation to shout for joy because of the "glorious voice from heaven proclaiming in our ears glory and salvation, and honor, and immortality, and eternal life; kingdoms, principalities and powers."—D. C. 110:23.

Reader, when we consider this gift, its infinite value, its boundless extent, its measureless greatness, together with its never ceasing enjoyment, can we hope to merit it? "Our righteousness is as filthy rags" compared with it. What can we give in exchange for it? "We are wretched, miserable, poor and blind and naked."—Rev. 3:17. What work can we do that shall be a just return for the priceless treasure? We can not do more than God has commanded, nor more than is our duty. For Jesus says, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable ser-

vants: we have done that which was no more than our duty to do."—Luke 17:10. Let all the works of righteousness that have been performed by the church of the First Born in all ages, and all that have received the approving seal of the august Judge be placed in the balance of eternal justice alongside the gift of eternal life—the "all things" that "he who overcometh shall inherit." "The inheritance of the saints in light," "the things that God hath prepared for them that love him," "the crown of righteousness prepared for all that love the appearing of our Lord," "the joint heirship with Jesus Christ," the "glory, and salvation, and honor, and immortality, and eternal life, kingdoms, principalities and powers," as the free gift of God, and when that is done, I hear the grand and glorious strains of music ringing through the supernal dome, from the hearts and lips of that vast concourse of souls redeemed, saying, "Thou art worthy; \* \* \* for thou wast slain, and hast redeemed us to God by thy blood."—Rev. 5:9. "For of him and through him and to him are all things; to whom be glory for evermore."—Rom. 11:36. The very declaration that "eternal life is the gift of God," precludes the idea of merit on our part. But while this is the case, are there no conditions governing the bestowal of this gift? Is there no standard of fitness to which the receiver must come in order to be prepared to receive the gift? If not, why was the gospel revealed to man? Why the ministry of angels to declare the divine will, and the inspiration of prophets to record that will, in ages past? And again, why the advent of "the Great Teacher," Jesus Christ, declaring, both by precept and example the plan of salvation? Why the sending forth of the apostles to preach that gospel to all the world? Why does Jesus say, "He that rejecteth me, and receiveth not my words, hath one that judgeth him in the last day?"—John 12:48. Again: "He who believeth on the Son hath everlasting life; and shall receive of his fulness. But he who believeth not the Son, shall not receive of his fulness; for the wrath of God is upon him."—John 3:36, I. T. All these scriptures, in fact the whole tenor of God's word, teaches that there is something necessary on the part of man *not as a work of merit*, but as a means of preparation for the gift of eternal life.

C. DERRY.

"TAKE HEED TO THYSELF."—No. 1.

BY CHARLES E. BUTTERWORTH.

"TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Dear reader, this language of the apostle, addressed to Timothy, his "own son in the gospel," is full of excellent instruction, and is worthy of prayerful consideration. Timothy was at the time a minister in the church of God, and the language is applicable to any and all ministers laboring for the same Lord.

There is something beautiful in the words of the inspired man to the ministry, "Take heed unto thyself." How it har-

monizes with the whole of God's word; for before Christ the word of God was, "Be ye clean that bear the vessels of the Lord." We have a beautiful illustration of this principle in the life-work, suffering and death of the spotless Son of God, sent to redeem a lost and fallen world. It is just that a minister who undertakes to represent God should first examine himself. What a great responsibility rests upon him. How very careful he should be to not bring a reproach upon that worthy name of whom it is written, "Every tongue shall confess that Jesus Christ is the Lord, to the glory of God the Father." Christ taught his first ministers to labor in love for the salvation of mankind, without regard to themselves, teaching them, saying: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

What a rebuke was given to Peter and the other apostles when for a short time they had apparently forgotten their responsibility, and had left their labor of love and gone fishing. Jesus appeared to them and said, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." This question was repeated three times, the last two injunctions being, "Feed my sheep." This was to make the impression deep and lasting that their duty was to feed the church and call sinners to repentance. Peter had not forgotten this instruction when he wrote: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The true ministers, then, do not labor for wealth or power, nor for the honor or applause of men; but because they expect the reward when the work is finished, and that, too, from the Lord himself. Knowing this they labor on in love, rejoicing that they are permitted to work for Christ in such a great and glorious cause, knowing that the Great Shepherd will bless them as they have sought to bless others. Paul understood the same grand truth when he charged the elders: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Paul felt clear because he had lived his religion and had been diligent in teaching the whole of the truth, and had even with tears warned them of approaching danger. The true minister should then be set apart "by the Holy Ghost." Nor is this all; for they are expected to so live that they

will be worthy to receive the aid of that precious guide in all of their labor, for it is to "bring all things to their memory" that hath been spoken by inspiration—it must lead and "guide them into all truth, and show them things to come.

It becomes necessary, then, that they should by obedience to God's law place themselves in a position to receive this Spirit and by continuing to walk in harmony with the same, keep their body and mind pure as the temple of the Holy Ghost. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Take heed to thyself." Yes; that we may understand *what* we are to teach and *how* it should be presented, that our teaching may carry conviction to the heart. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We should take heed that our thoughts, words and actions, are in perfect harmony with the teaching of Christ, for if we are found walking in paths of sin our teaching will be rejected, or at least our influence for good will be lessened. We should live so as to be ensamples to the flock, so we can say like Paul of old, "Be ye followers of me, even as I am also of Christ." Only those ministers who live their religion will be successful in the end.

What a high and holy calling, to stand and teach the people in Christ's stead, being ministers, "not of the letter" only, "but of the Spirit" also. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." What a wonderful responsibility rests upon the minister when administering the ordinances of baptism, laying on of hands for the gift of the Holy Ghost, the ordaining to the ministry, blessing little children, or when called upon to pray for the sick, anointing them with holy oil and laying hands on them in the name of Christ, asking God for his dear sake to heal them! The minister is to "take heed unto the doctrine; continue in them." The doctrine here referred to must be the doctrine of Christ in its most complete sense. It was to be taught in fulness, purity, simplicity, and power. "Continue in them." This without doubt has reference to the several principles comprising the doctrine or gospel of Christ, and therefore all are essential to life and salvation. If this admonition had always been heeded there would to-day be no men-made theories taught for the gospel of Christ; nor would the Christian world be divided and sub-divided, and a thousand ways presented as leading to the throne of God, instead of that one way taught by Christ and his apostles. The ministry would then be united in spirit, in word, and in doctrine. They would be one in Christ, and as a result the world would believe that God sent his Son to save them. John says: "Whosoever transgresseth, and abideth not in the doctrine

of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." One gospel, one doctrine, is the condition of salvation.

Paul understood that to depart from this gospel either in faith or practice, was to be removed from God, for he wrote to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." And to the Hebrews he said, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" The doctrine—gospel—consists of principles. The first requirement made is to believe; for without it they could not obey. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." God is pleased only when we place ourselves in a position that he can save us. We must first believe that God exists, that he sent his Son to save us, that what the Son taught was and is the commandment of God to us and that he will reward us for obedience. In order that man may believe, God sends his ministry to teach that he is the God who created all things; that he is full of love, mercy and justice, and is all powerful to save. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God."

But we are told by some would-be teachers that we can't have faith until we first repent, because that, wherever faith and repentance are mentioned together, repentance is always mentioned first. It is necessary then to consider to whom this language is addressed and their peculiar condition. The Savior, when he commenced his work, taught the Jews to "repent and believe the gospel." But remember they claimed to be the people of God, for he had spoken to them and they had his law; but like many others who claim to be God's people they had transgressed the commandments of God and had followed the traditions of the Elders, and they were asked to repent.—See Mark 7: 7-13. And when Paul taught the Hebrew Saints, repentance is mentioned first; but they were members of the church; and he tells them they ought to be able to teach, yet he said, "ye have need that one teach you again which be the first principles of the oracles of God."

Those who have believed in God, obeyed the gospel and taken upon them the name of Christ, if they forget or leave

those principles should repent first. Repentance suggests a broken law. A man who does not believe in God, should you approach him and ask him to repent, would he not tell you that he neither believed in God nor the law you taught? First convince him that there is a God, that he has given to man a law, and that he is a transgressor of that law, and then ask him to repent. Faith, then is the first principle in the doctrine of Christ, and repentance is the second. Jesus taught that men should repent, and so did his apostles. Repentance requires that sinners should be sorry for the wrongs done, forsake them by trying to do right. If any have wronged their fellow creatures, they are asked by this doctrine of Christ to restore, and to make the wrong right so far as it is possible.

(To be continued.)

SERMON BY BROTHER A. J. MOORE,

At the Saints' Chapel, Lamoni, Iowa,  
June 27th, 1886.

Brother Moore said:—As I cast my eye round over the congregation this morning, and see so many whose experience in this latter-day work is so much greater than mine, I feel as though I would be unable to present anything unto your consideration that would be a benefit to you, except I should receive that assistance we so much need. However, I trust that I may be able to bring some things from the word of God, that will strengthen us in faith and cheer us in life's journey, and assist us in this great latter day work we have espoused. I will call your attention to the second chapter of Acts, and 37th verse: "Now when they heard this they were pricked in their hearts, and said unto Peter, Men and brethren, what shall we do?" We are all aware that this question is answered in a great many ways, in the day and age in which we live. We look out upon the religious world, and it is lo here, and lo there; and if I should place myself in the condition of those who asked this question, it would be my duty to examine the theories that are taught to-day, as explanatory of the answer to the question asked, "what must I do to be saved?" and I do not know that I can find an answer that will satisfy my mind better than the one given by the apostle Peter. But when I stop to consider the teachings of the day, and the answer given by christians, and also by the heathen nations, [for they make the same claims to tell us what we must do to be saved], and compare the answers made by them with that made by Peter, I often pause and wonder, and ask myself the question, how is it, that with the Bible in their hand containing those teachings that our Master left on record, men have wandered so far from the plain statements contained therein. We ask the heathen this question, [the Hindoos for instance], and they say we must believe in their great god Brahma, that we must pray to him, and prostrate ourselves in the Pagoda, that building made venerable by the devotional exercises performed therein, and live in obedience to their law contained in the book called the Veda. We ask the



Chinese the question and they declare that we should believe in God, and worship him through images. They say, you Christians believe in a god that has no body or parts, we worship him through images, something that we can see. You Christians set up something in your minds, an immaterial God and hence no God at all, and they say that we should worship a God that we can see, and hence they say in answering the question, you must be saved by complying with our requests. I ask other heathen nations, (the Japanese for instance) and they tell us, you must keep the Christian Bible out of your house, and follow the admonitions of your own conscience which will lead you aright. If I ask the question of the teachers of Christianity of to-day, "What must I do to be saved," and they tell us it matters not what church you belong to, only believe on the Lord Jesus Christ and that is all you need. Here we find the answers differ widely. But when we go to the good book, and read the teaching of Peter on the occasion which brought forth our text, we find he differs from both christian and heathen in answering this question. He declares unto the enquirers, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." He answered the question consistently. And here let me call your attention to the fact that Peter was ordained by Christ, and after his ascension on high, Peter with the rest of his brethren, went forth preaching the gospel; and when this question was asked him he knew how to answer it, and those who teach differently have wandered off in different ways. They have departed from the faith the apostles taught. They claim that to believe on the Lord Jesus Christ is all that is needed to be saved. But when we ask them if they believe in the words of Christ, as contained in the New Testament? O, yes, we believe the Bible? Yes, when it is shut, but when it is open they try to explain the words of Christ away, and they declare that those words were done away soon after Christ and his apostles. But the word of God being the test, for by it we are to be judged at the last day, it becomes our duty to search the word, and see if we can find in it what we must do to be saved. I remember reading in this book an answer to this question, an account of Paul's journeying to Damascus, and while on the road he saw a remarkable vision. The Master appeared to him, and talked with him, and though Paul had seen this wonderful vision and had conversed with the Lord, he knew there was something for him to do, and hence he made the enquiry, "Lord what wilt thou have me to do?" The answer was given by Christ, "Go on to Damascus and there it shall be told thee what thou must do." It seems that the apostle was placed in a condition to know, and was sent to a place where a servant of God could teach him what to do. The Lord appeared to this servant, Ananias by

name, and informed him of Paul's condition; "For behold he prayeth," and told him to go to Paul and instruct him in his duty, "for he is a chosen vessel unto me." Obedient to the command of his Lord, Ananias went to the place where Paul was, and finding him blind from the heavenly vision, and in humble, penitent, praying condition, informed him that the Lord who appeared to him on the way had sent him (Ananias) that "he [Paul] might receive his sight and be filled with the Holy Ghost;" and after laying his hands on the head of Paul who received his sight straightway, he says, "And now why tarriest thou, arise and be baptized, and wash away thy sins calling on the name of the Lord."

It appears by this declaration there is something for us to do, not only believing on the Lord Jesus Christ, but doing what he has declared for us to do; and if we will walk after the pattern he has laid down we shall come out conquerors in the end. Then we shall find that glorious rest that those who follow Christ's teachings will enter into finally.

Turn to the 8th chapter of the Acts of Apostles, and there we find that the angel of the Lord speaks to Philip and tells him to go to a certain place, and he heeds the admonition. While on his way he meets a certain man, riding in a chariot, who was reading the prophet Isaiah, where he foretells of Christ, that he should "be led as a lamb to the slaughter, and as a sheep dumb before his shearers He opened not His mouth," &c., and as he read on, the man of God asked him if he knew what he was reading, and the man replied, "How can I except some man guide me?" Philip upon invitation stepped into the chariot, preached unto the man Christ, and he must have taught him the necessity of baptism, for when they came to a certain water the man in the chariot said, "See, here is water, what doth hinder me from being baptized." Philip replied, "If thou believest with all thy heart thou mayest." What was it that the man of God taught him? It was the plan of salvation, whereby you and I also may be saved, if we follow in Christ's footsteps. As they came up out of the water, after baptism, the Spirit of the Lord caught away Philip, who as he journeyed on his way taught the word in many places. When we come to compare these teachings with those of professing christians who claim to answer this question, we find they differ as widely from the word of God as do those heathen nations spoken of, as for instance, we go to the great mother church and we ask her the question, what must we do to be saved? They say, certainly, we can answer this question. You must believe in Jesus Christ, and that the Pope is His vicegerent on earth, and you must bow down to the Virgin Mary and you will be saved. But stop, say some of the reformers, the Lord will judge that idolatress, and "deliver her over to the burning flames." And says Mr. Wesley, "The christians have all turned heathen again." Those reformers condemn the mother church, and send about one hundred and fifty millions down to hell, and say they

will fail to reach that celestial glory, or that heaven they are seeking after, that they are doomed to a bottomless hell eternally. This is past my comprehension. But stop, says the mother church, when you went out from us you cut yourself off from all authority to act, and what right have you to reform this church, having no authority to do so? And so she excommunicates them, and sends them to the bottomless pit. We follow on, asking others the question, and they tell us we must believe in a God, without body and parts, and when we come to compare this with the light of the Chinese, we find that the light of the Chinese exceeds that of those who make this declaration, for they declare it can be proved that he has both body and parts, and that he will answer our prayers. We might go on examining the answers given by men of different faiths, but if we should do so it would take a great length of time. We stop in the midst of this confusion, and ask what must we do to be saved? The only way we can answer that question is by turning to the word of God. Christ says, "I am the way, the truth and the life, no man cometh to the Father but by me." If this be true, it becomes necessary for us to follow Christ, who went down to John the Baptist, in Jordan, and there demanded baptism at his hands. John refused, but the Savior said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," and the word says, that when our Redeemer came up from the water, the Holy Ghost descended upon him in the form of a dove, and a voice from heaven says, "This is my beloved Son in whom I am well pleased, hear ye him."

When we come to examine the answers by Christ, by Peter, and by Paul, we find a vast difference between them and the answers of men, and we ask why is it that man will follow his fellow-man? I can not answer for this, but I am thankful to God that we have lived in a day in which the light has come from heaven, that when that "young man" went forth in a grove to pray, an angel was sent down from heaven, and there it was made plain unto him that the gospel shall come forth in power, the same plan of salvation, the church organized according to the original pattern, the same principles that the Savior of mankind taught in ancient times should again be taught upon the earth; and in answer to the prayer—Which one of the churches is right—it was made known unto him that none of them was right.

We follow down to the Church of Christ of Latter Day Saints, and we find that they preach faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection from the dead, and eternal judgment, claiming authority from God to administer in the ordinances of his house as was taught 1800 years ago.

But stop, says one, you are in the same condition that you said the Catholics and Reformers were, you send all that do not believe as you do down to the bottomless pit. O no, these are not the teachings of the Bible, for if we taught that principle

we would be as far from the truth in that respect, as are others spoken of, but we say that God is just and that he will reward mankind according to their works. We believe, [at least I do], that those who have lived by the best light they have received, will receive a reward according to their works. But when we come down to our day, and see the same gospel preached in its fulness, and see the same blessings follow according to obedience, we say that men should turn to Christ; and there is but one way, and that way will lead them to eternal life. Peter, having had experience from association with the Master, could answer this question of what we must do completely; he said to those believers, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The Savior gives an invitation to all. He says, "Come unto me, all ye that labor and are heavy laden and I will give you rest," &c. Yes, says one, and the way to come to Him is taught by Paul to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house." But why do you stop at that portion of the quotation? Read the whole of it. "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway." He told them to believe on the Lord, then spake to them the word of the Lord, or gospel, that they might believe, and one principle in the word spoken was baptism, by which they were "baptized into Christ," and consequently had come unto Him. When we come to compare the teachings of the Master and His servants with those of to-day, we are almost astonished to see how far man has wandered from the principles of life and salvation. I remember reading here in the Acts of the Apostles, that there was a devout man, who prayed unto God, and gave alms to the poor, (and it would appear to some that he was in a saved condition, he believed on the Lord); and as he fasted and prayed, God saw fit to send an angel from heaven to tell him what he must do, and when that message came, it was, to send for an individual who had authority to act in the name of his Lord, and he should tell them words whereby they must be saved. Peter, obedient to the message sent from Cornelius, went down there, and as he met Cornelius at the gate, who, upon seeing Peter was about to fall down and worship him, but he picks him up and says, I am but a man. But Cornelius had received this glorious vision, he had conversed with the angel, and supposed that when he saw Peter that he was something greater than a man, who was to tell him words whereby he must be saved, and he thought to worship him. Peter being invited into the house preached the word of the Lord unto them, and the Holy Ghost descended upon them, which caused Peter to say, "Can any man forbid water, that these should not be baptized, who

have received the Holy Ghost as well as we, and he commanded them to be baptized in the name of the Lord." After baptism the promise is made to all that they shall receive the gift of the Holy Ghost, and when we read the teaching of Peter in answering this question "what we must do" he declared unto all that they must Repent, and be baptized, for the remission of sins, then the gift of the Holy Ghost was received, the promise was to all that the Lord should call, and how many does the Lord call in the invitation of the Master, "Come unto me *all* ye that labor and are heavy laden, and I will give you rest." If we receive this in the entire meaning of the word, it is, *all that will come*. In another place it reads "All that will come, may come, and partake of the water of life freely." But the question "what must we do" is answered by Paul, "Believe on the Lord Jesus Christ," and in another place he says, "By grace are ye saved, through faith, and that not of yourself, it is the gift of God."

We believe in Christ, that he was the one ordained from the foundation of the world, to redeem man from the fall, and place him in a condition whereby he can help himself, and as he paid the debt of Adam's transgression, we become responsible for our own individual sins. That we may partake of the bread of life, and drink of the fountain of life freely is my prayer. Amen.

## Conference Minutes.

### DECATUR DISTRICT.

Conference convened at Lucas, Iowa, July 10th, 1886, H. A. Stebbins presiding and A. S. Cochran clerk. Branch reports:—Lamoni 568; 14 baptized, 15 received, 5 expelled, 3 marriages. Lucas 221; 2 baptized, 6 removed, 3 died. Little River 100; 1 baptized, 1 removed, 2 expelled. Davis City 59; 1 baptized, 1 removed 3 expelled. Greenville 33. Lone Rock 57; 1 received. Alendale 38; 1 received. Official reports:—Elders H. A. Stebbins, (baptized 3), J. R. Lambert, Henry Jones, G. L. Spencer, E. Banta, A. N. Bishop, John Watkins, John J. Watkins, A. S. Cochran (baptized 1), N. Stamm and J. T. Phillips (baptized 1); Priests John Davis, J. Wahlstrom and Luke Sharp in person, and Wm. Crick and Joseph Hammer by letter. Resolved That we sustain the action of General conference in not permitting members to withdraw from the church without trial. Resolved, That we do not approve of the action of the Davis City branch in allowing members to withdraw without trial. Moved that when this conference adjourns, it does so to meet at the call of the president as to time and place. Preaching on Saturday evening by Asa S. Cochran; Sunday forenoon by Bro. E. Banta; social meeting in the afternoon, in charge of president, assisted by Bro. Henry Jones. Preaching in the evening by Bro. J. R. Lambert.

### THANKSGIVING DINNER.

The Ladies Mite Society of Lamoni, will prepare a bounteous dinner November 25th to which all are invited. The proceeds to be used in procuring matting, etc., for the Saints' Chapel.

## Miscellaneous.

### MARRIED.

DERRY — BLACK.—At the residence of the bride's father, Mr. William Black, Fayette township, Decatur county, Iowa, October 28th, 1886, by Elder Joseph Smith, Bro. Arthur E. Derry of Nebraska, and Miss Malvina I. Black.

HOPKINS—CLUM.—At the residence of Bro. William Hopkins, Lamoni, Iowa, November 7th, 1886, by Elder Joseph Smith, Bro. William Alexander Hopkins and Sr. Libbie J. Clum, all of Lamoni.

BAILEY—LATHROP.—At the residence of Bro. R. S. Hogue, Lamoni, Iowa, November 7th, 1886, Mr. Truman Bailey to Sr. Lydia A. Lathrop, Elder Asa S. Cochran officiating.

### DIED.

DILLEN.—In Tipton, California, October 15th, 1886, Freddie, son of Mr. and Mrs. E. J. Dillen, aged 2 years, 2 months and 27 days.

Freddie, thou hast gone and left us,  
And the loss we feel to mourn;  
Though the mighty God above us,  
Can our weeping hearts console.  
Yes, we mourn for thee our darling,  
And are waiting for the time  
When we will meet thee, little loved one,  
In the paradise of God;  
Until we meet thee with the blest,  
In the mansions of our Lord.

DILLEN.—In Tipton, California, October 30th, 1886, of malarial fever, Emory, beloved husband of Alvira Dillen, and a son of Bro. and Sr. J. P. Dillen, of Lamoni, Iowa. The deceased is a native of Jackson county, Iowa; aged 33 years, 7 months and 2 days. He leaves a wife and child to mourn his loss.

Gone to rest, a valiant soldier  
In the army of the Lord;  
Faithful husband, loving father,  
Gone to reap a just reward.  
Father, bless the anguished widow;  
Guard the little orphan dear;  
Give them lasting cheer and comfort,  
Be thine angels ever near.

HOLT.—At Galesburg, Illinois, October 28th, 1886, of old age and dropsical affection, sister Ellen, wife of Elder Robert Holt, of Kewanee, Illinois. Sister Holt was born at Bolton, Lancashire, England, February 12th, 1812; was married to Robert Holt, April 16th, 1832; was baptized by him in the old organization about 1840. In company with her family she went to Utah in 1856; returning to the states in 1859, and reaching Kewanee in 1861, where she has resided ever since. She united with the Reorganization in 1871, and remained a faithful member till death reached her at Galesburg, while on a visit to her daughters. She was brought home for interment on Sunday, October 31st, where a large number of citizens testified of the esteem in which she was held, by attendance at the funeral service, which was conducted by Bro. John Chisnall. Of fifteen children born to her, she leaves one son and three daughters, with their father, to mourn the loss of a faithful wife and mother.

TWITCHELL.—Near San Juan, San Benito Co., California, October 24th, 1886, grandmother Eunice Ursula Twitchell. She was born in Northampton, Massachusetts, July 1st, 1797; and at the time of her death was aged 89 years, 3 months and 24 days. She together with her husband, children and grandchildren, came to California in 1849. She was baptized September 21st, 1873, by Bro. John R. Cook, and confirmed same day

by Bro. Charles W. Wandell. She has been a widow nineteen years, as grandfather died in 1867. She has been severely afflicted with rheumatism the most of that time, and has not been able to walk for some fifteen years, but has sat in her chair. She many times bore a faithful testimony. Her worst suffering was in her last days; but she now awaits the resurrection of the just. Funeral sermon was preached by Bro. Herman C. Smith from Job 14: 14, in the Congregational church at San Juan.

#### ADVOCATE NOTICE, No 3.

There are yet about six hundred names on the *Saints' Advocate* subscription lists of persons from whom we have never heard anything in response to our two former appeals through the *Herald*. This neglect will probably occasion serious delay in our getting out into the field again, as we can not go forth until we have settled with those to whom we are indebted, and this can only be done as fast as delinquents pay up their dues. Will every reader of this third appeal please respond if they have overpaid or are delinquent. Thanks to all who have written us and aided in this matter. Who will be the next to write us?

In bonds,

JOSEPH LUFF.

Box 372, Independence, Missouri.

#### DECATUR DISTRICT.

A conference of the above district will be held at Lamoni, Iowa, beginning at ten o'clock on Saturday, Dec. 4th, 1886. Presidents and clerks of branches are requested to make out and send their statistical reports. We also hope that each branch will be well represented at the conference by both officials and members. The annual election of district officers takes place at this session, which should have been in November, but I overlooked, till too late, the publication of the notice to that effect.

H. A. STEBBINS, *Dist. Pres.*

#### NOTICE.

The North-East Missouri district conference will be held at Bevier, Macon county, Missouri, December 11th and 12th, 1886. All are invited to attend.

JOHN TAYLOR, *Dist. Pres.*

Wanted the address of Oscar Anderson. Four years ago he was conductor on a passenger train running from Grand Rapids to Big Rapids, Michigan. I also have real estate that I will trade with some one who may wish to leave Missouri or Iowa. I wish some of the Saints would look me up a man and write me. M. N. Cole, Miller-ton, Sumner county, Kansas.

#### THANKSGIVING PROCLAMATION.

In conformity with a time-honored custom and in accordance with the recommendation of the President of the United States, I, William Larrabee, Governor of the State of Iowa, do appoint Thursday, the 25th day of November, 1886, a day of thanksgiving and prayer. I request all to refrain on that day from unnecessary labor, and at their firesides or places of worship to return thanks to Almighty God for the manifold blessings which we enjoy, and invoke the continuance of his favors. Let the day be devoted to good works, and especially let the sick, the needy and the afflicted be remembered by deeds of kindness and charity.

WILLIAM LARRABEE.

#### APPEAL.

To the president of — Branch of the Church of Jesus Christ of Latter Day Saints; dear brother: Please present the following to your branch. We being a new branch, organized at Cortland, Illinois, are desirous of building a church on a lot we have secured, appeal to your branch for a nickle contribution from each member, and as much more as any one may feel able or willing to give. We believe by this plan a church can be built every month in a year for the Saints and no one feel much poorer. Money can be sent by Post-office money order, Express money order, or by registered letter to C. D. Carter, treasurer, DeKalb, Illinois. W. E. Cherry and C. D. Carter, building committee. The first answer to our appeal was from the San Francisco branch, Bro. George S. Lincoln president, \$6.10, for which we send thanks; may God's blessings attend them.

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# THE SAINTS' HERALD.

Joseph Smith

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 27, 1886.

No. 47.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, November 27, 1886.

### "A WIDE CONTRAST" INDEED.

THE Utah *Journal*, published at Logan City, Utah, for November 6th contains a "plaintive wail," very significant, and very touching. The Editor, writing about what appeared in the HERALD for October, 30th in regard to the Reunion at Garner's Grove, last October, and the contrast between that Reunion and the Conference of the Utah church at Coalville, Utah, states:

"Under the head of 'A Wide Contrast' the *Saints' Herald* published the foregoing in the October 30th number. We are willing that it should take the consolation unto itself which it can derive from the contrast. The Picture, however, presents a different view to us. A study of the history of God's people in former ages reveals to us the knowledge that persecution and hatred have always been their lot. A careful study of the scriptures convinces us that the gospel will produce similar fruits in the latter days, to those experienced in former times.

"The statements of the *Herald* show in plainness the church that is hated of the world. They leave no ground to doubt regarding the one that has fellowship with mankind. The contrast is indeed significant; it is so great that none acquainted with the history of real Saints need be in error concerning the course to pursue or the church to unite themselves with in order to be approved of God. If they desire to be approved of man, the way is also clear before them.

"The fact that some of the leaders were not present at the Coalville conference seems to strike the mind of the editor of the *Herald* with peculiar force, but his view of it is the popular one. It does not enter his mind that their absence was a disgrace to the 'best and greatest nation of this century,' just as the fleeing of the children of Israel from the tyranny of Pharaoh was a disgrace to that ruler.

"The law is not feared, but the tyrannical, prejudiced and bigoted administration of it. If his-

tory be studied it will be found that their course is not unique in this particular. Servants of God have had to hide from their enemies in the past. If the *Herald* editor deems the attendance at that conference an indication of a decline in the work here, he is laboring under a strong delusion, for such is not the case. As for his pity for this people, it is of the nature of that manifested by R. J. Anthony in his efforts against Apostle John W. Taylor. It is a pity which tends to bring perplexities upon the people. 'It must needs be that offenses come, but woe unto them by whom they come,' is language fitting those characters who persecute, in this age, the people of the Lord. The 'handwriting on the wall' no doubt foretells troubles for the Saints, but it also teaches that those troubles will educate and develop a class of people who will serve God at all hazards, and who will maintain liberty and save the constitution of this glorious country. This people are growing strong in faith and knowledge by reason of the trials upon them. They will continue to grow and increase until Zion is established, the joy of all on earth. They are willing, so far as they possess strength, to endure a little of that trial of which the Savior endured so much, for they know that by the trials come the blessings. They want no hypocritical sympathy but they desire faith and strength to endure unto the end."

Was it not a "wide contrast?" In the one case the members of a church believing fully in the teachings of the New Testament, the Book of Mormon and the Book of Doctrine and Covenants, as the same were construed by Joseph and Hyrum Smith and the first elders of the Church of Jesus Christ, (indeed many of them were members of the church prior to June 27th, 1844), met, preached, prayed, sang, bore testimony and enjoyed the rites and privileges of their church relationship not only without molestation, but under the protection of the law of the land; none of its ministry either in hiding, or in fear of arrest by an officer of the law for an infraction of the law because of their faith. Whatever good face the *Journal* may attempt to put upon it, or whatever pitiful begging of the question to be considered as victims of persecution made by its writers, the fact remains that the Lord told the people of the church that if they would "Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favor and grace in their eyes, that you may rest in *peace* and *safety*,

of the people, until the army of Israel becomes great."—Doc. and Cov. 102:7, 8.

From the time that Pres. Young and the pioneers reached the foot of Ensign Peak, until the utterance of this wail in the *Journal*, the Valley Saints have not ceased to boast of their faith, their superior goodness, and their mighty works; nor ceased to denounce with bitterness and the calling of hard names those laws which the Nation's Congresses have adopted for the government of the people of the territory of Utah, and the officers to whom was entrusted the execution of those laws. The *Journal* truthfully says: "The law is not feared." No man fears the law itself; but the executors of the law. If there were no Marshal, and no Deputy Marshals chosen from, or appointed from among the Gentiles, or so-called apostate Mormons, and no courts presided over by citizens of the United States, not Mormons, not a man Jack of all the host of polygamists who have disregarded the law of 1862 and the Edmunds law, would be in hiding, or dodge the service of a writ. No, Mr. *Journal*, it is not the law, but the executors of the law that you fear. Go, not to the ant that feareth the winter, but to Paul, the apostle, who writing to the Romans, states the matter thus:

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the *power*? do that which is good, and thou shalt have praise of the same: For *he* is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he is the minister of God, a *revenger* to execute wrath upon him that doeth evil."

The law against polygamy remained upon the statute book of the United States, a dead letter; and was a butt of ridicule and a laughing stock for polygamist philosophers and mongers of the law; but when the *power* was at last provoked to wrath, then the executors were feared—O no, the *Journal* fears not the law; but the executors of it.

The Reorganized Church fears neither the law of the land, nor the executors of it. The Lord has said to them, "My law is contained in the Scriptures which ye have received, and in the Book of Mormon and my Book of Doctrine and Covenants; seek them and do according to what is there written, and I am with you by my Spirit unto your salvation." We have believed what he said; and the way in which we might gain favor in the eyes of the people being clearly stated in the Doctrine and Covenants, as we have already shown, we have considered it to be our privilege and our duty to do what was therein commanded; and have found favor as it was promised we should; the people are becoming



while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs." "Now, behold, I say unto you, my friends, in this way you may find favor in the eyes willing to "execute judgment and justice" for us; and as stated by Paul we are having praise of the *power*, the executors of the law, which we fear not because we neither outrage it, nor teach others so to do.

The *Journal*, and its co-worker the *Deseret News* of Salt Lake City, unite in calling Elder R. J. Anthony hard names, and accuse him of being moved by an evil spirit of hatred against the people of the Utah church, because he appeared as a witness against a man in a United States Court, being commanded to appear there by a proper writ served by a proper officer. What would the *Journal* have? Elder Anthony as an American citizen was present at the meeting at which Elder John W. Taylor delivered the discourse in which he used the language upon which the jury found an indictment. He heard what was said. It was known that he was present, for Mr. Taylor's friends took good care to give notice that a Josephite elder was in their midst. He was properly bidden before the jury; and would the *Journal* have him dodge the *power* of the law; take passage on the Underground Railroad, and refuse to answer to his name when called as a witness in the courts of his country? Elder Anthony does not so construe the language of Paul, "Be subject unto the higher powers;" nor so read the revelations of God, in which the people are told that if they "keep the law of God they have no need to break the laws of the land."

We know Elder R. J. Anthony, and we believe that he would not condescend to gratify any personal and petty spite against Elder J. W. Taylor, or any other man opposed to him in faith; and that he would not purposely put himself in the way of being instrumental in causing trouble and grief to men whom he believes to be misguided. But while he would not do this, he also is a free born citizen of the American Republic; has his home and political happiness under the protection of the government of the United States, and exercises his privilege of religious worship and church allegiance under the Constitutional protection of the United States, and is absolutely free from any priestly domination as to what his personal course shall be as a citizen of the commonwealth. Under these circumstances, it would be expected that if Elder Anthony was bidden before the jury, he would go; if required to speak there, he would tell what he knew; and he would do this without fear, let, or hindrance from his friends; and we hope for the honor of manhood without fear of his enemies, if he has any. If he has spoken before the jury, or the court we believe that he has told the truth; and is in no wise responsible for the fate of Elder J. W. Taylor. The latter knows what the law is. If he did what was condemnable under the law, he should not be surprised when arraigned and punished. Elder Anthony when present at the meet-

ing where it is charged that Elder Taylor used the language complained of before the court, was not there secretly, nor in disguise, nor as a spy. He is not an apostate from the Utah Church, and breaks no oath, betrays no confidence, nor divulges a secret entrusted to him when he states what took place there, and what was said by Elder Taylor; he simply states what was said and done in his presence. If what Elder Taylor said was not reprehensible under the law, why should Elder Anthony be censured, or rated for stating what it was. No, Mr. *Journal*, it will not do. You clearly mistake the quotation: "It must needs be that offences come, but woe unto them by whom they come." There is no shelter under this for your wrong doing. Offences against the law of God and the land have come by reason of your disregard for both, and the woe is to be upon you, and not upon the instruments by whom that woe shall be visited upon you.

There is no parallel between the flight of the children of Israel from the tyranny of Pharaoh, and the flight of some of the leaders of the people of the church in Utah. The former was the effort of a people, under the direct command of God, to escape from a condition of physical bondage; with no sympathy and no bond of union between the two peoples other than the benefit to be derived to the captors from the the captives; the latter is a personal evasion of the service of writs of apprehension for misdemeanors committed against the laws of a republic in which there is or should be a union of political interests, a sympathy between peoples of the same race and origin, in a land where there can now be no possible avoidance of commercial and political intercourse between the church and the outside world; the former was to compel physical service, the other is to compel an obedience to wholesome laws properly enacted.

If there is to come a time in which Zion is to receive help from kings and queens as nursing mothers and fathers, ought not that time to be nearly here? If there is a "set time" in which Zion is to meet with "favor," ought we not to be earnestly and with confident hope looking for it? If there is to be such a favoring time, and God has pointed out the means by which Zion's children may attain unto it, is it not time that those who desire such favor should use the means so pointed out? If the favor which is to be extended to Zion when the "set time" has come, is not to be "rest and safety," what are we to look for? If "rest and safety" are to be enjoyed by God's people when the "set time" is come, then the means to be employed to secure "rest and safety" if used and used successfully, will certainly mark the epoch in the history of the church when the "set time" has come. Bonds, fines, imprisonments are not favors; but distresses. If borne for the gospel's sake, and that only, there would be merit in bearing them; but there is neither merit nor persecution in just prosecution for offences against law. Plural marriage is no part of the gospel, never was, and never

can be; hence, those who are guiltily hiding from arrest and prosecution for practicing it, are not fleeing from persecution for righteousness' sake, but are fugitives from justice because of evil-doing; for them there can be no just excuse.

#### FACTORIES NEEDED.

LAMONI needs a number one Cheese Factory and Creamery, run by parties who have pluck and stick-to-it-iveness to put their means into it and push it. This is one of the finest regions for grasses and clovers in the Mississippi Valley, is much more than average for corn, winter wheat, oats, rye, and all vegetables peculiar to this climate; is fair for fruit, large and small; has a fair supply of timber, stone and plenty of coal near by; and is an exceptionally healthy country for man and beast. Markets are opening up finely at the growing cities of St. Joseph, Kansas City, Des Moines, Burlington, Omaha and Council Bluffs, besides other places, and what this region needs is more intelligent, enterprising farmers, manufacturers, merchants and mechanics, who will labor in unity, and good fellowship to build up the country, aiding and encouraging each other for both the individual and the common good. Broad and liberal views in respect to all lines of business from raising peas and poultry to establishing factories and all the more advanced industries are needed.

Those who seek the good of "me and my wife, my son John and his wife—us four and no more" are no help to any country. Such parties would do well to society to repent and help on the general weal, or else emigrate.

There is no apparent reason why a broom factory would not do well at this place, and indeed there is no apparent reason why some other kinds of manufacturing may not succeed here if planted right and then prosecuted with patience and vigor. Of course, wisdom must be used in respect to all the facilities needed, both as to manufacturing and making sales, etc.

If capital was had, packing and canning meats and fruits would pay well. But none of these things come by chance; none come without a venture, and none can succeed without well directed, persistent effort. The man who sits watching for every stray nickel and yet does nothing to increase them except for his own pocket, is simply a leech on society, and is not worthy of aid or countenance in business; they are business barnacles, and need to be scraped off as hindrances to progress, while eating out the vitals and giving nothing in return. The profits and burdens of business and of society should be made equal as far as practicable; and when business men will not help to build up the general good, they should be shunned. When moneyed men are reaping the fruits of others' labor, they should cheerfully repay by aiding others in some practical way. No man should live for himself alone. He has no right to do this. And when men have money or business talent, they should use it for the common good; and when

they are meanly selfish and will not, then they should be left to themselves until they reform.

We think Lamoni is a good point at which to concentrate talent, money, and faithful effort, in building up useful industries for the common good, and demonstrating what can be done here by united capital and labor skillfully applied. Business men here should urge and aid such efforts; and, in turn, the farmer and mechanic should aid their business men in every legitimate and proper way, if, and when, such business men are seeking the common good. And if men, (and especially business men), will not seek the good of their town and surrounding country, they are entitled to no consideration; and if the people benefitted by the efforts of others in building up will not reciprocate and also aid in building up, they are unwise, ungrateful, unworthy, and injure both themselves and their benefactors.

Lamoni and the country about it need the forces of intelligent industry and spirited enterprise till they thrill and throb and grow with happy, prosperous activities. All this can be had, and they ought to be had. But we again remark that such conditions do not come without intelligent effort and persevering enterprise. Now that we have leisure from the bustle and rush of the summer and autumn months, it will be well to consider the needs and opportunities awaiting at our doors, and devise ways and means to dispose of them profitably.

#### PERSECUTION AND ITS CAUSES.

Continued from page 694.

SOME of the Missouri officials deprecated these unprovoked and unparalleled outrages, and among them the Attorney General, who wrote the counsel employed by the church, to prosecute the mob, of which the following is a copy:

"CITY OF JEFFERSON, NOV. 21, 1833.

"Gentlemen: From conversation I have had with the Governor, I believe I am warranted in saying to you, and through you to the Mormons, that if they desire to be replaced in their property, that is, their houses in Jackson county, an adequate force will be sent forthwith to effect that object. Perhaps a direct application had better be made to him for that purpose, if they wish to be re-possessed. The mitila have been ordered to hold themselves in readiness.

"If the Mormons will organize themselves into regular companies, or a regular company of militia, either volunteers or otherwise, they will, I have no doubt, be supplied with public arms. This must be upon application, therefore, as a volunteer company must be accepted by the Colonel, and that is a matter in his discretion, perhaps the best way would be to organize and elect officers as is done in ordinary cases,—not volunteers, you could give them the necessary directions on these points. If the Colonel should refuse to order an election of company officers, after they have reported themselves to him for that purpose, he would I presume, be court martialled therefor, on a representation to the Governor of the facts. As only a certain quantity of

public arms can be distributed in each county, those who first apply will be most likely to receive them. The less, therefore, that is said upon the subject the better.

"I am with great respect your obedient servant.

R. W. WELLS."

Times and Seasons, vol. 6, page 712.

Immediately after this, Judge Ryland wrote Amos Reese, Circuit Attorney, and of counsel for the church, as follows:

"LEXINGTON, NOV. 24, 1833.

"Dear Sir: I have been requested by the Governor to inform him about the outrageous acts of unparalleled violence that have lately happened in Jackson county, and have also been requested to examine into these outrages and take steps to punish the guilty and screen the innocent.

"I can not proceed unless some person shall be willing to make the proper information before me. I now request you to inform me whether the Mormons are willing to take legal steps against the citizens of Jackson county? Whether they wish to return there or not, and let me know all the matters connected with this unhappy affair. It will be necessary for you to see the persons injured, and be informed of their desires and intentions. The military force will repair to Jackson county, to aid the execution of any order I make on this subject. Be particular in your information to me. I am willing to go any time to Jackson county, for the purpose of holding a court of inquiry and binding over to keep the peace such persons as I shall think ought to be restrained.

"It is a disgrace to the state for such acts to happen within its limits, and the disgrace will attach to our official character if we neglect to take proper means to insure the punishment due such offenders.

"I wish to know whether Joshua Lewis and Hiram Page handed the writ to the sheriff of Jackson county that I made and issued on their affidavit against some of the ringleaders of the mob in Jackson county, dated the sixth of this month.

"I will know why he refused to execute the writ, if it ever came to his hands. Enquire into this subject and let me know. I should be glad to see you and agree upon what course to take. After you have sufficiently informed yourself come down and see me, as you live near the scene of these outrages you are better able to receive all information necessary to prepare for future action than I am.

"Write me as soon as you are properly informed, and state when you can come down and see me on this business. Keep copies of all the letters you write on this subject.

"Your friend,

"JOHN F. RYLAND."

Times and Seasons, vol. 6, p. 912.

These officials perceived the enormity of the deeds of the Jackson county mobbers, and seemed willing to defend the innocent Saints and punish their cruel enemies. All honor to such men.

Soon afterward A. S. Gilbert wrote the Governor thus:

"LIBERTY, Clay Co., Nov. 29th, 1833.

"Dear Sir: Yesterday I saw Mr. Doniphan, an attorney of this place, who informed me that he saw the Attorney General, Mr. Wells, in Saline

county, last Saturday week, and that Mr. Wells had acquainted him with your intention of ordering a court of enquiry to be held in Jackson county, in relation to the late riotous proceedings in that county. Mr. Doniphan is of opinion from the conversation he had with Mr. Wells, that said order will be suspended till a communication is received from our people, or their counsel. This is therefore to acquaint your Excellency, that most of the heads of our church had an interview yesterday on the subject of an immediate court of enquiry to be held in Jackson county, and by their request to me I hasten to lay before your Excellency serious difficulties attending our people on an immediate court of enquiry being called.

"Our church is at this time scattered in every direction; some in the new county of Van Buren, a part in this county, and a part in Lafayette, Ray, &c. Some of our principal witnesses would be women and children, and while the rage of the mob continues it would be impossible to gather them in safety at Independence. And that your Excellency may know of the unabating fury with which the last remnant of our people remaining in that county are pursued at this time, I here state that a few families, perhaps fifteen or twenty, who settled themselves more than two years ago on the prairie about fifteen miles from the county seat of Jackson county, had hoped from the obscurity of their location, that they might escape the vengeance of the enemy through the winter; consequently they remained on their plantations, receiving occasionally a few individual threats, till last Sunday, when a mob made their appearance among them, some with pistols cocked and presented to their breasts, commanding them to leave the county in three days, or they would tear their houses down over their heads, &c., &c.

"Two expresses arrived here from said neighborhood last Monday morning for advice, and the council advised their speedy removal for the preservation of life and their personal effects. I suppose these families will be out of the county of Jackson this week. In this distressed situation, in behalf of my brethren I pray your Excellency to await a further communication, which will soon follow this, setting forth among other things the importance of our people being restored to their possessions, that they may have an equal chance with their enemies in producing important testimony before the court, which the enemy are now determined to deprive them of. Trusting that your Excellency will perceive the agitation and consternation that must necessarily prevail among most of our people at this day from the unparalleled usage they have received, and many of them wandering at this time destitute of shelter.

"That an immediate court of enquiry called while our people are thus situated, would give our enemies a decided advantage in point of testimony, while they are in possession of their own homes, and ours also, with no enemy in the county to molest or make them afraid.

"Very respectfully, your obedient servant,

"A. S. GILBERT.

"To his Excellency, Daniel Dunklin, Jefferson City, Missouri.

"I have seen and read the above letter, and on reflection, I concur entirely in the opinion therein expressed. I also think that at the next regular term of the court, an examination of the crim-

inal matter can not be gone into without a guard for the court and witnesses.

“(Signed), AMOS REESE.

“Those who were threatened by the mob on Sunday the 24th, fled into Clay county and encamped on the banks of the Missouri river. A number of the families went into Van Buren county; their whole number of men, women and children, being upwards of one hundred and fifty.”

Times and Seasons, vol 6, p. 912, 913.

These extracts will enable the reader to see the distressed and comparatively helpless condition into which the Saints were forced by the mobbers, and also the legal and peaceful methods by which they sought redress.

In this connection we may add relative parts of a letter written by Joseph the Seer from Kirtland, Ohio, to Bishop Partridge, Liberty, Missouri, as follows:

“KIRTLAND, Dec. 5th, 1833.

“Dear Brethren: We have just received a letter from Brother Phelps, dated 6th and 7th of November, at Liberty, which gives us the painful intelligence of the rage of the enemy, and your present unsettled situation. But I must inform you that there is a great dubiety resting upon our minds with regard to the true state of affairs in Zion; for there seems to be some difference in the statements of Elder Phelps' letter, and that of Elder Hyde's communication to the editors of the Missouri Republican. Elder Hyde states that 'on Monday the 4th, the mob collected in Independence to the number of two or three hundred, well armed, and a part of their number went above Blue to drive away our people and destroy our property, but they were met by a party of our people, and being prepared they poured a deadly fire upon them, two of their number fell dead on the ground, and a number mortally wounded, among the former was Brazeal.'

“Tuesday morning there were a number of the mob missing and could not be accounted for, and while we were at Liberty landing, on Wednesday, a messenger rode up saying that he had just come from the seat of war, and that the night before another battle was fought, in which Mr. Hicks fell, having three balls and some buckshot through his body, and about twenty more shared a similar fate, and also many wounded; and he [Hyde] heard the cannonading distinctly, and also stated that the man who broke open the store took Gilbert, Phelps, and one more, for false imprisonment, and put them in prison, and as near as he could learn, never to let them escape alive.’

“This statement of Elder Hyde is somewhat different from that of Elder Phelps, who states that 'on Friday night the brethren had mustered about forty or fifty men, armed, and marched into the village, took one prisoner, and fired one gun (through mistake); and on Saturday the mob fell upon our brethren above Blue, and one of Manship's sons was mortally wounded. On Monday a regular action was fought near Christian Whitmer's, under the commend of Elder David Whitmer. We had four wounded; they had five wounded and two killed, namely, Linville and Brazeale. From Friday till Tuesday our brethren were under arms, when one hundred and fifty of them came forth, like Moroni, to battle. On

Tuesday morning the mob had collected to the number of three hundred, and before any blood was shed we agreed to go away immediately, and the enemy took our guns.’

“Elder Phelps also states that 'since the above was written, (namely, on the 6th), another horrible scene has transpired: after our people surrendered their arms, a party of the mob went above Blue and began to whip, and even murder; and the brethren have been driven into the woods, and are fleeing to the ferry; and also the mob have hired the ferryman to carry them across the river; [but they made the brethren pay the ferrage]; and it was reported that the mob had killed two more of the brethren.’

“It appears, brethren, that the above statements were mostly from reports, and no certainty of their being correct; therefore, it is difficult for us to advise, and can only say that the destinies of our people are in the hands of a just God, and he will do no injustice to any one; and this one thing is sure, that they who will live godly in Christ Jesus shall suffer persecution; and before their robes are made white in the blood of the Lamb, it is to be expected they will pass through great tribulation, according to John the Revelator.

“I wish when you receive this letter that you would collect every particular concerning the mob, from the beginning, and send us a correct statement of the facts as they transpired from time to time, that we may be enabled to give the public correct information on the subject; and inform us also of the situation of the brethren with respect to their means of sustenance, &c.

“I would inform you that it is not the will of the Lord for you to sell your lands in Zion, if means can possibly be procured for sustenance without. Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with his creatures. You are not as yet brought into as trying circumstances as were the ancient prophets and apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many more too numerous to mention, who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and in dens, and in caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecution for Christ's sake.

“We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always be in strict obedience to all his commandments, that we may have a conscience void of offense towards God and man. It is your privilege to use every lawful means in your power to seek redress for your grievances of your enemies, and prosecute them to the extent of the law. But it will be impossible for us to render you any assistance in a temporal point of view, as our means are already exhausted, and we are deeply in debt and know of no means whereby we shall be able to extricate ourselves.

“The inhabitants of this county threaten our destruction, and we know not how soon they may

be permitted to follow the examples of the Missourians. But our trust is in God, and we are determined by his grace assisting us to maintain the cause and hold out faithful unto the end, that we may be crowned with crowns of celestial glory, and enter into that rest that is prepared for the children of God. \* \* \*

“We learn by Elder Phelps that the brethren have surrendered their arms to the enemy, and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you were located is the place appointed of the Lord for your inheritance, and it was right in the sight of God that you contend for it to the last. You will recollect that the Lord has said that Zion should not be removed out of her place; therefore, the land should not be sold, but be held by the Saints until the Lord in his wisdom opens a way for your return; and until that time, if you can purchase a tract of land in Clay county for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written revelation on the subject, but what is written above is according to wisdom.

“JOSEPH SMITH, JR.”

December 6th, 1833, the Elders in Missouri sent the following petition to the Governor.

“To his Excellency, Daniel Dunklin, Governor of the State of Missouri: We, the undersigned, leading members of the Church of Christ, vulgarly called Mormons, would respectfully represent to your Excellency, in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs. Phelps, Gilbert and McLellan, after having read the letters of the Attorney General and District Judge of this circuit to Mr. Reese; that, whereas, our society, men, women and children, after having been in some cases wounded, scourged, and threatened with death, have been driven by force of arms from their lands, houses, and much of their property in Jackson county,—most of which lands, houses and property, have been possessed by the mob of Jackson county, or others,—and are now unlawfully detained from the use and possession of our people; and that, whereas, our people have been driven and scattered into the counties of Clay, Ray, Van Buren, Lafayette and others, where in many cases they are destitute of the common necessities of life in this, even this winter season; and that, whereas, the guns which were taken from our people, as set forth in the affidavit, are kept from them; Therefore, in behalf of our society, which is so scattered and suffering, we, your petitioners, ask aid and assistance of your Excellency, that we may be restored to our lands, houses, and property, and protected in them by the militia of the state, if legal, or by a detachment of the United States Rangers, which might be located at Independence, instead of Cantonment Leavenworth, till peace is restored. [This could be done probably, by conferring with the President, or perhaps Colonel Dodge]. Also, we ask that our men may be organized into companies of Jackson Guards, and be furnished with arms by the state, to assist in maintaining their rights against the unhallowed power of the mob of Jackson county:

"And then, when arrangements are made to protect us in our persons and property, (which can not be done without an armed force, nor would it be prudent to risk our lives there without guards, till we receive strength from our friends to protect ourselves), we wish a court of enquiry instituted to investigate the whole matter of the mob against the Mormons; and we will ever pray.

"W. W. PHELPS, ISAAC MORLEY,  
"JOHN WHITMER, EDW'D PARTRIDGE.  
"JOHN CORRILL, A. S. GILBERT.

"The following letter accompanied the foregoing petition:

"LIBERTY, Dec. 6th, 1833.

"Dear Sir:—Your Excellency will perceive by the petition bearing date with this letter, that we intend to return to Jackson county as soon as arrangements can be made to protect us, after we are again placed into our possessions.

"We do not wish to go till we know that our lives are not in danger of a lawless mob. Your Excellency will understand that, at this inclement season, it will require time to restore us, and troops to protect us, after we are there, for the threats of the mob have not ceased.

"Your obedient servant,

"W. W. PHELPS.

"To Daniel Dunklin, Governor of Missouri."

#### EXTRACTS FROM LETTERS.

Brother William Goreham wrote from Beelerville, Ness county, Kansas, November 6th, 1886. He located on a homestead in the western part of the county last May, and thinks there are others who could do similar with profit. Of his attempts to preach the gospel in that vicinity he writes as follows:

"The second Sunday I was here, I went five miles from home and in my weakness tried to preach the gospel. It was in a sod shanty 9x12, and scarcely high enough to stand erect in. I thank God for the help I had and the spirit that I felt which accompanied the word. Everybody seemed pleased to hear me. But, alas; it was soon noised among the homesteaders that Goreham was a Mormon; and they then cried out, "Away with him!" But I continued holding meetings, asking the Master to direct. It was finally decided that if talk would not keep the Mormon at home, rotten eggs would. And while the excitement was running high, a good and influential widow lady cried out and said, "Stop!" declaring that about thirty years ago she boarded with a family of Latter Day Saints, and she was bold to declare that if there were any Christians on earth at that time, it was W. W. Blair and wife. This lady is a Mrs. Dickenson. Her husband at that time was a clerk and book-keeper for Bro. Blair. She advised them to wait and see, for she thought if I was half as good a man as Brother Blair I did not deserve such treatment. And, dear *Herald*, while I do not feel that I am half so good as brother Blair, how my heart has been made to rejoice, and how thankful I have been that I have had the good name of brother and sister Blair to help me when being persecuted by the homesteaders. I have continued to preach as best I could and have endeavored that my walk and conduct should compare with my teaching; and I thank God that prejudice is fast giving way, so that at the very place where they

wanted to egg me last June, they are now trying to get me to superintend the Sabbath School. To God be all the praise. I am well satisfied with my new home, and I think there are many Saints who would do well to come to western Kansas and secure a home. If any desire information about this country, and will write me, I will give all the information I can. We often feel lonely, and we ask the Saints to remember us at the throne of grace, not forgetting Mrs. Dickenson our friend and protector.

We remember well Mrs. Silas T. Dickenson and her husband, both of whom were our very dear friends when we lived in East Paw Paw, Illinois; and we are glad to know that our influence, where known in those dark and trying times for the Saints, was found on the side of truth and righteousness, and is now fruitful in good results.

#### QUESTIONS AND ANSWERS.

*Ques.*—If an Elder is traveling all the time, and has his letter of membership with him, does this deprive him from preaching the gospel; he not being a member of any branch? If so, why?

*Ans.*—No.

*Q.*—If the general conference assigns an Elder a mission through his own request, is his call to the world, or to preside over a district when the local Elders can preside?

*A.*—His call is to preach the gospel to the world, and preside if it becomes needful.

*Q.*—Has such an Elder the right to stay at home in the branches and act as a local, and draw tithing from the agent of the Bishop? And if so, why?

*A.*—Yes; he has such right if wisdom or necessity require. The necessity is the reason.

*Q.*—If such Elder has an appointment from the General Conference ought not the conference to see that he fills that mission?

*A.*—Yes, we suppose so, by those who may be in charge of the field where such Elder is laboring.

#### THE PREMILLENIALISTS.

At this writing, November 17th, there is in session at Chicago, Illinois, a body of earnest, intelligent men, who have come from various parts to discuss the question of Christ's second coming. All, or nearly all of them hold that His advent will be before the millennium, and that it is near at hand. They hold that this fact should inspire the utmost devotion and faithfulness in warning mankind and in seeking their conversion to God.

The Scriptures abound with evidence that some, both Jew and Gentile and Christian, will in these latter days be in expectation for the coming of Christ, and that but few will have understanding in respect to it, and be well prepared for it. See Isa. 25: 9; 26: 8; Zech. 14: 1-11; 2 Pet. 3: 3, 4; Luke 12: 45; Matt. 24: 29-51; 25: 1-13; Ps. 50: 1-6, &c., &c.

The Saints have, from the beginning of this latter day dispensation and the organization of the church, been definitely and faithfully instructed in the fact, first, that the glorious coming of Christ is now nigh at hand; and, second, as to the means by which to be ready for that event. See

Doc. Cov. 1: 3; 34: 4; 45: 2-10; 49: 4, 5; 56: 6; 63: 13; 65: 1; 68: 1; 108: 3-11, &c. These texts afford the thoughtful reader abundant and conclusive evidence that Joseph Smith was a highly favored and clearly inspired servant of God, giving to the Saints in due time and in an open, plain and authentic manner important and essential instruction in things pertaining to God and the salvation of man. In all this we see the wisdom and love of God manifested.

#### EDITORIAL ITEMS.

THE brethren living in the locality of the Lone Rock School-house, and constituting the Lone Rock Branch, held a series of meetings beginning November 6th, and ending the 14th, Bro. John S. Johnston in charge. The attendance was all that the house would hold, from first to last; Brn. Johnston, Joseph S. Snively, Charles Jones and J. Smith, filled the pulpit during the meetings; a fine interest seemed to be felt, and the result was gratifying; two excellent young men, one the head of a family, were baptized by Bro. Johnston on Sunday the 14th.

Lamoni and vicinity were blessed with fine rains November 16th, and on the 17th Jack Frost laid his icy hand, in a gentle way, on forest, field and flood. We have had a pleasant, seasonable fall thus far, and are happy trusting in God for blessings, spiritual and temporal. The Saints' meetings here and about here have been marked by unity, love, and a good degree of the comfort, guidance, grace and gifts of the Holy Spirit, and more especially during the past few weeks. But this is not exceptional, for we hear from all quarters of the peace and light and joy and spiritual signs and gifts enjoyed by the faithful Saints. The Spirit of God is moving upon the people.

Sister A. T. Hamilton of Reese Creek, Montana, is visiting friends in Lucas and Clark counties, Iowa, and will return in a short time to her home in the mountains.

Brother A. E. Nelson of Campello, Massachusetts, writes the 6th inst. that the people in Brockton are being aroused by the preaching of Bro. Bond. Bro. Nelson feels "at rest" in the Church of Christ, and is anxious to see it progress.

Bro. G. R. Scogin writes from Trumbull, Alabama, of late, and says he is laboring in both Florida and Alabama, and that the Saints are alive and active, with few exceptions, and that there are many calls for the ministry. Several new places have been opened. He in connection with brother J. W. Booker organized a branch, October 17th, of seventeen members.

Bro. J. R. Badham, of Los Angeles, California, wrote November 6th, very encouragingly in regard to the prospect of the work there. By the good providences of the Lord, Bro. Badham has been able to secure a post of labor where he can be useful to himself and the cause.

Two others were baptized by Bro. J. C. Foss, October 17th. He wrote November 10th that he has been permitted excellent liberty in the gospel.



Meachen Curtis writes from Medina City, Texas, that responsible parties (members of the church preferred) can now secure the best water power in that or adjoining county at reasonable figures, for factory purposes; and he claims it is in the heart of a cotton and wool growing country.

Bro. M. O. Matthews, of New Park, Pennsylvania, spent two weeks at Nottingham, Pa., preaching; he baptized two there, one of them being won to the truth from infidelity.

By letter from Bro. John Eames, dated November 11th, we learn he is preaching in his city, Cheyenne, Wyoming, and at times with apparent good effect.

Bro. J. M. Wait informs us that he has moved to Aniwa, Wisconsin.

Bro. James Whitehead, of Alton, Illinois, writes us of late that he attended their district conference at West Belleville. He is strong in faith and joyful in spirit, and hopes to visit us at Lamoni next May or June. He will find a warm welcome when he comes. Bro. Whitehead was the Seer's private secretary at Nauvoo, and has much valuable information touching the church in those times.

Bro. R. J. Anthony writes us from Franklin, Idaho, November 10th, that he is having a pretty fair hearing at that place, and hopes for good results. Heavy snows prevent his going to Albion, Idaho, at present.

Dr. W. A. Pease, a friend of the Saints, has moved from Sandwich, Illinois, and located at Black River Falls, Wisconsin, and wishes the Elders to preach there.

Bro. I. N. Roberts, writing from Senior, Texas, states that times are hard there financially, but they are rejoicing in the Spirit of God.

The Lowry, Missouri, *City Times*, and the Henry county, Missouri, *Democrat* of November 11th and 15th respectively, contain favorable notices of Bro. I. N. White's labors at the High Hill School-house, near Lowry. Bro. White has commenced another series at the Lundaker School-house. Bro. White proposes to not suffer the work to lag in his district. Pray for more laborers, brethren.

Bro. George W. Galley has an interesting correspondence going on in the Columbus, Nebraska, *Journal*, between himself and a former resident of Columbus, now in Utah, and converted to polygamy which she essays to defend.

THE clipping below is from the Denison (Iowa) *Review*:—

"LATTER DAY SAINTS.

"The quarterly conference of the Galland's Grove district of the Reorganized Church of J. C. of L. D. S., was in session at Dow City from the 5th to the 7th inst. This district is presided over by Elder W. W. Whiting and has a membership of about 750. Elder E. C. Brand was in attendance, who is a speaker of noted ability. The session was very pleasant throughout. We saw many familiar faces from Galland's Grove, Pretty Prairie, Deloit, and North Coon. All the former officers of the district were re-elected. They believe that all officers placed in the church

by God in the first century are still necessary in order that the gospel of Christ may be fully and perfectly taught and the ordinances of this church rightly administered. We understand that their ministers are quite energetic in preaching the gospel, yet receive no salary. Would a minister travel and preach, leaving all the comforts of home, without receiving any earthly remuneration if he was not fully convinced that what he preached was the truth. No, I think not.

"FAIR PLAY."

A similar item appeared in the Denison *Bulletin*.

JERUSALEM AND THE JEWS.

BELOW is a clipping from the Salt Lake Herald of the 3d inst., from which it will be seen that the Jews are gathering and building in and near Jerusalem; also, that at least some of them are "beginning to believe in Christ." "Wad El Ward," it is claimed, is the son of a Jewish ribbi living in Jerusalem; but the latter had been converted to belief in Christ as the true Messiah, and is a professional lecturer. This is something of what he said at the Tabernacle in Salt Lake City, October 31st.

"Wad El Ward, attired in Oriental costume, after the first portion of the Sacrament was administered, arose without any introduction and began a brief address, in the course of which he stated that he was the first representative of his people who had ever appeared in this community. He said he anticipated the time when the religion he professed who prevail throughout the world, when Jesus would come to reign on the earth. Mr. Ward's delivery was marred somewhat by its indistinctness, and many eager listeners were disappointed in not hearing all the gentleman said. He briefly stated his belief in the religion of his forefathers, the Jews; that the influence of God was made known through agencies; that conversion took place at once; and that it was not necessary to go to school to learn the miralces of God. He rapidly reviewed the history, persecutions and final captivity of the children of Israel; referred to the monuments and religion of the Egyptians; their monuments remained, but their religion was gone; so also was the religion of the Romish church, and so would every one that had not the Spirit of God to sustain it.

"The speaker alluded to himself and said that he came here a stranger; that his father still lived in Jerusalem, at the advanced age of one hundred and ten years. Mr. Ward had traveled considerably, but the more he moved around the more he discovered how ignorant he was. He gave it as his belief that in the beginning man came upon the earth after the animal creation, among which the attributes had all been distributed, and when man asked for first one gift and then another, and was told that such and such an animal or bird had the desired attribute, he returned to his wife and complained. His better half replied that he should go to the throne of grace and ask for envy and jealousy. The speaker did not inform his hearers, however, whether the advice was taken. Religion, Mr. Ward said, was thought by many to consist of a long face, and ridiculed the proposition,

"Referring to Jerusalem, his home, Mr. Ward remarked that land there was increased in value; the place was being built up; the Jews were beginning to return there. As a Christian Jew Mr. Ward believed in Jesus and Him only. He also believed, and firmly too, that the grand festivals and feasts of olden times would once more be observed by his people in the land of Palestine; everything used and worn by the ancients would again be given to the Jews; the customs and observances of his forefathers would be restored. The gentleman believed in the Bible literally; he did not read it with a spiritual eye. Religion, he asserted, originally came from the Jews; laws were not known until the Jews gave them.

"In a pleasing style Mr. Ward related some of the customs which the poor in Palestine observe, and told an amusing story illustrative of the superstition of the pilgrims there. They come long distances, he remarked, to kneel to a golden box, which contained a single feather. On being interrogated as to why they did so, their reply was that the feather was one from the wings of the Archangel Michael. Mr. Ward pointedly disclaimed any belief in the plumage of angels. He humorously referred to several of the practices in the far-off east, and spoke of them lightly as nonsensical. On one occasion in one of these cities where he tarried, a procession passed along the principal thoroughfare, and the poor knelt as it moved by them. He was requested to kneel, and on inquiring why, was answered with, 'Don't you see the good God passing?' He looked, but observed nothing going by but a priest carrying a pancake. He respectfully replied that he 'knelt to no panpake.'"

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Darkness in the pathway of man's life  
Is but the shadow of God's providence,  
By the great Sun of Wisdom cast thereon  
And what is dark below is light in heaven."

BELOW we present our readers with the plain unvarnished story, from her own pen, of sister Brooks, the aged cripple referred to by Bro. R. C. Evans in his recent letter in the *Herald*. We believe it our duty to speak of these things, in order that God may have the glory due to his high and holy name, for the mercies he is constantly bestowing upon us, and that the ears of our enemies may be saluted with the answer given by one of old whom Christ had in a like manner healed, "Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened my eyes." "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." John 9: 29, 30. Jesus came into the world to do the will of his Father, and his Father gave him power to comfort and strengthen his poor, despised disciples by stretching forth his hand to heal and bless. When he sent his disciples forth to preach the gospel we hear him saying, "As my Father hath sent me, even so send I you."

Again after his resurrection, when giving to them their final commission, he said, "These signs shall follow them that believe." His disciples were believers in him already, but the signs were not only to follow them, but those who should believe, and we read that the "Lord con-

firmed the word with signs following." We claim that our Elders are sent forth in the same way, and if the same power does not attend their ministry, it is not because the gospel is changed, but through a want of faith or a want of faithfulness upon the part of those who hear or those who preach. God is not pleased when the honor and glory are not given to him, neither is it pleasing in his sight when we think it was because of some good thing in us, that the blessing has come upon us; but surely it is not displeasing when we tell what the Lord has done for us, that his name may have honor, glory and praise, forever and forever. This is not the last or the greatest of the testimonies we propose to give in this column. These things have not been done in a corner, neither are they given to mislead any one, but that the gospel of Christ may be preached by these living witnesses, that the world may know that as it came to them of old, so in these last days has it come to us, "Not in word only, but also in power, and in the Holy Ghost, and in much assurance." To the watchmen on the outposts of Zion, the daughters of Zion wish from time to time not only to send words of greeting, but of cheer. Storms purify the air, and through the clearer atmosphere we are enabled to see more clearly—to walk in the light, even as he is in the light. The church has long lain under condemnation, because she has failed to obey the command of God, in regard to remembering her former covenant, even the "Book of Mormon;" but now as a result of late attacks upon the books of the church, the young Saints of Lamoni have organized themselves into a society for the express purpose of studying the church books, the Book of Mormon coming first in order. We sincerely trust their example will be followed by every branch in the church, and should any desire further information in regard to their plan of working let them address the secretary, sister Eliza France, enclosing a stamp, and they will be promptly answered. Nor is this all, the Lord is moving upon the hearts of many to "come up to his help against the mighty," by desiring much more earnestly to wear the pure white robes of righteousness, and to adorn themselves with a meek and quiet spirit, rather than by the putting on of costly apparel or ornaments of gold. The cause of truth is moving on, the victory is coming, and soon will come up from far and near the glad shout of "Harvest home." "The Lord is extending, the Saints under standing."

As an answer to the proposition of creating a "Home Column Missionary Fund," we quote below:

"Sister Frances:—I have just read your proposal to the sisters in the last Home Column, and was so taken with it that I determined to respond now, though it will be some time to my next birthday, so long indeed that it would place me quite at the bottom of the list; so I thought I would begin with the one last past. I could not make out the exact number of pennies and so concluded it had better be more than less and what is over can be carried forward at some future time when I may not have enough, so I enclose fifty cents, wishing only that it were as many dollars.  
ELEANOR."

And thus Sr. Eleanor's name becomes the first on the list, which we have just faith enough to believe will number its thousands before the cycle of time shall roll round to the period marking a second contribution as being due from her,

Sisters, we pray God while we write that every one of you will rally to the standard of the gospel banner. Let us be ready by our next spring Conference to say to the Bishop, "We have means enough in the Home Column treasury to support at least one elder in the field. Let us each one carefully and prayerfully consider what sacrifice of self we can make, in order that our gifts may have the value in the sight of the Lord, possessed by the gifts of those dear ones who have been sending in their hard earned pennies to the support of *Zion's Hope*. Some time since we received two contributions from two sisters, requesting us to use it as we thought best. They had already contributed to the "Hope Fund," and we laid it aside waiting a good cause in which to expend it. When they see their names and the amount, they will know how their contribution has been used. We do not by any means intend to say that their age corresponds to the amount of their contribution.

#### HOME COLUMN MISSIONARY FUND.

Sister Eleanor, Lamoni, Iowa.....\$0 50  
" Cora Russell, Boone, Iowa ..... 2 00  
" Flora Hannah, Buchtel, Ohio ..... 2 00  
LAMONI, IOWA, Nov. 20th.

ARE you going to make any member of your family a Christmas or New Year's present? If so, send to the "Home Column" for a companion picture to the "Three Witnesses." Bro. Chase the artist who executed the former has now an excellent likeness of brethren Joseph and Alexander Smith, with Bro. W. W. Blair,—all three on one plate the same size as the Witnesses, and which we are offering for the same price. As the profits of the first are to go to the "Hope Fund," the profits of these will go to the "Home Column Missionary Fund." Send in your orders, and thus help the cause while spending your Christmas money.

ST. THOMAS, NOV. 10th.

Dear Sister Frances: Having seen Bro. R. C. Evans, of London, and hearing that you wish me to write to you to tell you of God's love and goodness to me. I scarcely know how or where to begin, for when I think about it I am lost in wonder, love and praise. Tongue or pen fails to convey the sentiments of my heart. What it is to those who find, no tongue or pen can show; the love of Jesus, what it is, none but his loved ones know. I began to serve God with all my heart (or was converted) April 22d, 1878, in the United Brethren church, and continued in that church until August, 1881. In July of that year two Utah elders came to the part of England where I lived, to preach. I had heard so much about them (having lived with my grandmother who was a Latter Day Saint in the early days of the church, but died when I was nine years of age), that I went to hear them. Now you know that they preach so like the Reorganized Church that they will almost deceive the very elect, and I must say that the preaching was to me what bread is to the hungry. I heard them speak twice on the first principles of the gospel, and was baptized. Then my troubles commenced. My brothers and sisters and friends turned against me, and the church I had been a member of called a meeting to turn me and another dear old sister out of the church; and to expose us all they could, they got all the books they could find against the Mormons and

gave me to read. I am sorry to say that much which I did read is too true. You must please understand that I had never heard there was any such church as the Reorganized Church, nor did I ever hear it until the early part of this last summer. I wanted to serve my God faithfully, and I made up my mind that I could and would suffer anything if I only had the assurance that they were God's people; so I prayed God to let me know in some way if they were his people or not, and in the night I dreamed that I heard a voice say: "They are wrong; have nothing to do with them." So in the morning I promised the Lord that I would never go near them again till he should show me it was right for me to go; so I never saw or heard them after I was baptized, only in my own house; and in the spring of 1882 we left England and came to Canada.

When I look back at all the circumstances, I can plainly see that my Father's guiding hand has brought me and my husband here, to hear and obey the gospel in its fullness. Oh, my heart overflows with gratitude to him for all his goodness and mercy to me.

I had lived in St. Thomas about one year when to my surprise I heard the Saints holding a meeting on the street. I spoke to some of them, and some told me their names and where they lived; but being a stranger, I soon forgot the names of the streets. Of course, thinking they were the same I had promised the Lord not to go near again, I was half anxious and half afraid to try to find them. The next winter I fell down and broke my limb, and the cords of my instep. My toes caught the edge of the step, so that I fell upon my head and hurt myself so badly that it was a year and four months before I could walk up town, a distance of half a mile. During the time I was confined to the house I was very anxious that some of the Saints would come and try to find me out. I used to look and look for some one to come, but no one ever did. Last Christmas I moved into town to live, then I found out where they held their meetings and I went. Once we had a talk about the two churches, and they explained to me the difference. Of course I liked the reorganized the best. There was no polygamy behind in it, and that doctrine I never had nor ever could believe; but I thought the Saints looked down upon me because I had belonged to the Utah Church, so that I never went again.

There was one dear sister that spoke kindly to me, and when I met her on the street, some two months after, I recognized the same kind voice, but had forgotten the face. I would like to say to all my brothers and sisters, "Be kind to strangers, for you know not what good you may do.

One day last July I was away from home, and when I returned I found on my table a notice that Elder R. C. Evans was going to preach three or four times that week. I went every time to hear him, and eventually was re-baptized; but he had hard work to get me to see the necessity of being re-baptized. I could not see why once would not do, so long as I was honest about it; however, I was baptized on the 18th of August, 1886. I was so lame I could scarcely walk to the river, and to make it still worse there was a very steep bank to go down. I thought I never could get down, as it hurt me fearfully to step downhill. I was from a quarter to half an hour going down, but reached the water at last. I was baptized, and the second or third step I took after

being buried in baptism, I found my foot was all right. I could not believe it for a minute; but oh, my dear sister, when I realized that my foot was healed, I was nearly beside myself with joy and gratitude. There was quite a number there, and I wanted all the world to be there, that I could tell them what God had done for me. When I went into the water my foot was so bad that if I stepped upon anything as small as a marble, I would fall down if I did not save myself by holding on to something for support; now I am nearly as well as I ever was in my life. Praise and glory to God! May he keep me faithful to this grand and glorious work which I know to be God's restored gospel to fallen mankind! May I live to his honor and glory, and do all I can to extend his kingdom; and at last may I meet all my brethren and sisters in the celestial kingdom, is the earnest prayer of your sister in the everlasting gospel,

MILLBROUGH M. BROOKS.

P.S.—My husband was baptized, with two others, the 8th of this month, by Bro. R. C. Evans. Four months ago he would not let me be baptized. Now he himself has been.

M.M.B.

UNIONBURG, Iowa, Nov. 4th.

*Dear Sister Frances:*—In the last *Herald* you said that you would very much like to hear some good news from the Reunion. What more can we say than our beloved president has said, that "Peace, an abundance of peace was with this encampment of modern Israel." And dear sister Frances, it was that kind of peace that the Savior has promised to his faithful followers, that the world can neither give nor take away; this was ours to enjoy during the Reunion, and I think that many of us have returned to our homes strengthened for the conflict, with renewed determinations to hold on to the end. The preaching was excellent, the testimonies were grand to hear. The old time Saints related how the Lord had blessed and cared for them during the dark days which the church has gone through. To hear the prophecies uttered and fulfilled before our eyes was joy indeed, not to mention meeting with old friends, and relating our joys and our sorrows. I will speak for myself, it seemed to me as if my happiness was complete, and while I was there I just wished that every one that had taken upon them the name of Christ was there to partake of the great spiritual feast that we were enjoying, while tears of joy flowed from our eyes and our hearts overflowed with thanksgiving to God.

From your sister in hope,

ELIZABETH THOMAS.

#### EXTRACTS FROM LETTERS.

SARAH A. ROSE:—I must say before I close that what I read from all parts of the earth, causes me to see by the eye of faith what glorious things are coming for the true people of God. Severe and long has been the battle with trials and darkness which the valiant burden bearers have been waging. Praise God, light is breaking, truth is triumphing and glorious victories are approaching. I feel, and seem to see, the work of Satan torn down, while the beautiful banners of King Emanuel float calmly in the breeze of heaven; and I seem to hear the armies of Israel singing songs of victory and praise unto the Lord, and the notes are joyous as though no more apprehension or sorrow will come to the singers. I

am all alone in my room, and I feel the Spirit so while writing this that I seem to be under the Spirit of revelation or vision. Oh, I wish I could be with the Saints. I ask myself the question, "If I must live in the flesh, why can't I be with God's people and have part in helping work for the cause of truth? Oh, I love the cause and the true Saints, and pity all who fight against it.

Observing minds may see if they will, something to please and encourage them as Saints; and it is this, that the watchmen upon the walls of Zion are, as the years roll by, growing wiser, more prayerful and more careful over themselves. Some indeed there are who seem to strive to pattern their lives after that of the blessed Master, so much so that the Spirit seems to encircle them about, and you can feel the good influence as soon as you come into their presence. Would that all the Elders in Zion were more like him whom they preach—even Christ and him crucified.

A SISTER.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

DORCHESTER, Neb., Nov. 7th.

*Dear Herald:*—I have long had a desire to write you a letter, but a feeling of inability has kept me from doing so. Yet I feel a responsibility as I am growing old, (will be seventy-four next March) and may not be with the Saints many years more to bear my testimony to the truth of the restored gospel. I never had a doubt of its truth, nor of the church organized by Joseph Smith the Seer being the true church of God.

I obeyed the gospel in 1838, was baptized by Elder Benjamin L. Clapp, father of Joseph C. Clapp, an Elder in the Reorganized Church. My husband, Elder John Henderson, was the first one who obeyed the gospel in Washington county, Missouri, about three weeks before myself. He was ordained an Elder about thirty days afterward and remained faithful through all the trials, persecutions, apostasy of many, and final disorganization of the church, until the time of his death which occurred October 4th, 1861. We passed through the Missouri war where we lost all we had, even a part of our bedding, and had to leave in snow knee deep, at which time Joseph and Hyrum Smith were taken to Richmond jail. I was acquainted with all the Smith family from the time we went to Far West. The next Spring we went to Nauvoo. (Commerce it was then called). Joseph and Hyrum were at length released from jail and came there too. Their families including their parents were already there. The corner stone of the Temple was laid the same Spring. While in Nauvoo we owned two acre lots, with a good brick house on each; they were about a half mile north of the Temple.

We were a happy and prosperous people, taught by our prophet to obey God and the laws of the land. But our prophet and patriarch were again taken from us and murdered by the ruthless mob, in Carthage jail. Trials and persecutions came. Many followed Brigham Young to Utah. The rest of us were scattered, and went from place to place as sheep without a shepherd until the rightful heir was called of God to take charge of the flock over which his father before his

death had ordained him. I have a few testimonies to give in regard to the gift of healing enjoyed by Joseph Smith, whom many call impostor, deceiver, etc. Once while living in Nauvoo, I was very sick and sent for the Elders many times, but failed to be healed. Finally I asked my husband to go after Joseph Smith. He went, but there were so many sick at his house, (which was no uncommon thing as it often resembled a hospital, so many sick came there), he could not leave. So he gave my husband a handkerchief to tie around my head, saying if I did so I would recover. I did as instructed and recovered almost instantly. My husband, children, and myself have been healed many times by the power of God through the administration of the Elders, and the prayer of faith. I have raised six children, and they are all with me in the Reorganized Church but two, and I have the promise they too will come in.

Ever praying for the welfare of Zion I remain your sister in Christ,

BETSEY JANE HENDERSON.

BENNETT, Iowa, Oct. 31st.

*Dear Herald:*—While reading your pages this beautiful Sabbath morn my thoughts drifted back two weeks, when we had the privilege, with others, of hearing the gospel declared by Bro. J. S. Roth, and again in the evening by Bro. W. T. Bozarth. Perhaps we who are isolated can appreciate "gospel feasts" more than those who may assemble each holy day and hear the word spoken by those who feel the spirit of the ministry. Elders Roth and Bozarth have done a good work, inspiring the Saints to live more faithful, prayerful, doing all they could to cast out the wrong and uphold the right for which they will receive their reward. According to previous appointment they came to Bennett, as the people seemed much interested and wanted to hear them again. My husband asked for the church at Bennett, the only one in town, and the trustees gave permission, but ere the time arrived a note was sent us asking us not to occupy it, as some of the members would leave the church society if we did. Of course we did not intrude. It was also thrown in our teeth that we were not orthodox, and was just the same as the Utah Mormons, (how enlightened some people are). At first we were almost discouraged, and it was almost like casting pearls before swine, yet husband did not propose to be run off in such a way; so he hired the Bennett Hall for \$1 per night.

The first meeting the audience was small but increased each succeeding evening until the hall was filled. Some remarked at the close of the last sermon; "What a pity the preachers could not stay a week or two longer, as the people are just getting interested and are not afraid to come out." One Methodist lady said it was the best preaching she ever heard and she believed they were good men and would just as soon have them at her house as any other preacher; and would not be ashamed to ask them home with her, and told some they missed more Bible sermons than they ever heard. One gentleman in Bennett who thought we had been misused asked the privilege of passing the hat at the close of the services Sunday evening, saying "There are some people here in Bennett that I would just like to hold the hat right under their nose for treating you so mean." Accordingly the hats went round and much to our surprise \$3.85 were

paid in; so you see we did not have to pay a very large bill ourselves; and if we had, we would have been thrice repaid by the good preaching and pleasant time we enjoyed while the Elders were here. We sincerely hope this will not be their last visit to Bennett. Although treated so rudely they left many friends who would like to hear them again. May the Good Spirit ever be their guide that they may ever know they are accepted in the sight of their Master. And we do sincerely hope if there are some that could be made to see the "better way" that there will be some one directed this way. Perhaps we are too selfish yet we would like to see some of our neighbors and friends embrace the truth. Ever praying for the good of the work, I ask an interest in your petitions at the throne of mercy.

Your sister,

SALLIE A. RUSSELL.

SANTA ANA, Cal., Nov. 8th.

*Editors Herald:*—Our branch here, as well as every other place I have visited, are sadly in need of hymn books. I often see a large congregation arise to sing a hymn designated by the minister, and it may be not more than a half dozen hymn books are in the congregation. You may ask why this great lack of books. The answer is, "The Church is going to publish soon a hymnal or tune book, and we are all waiting for them, that we may sing the songs of Zion in harmony." If the Church is not able now to issue a large hymn and tune book, why not issue one hundred to one hundred and fifty pieces suited to those hymns most familiar and call it No. 1? and when they get able issue No. 2, and so on, and have them bound in one volume, the same as the "Gospel Hymns? One more suggestion and I close. Why not increase the pledges in the *Hope*, one more at least, something like this: We whose names appear in this column do solemnly pledge ourselves that we will from henceforth no more dance or tolerate dancing, nor play cards in any form. Let a list of all the names signing any or all of these pledges be kept in the office, and as often as wisdom may dictate be published, and let those lists be opened to the old Hopes as well as the young. If a person can control himself in one of these reforms let them have the credit; if in two, give them the credit; if all, let the credits so signify. Yours in bonds,

R. M. DUNGAN.

147 North Ada Street,  
CHICAGO, Ill.

*Editors Herald:*—It is with great pleasure I read your letters and articles, especially the Australian letters. We feel great interest in the Australian Mission, as it is only seven months since we left the shores of sunny, New South Wales. Some of our brethren there are anticipating coming to America. If they would like to learn a little by our experience, we would advise them to stay where they are, where wages are higher, with less hours to work, and the climate superior. The Holy Spirit is as powerful at the antipodes as in America. With joy I read how the Comforter is working in conjunction with Brother Burton, and I trust that himself and family will make up their minds to stay there a few years, and be the means in the hands of God to bring many more into the fold. My heart longs to see them again. I often think of the Saints at Wallsend and Hamilton; how earnest

they are in their endeavors to bring sinners unto repentance. It seems a pity that there are not more such men as Brother Burton in such a large field as the Australian Mission. My wife and I tender our love and best wishes to all the Australian Saints, trusting we shall meet them again, and if not in this world, then on the resurrection morn, and together to meet our Savior in the clouds and reign with him a thousand years.

Yours in faith,

JOHN MORRIS.

CABIN RUN, W. Va., November 14th.

*Dear brothers and sisters in Christ:*—I would not call you such if I did not know you are, for Christ is with his people. While I was a Methodist I tried to be a good one, but always doubted my religion. I always felt afraid I would be lost. The last time I bore my testimony with the Methodists I will never forget. It pained me to speak in class with them. I told them I was a Christian hunter, hunting for Jesus, and that I intended to hunt until I found him. I was ashamed after I sat down and thought on what I had said. In about two years after that brother D. L. Shinn from Clarksburg came here to preach. Myself and husband went to hear him, and while he was preaching I felt assured I had found Jesus; and I shook from head to foot, and I stepped back so they could not see me shaking. We invited him home with us.

We and a son and two daughters belong to the church now, and we hope and pray that we may be a united family in the kingdom of our God. That is what we are striving for. Brother L. R. Devore was here the first of September, preached several times at our house, some came who never attended before. He went about ten miles from here and preached. Some are believing and will obey soon we think. Mr. Taylor, the one that debated with brother Shinn, has left all the churches and is now going to start one of his own. He calls it the Union Church of Christ.

Your sister,

VICTORIA RULEY.

STEWARTSVILLE, Mo., Nov. 10th.

*Editors Herald:*—Bro. H. C. Bronson has been for some time holding a protracted meeting at the German Church six miles north of town. He is having crowded houses, and prospects are good for an ingathering. Bro. W. T. Bozarth and Will Kelley are holding forth North Cameron with flattering prospects. The field generally hears the Macedonian cry; those who can spare their time have no need to be idle. I have but little time save the Sabbath to spend for the cause. I try to use that time to the best advantage. I praise my heavenly father for his blessings, both to myself and others. Zion's sons and daughters should awake to the magnitude of their responsibility and put on the beautiful garments, study the life and character of Christ, who came not to judge, but to save. On the 7th we visited St. Joseph to fill appointments caused by absence of Bro. H. C. Bronson, and was greatly pleased to find an efficient substitute in the person of Bro. W. W. Blair, who spoke forenoon and evening to good sized audiences. In the evening he handled ably the agitated question of rewards and punishments.

Our conference convenes here on December 11th, and we would urge every branch to report by delegate or letter. Come prepared to hold a good spiritual conference. May the eyes and

nays be called for after the chair declares how the vote by acclamation went! We except to hold a protracted effort here some time in December. We have engaged the help of a "good Elder" and expect good to be the result.

Your brother worker for truth,

J. M. TERRY.

"ON THE WING."

*Brother Joseph:*—I drop a line to say that I am well and happy; and as busy as a nailer. Attended the conference at Coldwater, Michigan, Oct. 16-18; which was a decided success. I remained there a short time assisting Bro. Leanord Scott in holding meetings at different points. While there I baptized two. Came back to Indiana on the 6th inst., (my birth day), and left Bro. Leanord to continue the work for a time at Coldwater. There is quite an interest awakened both there and here; also at Antwerp, Ohio, where I labored in September. The work is spreading and the field widening as is evidenced by the fact that I am being beset with invitations to go here and there to four or five points in Indiana, four points in Ohio, besides the pressing calls to various points in Michigan. I am thankful that I am blessed with health and strength of body and pure desires and aid of the Spirit to perform my duties. This glorious work never appeared brighter, nor was clearer to me than now. I love this mission, the country and the people. My health is excellent." I have added fourteen pounds to my weight since I left Lamoni. I am to commence a series of meetings to-night at a point eight miles south-east of Fremont. I spoke there four times in September with good effect. As soon as practicable shall return to Ohio where I expect to see some good results from former labor, as I have encouraging reports from there. I am having a little tilt through the Coldwater *Republican*, with our old friend, L. D. Hickey. I had the last lick so far; suppose I let him down too hard as he seems to have subsided. We shall see. One thing is certain, truth is much more easily defended than error.

*Ora pro nobis* in bonds,

B. V. SPRINGER.

NORTH PLATTE, Neb., Nov. 6th.

*Bro. Joseph:*—We desire that you and our beloved band of Saints should know that you have some addition to the family away out here in western Nebraska. Our prayer has been heard and answered,—for one of the noble sons of God has visited us; and this has been our greatest desire that the people might hear the gospel preached in this place. Bro. R. C. Elvin came on the ninth of October and staid until the morning of November the third. The Baptist Church was secured for services and our brother preached each evening during his stay here, except two Sundays, the church being occupied by the Lutherans we had services at our home.

Four obeyed the gospel and others are near. One child was blessed, and two of the afflicted were administered to with immediate relief. My husband was ordained a priest. We are now in a position to hold meetings which we will do. The foundation is laid for a branch here and we believe it will be completed; but it requires work and faith. There are six of us altogether, two men and four women. We are well pleased to know that they all desire to be faithful workers for Christ. As we are situated on the high-



way between the church in the east and the west, we request the elders to stop and visit this city if passing this way; they will find a home with us. We desire all the attention we can get from our brethren. Bro. R. C. Elvin is the first to present the gospel here that we know of, and it was well done. We were made to rejoice because the Spirit of the Master was a witness.

Your sister in Christ,

MRS. L. M. RICHARDS.

SINKING SPRING, Ohio, Nov. 8th.

*Dear Herald:*—At the request of Bro. E. L. Kelley I write you. I was brought up by religious parents, in Methodist faith; but I could not reconcile my mind to the doctrine of the Methodist church, for it was not in harmony with the word of God as found in the Bible. After I became old enough to think for myself I cast my lot with the Disciples, because they came nearest the gospel of Christ. I was ordained a minister in that church. I began to preach of the Spirit of Christ working on the hearts of men. My church began to "wax gross and kick." They said that was all right in the primitive church, but that kind of doctrine would not do now, for miracles were past. I contended for the truth, though I knew nothing about this great latter day work. Last spring it pleased the Father of spirits to bring me to the full light of the gospel of his dear Son. He put it into the heart of one of my friends to hand me the discussion between Bro. E. L. Kelley and Clark Braden, thinking, I suppose, to get all "Mormon doctrine" out of me. I was confirmed more in the light of the truth. The farther I read the work and looked at the fair reasoning of Bro. Kelley, and compared it with the truth, the brighter it shone. While on the other side, Clark Braden's tales and traducing stories about the Spaulding Manuscript Found did not show one proof. So I went to the Ohio conference at Vail's Mills, in Vinton county, and obeyed my Master, and he gives me little by little, precept upon precept; a little here and a little there.

Yours in Christ,

THEODORE CLUFF.

WHELOCK, Texas, Nov. 2d.

*Bro. Smith and Blair:* I was born May 7th, 1846, in Grundy county, Tennessee, and was reared principally in Warren and Grundy counties of said state, in rather the middle class society, under unfavorable circumstances as to education. All the education I received was in a country free school, together with what I learned at home. I commenced trying to serve God when a little boy taking the New Testament as a rule of my faith and practice, together with the guidance of the Spirit. I joined the Baptist church when I was about twenty-three years old; and soon after, I commenced to preach, and continued to in said church until last April. I had the care of three and four churches nearly ever since I commenced to preach; have baptized and married a good number both in Tennessee and Texas.

I came here in the year 1881. On the fourth Saturday and Sunday in last January I heard for the first time a Latter Day Saint preacher, by the name of Roberts, which caused me to examine the Bible, especially upon the points that he presented, which was new to me, yet old as to the Bible. Well, I went to hold a protracted meeting with the Baptists, on Monday after, in the community where the Latter Day Saints had lately

held a branch conference; but after arriving in the community I found that the preachers were still in the community, and were going to continue to preach to the people for some days; so I went to hear what they did have to preach, so I would know for myself. Bro. Heman C. Smith was the speaker. He talked very fluently, and to the point and purpose I thought.

This increased my desire to investigate the doctrine they presented; so I procured a Book of Mormon the next day after hearing Bro. Smith, and as soon as I commenced reading it the Spirit of the Lord revealed to me that the book was true. I went to hear Bro. Smith again next night, and then started home next morning. After traveling on foot two miles, the good Lord revealed to me by his Spirit that the doctrine of the true Latter Day Saints was true; however, I recast the whole matter in the way of examination, and still stayed with the Baptists for about three months from that date, having been with them for about twenty years and all my people nearly were Baptists, and most of my intimate friends were Baptists, and I had the care of four large churches at that time; and so I thought I would just stay in the Baptist Church, and preach the Bible as I then understood it, and so tried the experiment for about three months, but found that would not do. I determined to join the Reorganized Church of Latter Day Saints; was baptized on the 18th of April, 1886, by S. Hay, confirmed by Bro. George S. Hyde and ordained an elder soon after by Bro. I. N. Roberts, and today am sitting in my humble cottage rejoicing and thanking God that it has been my lot to hear and obey the gospel in its fulness. I have not preached much yet in this church, but hope the way will be opened soon so that I can tell the good news to a great many of my fellow creatures. Brethren pray for me. God bless you all.

I am your brother in Christ,

E. W. NUNNLEY.

## Communications.

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

### THE ADDED LAW.

"WHEREFORE then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3: 19.

Having for fourteen years past had occasion to give much thought to the above matter, and having had much experience in debating with those who claim that the added law was not God's law, but Moses' law, I will give some of the things I have learned, for the benefit of others. It is claimed that the law that was added was the ceremonial law, that of sacrifices, &c., that it was imposed on Israel until Christ, because of their transgression of the decalogue.

Now Paul says this "added" law was given four hundred and thirty years after Abraham. But the law of sacrifices was given as far back as Abel, and was observed by Noah, Abraham and all God's people of those times. Circumcision was also given to Abraham. Indeed, all the law of types and shadows, "statutes, judg-

ments and laws," were given "in Mount Sinai by the hand of Moses," (Lev. 27: 46), before there was any transgression of the decalogue. So that theory is untrue.

Again, Moses says (Deut. 5: 22) that after God had spoken to them the ten commandments "with a great voice; he added no more." They were a law of themselves, a fundamental or constitutional law to Israel, and what was given after were called "statutes and judgments." They are given from Exodus 20: 23, and hence are no added law, for he "added no more" commandments, or law. Moses says after the ten, and as there was an added law, or commandments, because of transgression of law previously given, and as God plead with them thirty days before he had given the decalogue to keep his commandments, (Ex. 15: 26), the decalogue must have been that law which was "added" to the law existing before that spoken from Sinai. It must have been added to that pre-existent law as "he added no more," law to the statutes and judgments being given after. This should satisfy any reasonable mind; but if we can show that they transgressed that pre-existent law, then the last doubt should be removed. The gospel was that law; it was preached to Abraham. Gal. 3: 8. It was believed by Moses; loved above all else. (Heb. 11: 23-27). It was preached to Israel in the wilderness, but did not profit them because of unbelief and transgression. (Heb. 4: 1-4). Moses evidently was the preacher; (Ex. 14: 31), And the people feared the Lord and believed the Lord and his servant Moses." "And were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and that rock was Christ."—2 Cor. 10: 1-4. This was in the Church of Christ "in the wilderness." (Acts 7: 38). We had just as well say that the church described in 1 Cor. 12, needed another law, as to say those Israelites did before they transgressed the gospel law. Then why were the ten commandments given? Because "with many of them God was not well pleased."—2 Cor. 10: 5. They ceased to believe. Heb. 4: 3. Of that fearful transgression and apostasy we have a brief account in Exodus 16: 1-10. After being just redeemed from Egypt; passing the sea; their enemies overthrown; Marah's bitter waters made sweet; Christ following them as a rock; the Holy Spirit as a cloud by day, and a pillar of fire by night; when tried with a little hunger to prove them they murmured against God. And most of them were to fall because of this murmuring; (Num. 14: 29); accusing him of bringing them out of Egypt to kill them all in the wilderness with hunger, and no doubt would have killed Moses and returned into Egypt. How unlike the faith of Abraham who would have slain his only son, trusting in God to raise him up again. They utterly rejected the gospel law, losing the Spirit, when God gave them a law of carnal commandments adapted to their carnal natures, in addition or instead of the one they had so utterly transgressed, instead of destroy-

ng them all as he afterwards thought to do, only for the intercession of Moses. Deut. 9: 13, 14. Some were contending with Paul that the promise of God to Abraham was to come to them by keeping that law, instead of "the law of faith" preached to Abraham. This doctrine was one of Satan's great weapons to overthrow the truth. So zealous of the law were the Jewish converts, that when the Gentiles turned to God, they without any authority went to Antioch, teaching that it was "needful to circumcise them and command them to keep the law of Moses."—Acts 15: 6. That this was not the sacrificial law is evident, for they were believers in Christ, accepted him as the great sacrifice, and of baptism for remission of sins. Acts 2: 38. But when Paul, who had been "taught according to the perfect manner of the law of the fathers, (Acts 22: 3), opposed them, and they took the matter to Jerusalem before the Apostles and Elders, when, after much disputing, Peter told how God had blessed the Gentiles (who were without the law, Rom. 2: 14) that obeyed the gospel with the Spirit, saying, "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers, nor we were able to bear." Acts 15: 10. Paul and Barnabas testified also to the same. Now who will be so rash as to say these Gentile converts had ever been taught any of the Israelites' national law? For Paul tells them that he was determined to know nothing amongst them but Jesus Christ and him crucified. Yet the apostles decision was that, "We trouble not them which from among the Gentiles are turned to God," only to keep from pollutions, fornication, idols, things strangled and from blood. Why! are they to have no chance to hear about the law? Yes; but the apostles and elders were only commanded to teach them Christ's commandments. Hear the reason: "For Moses of old time hath in every city them that preach, him being read in the synagogues every Sabbath day."—v. 21. Of course, the Gentile disciples, if they wished, could go and hear him preached; but Christ's ministers were not to preach him. In Acts 13: 14, 15, we read what this old time preaching was in this same city where this trouble began; it was "the law and the prophets," to teach which the apostles gave no such command."—Acts 15: 24. Indeed, it was the great cause of Paul's persecution, for out amongst the Gentiles, as at Antioch, he taught to forsake Moses and the customs.

After being at Troas seven days amongst the Saints, he no doubt appointed a first-day meeting, because they were laboring until that time; preaching to them on the first day, instead of the seventh according to Moses, departing before day on "the morrow"—second day—and when he had reached Jerusalem and reported these things there was great joy amongst the apostles. But they said, "Thou seest how many thousands of Jews believe, and they are all zealous of the law; and they are informed of thee that thou teachest all the Jews which are amongst the Gentiles to forsake Moses, neither to walk after the

customs."—Acts 21: 20, 21. What were "the customs?" Keeping Sabbath was one of the strictest. Why not teach the Gentile converts to forsake Moses neither walk after the customs? Because they had never done it. "What is it therefore? for the multitude (of believes) must needs come together, for they will hear that thou hast come."—v. 22. And means were devised to try and appease their wrath; but soon the Jews laid hands upon him, from which time on he was a prisoner.

All his letters are against that "added" law. He says (Gal. 3: 21) it could not give life. It was as "a schoolmaster" until Christ. Then Christ was their instructor, and by baptism into Christ they became "Abraham's seed and heirs according to the promise," by obeying the new schoolmaster without observing that "added" law. That the old master—or law—taught observance of days is evident from Gal. 4: 10. That "added" law, and Christ's law, are called two covenants, or codes of law, given as the will of God. (v. 21–31), one from Sinai, the other from heaven; the first be "cast out" when the second came. It seems that, if nothing more had been written upon this subject, this should satisfy every one in regard to what the added law was. But most of Paul's writings teach the same, though differently illustrated. After telling the Roman saints, (Rom. 2: 17–24), that, although Jews, they should not boast of the law, the law by which was the "knowledge of sin," (3: 20: and all admit that was the decalogue), for "now the righteousness of God without the law is manifested," (made known). All that was good in the law was taught by Christ, "being witnessed by the law and the prophets." Hence the law and the prophets were the witness, or "schoolmaster until Christ," telling what sin was. But now sin is not made known by that law, "but by the law of faith."—v. 27. "Therefore we conclude that a man is justified by (the law of) faith alone, without the deeds of the law."—v. 28. The law of faith, (or of Christ), is all sufficient to justify men now, without that "added" law. "Do we then make void the law through faith? God forbid; yea, we establish the law."—v. 31. Here, says an added law keeping friend, is evidence, positive, that Paul taught the perpetuity of that law; and yet he admits that it is the same law as was referred to in the entire chapter. When the righteousness of God, or all that God required a man to do to be righteous, was made known without that law, made known by "the law of faith" a man was justified by faith alone "without the deeds of the law," or without doing what was taught in that law. How then did we establish (make effective) the law through faith? Evidently as a true and effective witness of God's righteousness "without the law, it having accomplished its purpose as "a school-master" until Christ, when we could be "justified by faith" (the law of faith or of Christ), alone without the deeds of the (that) law, establishing its efficacy as a teacher to preserve sufficient morality amongst the Israelites that some of them should accept of Christ. This is evident

from the further reading of the same letter. In 6: 14, he declares that "We are not under the law, but under grace" [or law of grace]. And in Rom. 7: 1–6, he makes it so plain "that the wayfaring man, though a fool, need not err therein," by comparing the Jews as a wife under the law of Moses the first husband to the church (they were Moses' disciples. John 9: 28), as a wife under the law of Christ the second husband. Christ's disciples were called his bride or wife. As our friends deny that Moses was that first husband we refer them to Heb. 3: 2–5, which settles that matter. Moses "as a servant was faithful in all his house" (Israel). But Christ, as a son over his own house, (the Church), "whose house are we," called his bride, wife, &c. So Israel was Moses' wife in the same sense. He tells them that that first husband was dead; his law was dead, they were free from that law as a woman was free from the law of her husband when he was dead, and then says, "That ye should be married to another, even to him who is raised from the dead, and bring forth fruits unto God." "But now we are delivered from the law, that (husband) being dead wherein we were held" or under whose law we once were, and are under the law of the second husband (Christ) who taught all that was required by him of that first husband's law, all that was good, and a great deal that was far better. In verse 7, he says that law that they were as free from as a woman from her husband when he was dead, said, "Thou shalt not covet," said also, "Keep the seventh day." But as Brigham Young taught that the wife was not freed from her husband by death, but belongs to him in the next world, so our seventh day friends in their blind zeal to perpetuate Moses' law, carry the Sabbath over into the new earth, (Isaiah 56: 23), new moons also. But Rev. 21: 23–25, inform us that there will be no moon there, neither night, but one eternal day. So it must be outside the city, where dogs, sorcerers, murderers, and others dwell.

That this law which the Saints were free from included the seventh day law, is evident from Rom. 13: 9, for after quoting several of the ten commandments that Moses had taught in his law Paul says: "And if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." This is evidence positive, that Christ had taught no law of the Sabbath, for there was no love to their neighbor in that, but to the contrary as is evident in 14: 4.—"Who art thou that judgeth another man's servant? (Christ's servants about keeping a day); to his own master he standeth or falleth." "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind," (v. 5); a stinging rebuke to those who taught to keep the seventh day better than another. The same is taught in Col. 2: 16, where after saying that Christ had nailed the hand writing of ordinances, rules or commands to his cross, he says: "Let no man therefore judge you in meat, or in

drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come." Mark the distinction between "a holy day," and "the Sabbath days." Seven annual Sabbaths are described in Lev. 23, besides the Sabbaths of the Lord (v. 38) or holy day. Paul here forbids teaching any of them. To turn the ears from Paul's illustration of husband and wife in Romans chapter seven we are told that in the same chapter he calls the law "holy" and "spiritual," and that of course we must keep it. If he had said so, it certainly would not be to deny all he had taught before and after. But superior translations say it was the law of Christ that was holy, etc. See Inspired Translation. This confirms chapter 8:2. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, (that carnal law), but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Just what he had been teaching in all his letter. In chapter 3:20, he had said, "by the law is the knowledge of sin." Hence he calls it "the law of sin." Connect this with 2 Cor. 3:7, where he calls it death, or the law of death, "written and engraven in stones," the ministration of which caused Moses' face to shine with glory. And in verse eleven he speaks of it being "done away" and a more glorious law remaining; says in verse thirteen, "is abolished." To evade the force of this crushing argument, we are told it was the ministration that was done away—not the law. Very good; if then it is the ministration, or authority to teach that law, then no such command being given by Christ or his apostles, (See Acts, 15:24), if that was done away in Christ, or abolished, please tell us by what authority you now teach it? A large body of Adventists have turned away from Mrs. E. White, as a prophetess, forming another church, calling it the Church of God, denying any later revelations than the Bible, and that surely condemns both seventh day churches. Of what force is a law after its ministration (which you admit) is done away? To evade the force of this idea, some say it was only the glory of Moses face that was to be done away. But Paul says: "If the ministration of death was glorious, how shall not the ministration of the Spirit be rather glorious. For if that which is done away was glorious, much more that which remaineth is glorious." This needs no comment.

Speaking of the glory on Moses' face being made glorious, reminds us of the little boy making water wet. All this confirms the fact, that this law of death, of sin, "of condemnation, written and engraven in stones," was that which was that "added because of transgression," for it was abolished when Christ gave the more glorious ministration of the Spirit written upon the heart.—verse three. We are told that there were two laws given at Sinai, God's law and Moses' law. I have already shown that there was a constitutional law, and after that statutes and judgments given, all called God's law and Moses'

law, interchangeably. Christ said to the Jews, "God commanded, saying, honor thy father and thy mother, and he that curseth father or mother, let him die the death."—Matt. 15:4, quoting from the judgments, Ex. 21:17 as well as the decalogue. Both are God's law. Again "Moses said," and yet the same laws are quoted; Mark 7:12. all one law—Moses' law.

"Did not Moses give you the law; and yet none of you keepeth the law."—John 7:19. "For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17. "He that despised Moses' law died without mercy under two or three witnesses."—Heb. 10:28. In Numbers 15:30, 31, we are told that the transgressor should "Be cut off from among his people. Because he hath despised the word of the Lord"—Moses law—just what Paul referred to above, and then follows the account of a man that despised that law by gathering sticks on the Sabbath day; and he was cut off, "died without mercy."

To evade the force of this, we are told that it was Moses' law he despised. "Who-soever doeth any work in the Sabbath day he shall surely be put to death."—Ex. 31:15. This is untrue from the fact that "they put him in ward, because it was not [yet] declared what should be done to him."—Num. 15:34. Afterward the penalty was fixed. That all from Sinai come by Moses, see Deut. 5:5. After telling them that the Lord spoke the ten commandments to them all he says, "I stood between the Lord and you at that time to shew (teach) you the word of the Lord." They heard the voice, but understood not for fear. See verses 23 to 31. After the people had moved afar off, (Ex. 20), God said to Moses, "stand thou here by me, and I will speak unto thee all the commandments, statutes and judgments, which thou shalt teach them."—Deut. 5:31. Thus Moses became mediator of that first covenant, the law that was added, Gal. 3:19, and Ex. 24:12. In Deut. 4:13, Moses says God declared the ten commandments, then the statutes and judgments, (verse 14), and then says of these commandments: "This is the law which Moses set before the children of Israel."—Verse 44. And in verse 45 the statutes and judgments are spoken of as different from that law. This explains chapter 5:22, which says that he spoke the ten commandments and "added no more"—as a law. All else were called statutes and judgments. This should forever settle, with all truth-seekers, as to what constituted that "added" law.

The truth is, that "Moses wrote all the words of the Lord" (Ex. 24:4) in a book that were spoken at Sinai, and afterwards the history of the ministration of that law by the prophets was also written in that book of the covenant, (verse 7), afterwards called the book of the law, 2 Kings 22:8; book of the covenant, 23:2; book of the law of the Lord given by Moses; 2 Chron. 34:14; book of the law of Moses which God had commanded to Israel; Neh. 7:1; book of the law of God; verse 8; the law that the Lord had commanded by Moses; verse 14; the book of the law of God;

verse 18, etc., etc. And in the priests' prayer, after reading in this book, referring to its contents he says that God "Gave them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath \* \* \* by the hand of Moses thy servant."—Neh. 13, 14, statutes, judgments, commands, laws including the Sabbath, all by Moses, all the law of Moses. "Remember the law of Moses my servant, which I commanded unto him in Horeb (Sinai, see Deut. 4:10; Ex. 20) for all Israel; with the statutes and judgments."—Mal. 4:4. Read the statutes and judgments in Ex. 21, and onward. Did the Lord want them to remember the Sabbath day to keep it holy? If so, was it in "the law of Moses my servant, which I commanded him in Horeb," or in the statutes and judgments only? If the latter, what was that law of Moses from Horeb? This book so often referred to was also called "The law and the prophets," Acts 13:15; "Moses of old time" (15:21, which there was no command to teach, (verse 24), "For the priesthood being changed, there is made of necessity a change also of the law."—Heb. 7:12. The reason of the priesthood being changed was, because the Levitical could only minister "the law of Moses, which made nothing perfect;" (verses 10 to 19); but after Jesus came a great High Priest, Paul says: "There is verily a disannulling of the commandment going before," (that received under the Levitical priesthood, verse 11), "for the weakness and unprofitableness thereof."—Verse 18. So Jesus began at once to change that weak and unprofitable law. When accused of wishing to overthrow their government, he says: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17-19. This is the Gibraltar of Adventism in favor of the perpetuity of the law; for they tell us to fulfil means only to do, to keep; and in support of this they quote; "For thus it becometh us to fulfil all righteousness."—Matt. 3:15. And they say that Christ's baptism did not remove the command to be baptized, only magnified it—made it more binding; so he only magnified the law, made it more binding by fulfilling it as taught of him in Isa. 42:21. Again; "Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6:2. Now we admit the force of this argument, and if there was no other meaning to the word fulfil, and no evidence that Christ's meaning was altogether different, we would cheerfully accept it. But when Joseph took Christ into Egypt it was, "That it might be fulfilled which was spoken of the Lord by the prophets, saying, Out of Egypt have I called my Son."—Matt. 2:15. It was fulfilled, completed, and became a thing of the past. "Then was fulfilled that which was spoken by the prophet Jeremiah, saying: In Ramah was a voice heard," &c.—Verses 17:18. This was about Herod slaying the children. It was completed. See also Matt. 4:14; 27:9, 35. All these, when fulfilled,

were completed. See also John 19: 32-36. In all these, to fulfill was to complete, make it a thing of the past; as when a man fulfills his promise to pay, it completes, and makes that promise of no force in the future.

Now let us see in what sense Jesus used the term. He came to fulfill—nothing should pass from the law till all be fulfilled. If it should never pass, why say *till* a certain time? After asking the Pharisees if it was lawful to heal on the Sabbath day, (Luke 14: 3), and after healing the men and speaking many parables unto them, he justifies himself thus: "The law and the prophets were [to be observed] until John. Since that time the Kingdom of God is preached, and every man presseth into it." And it "is easier for heaven and earth to pass away, than for one tittle of the law to fail."—Luke 16: 16, 17. Language could not make it more positive than this does, that the law governing this Sabbath matter, (about which the Jews were seeking to kill him, because he had not only broken the Sabbath, but said also that God was his father.—John 5: 18), was in force only until John; that it was not the law of God's kingdom; but since John a new dispensation was preached by heaven's king and lawgiver—Jesus Christ. The law of faith, that had governed Abraham, (to which the law was added that included the Sabbath day, because of transgression), was again preached as the gospel of the Kingdom of God, and was an all sufficient law, without Moses and the prophets. Not one tittle of the law had, or shall fail. It had accomplished its purpose as a "schoolmaster" until Christ preserving morality; its ministration had been glorious, but was eclipsed by the rising glory of the ministration of Christ's law. When "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up," (Matt 4: 16), the law of death gave way to that of life and immortality through the preaching of Jesus Christ. Light, hope and joy sprung up in honest hearts since John; for "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand."—Matt. 3: 17; Mark 1: 14, 15. Well did he say unto them when troubling him about the 4th commandment, "The Son of Man is Lord also of the Sabbath."—Mark 2: 28. That law was only until John. Not the law and the prophecies, as some try to make it appear, but "the law and the prophets."—its ministers. In his first great sermon he at once begins to speak of these old-time sayings of Moses: "Thou shalt not kill; thou shalt not commit adultery," etc. And as God's great high priest he begins to *change* that law given under the Levitical Priesthood, annulling it "because of the weakness and unprofitableness thereof," (Heb. 7: 11, 20), finding fault with them," and saying, "But I say unto you," then giving the law of the Spirit. The old-time sayings only governed the flesh. But Jesus' law governed the Spirit, the thought, and intents of the heart. See Inspired Translation, Matt. 5: 19, admitted by all to be truth;

compare with common version. In Luke, 16: 18, Jesus, just after telling that a new lawgiver had been teaching them since John, teaches them what Paul refers to in Rom. 7, that "Whosoever marrieth her that is put away from her husband, committeth adultery." And Jesus was proposing to marry the Jews—take them as his Church, or bride, when they claimed to be under Moses' law, and to be Moses' disciples, etc. But he tells them that first husband was dead and his law dead since John, persuading them to unite with him and come under his law, and then they would be no longer adulterers, as he taught a better law than Moses.

Connecting all these positive, scriptural evidences, it seems that every one should be able to see that the decalogue, with all the statutes and judgments thereunder, were Moses' law; that it was added to the commandments of the gospel, or given in the place of them, because of the transgression thereof, recorded in Exodus, chapters 15 and 16, and was superseded by "the law of faith"—all things whatsoever Jesus commanded his disciples to teach being a perfect law within itself.

D. S. CRAWLEY.

#### ANSWER TO "S. F. W."

UNDER the head of "communications" in *Herald* of November sixth S. F. W. brings forward some far fetched arguments to prove that Joseph Smith and some other person—presumably Brigham Young—are the characters alluded to in Paul's second epistle to the Thessalonians, second chapter.

Is it not time that this idea was exploded of Brigham sitting in the temple of God as god. The only temple of God that he ever sat in, so far as we have evidence, was the Kirtland temple, for the presumption is that the Nauvoo temple was rejected of God, hence could not be the temple of God spoken of by Paul. In the opinion of the writer the term "temple of God" here alluded to, is only a figurative expression of Paul and is not a building made with hands; one used in a sense like this expression of his, "Ye are the temple of God," and was given to illustrate the audacity of Satan in his assumption of spiritual things and so given that the church might not be deceived as between the two spiritual powers. For even now, with all our light and experience, we have to acknowledge our liability to be deceived. I prefer to read the Inspired Translation, for in it the idea intended to be conveyed by the apostle is more clear, and evidently there the "son of perdition" spoken of is Satan. It has ever been his policy to assume the character of God, even to the diversion of the worship which is due to God only. His persistent efforts in this direction are strongly shown in his desire that Jesus should worship him; and not content with the mere exaltation of himself above all that is called God, or that is worshiped," he is ever contesting with and for the Omnipotent power of God. His is termed "the mystery of iniquity," and was then already at work, and would be suf-

fered to continue to work till Christ should come, or the time be fulfilled that he should be "taken away." And then shall that wicked one, with his mystery of iniquity, be revealed. In this revelation the Saints will be made acquainted with the influences that have been brought to bear upon them, to the end that they might be his servants to obey, or, in other words, worship him.

Joseph Smith is an important link in the great chain of historical events, but it is just possible that in our veneration for him as such, we may place him in some wrong position.

In reading the seventh verse of the chapter spoken of, in the Inspired Translation, we can not fail to see that he that is "taken away," is the power, or "mystery of iniquity" that was then, in the days of Paul, at work, and which Christ would suffer to continue till he comes, and as stated in the following verse, "destroy with the brightness of his coming." The taking away, then, can not have reference to Joseph Smith at all. In the language often expressed we say, "Give the devil his due," and in justice to all don't set up Brigham Young as filling such an important mission, for in the opinion of the writer he would be too highly honored, judging from a personal experience with him.

The text at the heading of the article in question is not found in the Inspired Translation; hence the writer is reasoning from wrong principles.

Polygamy is only a part of "the mystery of iniquity," and to the great body of the people of Utah it is more an error of judgment in interpreting the Mosaic economy than an intentional sin against God. The "deceivableness of unrighteousness" spoken of by Paul is with them who "receive not the love of the truth." Now, it is a well attested fact that the people of Utah love the truth, as they understand it, with a fervency and zeal not surpassed by any other people in any age of the world, and manifesting this love, as they understand it, that they may be saved in the Kingdom of God.

If we could only grasp the true idea of the two great spiritual powers as they really exist, and in the sense in which Paul is evidently writing of, we could find in the history of Spiritualism a better solution of satanic agencies at work to divert the children of men from the true worship of God than we may have hitherto thought of, for he well knows that worship is a cardinal principle of revealed religion, and therefore his best efforts will be brought to bear on this point.

Some day, to the Latter day Saints, Polygamy will be a dream in the night, in comparison with the great power yet to be developed through Spiritualism. Brigham Young, in his day represented a peculiar phase of the power of despotism and imposition upon the minds of a people who in their hearts loved the latter day message as they loved their own souls. This power is easily understood and can be readily accounted for by the thoughtful mind. Nor is there anything miraculous about the man. His success may be accounted for in his consummate cheek, his



surrounding circumstances and superior opportunities.

On the other hand, the power spoken of by Paul is the very incarnation of evil, and comes to us with a record from before the foundation of the world, defying our comprehension without the aid of the Spirit of God; controlling principalities and powers and bringing them to bear against us at his will. "Give the devil his due" then, and look to God for protection against his power, "till he be taken."

JOHN CHISNALL.

"TAKE HEED TO THYSELF."—No. 2.

BY CHARLES E. BUTTERWORTH.

#### BAPTISM.

BAPTISM is the third principle and is administered to the repentant sinner, by immersion, for the remission of their sins. Jesus thought it necessary to be baptized, and although without personal sin, yet he had to bear "the sin of the world." When he obeyed, God acknowledged the act as pleasing to Him by sending the Spirit upon him and by declaring, "This is my beloved Son in whom I am well pleased." But we are told that baptism is a Jewish ordinance and does not belong to us under the Christian dispensation, and that John's baptism is no part of the Christian religion. Put together Mark 1: 1, and John 1: 6, and see how they will read. "The beginning of the gospel of Jesus Christ, the Son of God. There was a man sent from God whose name was John." Again, Mark 1: 4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Jesus says of him:—"For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist."—Matt 11: 11. "And all the people that heard him, and the Publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7: 29, 30.

Here we see that sinners were justified because they obeyed and the would-be righteous rejected the counsel of God, would not obey, and therefore were condemned. The angel of God said to Cornelius, "thy prayer is heard, and thine alms are had in remembrance in the sight of God." Yet he was told to send for Peter who would tell him what to do. Suppose Cornelius had thought that as his prayer was heard and his alms were had in remembrance before God, that there was no need of his going any farther; do you think he would have been saved? I think not. When Peter arrived at his house Cornelius said:—"Now therefore are we all here present before God to hear all things that are commanded thee of God. . . . And he commanded them to be baptized in the name of the Lord." When Jesus sent the Apostles into all the world he said to them: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Again: "Go ye

into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This should be sufficient to convince all that baptism is a condition of salvation, nor will it do to say that this has reference to the baptism of the Spirit, for Christ commissioned no man to baptize his fellow man with the Holy Spirit, but reserved that right unto himself. It must be admitted, then, that Christ did authorize men to teach and baptize with water. When Jesus was baptized he went up straightway out of the water. Paul taught that baptism was by immersion when he wrote: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 3-5. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip."—Acts 8: 35-39.

Peter, under the influence of the Holy Ghost upon the day of Pentecost, said to those who believed his preaching and "were pricked in their heart": "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38. When God sent Ananias to Saul to tell him what he "must do," he said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."—Acts 9: 17. "For as many of you as have been baptized into Christ have put on Christ."—Gal. 3: 27. Kind reader, is there any other way by which we can put on Christ, or put off the old man and on the new? Is not this the only way taught in the word of God by which we may receive a remission of our sins? Yes, by faith, repentance and baptism for the remission of our sins we are made clean, and are therefore prepared for the reception of the Holy Ghost.

The Holy Ghost was promised by Jesus to the disciples. When their souls were grieved because he told them that he must leave them and go to the Father he comforted them, saying: "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another

Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."—John 14: 15-17.

Previous to his suffering, when they were in trouble, or did not understand, they would go to him and he would comfort them and explain. They loved him, and grieved because it would be but a "little while, and they would see him no more." The world could not comfort them; for they needed something it could not receive or give. Ah, how cheering the promise, "I will not leave you comfortless." "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." God will give you that Holy Spirit, for you shall be baptized therewith. It shall be with you as long as "you love me," "even unto the end of the world." It shall comfort you; it "shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." It "will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will shew you things to come."

The disciples were learners, pupils, followers of Christ. How essential that the Spirit should lead them into all truth? How important that they should know the things of the Father? and how very necessary that they should understand the things to come. It is the same Spirit enjoyed by the prophets of God ever since the world began; for Peter declared that "holy men of God spake as they were moved upon by the Holy Ghost;" and Paul said, "according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." And the disciple whom Jesus loved wrote: "for the testimony of Jesus is the Spirit of prophecy." Reader would you not like to be a learner and follower of Christ, be baptized with the Holy Ghost and be led by it into all truth, have "the testimony of Jesus" and be a truthful witness for your Redeemer? If so, are you willing to accept the fourth principle in the doctrine of Christ—the laying on of hands?

### Conference Minutes.

#### TENNESSEE AND KENTUCKY.

This district conference convened at Foundry Branch, the second Saturday and Sunday in November, 1886. Peter B. Seaton was continued president, and S. L. Cooper clerk. Branch reports.—Eagle Creek; the members that were reported gone, in last returned. One received by baptism, making twenty-one including 1 Elder, 1 Teacher, 1 Deacon. Foundry 15, including 1 Elder, 1 Deacon. Farmington, no change. Elder Peter B. Seaton had kept up regular appointments over the district, and had opened some new fields for preaching. William H. Griffin had labored as circumstances permitted. Teacher S. L. Cooper, and Deacon Frank Stevens re-

ported. Sacrament, prayer and testimony meeting at 7 p. m., in charge of W. H. Griffin. Preaching on Sunday by P. B. Seaton. The authorities of the Church were sustained. Adjourned to meet with the Eagle Creek Branch the second Saturday and Sunday in February, 1887.

## Original Poetry.

### QUESTIONS.

Dear Herald; will you let us ask  
A few short, simple questions;  
For, lacking wisdom of our own,  
We'd thank you for directions.  
We've read some very good advice  
To all the noted preachers;  
The Bishops, and the Elders good,  
The Deacons and the Teachers.

The duties we would better know  
Of mother, wife, and daughter;  
We've tried the gospel to obey,  
We've been baptized by water;  
We've often had our faith confirmed,  
And strengthened by receiving  
Some of the precious blessings,  
Once promised the believing.

The Elders they are often called  
The gospel to be preaching;  
And 'tis right, that by example  
They should prove what they are teaching;  
But when we sometimes go along  
With them upon their mission,  
Is any thing required of us,  
To help to teach the lesson?

We always take the books along,—  
The three the Savior gave us,—  
And we believe the law therein  
If we obey, will save us;  
That law we are required to teach  
In every place, or landing;  
Yet in that self-same law are things  
That passeth understanding.

For instance; I have read, somewhere,  
"Make plain thine every garment;"  
And now, the very thoughts of this,  
Is a perpetual torment;  
Because in every place we go,  
In this wide world of fashion;  
The love of clothes made beautiful,  
Is now a ruling passion.

Some over look the "Make them plain,"  
And only heed, the "beauty."  
So, "beautify your clothes," say they;  
That is your only duty.  
Some good Saints say, "Use wisdom;  
"That's all that now is needed."  
That's true, but is it mine, or God's  
That should be known and heeded.

My wisdom might direct upon  
My next plain dress, one ruffle;  
Another's wisdom might say, three;  
And yet another's, double.  
There's few upon this great footstool,  
But like to dress quite nicely;  
And fewer yet could ever think  
But what they acted wisely.

But what must busy people say  
Of Elders' wives who meanly make  
So very plain the garments;  
"O ugly fright;" "unseemly taste."  
The Elders brave, I do believe,  
Take fright at such an object;  
Because it seems they hardly dare  
To preach upon that subject.

Or else they think it is beneath  
Their dignity, or calling,  
To talk upon such little themes  
To carnal minds so galling.  
Too bad it is, for God's elect,  
At such small things to tarry;  
Yet this would be, I must confess,  
A heavy cross to carry.

I tell you what! I think that it  
Would cause me quite a tustle;  
To have to give up all my bangs,  
My ruffles, and my bustle;  
My jewels, and my cringing pins;  
My velvet bands and laces;  
My silken fringe, and finger rings,  
Those lovely, worldly graces.

How little that would make me feel;  
So simple, and so lowly;  
And yet I know 'tis in the books,  
And if I would be holy,  
I must renounce this world, and all  
Its vain and foolish pleasures;  
And following Jesus Christ our Lord  
Lay up in heaven my treasures.

And if I do not keep this law  
How can I, now pray tell me,  
How can I pray to God above;  
"Thy law to keep, now help me."  
How can I say; "Lord, this command  
Thou hast to mortals given;  
I don't believe, I won't receive,—  
But,—save us all in heaven."

And if this is the word of God,  
Ought we to treat it lightly?  
Besides, I think that I can see  
How fashion hinders, slightly,  
The good we might do; for sometimes  
The elder from his Bible,  
I have to call, to curl my bangs,  
Because I am not able.

And then, the gospel trump you know,  
Is sent to every nation;  
And hence, we often find ourselves  
Mong'st them of lowly station.  
I know we're welcome there; because  
They always try to bless us,  
With comforts of their home, and board,  
And room, and beds to rest us.

But oft I'm grieved at heart, to see  
The mother weary toiling;  
Because I can not help her, lest  
My fine clothes I'd be soiling.  
"A perfect lady" I should be;  
Now do not call me crazy;—  
In fashionable circles high,  
The "lady-like," means lazy.

They call it by another name;—  
"Tis "delicate refinement."  
"Too nice to work." But what is best  
To do needs some discernment.  
I try to sing our hymns of love,—  
Her labor never ceases;  
I try to cheer her daily tasks,—  
But still her work increases.

Now, if I could wear plainer clothes,  
And love my neighbor better;  
I think that I could help her some,  
In deed, as well as letter;  
And we could work, as well as sing  
Of Zion's coming glory;  
And then we both could rest, and talk  
The gospel's pleasing story.

How Jesus gave up all for us;—  
Can we give up for Jesus  
This love of self, and love of pride,  
That is so apt to seize us.  
And now we've told you what we think,  
We trust you will endeavor  
Advice to give us; so we may  
The better serve our Savior.

A SISTER.

## Miscellaneous.

### NOTICE.

To the First Quorum of Elders: I send to each member of the quorum a blank report and circular letter. Should any fail to receive them, please notify me at Lamoni, Iowa, by the first of March, 1887.  
V. WHITE, Sec'y of Quorum.

### BORN.

HEADRICK.—At Crays' Creek, California, June 25th, 1886, to Mr. Daniel and sister Sarah Headrick, a daughter.

### MARRIED.

BENTLEY—SMITH.—At the residence of the bride's parents, October 27th, 1886, by Elder Wm. Bradbury, of Providence, R. I., Mr. Louis E. Bentley and Sister Esther J. Smith, both of New Bedford.

"Sweet their union, pure their pleasure,  
Heart with hand to each they give;  
Each one's heart the other's treasure,—  
May they thus forever live."

WOOD—WORDEN.—At Stewartville, Missouri, November 3d, 1886, Bro. John Wood and Sister Delphine Worden, both of Stewartville, Mo. Elder J. M. Eerry officiating.

You both have done well  
To try life's rugged road as one.  
In days to come may you have as much joy,  
As in this, the day you begun.

### DIED.

JOY.—Sister Rhoda Joy was born in Dennis, Constable county, Massachusetts, June 30th, 1805. She was an esteemed member of the Baptist church at the time of her baptism into the Church of Jesus Christ of Latter Day Saints, which took place in the days of the martyr. And though that wicked tragedy—the assassination of the prophet—which clothed all Zion in mourning, soon followed her new found hope; yet she had received enough of the confirmatory spirit of the gospel to know that the work is of God. She was re-baptized and confirmed into the Reorganized Church by Elder John Smith at Dennisport, November 25th, 1866. In October 15th, 1886, she passed through the seeming shadow, apparently, without a struggle. And so a mother in Israel, whose beneficence the orphan and the stranger felt, has been transferred from the church militant to the church triumphant. Funeral discourse by Elder W. Bearse. Text, Rev. 14: 13.

SMITH.—At Clear Lake, Indiana, November 10th, 1886, father Peter Smith. He was born September 15th, 1804, at Fishing Creek, Columbiana county, Pennsylvania; was baptized June 29th, 1877, by Wm. H. Kelley. Funeral service by Elder B. V. Springer, November 12th, 1886, a very large crowd of relatives and friends were in attendance. He passed peacefully away in hope of a glorious resurrection; he needs no eulogy from my pen as his long residence here had endeared him to all, both Saint and sinner. He died as he had lived, an honest man, the noblest work of God. Many of the Elders who read these lines will remember with love and gratitude "Uncle Peter." His aged companion with whom he lived over sixty years, and several children and grand children survive him, and while we discoursed over his remains of the hope of the Saints from Romans 15:4, we felt to say "Farewell, father, we shall meet thee  
When the toils of life are o'er;  
Loved ones gone and loved ones coming,  
Soon will meet to part no more."

B. V. SPRINGER.

MCINTYRE.—At St. Joseph, Missouri, October 30th, 1886, Bro. John C. McIntyre. He was born in Scotland in the year 1818; emigrated to this country in 1853; settled in St. Joseph in the year 1868. He united with the church first in his native country, in the year 1846, and with the Reorganization in 1871, being baptized by Elder J. L. Bear. Bro. McIntyre was one of our faithful and substantial members; we all miss him. He

leaves a wife and two daughters to mourn his loss. Funeral services conducted by Elder H. C. Bronson; a large number of friends followed the remains to its last resting place.

**HAYER.**—At Mission Branch, near Norway, LaSalle county, Illinois, October 31st, 1886, Bro. Oliver Hayer, Sen., of heart disease; aged 66 years, 7 months, and 9 days. He was born in Norway, in 1820; came to America in 1842, united with the church in 1843, and with the Reorganization in 1861, and was acting Priest of the branch. He had suffered from asthma for about thirty years. A widow and eight children remain to mourn his loss. The wife and two of the children were present at his death; the others were summoned by telegram, and arrived in time for the funeral, when the largest concourse of relatives and friends that ever gathered at the chapel, were present. Services conducted by Elder Thomas Hougas, from Rev. 14: 12, 13.

**MCPHERSON.**—Passed to the home of the blessed, from Monroe county, Ala., May 15th, 1886, Bro. Daniel McPherson, aged 68 years, 3 months, and 15 days. He was born in Robinson county, North Carolina; was baptized and confirmed by Elder G. R. Scogin, Sept. 15th, 1882. As a citizen and Christian he stood fair with the many who knew him.

**STONE.**—Near Thornton, Limestone county, Texas, of disease of the head, and typho malarial fever, October 27th, 1886, Sr. Frances E. wife of Bro. J. L. Stone. She passed away firm in the faith after suffering greatly. She leaves a kind husband, one son and three daughters to mourn her loss, and a babe two months old. She was born January 29th, 1854; and was baptized August 1879, by Elder R. Jenkins. She was loved by all who knew her.

**BROWN.**—Four miles north of Pleasanton, Iowa, November 6th, 1886, of congestive chills, Chester S., youngest child of Bro. Joseph and Sr. Amelia Brown. He was born May 30th, 1885, blessed by Elder W. W. Blair; buried at Davis City, Iowa, funeral services by Elder E. Robinson, assisted by Elder A. W. Moffet.

There's a niche in our home that our Chester once filled,  
So empty and lone that our sad hearts are chilled;  
A chair by the hearth, and a place at our board,  
Whence a presence has passed that will ne'er be restored.  
We miss the dear face and the patter of feet,  
The ways that were childish, so tender and sweet;  
Our stricken hearts bleed at the stroke of the rod  
That took our loved "Chettie" to rest with his God.  
And if the bright angels where his lot is assigned,  
Will care for and comfort him whom we've resigned;  
We'll bear our hard portion of sorrow and pain,  
And wait till we meet him, in glory, again.

CORRESPONDENCE.

ANTWERP, Ohio, Nov. 2d.

**Bro. Joseph Smith:**—Bro. B. V. Springer came here the 4th of October, and remained until the 13th. Preached every night except one, and twice on Sunday. The people turned out tolerably well to hear. It did me good to hear the true gospel preached to my neighbors. Some of them say now that they don't wonder at Bro. Gaston and myself wishing to have the gospel preached here; as they begin to see the difference between it and what they have been hearing. Bro. Springer is well liked by most of the people, and some have taken decided stands in our favor; hope he will be able to return and follow up the work.

In hope of eternal life yours,

JOHN ERTER.

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# THE SAINTS' HERALD.

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

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

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, December 4, 1886.

### "MORE OR LESS."

A BROTHER wants to know:

1. When Jesus said, "And whoso shall declare *more or less than this*, and establish it for my doctrine, the same cometh of evil," did he mean that no more doctrine and principle than what he then had taught those he was speaking to would ever be taught by himself or faithful servants?

2. Or, did he simply intend to forbid the teaching of any doctrine or principle *contrary* and opposed to that which he had already taught?

3. What does the phrase "more or less," as used in the Scriptures, signify?

Ans. 1. We are not certain whether we understand just the scope this questioner might wish his question to take, or that we so far comprehend the question, and the relation an answer might bear to the general subject of the faith of the church as to answer satisfactorily.

To the first part of the question we reply, no. Jesus could not have intended that such a construction should be placed upon the language quoted. If he had, how shall we understand his words; "except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no case enter the kingdom of heaven."

This language is preceded by a statement referring to commandments the doing of which should exalt men, the breaking of which and the teaching to break should abase men.

All Scripture given by the inspiration of the Spirit, being for our benefit, instruction and learning, warrants us to conclude

that no one passage, or portion should be construed in such a way as to do violence to other passages and the tenor of the whole. St. Mark states that after John was put in prison "Jesus came preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."—(Mark 1:14, 15). And in the closing verses of the same chapter the risen Redeemer charges the disciples to preach this same "gospel to every creature," promising salvation to those who believed and were baptized, and stating that several blessings should follow. In the closing verses of Matthew's relation of the life, doctrines and death of Jesus Christ, the statement is made that the charge was given to the disciples to "teach" the observance of "all things whatsoever" he had "commanded them."

It is evident that Jesus did not intend to restrict future revelation, nor to say, nothing more shall be taught by himself and his servants than the requirements of the commandments referred to in Matthew 5th chapter; or that the disciples should not "teach" all things connected with the "gospel of the kingdom." Phillip taught Christ unto the people of Samaria; and yet the history states that the people believed "the things concerning the kingdom of God;" and the Spirit bore witness to them that Jesus was the Christ.

Jesus, when asked once concerning the commandments, stated: "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself," "on these two hang all the law and the prophets." It would be as unwise to say that because the Savior made this the specific commandment, therefore the gospel ordinances ought not to be taught, as to say that because the declaration found in our question refers to two specific parts of the gospel, therefore, nothing but those two things are to be taught, or believed.

That the whole law, and the teaching of the prophets, were but the center from which the radiating rays of truth were to scientillate and enlighten the world, must be conceded, and yet the doctrines contained in and covered by the two branches, love to God and love to neighbor are in-

finite in number; not one of which must be made to conflict in the slightest with any other one, nor with the central thought, or root of the whole. The fifth chapter of Nephi, from which the language of the question is taken, contains the history of the visit of Christ to the disciples on this land; and after the declaration "And whoso shall declare more or less than this," referring to the doctrine he had stated was his, the statement is followed from the ninth paragraph of the fifth chapter to the third paragraph of the twelfth chapter by a recitation of the teaching of Christ upon a great variety of topics other than the "ye must repent and be baptized," which constitute the doctrine referred to. Are we to believe that Jesus did not know the scope of his own words? That he did so soon violate the terms of his own statement and add "line upon line," unto that doctrine and institute the ordinance of blessing bread and wine, and commanding its observance with words similar in import to those forming our text. "But whoso among you who shall do" more or less than these, are not built upon my rock, but are built upon a sandy foundation \* \* \* and the gates of hell are ready open to receive them." "Behold, I am the light; I have set an example for you."

In neither place is the doctrines of faith, laying on of hands, the resurrection of the dead and eternal judgment, as enumerated by Paul in Hebrews 6th, included in the statement of doctrine; and if the close rendition of the text put upon it by some is insisted upon, it must exclude these, as well as the sacrament of the Lord's Supper; the doctrine taught by Christ in regard to marriage, and the peculiar provisions of the Sermon on the Mount, found in the New Testament and Book of Mormon alike, of which the Savior says in the tenth paragraph of the same chapter five; "for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven;" and in paragraph nine of chapter eight: "Therefore keep these sayings which I have commanded you, that ye come not under condemnation, for woe unto him whom the father condemns."



There are a number of Scriptural passages of similar form and import, in which the words "more or less" occur, some of which we give, that we may more readily reach our conclusion.

It is stated in Numbers 22:18, that Balaam upon being importuned by the princes of Moab to yield to the desires of Balak, their king, to curse the people who had come out of Egypt and whom he wished to destroy, replied: "If Balak would give me his house full of silver and gold, I can not go beyond the word of the Lord my God, to do less or more." In this case Balaam had been *commanded* not to go with the elders of Moab and Midian, and not to curse the people; yet the history following this statement of Balaam shows that God told him something more which he was to tell Balak. If the stringent construction that it is now sought to put upon the "more or less" found in Nephi 5, were put upon the same words in Numbers 22:18, then Balaam ought not to have consented to ask God for anything further for this king of Moab. But it is seen that he did ask and that the Lord answered, and in his answer gave specific and decided directions to bless the people; whereas in the 12th verse he was simply commanded not to go "for the people were blessed." Here was a great addition to the "more or less" spoken before; but when examined it is found in direct harmony with the simple statements "Thou shalt not go with them; thou shalt not curse the people; for they are blessed."

Not content with this, Balak takes Balaam once again away to another spot suggesting to him that it might be that God would hear more favorably from the top of Peor, where offerings were again made. The result of this was the conferring upon Balaam a vision of the prosperity and blessing of Israel, and a prophecy:

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of a unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."—Num. 24:5-9.

Those who choose to follow this case more closely will find that when Balak, angry with the prophet, said to him, "I called thee to curse mine enemies, and be-

hold, thou hast altogether blessed them these three times;" Balaam replied in such a declaration concerning the people whom Balak wanted him to curse that Balak left him, doubtless in despair concerning his projected assault upon that people.

"And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this? And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way."—Num. 24:15-25.

The words "less or more" as used in 1 Sam. 25:36, convey only the meaning that Abigail refrained from informing Nabal of anything that had transpired between David and herself, in the effort she made to turn the wrath of that warrior away from her house. But when Nabal had rallied from his drunken fit Abigail told him the whole story as the several occurrences transpired; nor is it to be supposed that she varied in substance from the facts, though the words of her recital may not have been exactly those found from verse 18 to 37.

The Savior commanded the disciples to go and "preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." From this it may be inferred that he who was so received in baptism was in no danger; yet in Matthew 5:19, 20, it appears that the same august teacher had reiterated several commandments and charged that they be observed; giving as a sufficient reason that those who failed could in no case "enter into the kingdom of heaven." Does an entrance into that kingdom constitute the salvation referred to in the charge to his disciples? If so, do not the two statements belong together to complete the harmony of the Savior's

theory, or doctrine? Or shall the one be taken as the specific and only rule; and if so, which one?

In May 1829 a revelation was given in which the Lord said: "Behold, this is my doctrine: whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church." "And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him."

These passages show clearly that Christ contemplated the establishing a church; that it was to be built upon the Rock; that it was to be composed of those who repented and came unto him; and that this was to be effected through his doctrine. But, in these quotations the theory of baptism, its necessity, mode, subjects, object and results are not named. And in the latter paragraph quoted, the endurance, (perseverance of the Saints), the theory of the Rock and its correlatives, and hell and its surrounding teachings are hinted at, but no marks given by which they are to be known.

If the close rendition of the words "more or less than this" were insisted upon in regard to the first quotation, certainly all the prophecies, promises and theories concerning the "Rock that followed after," the "Rock" upon which the church should be built, so that the gates of hell should not prevail against it, would be denied the minister and the people alike, and men would be left hopelessly groping after light but denied it.

But, in order that there should be no reason for disputation on this, the same Great Revealer, Jesus Christ, stated in paragraph 15 of the same revelation: "And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, which they did in my name; yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me, and this I do, that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine."

With this explanation it seems to us that any one might see that the "doctrine" referred to in the passage from Nephi 5th,

and in the 16th paragraph of section 9 of Doctrine and Covenants, and John 7:17, and Paul to Hebrews 6: 3, 4; and 2 John, are one and the same and is constituted of several points all correlative, and all in harmony one with the other; no one branch denying any other separate portion, nor in antagonism with the whole tenor of the gospel.

In the gospel "life and immortality are brought to light." It is but meet and just that in declaring the gospel, all that appertains to life, things past, things present and things to come, should be considered. This includes the state of man before the fall, the fall and its consequences; the atonement, its cause, manner, consequences and results; the coming of Christ as the Redeemer, the prophecies concerning him, his life, labors, teachings, death, resurrection and ascension and the results and glory to follow; the life eternal offered in Christ, the way to obtain it; baptism, its mode, subjects, object and the result; the birth of the Spirit, the christian life, conduct, hope and causes therefor; the resurrection, its fact, reasons for and glories of, manner of and triumph in; the second coming of Christ on earth, object, character, results and reign; the church, what it is, organization, officers, members, how made, object of organization, powers, privileges and duties; the body of Christ, and how it will be merged in the Kingdom of God finally established upon earth. All these things are essentially included in the preaching of the gospel, and are also incorporated in and are correlative to the "doctrine" referred to in the Savior's statement. To accomplish the preaching of the gospel and for the calling, ordaining, empowering and sending out men upon a ministry, which Paul calls the "ministry of reconciliation," it is in strict keeping with the command to "preach the gospel," declare nothing but repentance unto this generation, and the promise "he that believeth and is baptized shall be saved, "that those sent out upon this ministry should be sustained while doing it; and for this purpose some rule, or regulation regarding the gathering and disbursing of money, goods, wares and merchandize consecrated and set apart by honest devotees for this purpose. All wise human governments when passing acts, or issuing edicts, permitting, directing or commanding anything to be done, or forbidding it, also pass, or issue enabling or empowering acts conferring power for the accomplishment of the acts commanded to be done, and for punishing those doing what is forbidden. God is certainly as wise and just in his administration as

are human governments, however wise these may be; and it is gravely imputing folly to him to allege that he has commanded his gospel, his doctrine to be preached and its rites to be administered, and has not provided a way by which it can be done.

For this and other reasons which we have stated in this reply we believe that the rule of free-will-offerings, consecration and tithing, is a necessary point in the "doctrine" of Christ; one of the correlative doctrines included in the central and leading doctrine, one of the enabling and empowering acts by which "they who preach the gospel shall live of the gospel." It is not opposed to, nor subversive of either of the two specific ideas in the question to which this is a reply, but is intended as an auxiliary to the carrying them into effect. Those who object to the teaching of tithing, under the idea that it is forbidden by the words "more or less," found in text, to be consistent, ought, (as we think), also to reject those doctrines we have heretofore named as they are no more named than is tithing. Nor do we feel that the church believing in free-will-offerings, consecration and tithing, has added to the gospel, or by so doing is teaching that which vitiates, or denies the doctrine of Christ any more than to teach the atonement, restoration, the resurrection, or eternal judgment.

Paul writing to the Galatians 5th: 14th, says: "For *all* the law is fulfilled in *one word*, even in this; Thou *shalt love thy neighbor as thyself*;" an example of centralizing of thoughts, theories, doctrines in few words so terse that we commend it to the student of this paper. "Love is the fulfilling of the law;" and yet Paul goes right on, telling the Galatians what to believe, what was theory, principle, doctrine, just as if he had not written the sentence; doing it because love was a single principle, law a compound of many; so is the doctrine of Christ, a compound of many principles, or points of doctrine.

Ans. 2.—The sentence clearly forbids any one to say that any person can be saved with the salvation referred to without repentance, baptism and coming to Christ's Church. It also forbids teaching that which opposes, or denies Christ's doctrine.

Ans. 3.—More, or less, in the scriptural sense, as we understand the term, signifies that which is over and above, or comes short of what is affirmed, and may apply to material things as well as spiritual. In law it is supposed not to limit the description of lands recited in a deed, if subsequent surveys should ascertain that the

described premises should overrun, or fall short in measurement. In the passage from which we have written it is to us clear that the Savior did not intend to convey the idea that there were no other principles in his doctrine except repentance and baptism, but did intend to forbid any from denying, or teaching contrary to what he there affirmed.

#### ELDER DAVID WHITMER'S LETTER.

IN our Communications this week will be found an article from Elder David Whitmer, partially explanatory, in relation to the late purported "Interview" published and reviewed by us. In view of the fact that the "Interview" was widely published, appearing in the leading papers of the United States and Canada, it was not proper for us to have let it pass unnoticed. We waited some time, thinking that Elder Whitmer would make some correction or explanation in some one, or more of the journals in which the "Interview" appeared; but seeing none, we essayed to correct some of the things in it which we conceived were either errors on Elder Whitmer's part, misconceptions or misconstructions upon the part of the one who interviewed him. Of this review Elder Whitmer complains, as he states with only good feeling and wishes for us. The first portion of our review was in type before we received Elder Whitmer's letter, which was on November 1st, the letter itself bearing no date, as may be seen. But the letter when received did not help us out of our dilemma, as Elder Whitmer added at its close a statement not to publish it. This left us practically, as if he had not written. The "Interview" had been made public; it bore the prestige of Elder Whitmer's name, age, and apparent opportunity to know of what was stated therein. We had no means of knowing specifically what parts of it had been stated by Elder Whitmer, and what were the addition of the reporter. We were not at liberty to suppose that the readers would of themselves sift the errors from the correct statements, retaining the one and rejecting the other. We were obliged to treat the whole as if it all came legitimately from the lips of the aged and revered witness. We regretted to do this, as we felt that a mistake had been made. We did not make it, we were not certain who did; and we felt compelled by a sense of our duty, not to leave the Saints without answer to the misstatements, or misconstructions.

The efforts lately made by men claiming to act under the prestige and authority of Elder David Whitmer, and who have

assailed the views held by the Reorganized Church, gave some color to the thought that this "Interview," so widely circulated, might be a part of the plan; and if so, it was our duty not to pass it by in silence. We have personally no quarrel with Elder David Whitmer. We respect the testimony he has borne to the Angel's ministration, and revere the man for the integrity in which he has maintained that testimony. We do not, will not, can not wish him harm in any respect; we hold, however, that his duty to this same life-long testimony, his age, his reputation, the spirit of fair dealing,—all demand that Elder Whitmer should make a specific and public denial of those statements, of which he is made the author in the published interview, and which he did not make, of the subject matter of which he could not have been cognizant. We expect to meet the truth, sooner or latter, no matter what the nature of it, and are just as well prepared to accept what is in our favor and make use of it, or to submit to what is unfavorable and bear with, or be overcome by it, as we ever shall be in the flesh; but, we do not propose now, as we have not proposed in the past, to take any man's opinion for demonstrated fact; we have heard and tested the conclusions and opinions of too many of those giving adverse testimony against the latter day work for that. Whatever Elder Whitmer has of the facts of the history of the past that has come within his knowledge, we shall seek to find no fault in him for stating. If he, however, should essay to give his opinions or surmisings of what transpired out of and away from his circle of knowledge, we shall feel at liberty to examine them from the light of happenings duly recorded at the time of their transpiring.

Elder Whitmer proposes to publish an article which he is now preparing, in appeal to the believers in the Book of Mormon, and asks us in advance to promise to insert it in the HERALD. This promise we can not make; as, however much we might be disposed to favor publishing this appeal when it is presented to us, and possibly might be disposed to hearken to it, we do not propose to judge of any matter before we hear it, lest we shall err and be shamed thereby. If David Whitmer, the surviving witness to the Book of Mormon, has at this late period of time anything good for the Latter Day Saints, we shall be pleased to see it. If, on the other hand, what he has to communicate is of such a character as to undo and unsettle the good that has resulted from the labor of the past thirty years, and increase confusion and di-

vision, diverting men from all the real truths essential to the progress of the work, we shall feel sad, because we are assured that failure and chagrin must ensue to the man whom we respect for what he is, and has done.

#### PERSECUTION AND ITS CAUSES.

Continued from page 741.

HAVING seen that the chief officers of the State advised the Saints to seek by law redress for their grievances and losses at the hands of the mob, it is well to now further learn how the heart of Joseph the Seer was moved in these critical trying times, and also what counsel he and his advisers gave the Saints in respect to their course and conduct. Here is a letter written by the Seer which breathes the tenderest sympathy and is filled with wise and godly counsel:

"KIRTLAND MILLS, Ohio,

"Dec. 10th, 1833.

"Beloved Brethren: E. Partridge, W. W. Phelps, J. Whitmer, A. S. Gilbert, J. Corryll, I. Morley, and all the Saints whom it may concern:

"This morning's mail brought Bishop Partridge's, and Elders Corryll and Phelps' letters, all mailed at Liberty, November 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

"From previous letters we learned that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Bro. Barber, and Bro. Dibble was wounded in the bowels. We were thankful to learn that no more had been slain, and our daily prayers are that the Lord will not suffer his Saints who have gone up to his land to keep his commandments, to stain his holy mountain with their blood.

"I can not learn from any communication by the spirit to me that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord had caused her to be thus afflicted, except it may be some individuals who have walked in disobedience and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, be still, and know that I am God! All those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. Now there are two things of which I am ignorant, and the Lord will not shew them unto me, perhaps for a wise purpose in himself,—I mean in some respects, and they are these,—why God has suffered so great a calamity to come upon

Zion; and what the great moving cause of this great affliction is; and again, by what means he will return her back to her inheritance with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

"When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I can not account for this only on this wise, that the saying of the Savior has not been strictly observed: 'If thy right eye offend thee, pluck it out and cast it from thee; or if thy right arm offend thee, cut it off and cast it from thee.' Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel and ever have felt of the purity of your motives, are cast out and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.; I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation. But I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

"Brethren, when we learn your sufferings, it awakens every sympathy of our hearts, it weighs us down; we can not refrain from tears, yet we are not able to realize, only in part, your sufferings. And I often hear the brethren saying they wish they were with you, that they might bear a part of your sufferings. And I myself should have been with you, had not God prevented it in the order of his providence, that the yoke of affliction might be less grievous upon you, God having forewarned me concerning these things for your sakes. And also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us.

"O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure God hath laid up in store great good for us in this generation and grant that we may yet glorify his name.

"I feel thankful that there have no more denied the faith. I pray God in the name of Jesus that you all may be kept in the faith unto the end. Let your sufferings be what they may, it is better in the eyes of God that you should die than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet when the Lord shall come he shall stand upon it, and with Job in his flesh he shall see God. Therefore, this is my counsel, that you retain your land, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c., &c.: and pray to God, day and night, to return you in peace and in safety to the lands of

your inheritance. And when the judge fails you, appeal unto the Executive; and when the Executive fails you, appeal unto the President; and when the President fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary him with your importunings, as the poor woman did the unjust judge, he will not fail to execute judgment upon your enemies, and to avenge his own elect that cry unto him day and night.

"Behold he will not fail you! He will come with ten thousand of his Saints, and all his adversaries shall be destroyed with the breath of his lips! All those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps; and when they shall return and say unto the Saints give us of your lands, behold there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

"I would suggest some ideas to Elder Phelps, not knowing as they will be of any real benefit, but suggest them for consideration. I would be glad that he were here, but dare not advise, were it possible for him to come, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

"But perhaps the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, her calamities, &c.

"Now hear the prayer of your unworthy brother in the new and everlasting covenant:—O my God, thou who hast called and chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy Saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this; therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of thy people who will not repent and turn unto thee, be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained be rewarded unto them, even more than four fold; that the borders of Zion be enlarged forever, and let her be established no more to be thrown down; and let all thy saints when they are scattered like sheep and are persecuted, flee unto Zion, and be established in the midst of her, and let her be organized according to thy law, and let this prayer ever be recorded before thy face. Give thy Holy Spirit unto my brethren, unto

whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance, and may they depart from all their iniquities. Provide food for them as thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face; Amen."

"Finally, brethren, the grace of our Lord Jesus Christ be with you all until his coming and kingdom; Amen. JOSEPH SMITH, Jr."

"December 12th. An express arrived at Liberty, from Van Buren county, with information, that those families which had fled from Jackson county, and located there, are about to be driven from that county, after building their houses, and carting their winter's store of provision, grain, &c., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob is predominant in this new county of Van Buren, the whole population of which is estimated at about thirty or forty families. The destruction of crops, household furniture and clothing is very great, and much of their stock is lost. The main body of the church is now in Clay county, where the people are as kind and accommodating as could reasonably be expected. The continued threats of death to individuals of the church, if they make their appearance in Jackson county, prevents the most of them, even at this day, from returning to that county to secure personal property which they were obliged to leave in their fight."—*Times and Seasons*, vol. 6: 928-930.

The following is an extract from a letter by Elder W. W. Phelps to President Joseph Smith:

"Clay county, Mo., Dec. 15th, 1833.

"The situation of the Saints, as scattered, is dubious, and affords a gloomy prospect. No regular order can be enforced; nor any usual discipline kept up; among the world, yea, the most wicked part of it, some commit one sin and some another, (I speak of the rebellious, for there are Saints that are as immovable as the everlasting hills), and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren, &c., and can not hear from each other oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away. But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessaries of life, and shall we lease, buy, or otherwise obtain land where we are, to till that we may raise enough to eat? Such is the common language of the honest, for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

"The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it; for there are those among us that would rather earn eternal life on such conditions than lose

it; but we hope for better things, and shall wait patiently for the word of the Lord.

"Our people fare very well, and when they are discreet little or no persecution is felt. The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial and court of enquiry, &c., but we can not attend a court of enquiry, on account of the expense, till we are restored and protected.

"(Signed)

W. W. PHELPS."

*Times and Seasons*, vol. 6, p. 944.

On the 16th of December, 1833, the Seer received a revelation explaining why God suffered the Saints to be persecuted and driven from Jackson county, giving promise of their restoration and the redemption of Zion, also directing them as to what they should do to attain to this, and revealing much to comfort, enlighten and encourage. This revelation is found in Doctrine and Covenants, section 98, to which the reader is now referred. The foregoing letters of the Seer and W. W. Phelps indicate that the Saints—some of them—had sinned grievously against the commandments of God, and that the church had failed to deal with them as transgressors in the manner taught by Christ, and that this was at least one cause of their afflictions.

The Saints had been amply and timely warned in respect to these matters, as will be seen on reading the following revelations in Doctrine and Covenants: section 6: 7, given September 11th, 1831; section 83: 8, given September 22d and 23, 1832; section 94: 5, given August 2d, 1833.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."—D. C. 83: 8.

"And now behold if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower; therefore verily thus saith the Lord let Zion rejoice, for this is Zion, the pure in heart; therefore let Zion rejoice, while all the wicked shall mourn; for behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and



who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be staid until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord you God. Amen.—D. C. 94: par. 5.

From what we have seen thus far it is apparent the Saints had in no sense violated the laws of the land, nor infringed upon the rights of other citizens, yet they had come far short of living up to their privileges, duties, and covenants to Godward, and for that reason they were afflicted and persecuted.

#### EDITORIAL ITEMS.

THE following questions are being discussed at the present writing, November 20th, at Tunnel Hill, Illinois, between E. L. Kelley on our part, and Elder Thomas Williams on the part of the Christadelphians. The subjects for examination are 1, Consciousness after death. 2, Immortality of the spirit. 3, Annihilation. 4, Resurrection of the dead. 5, The pre-millennial existence of the kingdom of God. 6, The attribute of divinity in Christ while in the flesh. 7, Divine authenticity of the Book of Mormon. Brother Kelley wrote on the 15th, that they had passed through the ordeal of annihilation, and were to take up the fourth question. The discussion takes place within a mile of where Bro. Kelley was born, and where his father preached many years ago. This makes it very gratifying to Bro. Kelley who has no fears of what the issue may be. He writes the truth is unimpaired as yet.

Bro. D. T. Shaw writes from Fall River, Massachusetts, November 13th, renewing for his HERALD, and says: "It is the best religious paper I ever read."

Bro. R. C. Elvin writes from Williamsburg, Nebraska, November 10th, that at Napanee at first he had fair congregations, but that the three divines there combined to "freeze" him out, and one of them attempted to reply to him (Bro. Elvin) on the subject of baptism, and did so in a hasty, malicious manner, doing harm to himself and his position. This man said baptism

was changed after Christ's death, and that to sprinkle was now the proper mode, and cited for proof Cornelius and his household, the jailor and his house, Lydia and her household, also the testimony of the early fathers.

Bro. J. R. Badham writes us from Los Angeles, California, November 12th, that they have a nice hall in which to hold services, and that some strangers come to hear the gospel. He says the work of God is gaining in southern California, but rather slowly, yet he thinks the prospects are good for its future.

Elder Peter Anderson wrote us from Logan, Utah, November 15th, that he held two meetings there the day before, with "good attendance and attention," and would speak there again the night of the 17th inst.

Bro. J. C. Clapp, writing from Salt Lake City, November 15th, had baptized two more, was holding the fort with success, and was preaching persistently, with fair outlook.

Bro. A. Himes, of Allendale, Missouri, wrote us November 19th, that he had held three meetings in Lots' Grove; and that he was blessed of the Master in his preaching the word. Bro. Himes had an appointment north of Grant City, on the fourth Sunday in November, which he was expecting to fill. May the good Spirit be with our brother is our prayer.

THERE are many things which happen to us in the journey of life which puzzle us; many in which it is difficult for us to decide what the right thing to be done is. Human judgment is at fault. Our experience furnishes us with no criterion from which to determine; nothing has ever caused us to think upon the principle involved; the subject may be surrounded with circumstances of such bewildering nature that we are not able to apply any known rule of procedure; our desires are to do right and our determination may be absolutely clear to do only what is right, but just where the right is we can not tell and how we are at a loss. God has provided for the Saint in such an emergency, a refuge, a sanctuary in which there is a more than reasonable certainty he will find help, it is the sanctuary of prayer, the sure resort of the troubled spirit. He is a happy man who when thus beset and bewildered has the assurance that he has so lived that he may call upon his God with assurance that he will be heard. Who can estimate the effectiveness of such a man? What an incentive to good behavior in Christ is this? To be constantly

in the frame of mind to appeal to a never failing guide. Saints, do you value such a privilege? If you do, then be diligently, assiduously engaged in those works which commend you to your Heavenly Father.

#### BUSINESS OUTLOOK.

WE hope the opinions expressed in the clipping below may be early realized, yet it is well to go very carefully and keep business concerns under perfect control and in safe moorings till safe and generous conditions are ushered in.

"Bradstreet's and R. G. Dunn's commercial reports, stoutly claim a great revival in business the coming year. They say that never before were the prospects better for the man of business. We must place a great deal of confidence in Bradstreet and Dunn when we know that their statements of commercial prospects are based on sound principles, and a long experience in that line. Prosperity for the merchant means prosperity for the farmer, for the miner, and for all other laboring men, because upon these depends the merchant and professional man for his support. The report of good times comes to us like the voice of a friend to one long lost in the wilderness. Let us hope that our country is on the eve of a new era of prosperity."

#### A GOOD NAME.

"A GOOD name is better than precious ointment." This was the judgment of one of God's wise servants; and we feel gratified to know that the Saints of Lucas, as at other places, are winning by their upright, faithful lives a good report from those among whom they dwell. These are the conditions the Lord promises his people when they walk in his ways. "Righteousness and peace have kissed each other." "The work of righteousness shall be peace."

"The Latter Day Saints while comparatively unknown outside of the vicinity in which they exist, are known to us as the strongest religious sect in our prosperous little city. Not only are they the strongest in numbers, this branch consisting of about two hundred members, but they are zealous and energetic in all their church work. As to the principles upon which they base their belief we are not fully acquainted, and hence are not prepared to speak, but we desire to say that no other church furnishes our city with a better class of citizens. This sect is of very recent origin, the first organization being formed in Manchester, New York, on April 6th, 1830, under the leadership of the prophet, Joseph Smith. Because of their peculiar ideas of religion, they were persecuted by others and compelled to travel westward until some reached Salt Lake City, Utah; where, after the death of Joseph Smith, Brigham Young led off into the vicious practice of polygamy. Many refusing to follow Brigham Young in his practice, formed the organization like that found in our midst. These have no connection whatever with the polygamists of Utah, which are strenuously denounced

by them as immoral. Let the people investigate before pointing the finger of contempt at a sect that are working the good that these are. The head-quarters of the church is now at Lamoni, Iowa, where they conduct a large newspaper and printing establishment. The total membership of the church in the work, is between 30,000 and 40,000. Space forbids us giving a more detailed account of the church."—*Lucas Recorder.*

**Mothers' Home Column.**

EDITED BY SISTER "FRANCES."

"By his life alone,  
Gracious and sweeter the better way was shown."

**"A TRUE LIFE IS AT ONCE INTERPRETER  
AND PROOF OF THE GOSPEL."**

It is "Thanksgiving Day" as we write, and we have just come in from the bountiful spread board of the "Sisters' Mite Society." Their dinner was a complete success, as is most, if not all, they ever undertake. Before dinner we listened to a Thanksgiving Discourse by Bro. Joseph, than which we never heard a better. It was entirely national in its character, if we make one exception. He spoke of the gratitude we should feel as a nation that the curse of slavery had been wiped out, and that we lived in a country of freedom; and thanked God his hat would never be lifted at the mandate of a despot, for God had said this should be a land of freedom, and upon or over it no king shall ever reign until He comes whose right it is to reign. In connection with this he spoke of the overthrowing of kingly governments, the casting down of the oppressors of mankind, and the ushering in of a better day, as cause for thanksgiving. He touched upon the fact that the Anglo-Saxon race was pushing its way into every habitable part of the earth, and with it was carried the love of free institutions and the indomitable energy characteristic of the race. To us as a people, however, the cream of the discourse was in the exception above referred to. Referring to the subject of temperance, he spoke of the record the Saints had made in Plano with reference to this cause, and then narrated briefly a conversation he had had with a gentleman just before the Fourth of July celebration of this year. This gentleman did not belong to the church, but when his boys wanted to go to Bethany to spend the Fourth, he told them, no. When they wanted to go to Leon, the answer was still, no. Finally he said, "You can spend your Fourth of July at Lamoni, or hitch up your team and go into the corn field." Bro. Joseph said he thought this rather hard, but the man said, "I can trust my boys in Lamoni, for I know that whatever may happen there will be good sober men to take care of them." We felt that, "A good name is better than precious ointment." One of the special causes of thanksgiving was, in the speaker's estimation, the glorious onward march of the "Temperance Cause."

**HOME COLUMN MISSIONARY FUND.**

- Lilly Bently, Lamoni, Iowa..... 10 cts.
  - Sarah Phelps, Basco, Illinois..... 25 cts.
  - E. A. Gill, Emerson, Iowa..... 30 cts.
  - Anna Nielson, Nebraska City, Neb. .... 33 cts.
- The amounts opposite names do not always represent exact ages, but parties send in as they can afford. You see one little girl only ten years

old can give her contribution. Of course the Home includes the family entire. Don't let your birth days go by unnoticed.

LAMONI, IOWA, Nov. 25th.

**EXTRACTS FROM LETTERS.**

Sister Hays writes from Fair Play, Nevada:—"You have my best wishes for success in your work of love. We are living away from any church privileges, and no one of the faith to associate with except sister Stauts of Elko. We have spent some pleasant hours together. I have not heard a sermon since our beloved brother Roger fell asleep; hut we still live in hope."

PUT aside all your scruples and write for the "Column." It will comfort you and build you up. We spent six years in Smoky Valley, Nevada, away from all the Saints, and even now we sometimes long for the mountains and clear mountain streams, and the grand scenery of some of its canyons. But before we went there we had learned that

"The friends who most cheer us on life's rugged road,  
Are the friends of our Master, the servants of God."

BRUSH CREEK, ILLS., Nov. 1st.

Dear Sisters:—I had thought of entering the Home Column for some time, and when I read "Whipped," it came right home to my heart; I too was left a widow in time of the war, with five little boys, and know so well the trials that a mother has in raising her children. My youngest one the kind Father took home; the others have grown to manhood and are honorable men in society; all belong to the church, are all married men and two of their wives are members, and two are not, as yet. My motto was to try and raise them honest and industrious and in the fear of God. I think firmness and decision are two of the best rules in raising a family. Never promise a child anything unless you aim to do it. I am proud to say that my boys neither use intoxicants nor chew tobacco, and I can assure you that they are proud of their mother.

I used to be a Methodist, but I feel thankful that the Lord saw fit in his mercy to call me out of darkness into his marvelous light, and I rejoice to-day that I am numbered with his Saints. I think the "Mothers' Home Column" a great help, and I do not see how any Saint can do without the *Herald*. With love to all, I remain your sister in the one faith,

NANCY SWAN.

OAK ISLAND, TEX., Nov. 5th.

Dear Sister Frances:—Feeling greatly blessed and encouraged by the great work of the Lord, which he has done here through his servants, brethren I. N. Roberts and J. C. Curry Jr., I desire to make known to you and other Saints the joyful tidings. The Lord has heard our prayers and has abundantly blessed our souls. The relief for which we have so long and earnestly prayed has come. The branch here is again organized, with old Bro. Absalom Kuykendall of Galland's Grove, Iowa, as our president; several added to the branch by letter, and two by baptism last week—Laura Neal and Delainey Bennett, daughters of two of the faithful sisters, who have held up the banner of our Lord in this place for the past two years, when all around seemed so dark and lonely. Although we were left alone to watch by our sisters and brethren, yet we were not alone; for Jesus, the great captain of our salvation met with us cheering us onward;

and now, blessed be his holy name the victory is his, for we were weak instruments in his hands, "holding the fort" until his ministers came to set the house of God in order. The prejudice of the people gave way, and many came out to our meetings, who had never attended the preaching of the Latter Day Saints before, and they have shown only a peaceable inquiry into the things concerning the work of the Lord. Last Sunday we had the sacrament administered to us, and such a time of joy and comfort in the Holy Ghost as we had, my pen can not describe. The gifts of tongues and prophecy; the word of the Lord given to us in the past was brought to our remembrance, and cheering things in the future foretold. Many outside of the kingdom were present, and they seemed to marvel and wonder at these things; but none who were present, seemed to scoff or doubt the sincerity of those to whom it was given. Bro. Roberts was a stranger among us, but he has made many friends in and out of the church. He is a zealous worker in the Master's vineyard, and I feel that the Lord will bless him wherever he goes. Bro. Currie is young in the work, but is full of zeal and love for the cause; is talented and calculated to make friends and do much good wherever he goes. May the Lord watch over and guide him and may he cling to the rod of iron, in humility and faith is the prayer of the one who feels a motherly care for his welfare.

Our little Sunday School is prospering, and we are all pleased with the *Hope*.

Your sister in the gospel,

NANNIE A. GIFFORD.

This is good news and we rejoice with you, dear sister, and thus it shall ever be, for God will remember the sheep of his pasture.

LAMONI, IOWA, Oct. 25th.

Dear Sisters:—Through the Home Column we receive many good and precious teachings to the mothers concerning the children. I am not a mother, but as a teacher in the Sunday School am one deeply interested in the improvement of the young, I thought to write a few thoughts on the subject of teaching in the Sunday School. I believe that next to the parent the Sunday School teacher may do good. It is the duty of both to do all that we can to interest the children in the Sunday School and the study of God's word. Many parents act as if they had nothing further to do but to dress the child and start it for Sunday School. Mothers, is that child capable of studying the lesson without help from you. If not, is it not your duty to give the necessary aid? It not only encourages and helps your child to go with the lesson prepared, but it encourages and greatly helps the teacher to explain and impress the truths of the lesson upon the heart and mind. The parent and teacher must work hand in hand, earnestly, prayerfully, if we would accomplish the good we desire in the Sunday School. If the parents can do so, I think it is their duty to go with, and take part in the school with the children; if not, they may encourage the work by an occasional visit to the school. Teachers, do we realize the responsibilities that rest upon us? Do we study and meditate and pray over the lesson, to bring out every thought, to devise ways to reach each heart, and bring out their thoughts, and make a lasting impression. Do we realize that we deal with "eternal truths, immortal souls?" Do we feel the so?

lemnity of those truths, the value of those souls? My experience and observation have led me to feel that we do not as we should.

Near six months ago our superintendent asked me if I would teach the young men's class? I thought had she asked me to join the young ladies class and be taught that I would have most heartily responded; but what she asked of me seemed so impossible, that I said No. But she in her earnestness said, "Think of it and pray over it before you decide." Just at that time brother Joseph remarked in his sermon that "many Saints said they were willing to do what they could, and when asked to do something they said I can't;" so I decided to say I will try, though I felt that there were those in the class better able to teach me. I took charge of the class, hoping thereby to profit, and to be profited. We have a nice class of fourteen young men who are taking a great interest in the lessons from week to week, which we pray may be continued until our desires for them may be reached. All of this class are not yet within the "ark of safety;" such we feel especially anxious to do good to, and desire an interest in your prayers.

Oh teachers, let us be not wanting in seriousness, we know not the result of our labors, "He who continueth patiently in well doing shall reap if he faint not." I feel that there is a grand, a lasting work to be done in the Sunday School. Let us awake to a realization of this work, with renewed zeal and earnestness, is the prayer of sister

FAY.

FREMONT, Ind., November 7th.

*Dear Sisters of the Home Column:*—I have long felt it my duty to write, but have thus long failed to do so; now I do want to become one among the many already therein. As I have read the letters from week to week; it has so wonderfully cheered my heart and encouraged me. I, too, am a mother, and have been left to bring my little children up without the help of a husband; but my heavenly Father has been to me a present helper in all times of need; and now he has given me the pleasure of reading those beautiful letters in the Column, that are so much help to us who are toiling, as it were, alone in this world. But not alone, for we have one that has promised to be a husband to the widow and a father to the fatherless. I tell you I love the Home Column because it gives so much good instruction about bringing up our dear little children in the right way, and teaching them the way into the kingdom.

Ever praying for the welfare of Zion, I remain,  
your sister,

ANNIE.

## ST. LOUIS MITE SOCIETY.

Treasurer's report of the St. Louis Mite Society of the Reorganized Church of Jesus Christ of Latter Day Saints: Cash on hand November 29th, 1885, \$33.25; received to July 11th, 1886, \$64.55; paid out to same date, \$30; on hand \$67.80. Eliza Colishaw, treasurer; Hattie Elliott, president.

## NOTICE.

The Nodaway Conference is postponed until some future time, for the brethren of the Eureka branch will not have their meeting house finished in time for conference the 11th of December next.

JAMES THOMAS, *President.*

## Correspondence.

TABOR, Iowa, Nov. 16th.

*Dear Herald:*—We are still alive to the interest of the work and are striving in weakness to promote its welfare. Since our last writing we have been blessed with the able labors of J. W. Gillen, which were gratefully received by the Saints and well spoken of by non-Saints. He finished up his work among us at the Wheeler's Grove camp meeting.

Our last conference, held at Shenandoah, was a success. We were blessed with Elders E. C. Briggs and E. L. Kelley, whose efficient help came in time of need. The Saints and friends drank eagerly from the fountain of truth as God's Spirit manifested it through his servants. Elder Kelley's able exposition of the temporal law, in the Plum Hollow Branch, greatly benefitted the Saints, and highly interested our friends, and we all say, Come again, Bro. Kelley.

We still hold to the breeze the banner of truth unfurled by the God of heaven through the instrumentality of his servants and the administration of holy angels, and are thankful for the inestimable privilege of bearing testimony to the world that the work is the Lord's. We are blessed, indeed, according to promise, in preaching the word in different localities and branches of the district, and are unable to fill one-tenth of the calls made both by Saints and friends. We hope to occupy faithfully and profitably, by the aid of God's Spirit, so that the work may not suffer loss in the field assigned us. We say to the Saints in this district, Strive to do the will of the Master, that you may enter in at the straight gate that leadeth to the glory of God. I am thankful for the help received from the Elders and officers of the district, and pray that they may not slacken their efforts in so glorious a cause. I am solicitous for the work and sincerely pray for its ultimate triumph through Christ our Lord.

Yours in bonds,

HENRY KEMP.

MERLIN, Ont., Nov. 18th.

*Bro. W. W. Blair:*—Elder John H. Lake came to this place on the 20th of October, and commenced preaching the word to those that came out, and on the 25th he baptized my daughter Flora, and on the 29th he baptized one more (head of a family) by the name of Smart. His wife belonged to the Church before, so now this family is made happy in the Lord, and we hope others soon may be. On Sunday, October 31st, I took Bro. John H. Lake to West Tilbury, where there were two appointments for him at brother Atkins'. At this place there are twelve Saints in number, six who once belonged to the Baddertown Branch. The other six were baptized last winter when Elders S. Brown and R. Coburn were there. On Monday, November 1st, brother Atkins took Elder Lake and the writer to the village of Cambria, where we found brother and sister Mather. They are still in the faith. They subscribed for the *Herald*. For my part, I can't see how any Saint can do without the *Herald*, or other church papers. I had rather live on two meals a day than do without the church papers. Our Father in heaven has said, Man shall not live by bread alone, but by every word that proceedeth from God; and in the *Herald* we find good food. There are hundreds of Saints who, if they

knew the value of the *Herald*, would not be without it.

Come, ye Elders, when among the Saints, explain this to them; it will be better, and do good. We drove home, about fourteen miles, and Elder Lake remaining to teach the way of life, Bro. Walter Corless aiding him. He organized a branch there with twelve members, Bro. Walter Corless presiding Priest. Elder Lake got back to my place the 13th, and preached four times to date. He expects to go with me from here to Blenheim, seventeen miles east of here about Friday next. We thank God that he came to this part of the Lord's vineyard, for he has done good. The Saints here and in West Tilbury have been edified and strengthened by his wise counsel and instruction. He has many calls to go here and there from the Saints in different places. It is very easy for the Saints to write and say, "Bro. Lake, can't you come and pay us a visit, we want some preaching." I believe that Bro. Lake and other Elders also would gladly respond to all the calls where good could be done, if it were possible to get there. Although he is an apostle of the Lord Jesus Christ, still he is a man and has not wings to fly on. It takes money to travel, and little do some of us think about it. I mean by the help of God to do what I can to roll on this work. Last week when Elder Lake had meetings at Bro. Corless' there was a man present from Tilbury Center. He got filled with what he heard and went back and began to thresh the preachers there with the doctrine of the Saints. So the seed is being sown in that way.

Yours in Christ,

A. MCKENZIE.

HAVEN, IOWA, Nov. 20th.

*Dear Herald:*—How we welcome you every Thursday. You are indeed bread to our souls. When we contemplate the goodness and mercies of God in raising up a leader, and one to whom he revealed himself spiritually, how our hearts swell in gratitude to him, that we were permitted to hear and accept the truth; and how sad we felt at times when we hear of so many base falsehoods printed and circulated derogatory to the character of the martyr. Would to God we could attain to the degree of goodness and holiness to which we firmly believe he did. But, for the sake of argument, we will admit that Joseph the Seer was a polygamist—practiced and taught—does that prove by any means that the doctrines he taught concerning Christ and his true word, are pernicious and to be shunned? No; we believe he was inspired of God, and that he had the courage and fortitude to proclaim the only and true way by which we may inherit eternal life; and we sincerely believe that he is now rejoicing with the angels, and that at the first resurrection he will come forth clad in shining garments, bearing the palm of victory.

Our Elder Geo. Shimel is doing what he can for the Master's cause, as are all, apparently, in our branch. Peace and harmony prevail.

Your sister,

MAGGIE BERG.

## "MANUSCRIPT FOUND."

We have for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. Has 144 pages 8 mo.; single copies, in cloth, 45 cents; 10 copies or more to one address, 40 cents each; in paper, single copies 25 cents; 10 copies or more, to one address, 20 cents each.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Communications.

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

### THE SOREHEAD.

ALMOST everywhere, either in great or small quantity, is he to be found; and, as he is something of an attraction, it might not be amiss to regale the gentle reader with a few items concerning him.

To those whose good fortune it is to be unacquainted with him, this, we think, will serve as ample introduction for all concerned. We have known him for a long time; and we have wandered and roamed, and yet, wherever we have been, "in all the churches of the Saints," even there have we found him. He is the chronic growler who is ever finding fault with the management of things in the church. He is never satisfied, and is always in a state of unrest. The unhappy elements which combine in the general make up of his character, may be summed up in jealousy, envy, self-conceit, and selfishness. And these "thorns in the flesh," are ever and anon, coming unpleasantly to the surface to be the observed of all. He is jealous of another's success, and envious because another succeeds, where perhaps, he has met failure and reverse. Cropping out now and then, we discover strong indications of self-righteousness; and we can not but see, that in all matters of difference whatever Elders' courts may have determined, or others have thought, this man has always been right. In fact, although in some instances, he seems as a veritable Ishmaelite, whose hand is against every man, and every man's hand against him, he is a poor, persecuted, and injured innocent. In other cases, you can discover an inordinate love of self—and with that a constant tendency to overestimate himself, and underestimate all others. He may be found combatting this and that, finding fault with whoever may have been preaching, magnifying trifles into mountains, and misconstruing utterances in order to detract from the esteem in which others may be regarded. And sometimes, in his gusto to find fault, he even dares to tell "an undeveloped truth," (the new name of a lie), about those in whom he has so great interest. This may seem rather severe, but not so, when we consider that the person who misrepresents acts or utterances is guilty of lying in so doing.

I have known the utterances of some of the ablest defenders of the faith so stated that it would appear that the "first principles" of the gospel had been made the subject of public ridicule and derision. I pity that man or woman who can lift up hands in holy horror and tell a lie, as though really believing it a just defence of God's truth. A little more work for such people might possibly result in them having less to answer for before God. The sorehead is touched to the very quick when he

sees his brother more admired as an expounder of the faith, or more popular as a pulpit talker. If, through the wisdom and discretion reposed in the presiding officer, his brother Elder is called upon more often than himself to occupy the pulpit, he can't tolerate it, and afterwards he may be heard declaiming against favoritism.

The matter of fitness, and the "moving of the spirit," cut no figure with him; and to hear him tell it, the presiding officer is guilty of making unjust discrimination. Good judgment and discretion, according to his way of thinking, are of no use in a presiding officer, and it would be unjust were he to use the best means at hand for the good of the work. He goes around, at least where his palaver is unrebutted, finding fault with presiding officers, and those called upon to preach, as though he could build himself up by tearing others down.

And sometimes he is slightly tintured with the rowdy—and he listens to the preaching till the sermon is nearly ended, when, to display his disgust, he gets up and struts out. Poor soul! He has been almost crucified with that long sermon of forty or fifty minutes! But perhaps the part of charity regarding him would be to consider that to whom but little is given, of him little is required. At times he vents his spleen towards presiding officers, in discourteous acts. Where common decency would but dictate an assent he roars out boisterously and rude, No. Refinement, or gentlemanly instincts, are strangers to him, and he but glories and gloats in the opportunity to show indignity to those in authority. Little does the boorish sorehead seem to realize how he is regarded by thoughtful, considerate, and well-meaning persons. Presiding officers and elders' courts have duties to perform, regardless of the frowns of evil doers, whether within or outside the church.

Occasionally we see an elder who is conspicuous for apathy and want of interest. He is generally absent from church. Talk to him, and see how wonderfully glib he is in finding fault with others. Indeed it would seem that all else but himself, his wife, his son John and his wife, were sadly in the dark. But should the church gather around him, and pour cheap flattery into his ears, giving him great praise for the little that he may have done in the long ago, then notice how he brightens up. Although stunted and without growth, make him out to be the very embodiment of wisdom; and the "one, altogether lovely," and just notice the change come over the spirit of his dream. He no more takes a back seat, and indeed he feels like "standing on the top of the heap." But unless he can be prominent, and a chief man, he feels bad, and "refuses to be comforted." Why, he is a dreadfully misused man unless he is recognized according to his inflated notions of his own importance. And of course things are sadly "out of joint" in the church. "Birds of a feather will flock together," and without doubt, in all large branches there will be kindred and associate spirits, in the very fitness of things.

Jesus likened the kingdom unto a net which is cast into the sea which gathers of all kinds; so therefore, we need not be astonished at the presence of the proverbial croaker and sorehead within the fold.

A man may be the main stay and almost indispensable in a small branch; but should he remove into a larger branch, among many of the "tried and true," it is quite probable that his local importance would be considerably changed. Perhaps he is no more the chief man, nor yet prominent in the affairs of the church. But should his changed condition make him envious toward his brethren? Should this arouse his latent jealousy, and convert him into a dissatisfied, whining malcontent? God forbid, that any man should so lose the Spirit as to make himself miserable, as well as those in immediate contact. He should not think that his usefulness is ended, and he should be a conservator of peace and quiet, adapting himself to his new and changed surroundings. This we think is far better than for him to grow cool and careless, losing the spirit, and displaying a peevish and jealous disposition, going around spreading discontent, "sowing to the flesh," "of the flesh to reap corruption." Men, knowing their elements of weakness, should guard sacredly the "temple of God, and so avoid partaking of the grumbling and faultfinding spirit, so pernicious to the peace and well being of the church. They should cultivate contentment and gentleness if they would enjoy the blessings which belong to the children of God, emulating that righteousness which alone exalts a nation.

T. E. LLOYD.

### THE SITUATION AS I SEE IT.

THE Bishopric and the Twelve were commanded of the Lord (and I believe "without mental reservation" that it was the Lord) to execute law of tithing, or to take proper steps or measures to execute the law. And of necessity a law must be binding on a people if measures to execute it are to be taken by certain officers chosen and upheld by the people. The law is not a temporal or worldly law, howbeit it applies to temporal things. And being a law of the Lord it must be "perfect," as saith the Psalmist, "The law of the Lord is perfect, converting (or restoring) the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

Then, if tithing is the law of the Lord, if it is a statute of the Lord, and a commandment of the Lord, it is perfect, and will give understanding and light. It is merely foolish to say that it is one of the "carnal commandments" given to disobedient and gainsaying Israel of old, in the days of Moses. It formed part of the Constitution of the church of God, long before the by-laws written by Moses were given. The principle is as old as the gospel. The sanctity of the Sabbath was not established by the law of Moses, but was established from the beginning of creation; yet under Moses, rules and regulations



governing the observance of the day and attaching penalties for non-observance were made.

The fact that God forbade idolatry, stealing, lying, adultery, murder, dishonoring of parents, and covetousness, under the law of Moses, is no proof that there was no law against them before. For if no law, then no transgression, and it would have been no sin to worship idols, or to lie or to steal, or to commit adultery, or to murder, or to covet, or to dishonor parents for over two thousand years. The gospel was before the law; it was preached to, and understood by Abraham; and he observed the principle of tithing; and it was a tenth of his increase, and a tenth of all his possessions; that is, a tenth of what he already possessed, and a tenth of what he gained after that first tithing. If tithing was a law unto Abraham, the father of the faithful, and by his works of righteousness did he make his faith perfect, and was justified before God; shall not we who are Abraham's seed do also the works of Abraham? The works which formed part of the gospel law, we mean.

We are not to do those special works of Abraham, such as offering up a child in sacrifice, or to leave home and friends, to go to a far and new country, which were strictly individual duties enjoined by direct, personal commandment; but the works of righteousness that Abraham did were the works required by the gospel; for that is the law of righteousness, as Paul says, in Romans 1:16, 17. Abraham was not under the law of Moses, but he was under a law nevertheless, and that was the gospel law; and in honoring that law he observed the principle of tithing. Did the gospel begin with Abraham? Nay, but it was preached by angels unto Adam, who taught his children, and they in turn taught their children, and so on down to Abraham. Moreover, the teachings of the Lord were recorded or written in Adam's day, and in this way also was the gospel law understood from generation to generation. The principle of tithing was doubtless expanded somewhat under the Mosaic law to meet the necessities of the case, or to furnish support for the Levitical priesthood; but because it was employed to assist the priests in performance of duties, some of which are not now in force, and which were merely temporal, it does not follow that this law of assistance was a temporal law; and not being temporal it must be spiritual, because pertaining to spiritual things, and emanating from a spiritual being. The term temporal, however, need not be so objectionable, for it does not necessarily convey the idea of carnality or worldliness; but means that which belongs to time, or to this life. I believe that the law of tithing in this sense is both temporal and spiritual or eternal. It belongs to this life and the life to come. It is temporal in its operations, but spiritual and eternal in its consequences. Paul could not separate the temporal from the spiritual, for he held that they who preached the gospel should live of the gospel. As the gospel is spiritual bread and water, it could sustain spiritual life only, within itself, abstractly speak-

ing. Paul was speaking of sustaining the physical life, and it was simply in this form, viz., that in return for spiritual food imparted by himself and others, they who were thus fed should give him and his fellow-laborers the bread and meat that perisheth, or food for the body. If the principle is correct and just, (and who can deny it), what objection can be urged, in reason and justice, against some law to rule and regulate the principle, providing such rule be fair and just? There are but two laws affecting this matter of the support of the ministry that I can see taught in the scriptures, and they are the giving of *all* that is possessed by the church members, and the giving of a tenth, or tithing. If any consider the latter burdensome, they are at liberty to adopt the other. The giving of free will offerings on the first day of the week, as recommended by Paul, was for an especial purpose,—an extra effort we may say,—outside of, or additional to the general law governing the support of the ministry and the poor in each locality. It was to help the famine-stricken saints in Judea. It will serve as a pattern for us to follow, to raise funds for special necessities, like the repairing of the temple at Kirtland for instance; or for any purpose that the general church funds may not be used for; or even to assist where these funds may be insufficient. I have an idea that the work of the early church in giving *all* they had in possession, was something of the nature of the law requiring a consecration of property and receiving back an inheritance, which will apply to the time when the church can receive back inheritances; for it is evident that the church did not keep up this rule or custom continually; for Paul shows in first Corinthians, chapter eleven, that some had houses and some had not. So they did not have "all things common" among the Corinthians.

I heartily agree with the idea of the Bishopric that a tenth of what a man or woman possesses *now* should be given to the Lord, and a tenth of what is an increase over what he has left, at an annual inventory of his possessions. It is not fair, consistent, nor the truth, that a man or woman can commence to pay a tenth of the increase over his present capital, or (what I consider a better term and which covers the whole ground) his *possessions*, and not owe the Lord anything for the past years. Now mark this if I am under the law of tithing *now*, I have been ever since I became a member of the Church of Christ, (if not ever since I was born). But we will say that, ever since I was baptized into Christ, and yielded myself to his service. If I am in debt to the Lord therefore, it is (to say the very least), for one tenth of all that I have gained since I became a Christian. But if I am simply a *steward*, whether saint or sinner, which is the simple fact, then I owe the Lord a tenth of my increase, or in plain English, of what I have gained in the past; or a tenth of what I possess. However, the point I wish to make is, that at least, since I was baptized and became of my own volition a servant of Christ, I owe the

Lord one tenth of what I have gained since that time. In my own case, or to apply the rule personally, I did not own any real-estate or house and land, March 14th, 1866. I now own a house and two lots in Independence, Missouri,—or will own two if the Lord opens the way for me to save one, by paying one hundred dollars more than I have paid; I owe also something like one hundred and thirty or forty dollars on the house. If I can sell the property and pay the man what I owe him, I shall owe the Lord one tenth of what I have left, for I have not yet gained the amount I owe. So if I should have 1,000 dollars left, I owe and I shall pay to the Bishop 100 dollars. What other possessions I have of a personal kind should be assessed in the same way; for why should I escape paying tithing on a piano, or an organ, or a library, or a gold watch, or silver plate, &c., if I have spent the money I have gained in that direction instead of investing it in land or houses, or cattle or sheep or hogs? Now I am not alluding to or "hitting" any individual, but I introduce the principle merely. Possessions are possessions; whether money, jewelry, houses, lands, or live stock, poultry or canary birds. This is no trifling matter or children's work, and should be viewed candidly and seriously. Let us suppose a case. Here are several persons who some time ago came into possession of 100 dollars cash a piece, which was an increase. One bought a piece of land, one a few cows, one a parlor organ, one a gold watch, one a lot of fine fowls, canaries, and other birds. Now, why do not each of these owe the Lord ten dollars? or does the two that bought land, and cows only have to pay, and three are exempt? Property is property. And it was the property of the Saints that the Lord demanded tithing upon. My brother's thousand dollars in the bank is as much subject to tithing as my house and lot, and if my property will bring 100 dollars more a year from now than it will to-day, I must pay my ten dollars, as he will his ten, which would be the interest on his capital at ten per cent. If I put my thousand dollars in organs, watches, books, &c., which may not increase in value, I only will pay the first 100 dollars on my possessions, if they are worth one hundred more a year hence than they are now, I should pay one tenth of the increase. I certainly am compelled, if I use my reasoning faculties, to agree with the Bishopric that my present possessions must in the whole be considered an "increase," and that I owe the Lord for one tenth till I pay what I owe. If any one can show that my indebtedness commenced only when I understood the law, and not since I became a servant of God in obeying the gospel, I earnestly desire that he will give us the argument that will sustain that ground. I am perfectly willing to concede that God may not condemn the man or woman, who not understanding the law ten years ago failed to comply with its requirements, on the same ground that he will not condemn the heathen for not obeying the gospel which they never heard or understood, but can any one be

excused from paying up in full, when they learn that they were subject to the law for the past ten years.

"THE SURPLUS."

I believe that the Bishops are right in their application of the *surplus* being required only of those who gather up to Zion. And that fact suggests the thought, that if there is any command of God in force to-day requiring a gathering to Zion, *i. e.*, Independence, Missouri, then those who have already gathered there, and those who may hereafter gather there, must observe that feature of the law; they must pay their "surplus" or be cast out of the land. They will not be found able to stand. See what the revelation says. Read and ponder it well, ye dwellers in Zion. But as the Bishops say, and as I have held and taught for years both in Zion and elsewhere, there is now no law in force requiring a gathering to the "center place," but "into the regions round about." The wisdom of keeping the "surplus" till the church is ready to purchase inheritances is seen in the fact, that with the surplus as so much additional capital, the increase may be augmented, and the surplus itself may increase considerably, and thus more means be found to purchase homes for the worthy poor. It is wise and proper that every one be permitted to make as much as he can in an honorable and just manner with his capital, surplus and all, after he has paid his tenth of what he possesses, which of course means a tenth of the surplus if there be any. But candidly I can not determine what is a surplus now; but I can readily understand what would be surplus when the law of consecration, which is to be the law in Zion hereafter, will be executed. Thus when a man consecrates his property and receives back what would be his inheritance or what he needs for the support of himself and family, all above that would be "surplus." With this idea before me, and for reasons given by the Bishops heretofore, I can agree with them that the surplus is not required now. If I understand the situation, it is this. Every member of the church, without exception, is to pay a tenth of his or her possessions first, and a tenth of the increase thereafter annually. If I have a farm, and stock, or any other property which I have bought with other people's money, I own just what I do not owe for, and no more. If I have a farm under my supervision that is worth 5,000 dollars, and I paid \$2,500 dollars with money that I claimed to be my own, on it, and borrowed 2500 more to complete the payment, I only own half of the farm. If I have 2500 dollars worth of stock which I do not owe for, yet that stock is not really mine if liable to be seized to pay my debt with, yet if seized, and the debt paid, I own the farm, or in either case I own 5000 dollars worth of property, and I owe the Lord 500 dollars. If I make the first year 2,500 dollars so to pay my debt I must pay the Lord 250 dollars of that, for the increase is 2,500 dollars. But suppose I spend my increase for something that I wanted but did not really need,—say a new house, and a pony for my son, and a

piano for my daughter, and a Jersey cow or two for my wife, and was not in debt,—and these things cost 2500 dollars, and that was all of my increase for the year, how much do I owe the Lord? Just 250 dollars. Can I expect any blessing at his hands such as he promised through Malachi? No. But suppose I can not raise the 250 dollars. Then I should sell the piano, or a Jersey cow, or something that I can do without, or that is not essential to the carrying on of my business. But is it necessary to wait to the end of a year to pay the tenth of my increase? I think not, but I may pay it quarterly, or even monthly, but I am to pay the Lord every year the tenth of the increase of every year.

Suppose I calculate my legitimate outlays or expenses, and my true gains, income, or revenue, and find that I have made this month one hundred dollars, and I put that away or pay ten dollars to the Bishop or his Agent. And next month I lose a horse worth one hundred dollars, yet make otherwise one hundred and fifty dollars, I owe only five dollars to the Lord, or if I make only one hundred I owe nothing that month. Or I may calculate every three or six months. But at any rate every year I am to square accounts, and offset my gains or the increase in value of my real estate, or stock, or whatever property I may have, with my legitimate outlays, or what may be called my losses, and the remainder, whether it be one dollar, or one hundred, or a thousand, or ten thousand dollars, I owe the Lord one-tenth; after I have paid one-tenth of what I have gained since I was born; at which time I brought nothing with me, and owned nothing. Now I have my idea about Paul's instruction to the Church, to lay aside on the first day of the week, according as the Lord had prospered them. I believe this was not a regular, continual gathering on every Lord's day, but a special collection for a special and urgent case, even famishing brethren. Paul wanted them to attend to it at once, and not wait till he came, for he did not want any "gathering" when he came. He wanted them to have it all ready so he could get, and take or send it to those in need. Starving people could not wait very long for weekly contributions to accumulate. It was a case requiring prompt action, and liberality. If not regular weekly contribution, then the amount given was not what they made or the profits over expenses of each week. What then? Why, as the Lord had prospered each one, or according to their respective ability, they were to give. Those who possessed the most were to give the most; because for each one to give a like sum, when one had been prospered more than another, would not be giving as the Lord had prospered each one; but they would so give if all had been prospered alike, which was not any more likely than is the case in any local church to-day. But if each one had to give according as he had prospered, there must have been a definite per centage of the gains of each one; or else it was the surplus, or all above the needed capital and running expenses of each one. A definite per centage was

most probable. Apollos had been to Corinth a man mighty in the Scriptures *i. e.*, the Old Testament, and many of the Corinthian Saints were Jews, and they doubtless well understood the principle of tithing, and in all probability they gave a tenth of their increase, as did their father Abraham. I can not see into a giving according as the Lord had prospered each one, if the poor gave five or ten dollars, and the rich twenty-five or fifty cents, as is often the case in these days; nor if every one gave the like sum, whether large or small. A tenth, or some other per cent of the increase could fulfil the "order" of Paul. But if this tenth principle is too burdensome for any "gospel" lover, he can follow the example of the widow with her two mites—her all—or as in the case of the early Christians, they can sell all they have and then give the money to the apostles; or divide up equally among those who have nothing as Jesus commanded.

At the risk of being considered too strenuous, or too exacting, I can not help repeating the thought that many of us are in debt to the Lord, for the past annual increase, to say the least. When did I become in debt to the Lord? I learn that when I became subject to the law of tithing; and when was that? When I became a member of the Church, what I owed then was subject to the law of tithing, and has been ever since. The Church will not compel any one to pay their debts to the Lord. But is God unchangeable? Is he the same to-day, yesterday, and always? If so, (and who can deny it?) then the curse of God must rest on us, as on Israel in the days of Malachi; and if the curse for disobedience applies to us, so the blessing promised for obedience to the law of tithing applies to us also. The promise of the gift of the Holy Spirit is to every soul who believes and obeys the gospel; and I do not believe there ever was a case where God failed to give the Spirit when the conditions upon which its bestowal depended were fully complied with; yet I have heard people who had been baptized, *i. e.*, immersed by some Elder, who affirm that they did not receive the blessing promised. The failure to receive must rest with the individual. They may not have understood the gospel; may not have genuinely repented, or may have desired to unite with the church through some sinister or improper motive. God's word of promise to the penitent believer can not fail. And so of tithing payers; "the Lord loveth a cheerful giver." It is the willing and obedient or the willingly obedient, who are to eat the good of the land in the latter days. Suppose a man pays tithing grudgingly, and laments his act continually after, what credit can he expect from the Lord. The Scotch Deacon was not far wrong when a parsimonious party put a half crown in the plate instead of a farthing as he intended, and afterward wanted the Deacon to give him back the half crown in exchange for the farthing; but the Deacon refused. He then comforted himself with the thought, and said that he would get credit for the half crown in the day of Judgment. The Deacon told him

he would get no credit for the half crown that he gave, but for the farthing that he intended to give. Perhaps the cause of failure to obtain the blessing promised—if any have failed to receive it—may be explained on similar ground. But will the Lord excuse a person in the day of judgment because his plea may be that he did not give his tenth because he felt that he could not do it cheerfully? What sort of a Soul has a Latter Day S—no, a professed Latter Saint who can not give one tenth back to the Lord of what he has received from the Lord. Of course we have nothing to say, if he claims that he has been prospered by man or the devil, and not by the Lord. Is it true that “the earth is the Lord’s and the fulness thereof.” Then how is anything our own? Are we not simply agents or stewards? Paul affirms that our bodies and spirits are not our own, but the Lord’s. And if we do not have the ownership of our bodies and spirits, how can we claim that our houses, and lands, and horses, and cows, and sheep, and swine, and poultry, and jewelry, and our personal property in general are our own? Now, the fact is that we, and all that we have, are the Lord’s. And in abundant mercy and loving kindness he says, in substance, “Give me one tenth of the time, the talents, the money, and everything I have put into your care, and you can have nine-tenths for your own use and benefit. Yet we are but stewards of this nine-tenths. We will surely be brought to an account if we waste, or squander, or fail to make proper use of the time and talents and money and other property intrusted to our care. To this thought agrees the word of the Lord. “Let no man deceive himself that he shall not give an account of his stewardship unto me.”—Rev. Sep. 1882. Who among us is ready to render our account with joy and not with grief? What an awful solemn thought, that we must give account for the use we make of our bodies. Think of that, tobacco users; and beer, wine and rum drinkers. And the use we make of our spirits. Think of that, novel readers and lovers of frivolity and foolish fashions. We shall give an account of our time; and is it spent in idleness, useless employment, worldly gratification, and sensuous pleasures? We shall give an account of our talents; are we faithful as apostles, prophets, seventies, high priests, bishops, elders, priests, teachers, deacons, receivers of spiritual gifts, and in whatever calling the Lord has placed us? We shall give an account of our money; and are we making the wisest and most profitable employment of it, or have we invested it where it brings us no gain, but rather loss?

We shall give an account of our property of all kinds; what are we doing with it? Is it gaining value as it should, being not our own but another’s, and he, the Lord? And now, finally, what have we done with the Lord’s portion of the time, talents, money and property entrusted to our care? Have we wasted, or failed to make proper use of our portion? What have we done with that which we have

no right to keep or use or misuse, namely, the Lord’s tenth? If we have failed to make proper use of our portion, and must answer for the failure, what shall be our situation and our fate for having robbed the Lord of his portion? Will it not be well to think over these things, at least occasionally? It is a personal matter. “So then every one of us shall give an account of himself to God.” It will be all that we can undertake, without being responsible for any one else, and yet we may not escape judgment, for the example set others, either of doing what we ought not, or of leaving undone the things we ought to do, and that idea will apply to the tithing question as well as to other matters. Example is perhaps better than precept in this matter than in many others. I judge no man, for I know not what any one has done or left undone, but I believe that the Bishopric and the Twelve should be exemplars in the matter of paying tithes.

Yours for the truth and right,

THOMAS W. SMITH.

PAIROA, August 25th, 1886.

COMMUNICATION FROM ELDER D. WHITMER.

DEAR BRETHREN:—Before anything appeared in the *Herald* relating to that so-called “interview,” I sent them a letter correcting the mistakes in that newspaper article. The Editors of the *Herald* had my letter before them, before they published anything about this matter. I told them not to publish my letter for this reason, because I did not know the *Herald* was going to publish anything relating to that “interview.” So the *Herald* Editors went ahead and published that so-called interview (with my letter before them) and appended comments to it against me on some of the very points which I stated in my letter that I did not say. For instance, the *Herald* almost abuses me for saying that Joseph had treated his wife brutally, when they had my letter before them stating I had said no such thing. They say nothing about receiving my letter correcting mistakes, until in the winding up of the last article in the last number of the *Herald*, after they had already made it appear as if I had made all of these statements to a newspaper reporter. Is this fair dealing? But this will suffice on this point. I want the brethren to understand that I say all this in the spirit of love and meekness. Below I give you the letter I wrote to Brothers Joseph and Blair. I wrote briefly, because I am writing a letter to the Latter Day Saints on all of these matters. I was moved on by the Spirit of God to write an epistle to the Latter Day Saints, before that gentleman came here who wrote that so-called “interview.” I explain in this letter how it was that this article happened to get into the newspaper. The man who wrote the article is an old Latter Day Saint.

“RICHMOND, Mo., 1886.

“Dear Bros. Joseph and Blair:—I suppose you have seen an article in the *Chicago Inter-Ocean* of 17th inst, being an interview of a reporter with

me. In regard to it, I want to say as follows: The gentleman who wrote it used to believe in the Book of Mormon, but his faith has been shaken of late, and he came to me as an honest enquirer for the truth. He did not tell me anything about his intentions of publishing any article. He is with a job printing house, and wanted the tracing of the “characters,” etc., to have a “wood cut” made of them to send to me. He is quite well posted on the Latter Day Saint question. He asked me many questions, but took no notes while here. I believe him to be an honest man.

“On the following points he misunderstood me: In regard to some things about Oliver Cowdery; some things about Martin Harris. He misunderstood me in regard to Joseph’s quarrel with his wife. I did not say that Joseph treated his wife brutally on that occasion. I only said that Joseph had quarrelled with his wife, and lost the spirit of revelation until he repented and made amends with his wife. He also made a mistake in saying Nauvoo, when it should have been Kirtland. In regard to what he has written about the Kirtland endowment, I told him it was a failure, and not what we expected. I told him nothing about me being shot at when I left Far West. Others told him about other brethren being fired upon by the Danites when they left Far West. He misunderstood me when he wrote that I “had no respect for the position of the present Joseph;” you know that I have respect for you, and love you, and sympathize with you, but believe you are in error. I write you this letter in confidence. Do not publish it.

Your brother in love,

DAVID WHITMER.

“I will not say any thing more now concerning these matters, as I am writing an epistle to all believers in the Book of Mormon, in which I speak of all these things. (I intend to publish my epistle in the form of a tract for free distribution to all who write here to Richmond, Missouri, for it). I may state some facts which are on record in the History of the Church written by my brother John Whitmer who was appointed Church Historian by revelation in 1831. It is my desire that the *Herald* will publish all that myself and Bro. John C. Whitmer have to say. Before I send any article to the *Herald* for publication, I want the *Herald* to state to their readers through their columns that they will publish all we have to say, and that they will publish it solid: I mean, not put in comments in between my writing, but solid in the columns; and that they will give me as much space at a time as there has been in the *Herald* of late against me. I think this will be fair. If the *Herald* refuses to do this, I prefer to publish it in tract form. The God of heaven knows that all I have to say will be said in the spirit of love and meekness. The Spirit of God has never moved upon me until recently to publish to the world many truths which are not generally known. I will not engage in a wrangle or contention in the *Herald* or any other paper. I will begin at the first and follow straight through until I am done. This is no controversy on my part to strive for the mastery. The Spirit of God has moved upon me to write to all believers in the Book of Mormon, and to

the world, to open the understanding of the honest in heart who have been led into error by their shepherds who are in error: To call them back to the plain and simple teachings of Christ in the new covenant of the Book of Mormon, which teachings Christ gave to the Nephites because there was disputations among them: Telling them to write his teachings for they would come down to us for our teachings. And if we would accept the words of Christ himself on this very point, we would make the new covenant of the Book of Mormon alone our only guide on all doctrinal points,—the order of offices in the church, etc. The teachings of Christ to the "twelve" on this continent are his teachings to us: given in all plainness, to settle all disputations among us, just the same as among the Nephites. All who accept Christ's words on this point, taking the new covenant of the Book of Mormon alone for doctrine, will have no disputations among themselves, if they have the Spirit of God with them. (Nephi 7th and 8th chapters). Christ said to the Nephites, "Blessed are ye if ye have no disputations among you." This is what I am called upon to do: To point out to the honest in heart the teachings of Christ and show them how they have trusted in man and followed men and their teachings, instead of following Christ and his teachings.

"Now brethren, (I consider the Latter Day Saints my brethren whom I have always loved, although I believe you have been led into errors) I beg of you and plead with you to not condemn the truth nor judge me until you have heard all I have to say. The Herald has explained me away to the uttermost regions of error and blindness. I am old and desire to live in peace with all mankind, and die in peace with God. May God be with you to help you seek the truth with an honest heart is my prayer through the name of Jesus Christ. Amen.

DAVID WHITMER.

RICHMOND, Mo., Nov. 20th, 1884.

"TAKE HEED TO THYSELF."—No. 3.

BY CHARLES E. BUTTERWORTH.

#### LAYING ON HANDS.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." "Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said; unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake in tongues and prophesied." By these scriptures we see the church understood that those who received the word of God and had been baptized in the name of the Lord Jesus should receive the laying on of hands for the gift of the Holy Ghost; and they sent Peter and John to the Samaritans for that purpose. When these men laid their hands upon them the Spirit came with such power that "Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Those who did not know it was their privilege to receive the Spirit in this way were not properly instructed in the doctrine of Christ, nor did they understand John's teaching, or why he baptized. The very fact that God heard their prayers and sent the Holy Ghost when they laid hands upon the baptized believers shows that the laying on of hands was a part of the "all things" that Jesus commanded his ministers to teach. Should it be thought that none but the first Twelve whom Christ chose had the right to lay on hands for the reception of the Holy Ghost we reply that Paul was not one of them.

Ananias was not an apostle at all, yet God sent him to Saul and putting his hands on Saul he said that God had sent him that he might receive his sight and be filled with the Holy Ghost showing that at least one man who was not an apostle practiced the laying on of hands for the reception of the Holy Ghost. Again; if none have the right to lay on hands for this purpose but the apostles, how very essential that there should be apostles in the church? We do not undertake to say that God can give the Spirit to none but those who receive the laying on of hands, but that it is a part of the doctrine of Christ, the order of God, and should be observed.

#### SPIRITUAL GIFTS.

How shall we know that we have received the Spirit? By the effects produced by it. We may have read or heard that the telegraph wire is charged with electricity, but in order to test the truth of the matter let us take a piece of wire in our hand and hook one end over the telegraph wire when it is charged with electricity, holding the other end in our hand, and in less than a second we are convinced of the truthfulness of the statement, by the shock we receive. So it is with the Holy Ghost; there is a peculiar sensation produced by that Spirit which can be produced by nothing else. The effect of this Spirit upon the soul and spirit and body is of such a character that it can not be mistaken.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Then he who is not in possession of these graces is not in possession of the Holy Ghost, no matter how loud and high professions he may make.

Then again, the Spirit is manifest when individuals receive extraordinary wisdom, faith, or the gift of healing, discerning of spirits, tongues, interpretation of tongues, or the gift of prophecy. It was so with Cornelius' household, those baptized by Paul at Ephesus, and so it was on the day of Pentecost. Peter says it is for "as many as the Lord our God shall call." And the prophet Joel said:—"And it shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see vision, and your old men shall dream dreams: And on the servants and on the handmaids I will pour out in those days of my Spirit; and they shall prophesy." These blessings must reach us if our hearts are right in the sight of God. As we are still subject to sickness and death we should receive a fulfillment of the promise, "they shall lay hands on the sick and they shall recover." "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

#### SACRAMENT.

The Sacrament of the Lord's Supper is an indispensable ordinance. Then Jesus said unto them, "Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." "And he took the cup, and gave thanks, and said, Take this and divide it among yourselves. . . . And he took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." Paul wrote; "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he broke it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak



and sickly among you, and many sleep."

#### RESURRECTION, JUDGMENT.

The resurrection of the dead is the sixth principle, and eternal judgment is the seventh. But for fear we have written too much already we will close by saying that these seven principles are the first and the foundation in and of the doctrine of Christ. They are those that Paul exhorted Timothy to take heed to, and to "continue in them;" for said he, "in doing this thou shalt both save thyself, and them that hear thee." Can anything less do? or is there any other plan given? "The Spirit itself beareth witness with our spirits, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

## Conference Minutes.

### SOUTHERN CALIFORNIA.

The above district conference met at New Port, Los Angeles county, California, October 8th, 1886, at ten o'clock, President D. S. Mills in the chair; John Brush, assistant; N. W. Best, clerk, R. M. Dungan assistant. At 2:30 p. m., business session opened in due form. President D. S. Mills addressed the meeting and gave a very able exhortation, and encouraged the Saints to diligence. High Priest D. S. Mills, reported verbally. Elders John Brush, P. M. Betts, H. L. Holt, D. L. Harris, Daniel Garner, Wm. Gibson, by letter; J. R. Badham, H. Hemenway, A. W. Thompson, E. J. French, and John Garner, sen; and Priests N. W. Best, Alonzo E. Jones, R. M. Phenegar, H. C. Ladd, F. P. Schnell and Wm. Pickering by letter. Teachers Stephen Penfold, W. A. Penrod and C. W. Earl, and Deacon Wm. Schade, reported. Los Angeles Branch, 52 members; including 2 Elders, 1 Priest, 2 Teachers, 1 Deacon; 6 baptized, 1 received by certificate of baptism, 5 received by letter from other branches; 1 ordained. J. R. Badham, president, Wm. Shade, clerk. New Port, 130 members, including one High Priest, 6 Elders, 6 Priests, 4 Teachers, 2 Deacons; 2 baptized, 1 received by certificate of baptism, 15 received by letter from other branches, 7 removed by letter, 2 died; 2 ordinations. Daniel Garner, president, R. M. Dungan, clerk. Bishop's Agent's report from February 16th to October 8th, 1886. Balance on hand last report, \$128.85; amount collected, \$326.75, total \$455.60; amount paid out \$165.60; Balance due church, \$290. J. R. Badham, agent. The president read quite a lengthy communication from Bro. H. C. Smith, missionary in charge of Pacific Slope Mission, and now in Sacramento, expressing his regret in not being able to meet with us in conference, but hoped that the Spirit of God would endow us with convincing power. He recommended to the conference the propriety of appointing a committee to take into consideration the advisability of holding reunion meetings and to make arrangements accordingly and report to our ensuing session. Conference, acting upon the recommendation, appointed the following on said committee: J. R. Badham, D. S. Mills and E. J. French. Volunteers were then called for by the chair, for missionary labor. Bro. A.

W. Thompson said he intended to labor all he could, and that he wished to be sustained as a missionary of the gospel. Bro. Hemenway said he was willing to preach whenever and wherever an opportunity offered, or wherever the Spirit dictated. Bro. H. L. Holt would be ready for the field some time in December, but wanted a traveling companion. Bro. D. L. Harris will give half of his time at any rate, and all if he can get a little assistance from the Bishop. Bro. Badham had not asked any assistance, and did not expect any. Resolved, That we will in our wisdom, do all we can to discourage dancing and social card-playing, as it tends to lead our minds away from the pure principles of the gospel of Christ. That we sustain the authorities of the church in righteousness, and that we give our faith and prayers to the sustaining of the Elders in their calling. That this conference offer to Bro. D. S. Mills our sincere thanks for his past labors in the district as president, and that we will sustain him as District President; and that we sustain him in his office by our faith prayers and means. That we in conference assembled tender our sincere thanks to Bro. N. W. Best for services rendered as district clerk and that we still sustain him in the office by our faith and prayers. On the evening of Friday the 8th, preaching was had by J. R. Badham; Saturday at 9 a. m., prayer meeting; 7:30, p. m., preaching by H. L. Holt; Sunday, 9 a. m., prayer for the sick; at 11 preaching by D. S. Mills; 2 p. m. six were baptized; 3 p. m., confirmation, administering to the sick and sacrament. Q. S. Sparks and Ammon Goff were by order of conference ordained to the office of Elders, after which a glorious session of prayer and testimony was had with a marvelous display of God's Holy Spirit, in tongues, interpretation and prophecy. After the exercises closed three more were baptized, making nine in all, all adults. At 7:30, the last three baptized were confirmed; then had preaching by Q. S. Sparks. Conference adjourned to meet at San Bernardino the first Friday in March 1887.

### CENTRAL KANSAS.

The above district conference convened at Nekawaka, Jackson county, November 13th and 14th, 1886. William Hopkins, pres., Griffith George, clerk. Reports of branches:—Centralia 25, including 2 Elders, 1 Priest, 1 Deacon. Fanning 30, including 2 Elders, 1 Priest, 1 Deacon. Scranton 26, including 7 Elders, 1 Priest, 1 Teacher, 2 Deacons, 1 ordination, 1 child blessed. Good Intent 30, including 2 Elders, 1 Teacher, 1 baptized, 2 received by letter, 1 marriage. Netawaka 32, including 4 Elders, 2 Priests, 2 received by letter. Report of Elders present:—James Buckley, H. Parker, David Williams, (preached several times, baptized 1, solemnized 1 marriage). Clarence St. Clair had preached at Fanning and at other places with good results. H. Green had preached 14 times outside the branch. Wm. Hopkins and G. George reported. By letter W. Gurwell, Charles Herzing, W. Williams. Priests. Joseph McDougal in person; J. Price and Watson B. Thatcher by letter. Deacon A. L. Gurwell reported. H. Parker, Bishop's Agent had received \$9. Bro. W. Gurwell reported that Elder Herzing claimed the Fanning branch was not legally organized, and for that reason had not united with it. On motion, the conference reaffirmed the organization of said branch by brethren

D. Munns and H. Parker, December 6th, 1885, to be legal. Resolved; That a court of Elders be appointed to correspond with C. Herzing and visit him in person, and report to next district conference. Adjourned to meet at Good Intent, February 12th and 13th, 1887. The authorities of the church were sustained in righteousness, also the present officers of the district. James Buckley preached Saturday night assisted by D. Williams. Sunday H. Green preached assisted by H. Parker; prayer and testimony meeting at 2 p. m. conducted by D. Williams, assisted by G. George; evening services conducted by Clarence St. Clair, assisted by D. Williams.

### FREMONT DISTRICT.

This conference convened at the Saints' Chapel in Shenandoah, Iowa, October 16th, 1886, at ten a. m. Bro. E. C. Briggs was elected to the chair, Bro. Kemp assistant; W. C. Mathews, secretary. Branch reports:—Shenandoah, 87, including 1 high priest, 4 elders, 1 teacher, 1 baptized, 1 received by letter. Of the above 22 are scattered. S. S. Wilcox president, W. C. Mathews secretary. Key Stone Branch, 59, (28 of which are scattered), 2 elders, 1 priest, 1 teacher, 1 deacon, 2 baptized, 4 received by letter. E. S. Weed president, J. B. Cline, secretary. Plum Creek, 88, including one high priest, 9 elders, 2 priests, 3 teachers, 1 deacon, 5 baptized, 2 removed by letter. Wm. Leeka president, M. W. Gaylord secretary. Elm Creek, 35, 3 Elders, 1 priest, 2 teachers, 1 deacon, 5 baptized, 6 removed by letter, 1 died. Henry Hershey president, Samuel Orton, secretary. Farm Creek, 34, 1 elder, 1 teacher, 4 baptized, 1 died, 2 married. Daniel Hougas, president, T. A. Hougas, secretary. Union branch not reported. Resolved, That the clerk of Plum Creek Branch confer with father Baldwin in regard to his taking a letter of removal, he having removed to Stewartville without letter. The report of Bro. Wm. Leeka, Bishop's Agent was referred to a committee composed of S. S. Wilcox, E. L. Kelley, and J. B. Cline, and reported by them correct. Bro. S. S. Wilcox reported the Shenandoah Branch in fair condition, and that meetings and Sabbath Schools are kept up regularly. Bro. E. S. Weed reported the Keystone branch in good condition; meetings and Sabbath school kept up regularly, with fair attendance. Bro. Wm. Leeka reported the Plum Creek Branch in good condition, meetings and Sabbath School kept up with fair attendance. Bro. T. A. Hougas (clerk) reported Farm Creek Branch in fair condition; meetings and Sabbath School kept up with good attendance. Elder Edward E. Mortimore reported the Union Branch not in as good condition as he would like to see it. Elder Henry Kemp reported the district in very good condition, with few exceptions. He feels encouraged in its prospects, and thinks a little more energy on the part of the officers would greatly improve it. He had baptized eleven. He reported the late difficulty in Union Branch amicably settled. Elder E. C. Briggs reported that he had spent his time in the mission assigned him, and exhorted the Saints to diligence, especially the officers of the branches and district. Elder E. L. Kelley reported that he had spent his time in the mission assigned him, felt greatly encouraged with the present outlook, and gave encouraging counsel to the conference, urging them on to victory. Elder Wm. Leeka reported that his labors were confined to

the branch, and spoke very encouragingly, insisting on a more diligent exertion on the part of the officers, and more system in business, especially in our church records, insisting on a strict observance of the law given us. Elder W. C. Mathews reported his labors confined to the District and Shenandoah Branch; the records which are not fully completed yet, except Shenandoah, Key Stone and Farm Creek. They are in good shape. The Union Branch is in bad condition—no report from the last two sessions. In order that the records may be more fully completed, the following questions were submitted to the conference. 1. Shall the Branches be required to make out abstracts of their branches showing the total number of local members, and how many are scattered, showing their residence when known? Ans.—Yes. 2. Shall deaths be reported to the district secretary for record and transmission, with date of birth and baptism as shown on their branch records? Ans.—Yes. 3. Is it proper for an Elder to marry a couple out of the church and report them to district or church secretary for record? Ans.—No. 4. Is it proper for an Elder to marry a couple where one is a member and the other not, and report them without showing the same? Ans.—No. 5. Shall all marriages be placed on district record? Ans.—Yes. 6. Shall children, when blessed, be placed on district record? Ans.—Yes. 7. Shall all marriages be placed on district record, with date of birth and baptism the same as it appears on the branch record, that there may be duplicate records in case of loss by fire or otherwise? Ans.—Yes. All the officers were requested to labor as their circumstances will permit, subject to the call of the president. On motion, Elder Henry Kemp was sustained until next conference, as district president, and that W. C. Mathews be sustained till then as district secretary. On motion all the authorities of the church were sustained. Officials in attendance:—E. C. Briggs, of the Twelve, S. S. Wilcox, High Priest, 3 Priests, 2 Teachers, 1 Deacon, 11 Elders, total 19. At 9, a. m., Oct. 17th, held social meeting, and at 11 a. m. preaching by E. C. Briggs. At 3, p. m., social meeting, Bro. S. S. Wilcox presiding. Emma Catharine Hall, infant daughter of H. G. Hall, Sen., and Jane Hall, was blessed by E. C. Briggs and Wm. Leeka. At 7: 30, preaching by E. L. Kelley to crowded house, after which conference adjourned to meet at the Gaylord School house, 2d February 1887, 10 a. m. Thus ended one of the best conferences ever held in Fremont District.

#### NORTHERN INDIANA AND SOUTHERN MICHIGAN.

This district conference convened at the Ball School house, in Quincy township, Michigan, at 10: 30 a. m., October 16th, 1886. The forenoon was devoted to society meeting in which many strong testimonies were borne, to the edification of all present. At two p. m. the conference was called to order by Elder C. Scott, district president. Bro. C. Scott was chosen president, D. B. Teeters clerk, and L. Fay assistant. All visiting brethren were invited to take part. Minutes of previous conference were read and approved. Branch reports: Galien 75, including 1 High Priest, 1 Bishop, 1 Seventy, 2 Elders, 1 Priest, 1 Teacher; 4 baptized; Robert Alcott president. Clear Lake 70, including 2 Priests, 1 Teacher;

4 baptized, 1 died. Coldwater 61, including 2 Elders, 1 Priest, 1 Teacher, 4 removed by letter, 1 expelled; B. Corless president. Hartford 18, including 1 Teacher, 1 Deacon; 2 baptized. Weberville, organized February 24th, 1886, 18 members, including 1 Elder; T. Horton president. Hopkins 17, including 2 Elders, 1 Teacher; 1 removed. Dimondale, organized March 29th, 1886, with 13 members, including 1 Priest. Bishop's Agent's report was read and accepted. On hand last report \$11.73. Received since, \$71.35. Paid out \$54. Balance due Church \$29.08. Elders reports: C. Scott (baptized 3), B. V. Springer (baptized 4), C. Bootman, Hiram Rathbun, B. Corless, Wm. H. Reynolds, Leonard Scott, Thos. Horton, Bishop G. A. Blakeslee (baptized 3), all present, and gave encouraging reports of the work; S. I. Smith by letter. Priests A. J. Smith, Jonathan Emrich, George Corless; Teachers W. Lockerby and D. B. Teeters gave in their reports. On motion, G. A. Bakeslee, C. Scott, A. J. Smith, Wm. Lockerby and B. V. Springer were chosen delegates to General Conference. On motion C. Scott was sustained president of district, Wm. Lockerby Bishop's Agent, and D. B. Teeters secretary. On motion all the laborers in the district were sustained, also all the church authorities in righteousness. A vote of thanks was tendered the Coldwater Saints for their kindness and the officers of the school district for the use of the school house. Preaching in the evening by C. Bootman; on Sunday morning by Hiram Rathbun, at 2: 30 by C. Scott, and at 7: 30 by Leonard Scott. Monday, 8: 30 a. m., after finishing business carried over from Saturday, one child was blessed and six persons were administered to. Bro. John Kiefer was ordained a Priest, and he and Bro. Robert Alcott were granted license to preach; after which the conference adjourned to meet at Clear Lake, Indiana, on call of President.

### Miscellaneous.

#### BORN.

DUNSDON.—Born to James and M. Dunsdon at Bartlett, Iowa, September 14th, 1886, a son, named George T. Blessed by Elders H. Kemp and W. W. Gaylord.

JOHNSON.—Near Chelsea, Tama county, Iowa, October 4th, 1886, to Bro. James and Sr. Harriet Johnson, a daughter. Blessed November 1st, by Elder J. S. Roth, and named Ruth.

TANKARD.—At Kansas City, Missouri, October 27th, 1886, to brother and sister James Tankard, a son. Blessed by Elder F. C. Warnky, and named Laman William.

#### MARRIED.

KIRKENDALL—THOMASON.—At Creola, Ohio, June 12th, 1886, by Elder L. R. Devore, Bro. A. B. Kirkendall and Sr. Mattie E. Thomason, all of Creola, Ohio.

#### DIED.

CAMBRIDGE.—John Alford Cambridge was born in London, Ontario, March 4th, 1884; blessed by Elder G. Mottashed, July 30th, 1886. Funeral service conducted by Elder R. B. Howlett.

JACKSON.—At Salt River, Missouri, January 29th, 1886, from blood poisoning from a knife wound received by accident, after eight weeks' illness, Bro. William M. Jackson, aged 37 years when the Father called him home. He was a member of the church for eight years, and died

in full faith, believing he would go to rest and receive a glorious reunion with those he left behind. He leaves a devoted wife and six children. Service by Elder Robert Thrutchley.

GAYLORD.—Ruby, infant daughter of Bro. Moses and Sr. Philinda Gaylord, at Tabor, Iowa, aged 1 year, 4 months and 6 days. Funeral sermon by H. Kemp.

Thou art gone, sweet Ruby, from our embrace,  
To dwell with the angels of light;  
May God give us strength through his grace,  
To be crown'd with thee by his might.

THRUTCHLEY.—At Salt River, Missouri, November 13th, 1886, after suffering for two weeks from a paralytic stroke, Bro. Robert Thrutchley, He was born at Markfield, Leicestershire, England, December 11th, 1813; he was baptized on March 17th, 1844, at Long Lane, England; and united with the Reorganized Church by baptism January 30th, 1877, at Norris Creek, Macon Co., Missouri, by Eld. James Kemp; since that time he has labored faithfully under many difficulties, and succeeded in establishing a branch at Salt River, over which he presided until death. He acted for years as Bishop's agent of the North-east Missouri district. Bro. Thrutchley was highly esteemed by all in this district, and we shall feel a great loss in his departure, especially his aged companion, who suffers a great deal with sickness for some years. He leaves a wife, two sons and two daughters to mourn his loss. Funeral service at the house: sermon by Elder Henry Jones, assisted by Elder Charles Perry.

THOMAS.—At What Cheer, Iowa, October 29th, 1886, after a long sickness of dropsy of the heart, Bro. John F. Thomas. He was born January 27th, 1830; was baptized in September, 1864, at Syracuse, Ohio, by Bro. W. W. Blair. Brother Thomas was a faithful Saint, lived worthy of the name he bore; performed his duty as an Elder faithfully; presided over the Bevier branch a long time; his loss will be felt by the Saints; he felt his loss very much at What Cheer, not having the privilege to meet with the Saints. A few days before he died he was meditating on some things, and seemed to be in some trouble, when Sr. Thomas (his wife) asked him what troubled him, and asked him if he was afraid to die, when he answered her with such boldness and confidence that he was not, but that he was troubled the most to part with his family. He was a kind and tender father and husband. His body was buried at What Cheer, October 31st; but by request of his son David, living in Wyoming Territory, it was raised and taken to Bevier for burial, on November 3d. Funeral sermon at the church by Elder Henry Jones, to a full house of attentive listeners, from Job 14: 14. Bro. Thomas leaves a loving wife and six daughters and two sons, to mourn his loss. May God comfort the bereaved in their loss.

SMITH.—At Pittsburg, Pennsylvania, October 8th, 1886, Sr. Eve J. Smith peaceably and in full hope passed from this life to the rest from the afflictions incident thereto. Sr. Smith, formerly Miss Eve J. Harrison, was born at Braddocks, Pennsylvania, November 24th, 1822. Her husband preceded her in death a little more than twenty-three years ago, they having passed the greater part of their travels together in the city of Pittsburg. They leave a family of six children, three sons and three daughters who are grown to man and womanhood. Sr. Smith was a member of the first organization of the church

and at an early time united with the Reorganization. Prior to her departure, but during her last affliction in the month of July she assured the writer that the only regret she had in looking back over her past work was that she had not done more for the church. Her faith and hope were steadfast to the last. The traveling ministry who visited Pittsburg ever found a welcome home at Sr. Smith's and now that she has passed beyond, their remembrance will recall the many attentive acts of her life. The funeral at her residence was attended by a large number of friends and relatives with the Saints. Bro. E. L. Kelley pronouncing the discourse from the words, "Blessed are the dead which die in the Lord."

**VOICE OF WARNING REPORT.**

I have just finished making a summary of the reports of those who are circulating the Voice of Warning. I would have made it long since, but the reports were not in, and, indeed, some are not in yet. There are 2,940 in circulation; 1,215 persons have had them to read. Reports received from seventy-four. Twenty who have books, send no report. I am certain that the above is short of the number, who have had the books to read, as some of the reports show that all of their books are out; yet they do not say how many have had them. Some did not report because they were not certain whether those who received the books had read them or not. I expect that all will take it for granted that the books are read by as many as borrow or buy them; as there are more instances where the book is read by more than one than there are where it is not read at all. I hope to have more prompt and more accurate reports this quarter. The books have been well received in most cases; and a great many are investigating, and desiring further information. I feel well satisfied with what has been accomplished so far, and feel certain that we can do much better hereafter. Your brother in Christ,

J. H. PETERS.

EAST LAKE, Mich., Nov. 15th.

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# THE SAINTS' HERALD.

Joseph Lamb

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 11, 1886.

No. 49.

## THE SAINTS' HERALD:

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Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR

Lamoni, Iowa, December 11, 1886.

### GATHERING.

God said to the Saints in 1831, when they were gathering to Zion and "the regions round about," that they should not gather "in haste, nor by flight; but let it be done as it shall be counselled by the elders of the church at the conferences."—Doc. Cov. 58:12. In December, 1833, this was further enjoined in these words: "Let not your gathering be in haste, nor by flight; but let *all things* be prepared before you."—Doc. Cov. 98:9. And in 1873, He said: "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter," &c.—Doc. Cov. 117:11.

The instruction herein given should govern *all* the Saints in the matter of gathering or removing into "the regions round about." Those who do not "have *all things* prepared before" them when they remove, are neither wise nor safe; and if they meet with disappointment and loss, and severe trials of faith, they will have themselves to blame. The "elders" should seek to have these matters well considered and complied with by those whom they know are gathering "into the regions round about," and thus prevent confusion and evil; and no member should remove from one place to another till they know what awaits them, and how they can find affairs in their proposed new home. Be prudent; be wise.

If such as intend to remove would consult with the Bishop, the leading authorities of the church in the locality where they wish to gather to, or with the chief authorities of the Church, stating their wishes, needs, conditions and intentions, they could obtain council and direction which would be of great value tending to prevent bad feelings, and unity and mutual benefit be secured to all concerned. "Look before you leap."

### REV. LAMB ON THE BRIGHAMITES.

REV. M. T. LAMB is reported as saying in a Baptist church in New Haven, (Conn.):

"I am not here to abuse the Mormons, but to ask from you love and sympathy for the great body of the members of the religion. They are not hypocritical. The leaders may be frauds and hypocrites, but the masses are as sincere in their belief as you and I in ours. The sincere, honest Mormon is a strange mixture, a religious puzzle. While religious, even fanatically so, he will adopt practices which we consider utterly foreign to Christianity. The average Mormon is very religious, more so than the professors of other religions, and ready to make greater sacrifices for his creed. Mormons do much praying, but not so much in secret as I would wish. They pray not exactly in an ostentatious way, but they mix religion with everything they do. Business meetings, entertainments, theatrical representations, dances, are all opened and closed with prayer. Even in making speeches Mormons begin with a prayer and end with another. They observe the Lord's Supper twice on Sunday, and every good Mormon is baptized at least once a year, and many oftener. Polygamy is one of the smallest difficulties we have to contend with, for only one out of twelve indulges in the luxury of several wives. We can not reach the honest Mormons on account of their peculiar training and views. Only when they have become infidels to their own religion can we reach them. But the young people are within our grasp. The majority of them are irreligious and indifferent and fast becoming infidels. Two-thirds of them, I believe are infidels."

We heartily endorse what Mr. Lamb says of the sincerity of the Utah Mormons, but when he says "Polygamy is one of the smallest difficulties we have to contend with," we think he does not comprehend the situation; for polygamy is the very root and generative cause of nine-tenths of the errors and evils to be found among the Brighamites.

Polygamy is a fruit of unbelief, (Gen. 15:2-13; 16:1-3), a display of human folly in an attempt to improve and amend the wisdom of God and aid him to fulfill his promises. (Gen. 16:1-2). It induces mean selfishness, envy, and fleshly pride. (Gen. 16:4, 5, 30:1-24). It is the fruit of covetousness and fraud, (Gen. 29:18-30). It leads to deception and falsehood and theft. (Gen. 31:25-35; Mal. 2:14). It also leads to base craftiness and brutal murder. (2 Sam. 11:4-27; Gen. 4:23, 24).

Polygamy, in its origin and fruits, may well be said to be "the sum of all villainies." It is in direct conflict with the pre-ordained purpose of God in peopling and replenishing the earth. (Gen. 1:27; 6:18-20; Mal. 2:15; Doc. and Cov. 49:3; revelation March, 1831). It libels and violates the

Book of Mormon, and nullifies and condemns the law of the church found in the Doctrine and Covenants. The laws of the land and of well regulated society are transgressed, evaded and spurned, and as a legitimate result this modern Ishmaelite is publicly branded as evil, and the sword of God's wrath, in the hands of civil rulers, is smiting it to its certain and ignoble fall. Polygamy, like Pandora's box, is the source of "innumerable evils," as all well know who are acquainted with its history ancient and modern. We think Mr. Lamb quite unreliable when he says "They observe the Lord's Supper twice on Sunday, and that every good Mormon is baptized once a year, and many oftener." Exaggerations of this kind strike "the sincere and honest Mormon" unfavorably, and as a species of persecution. It also appears in that light to all intelligent, fairminded people. Truth, without stretching, facts, without distortion, are the only honorable means with which to wage a warfare of words against error and evil.

By the way, how does Mr. Lamb judge of the paucity of the Mormons "secret" prayers? His must have been very superior opportunities if he is well fitted to decide in such matters. We think the gentleman gives himself away in his statements, and is proved by his own words unfit to pose as a reformer. It is just possible that Mr. Lamb, when he says "Polygamy is one of the smallest difficulties we have to contend with," refers to his efforts at converting the Mormons to the peculiar tenets of the Baptist Church. If this is what he means, he is probably near the truth; for to those who have learned the fulness of the gospel and had spiritual experience therein, the doctrine of the Baptist Church would have little or no attraction. Perhaps polygamy is "one of the smallest difficulties" in the way of Mr. Lamb's proselyting efforts.

### IT IS COMING.

"A QUESTION OF CREED.—It is to be hoped that the meeting of the Congregational board of foreign missions which commenced its sessions yesterday, in Des Moines, Iowa, will be able to settle definitely the disturbing point at issue. The point is one of very general interest, especially to the heathen of paganism, and possibly those of Christianity. There are those of the missionary board who are firm in the opinion that all the heathen who have not heard of Christ have gone to everlasting perdition, and others will continue to go so long as they remain in ignorance of the Nazarine. There are others of the same board who are anxious that the poor heathen may have a little show, and ask that they may be permitted to entertain a hope that there may be a period of probation after death, during which the poor hea-



then may have an opportunity to hear of Christ, and to secure his salvation if he wishes to. The modest gentlemen who urge a little leniency in the matter of the wholesale damnation of the heathen do not ask that their hope of probation be made into a dogma; but simply that they, on the quiet, may entertain a belief that, possibly, divine lenience may find some method of not punishing billions of heathen forever and ever for an offense concerning whose commission they had not the slightest knowledge or suspicion.

"It is somewhat awkward for a missionary among the heathen to be obliged to tell them the truth, the whole truth, and nothing but the truth, to the effect that their ancestors through all time have been thrust into hell for not believing something they never even heard of; and there are some missionaries who would like to leave out this statement and assure the heathen that it is just possible that their dead ancestors may be given a chance to refuse salvation before being eternally damned for never having heard of it. It would make it much more agreeable for the missionary to be able to leave out the unpleasant information as to the crowding of the infernal pit with heathen, and to permit them to hope that eternal justice may decide to make the charges against them, try them, and at least let them know what they are being everlastingly punished for.

"All such discussions as this one rejoice the infidel and the scoffer. During the progress of this debate, ten thinkers are liable to drift into infidelity for each heathen "saved" by the ministrations of Andover missionaries.

There are some healthy suggestions in the foregoing editorial from the *Chicago Times* of October 5th, 1886. The fact that justice demands that any law upon which men are to be judged and condemned to perdition, must first be declared to them, seems at last to be dawning upon the minds of theological students, and has got a foothold in the Congregational Church to such an extent that a solemn conclave of "most reverend seigniors" occupy their time in discussing "probation after death." These churchmen may reach by the way of long debate and years of church wrangling, what simpler minds have been enabled to decide by accepting the direction of present revelation, accompanying the restoration of the gospel. What the itinerant elder of the Latter Day Saints has had given him because of his trust and confidence in Christ and his promises, these searchers after wisdom by man's ways may be compelled by hard circumstances to adopt to avoid ugly conclusions resulting from the inquiry coming from civilized men as well as from the heathen, "Why must I be damned because I have not heard of this Christ and his law?" Brethren, "the world moves;" let the good work go on; we can afford to watch and pray and wait,—and work.

THE letter below we clip from the *Idaho Enterprise* of late date:

"OXFORD, Idaho, Nov. 9th, 1886.

"*Editor Enterprise*—I hear that the *Deseret News* thinks the Reorganized Church is their enemy, and that Oxford especially would be glad to have them destroyed. I wish to say that it is

a mistake, as we sympathize with them in their punishment, not blaming those who are honestly striving to obey a modern king, who is stripping them of one-fifth, if not more of their hard earnings, in a land of saltness and barren.

"I know it is natural for some invalids to believe their best friends are their enemies. The Utah Mormon is correctly described in the 17th verse the 3d chapter of Revelations as being rich and increased with goods, and have need of nothing, and knoweth not that they are wretched, miserable, poor, blind and naked. Let them take counsel from verse 18.

"If there be a Josephite in the whole world that would like to see them suffer, they are unknown to us. From Joseph Smith down to the last convert, all would be glad to see them come back to their allegiance to the best government in the world, and renounce their sinful practices and corrupt doctrines, for they have copied the faults of great men in Bible history, and like them will suffer the penalty thereof. If they would, like ancient Israel repent, they would soon find a deliverer.

A JOSEPHITE."

#### EDITORIAL ITEMS.

ELDER M. H. BOND writes us from Plymouth, Massachusetts, November 22d: "I am trying all I can to get new subscribers for the *HERALD*. There has been too much neglect in this direction." We are well aware that there is great neglect in these matters, and that, too, with the ministry, though there are some of them who are diligent in getting our church publications before the people. The church papers are highly commended, not only by many of the members, but also by the press. All this is encouraging, and we are led to conclude it would be well to have these papers in the hands of as many as can be induced to read them and subscribe for them. Our subscription lists are steadily increasing, and promise well; but a far greater circulation can be attained for them if all the Saints, and especially the ministry, will interest themselves actively in soliciting subscribers. We ask all to aid in these matters what they can.

We are sorry to learn of the bereavement of the families of Brn. E. M. Bowen and the late Isaac Harris. "Dust returns to dust, and the spirit to God who gave it." This is true of all, yet when death casts its baleful shadow over the hearts and homes of dear friends, sadness fills the soul, and we look unto Jesus and find consolation and joy in his promise and power to save to the uttermost.

Sr. M. A. Wilcox in a late letter expresses the hope that Bro. G. T. Griffiths will soon raise the gospel standard in New Philadelphia, Ohio, and she expects not a few there may unite with the church.

Bro. S. S. Wilcox of Shenandoah, says in a late letter: "We wish all the Saints were supplied with the *HERALD* and *HOPE*. I have been a subscriber from the first, and would not be without them."

Bro. C. M. Fulks writes from Coy, Missouri, that he had received ten numbers of the *Voice of Warning* from Bro. J. H. Peters, had loaned them out, and they were being read by many with interest and profit.

On page 724, first column and fourteenth line, for 1839, read 1830; and on page 765, first column, for 1884, read 1886.

M. J. Beirly writes of late from Seligman, Missouri, of the excellent services at the last October conference at Webb City, and of pleasant associations with the Saints, and thinks the people of God should ever exemplify the gospel.

Bro. Thomas Gregory in a letter dated Wallsend, New South Wales, speaks highly of the efforts of Bro. Burton in that far off land, and expresses his confidence in the speedy coming and glorious reign of Christ.

Bro. I. N. Roberts has been of late at Senior, Texas, working in the Master's cause, and says the Lord worked with him, "confirming the word with signs following." Two were baptized, the branch reorganized, and the Saints rejoicing in the Lord. From there he intended to go to Bandera to labor.

In a letter from Bro. D. S. Mills, dated Santa Ana, California, November 15th, he says: "The Saints are usually well physically, and more than usually well spiritually." He further says, "The Seventh Day Adventists have just published to the world the glowing statement that at their recent tent meetings in Santa Ana they made and baptized fifty-four adult converts, reporting it as a great victory, &c., while the facts are, forty-one of the fifty-four were old standing members whom they baptized over again for not having kept the seventh day quite right." Again he says, "Our meetings are well attended, the Spirit is working with us, and the sick are being healed. \* \* \* My health is pretty good, my courage never better."

Sr. Lucretia J. O'Camb, of Lakeport, Michigan, bears testimony that, by the prayer of faith by herself and the members of the last fall conference, her son was healed of lunacy; also that in her waking hours at night she saw a beautiful supernatural light and received audible words of instruction to comfort and guide her.

Bro. R. C. Evans was preaching, November 23d, at St. Thomas, Ontario, and had lately baptized six in that place, and says, "The work is onward." He also says, "W. P. Brown, of Whitmer fame, is in Canada trying to do us all the harm he can. But truth will prevail."

Sr. Mary A. Wilcox, of Blakes' Mills, Pa., writes November 22d, that they are expecting Bro. G. T. Griffiths to preach the gospel at that point. Also at New Philadelphia. We wish Bro. Griffiths ample success.

On the 12th of November Bro. Thomas Hougas wrote us that on the 8th inst., four were baptized and united with the branch at Mission, LaSalle county, Illinois.

Sr. Mary A. Carter wishes to sell a wreath of zephyr flowers, for three dollars and fifty cents, in order to purchase church books and other needed reading matter. Her address is Bird City, Kansas.

Bro. J. J. Cornish writes from Bad Axe, Michigan, November 26th, that he had recently baptized three men and their wives, and that he felt excellent and was being blessed of God with his Spirit.

Bro. J. S. Roth writes from Runnels, Iowa, the 22d of November, that he had not been able to do anything in the ministry for about two weeks, owing to sore throat, and he asks the prayers of the Saints for his recovery. Don't speak too loud, Bro. Roth; don't get heated and then go out into the cold air when perspiring; keep your mouth shut when in the cold air, and don't bundle your throat so as to make it unnaturally warm, and bathe it often in cold water, use a gargle of salt and sage; keep your feet warm and dry, and all will be well.

Bro. W. W. Hodge of Beaver Falls, Pennsylvania, loans his HERALDS out with good results, for some are now anxious to hear our ministers.

Bro. J. A. Stromberg was in Oakland, California, November 21st, had been to Sacramento, and was about to assist some in the erection of the Saints' Chapel in Oakland, where he says the Saints are active and spiritual.

By letter from Bro. G. H. Hulmes dated Pittsburg, Pennsylvania, November 25th, we are informed that four Utah Elders had held service in the Saints' Hall at that place, and that they literally astonished those who heard them by their wild and absurd perversions of scripture, the principal spokesman being an Elder Palmer.

Bro. David Brand writes from Marengo, Illinois, November 27th, and says there are four Saints living there whose united ages are two hundred and fifty-nine years, and as they have not been visited by the Elders for the past two years, they fear they are esteemed as "old and good for nothing." He thinks there is a fair chance of winning others to their number in that place. Bro. Brand is one of many who left Utah rank infidels. But God, by the power of his Spirit led him to the Reorganization and revealed to him its divinity.

Sr. Mattie Lively, Prairie Siding, Ontario, says of the HOPE, "It is the best Sunday School paper I ever saw. I have no children old enough to read it, but I lend it to my neighbors who have."

Sr. Thomas Vince, of Chatham, Ontario, says, "I prize the HOPE very much, and can not well do without it. I am using it in our Sabbath School. Hope to send you new subscribers with the new year."

J. W. Whiting, writing from Juliaetta, Nez Perces county, Idaho, orders the HERALD and says, "I feel great interest in the cause of truth. We have a good many members scattered in this country, but no preacher."

The Lamoni Gazette comes to us this week under changed auspices, Bro. S. F. Walker has sold out and retired from the Editorial charge; and is succeeded in both relations to the paper by Bro. D. F. Lambert; the firm name being Lambert and Hansen. The Gazette will continue under the editorial charge of D. F. Lambert, independent on all subjects, religion and politics included; and proposes to publish the news of Lamoni and vicinity, and the county seat, Leon, with as large a summary of general news as space will permit, and digests of sermons at both

churches of Lamoni. We yield adherence to the Virginian rule of hospitality, we "Welcome the coming, speed the parting speed the parting guest;" and shall miss Editor Walker, while we gladly entertain Editor Lambert. Manuel Merritt, a young "typo" is on the staff, and is doing well, as a paragraphist and compositor.

A Mr. Allan Irvine of Sturgeon, Allegheny county, Pennsylvania, sends for the HERALD, and says he has been searching the HERALD sent his father, late of Hamlin Station, and that it appears to him that the Reorganized Church is in the light, while the Utah Church is groping in darkness. He further says, "I have been raised in the last named church." The ministry in the Pittsburg District should look after this friend at an early time.

Bro. Jesse Seelye, of Savannah, New York, writes: "I can not do without the HERALD. It is the only preacher I have. I would not do without it for double its cost."

Bro. Thomas F. Wheeler, of New Providence, Indiana, in a late letter (he was recently baptized by Elder J. G. Scott) orders HERALD and books, and says: "I am truly satisfied that the Reorganized Church is the work of God."

Writing from McFall, Missouri, November 29th, Bro. J. W. Johnson says that prejudice, once strong there against the Saints, is giving way. Some are favorable to the faith, and some seem "almost ready for the Kingdom." He thinks good and cheap homes can be bought there, and says to his comrades, "we have here a good G. A. R. Post, No. 256."

Bro. George H. Hulmes is confident the church would do well to "settle" an efficient minister at or near Pittsburg, Pa., to labor for a term of years in that region. To this we say, amen; for the Spirit of God bears witness to this suggestion while we now write. But whoever labors there in such capacity should be competent, wise, patient, diligent and very spiritual, for there are fragments scattered in that region of many of the different factions, and there is also one of the strongholds of infidelity, and of sectarian opposition.

Bro. Stephen H. Morse, writing from Sullivan, Dakota, November 17th, says he baptized, confirmed and ordained Leonard F. Daniel on the 10th of October last, and he is confident that God accepted the same. Bro. Daniel was formerly a Methodist minister and had preached in that region some. Bro. Morse writes also that he recently found a family of Saints by the name of Webber, living about ten miles away, who were glad to meet him. Sr. Webber was baptized by Bro. Blakeslee.

#### QUESTIONS AND ANSWERS.

*Ques.*—What is the difference between a committee of investigation and a court of elders?

*Ans.*—Investigate means to inquire, examine, search into, and the like; therefore a committee of investigation is properly one of inquiry and examination. A court of elders is a body empowered to not only make inquiry into matters over which it has jurisdiction, but also to try and decide such matters according to the authority they may possess.

BRO. TOWNSEND, Chicago, Illinois, sends us a Chicago Journal of the 20th, November, containing a challenge to the Prophetic Conference sitting in Chicago, to try conclusions on the Second Coming of Christ, as the Conference has decided to be the belief of the assembled delegates. It remains to be seen whether there will be an acceptance of such a challenge. If no member of that august body is found of sufficient hardihood to take up the cudgels in defence of the Second Coming of the Savior, it may be that some of our elders will like to accept it; if so they can communicate with Mr. Jordan, the challenger, his address being given in the challenge itself.

#### "PROPHETIC CONFERENCE.

"THE SECOND COMING OF CHRIST.

To the Editor of the Chicago Journal.

"CHICAGO, November 19.—I see that there is a conference of ministers and others in session in this city at present, to discuss the matter of the millenium and the second coming of Christ, and matters connected therewith. I notice also that the members of this conference believe and maintain that this great event is yet in the future, but liable to occur at any moment, etc. Now, I believe in the Bible—Old and New Testaments—and as sincerely and thoroughly, I presume, as any of these gentlemen; and yet I believe and maintain that the so-called 'Second coming of Christ,' or His 'coming in the clouds of heaven, with power and great glory,' etc., so often mentioned in the New Testament, is an event long since passed; that it took place over eighteen hundred years ago, viz., at or about the time Jerusalem was destroyed by the Romans. And this, I am—as I think—prepared to prove by Holy Writ. And I will undertake to do so in a little written discussion of half a dozen letters or so on a side—if any of these gentlemen—or any one else—will accept my offer, and any paper in the city—daily or weekly—will publish the discussion. Although I am not a minister or clergyman (at least not at present) I will say that I can give satisfactory evidence as to my character, etc., and will let my arguments show my ability to take care of my side of the question. Address

"J. H. JORDAN, M. D.,

"367 State street."

#### DELINQUENTS.

ALL who are in arrears for the HERALD or HOPE are expected to pay up and renew for another year by or before the first of January next. And all book agents are likewise requested to collect all balances due for either books, tracts, or papers, and remit by or before that time. Please don't delay this matter, for all bills due by the Herald Office have to be paid promptly at maturity. The credit of the office must be kept first class. It should be borne in mind that the success of the Publication department is the success of the church, for it belongs to the church, and the Saints therefore should labor for its prosperity.

Prompt payments by subscribers and book agents enables the Publication department to discount its bills and thereby make saving to the church ranging from ten to twenty-five per cent. per year.

The office is doing its utmost to win

success, but it needs and must have the ready and timely aid of its patrons. The outlook increases in interest and promise, and we are determined to keep this department fully abreast with the times and the demand of the work entrusted to us. Again we ask delinquents to pay up at once, and also to renew; and we also ask all the Saints and friends of the church to increase our subscription lists and book sales, and in this way help forward the glorious work of God entrusted to our care.

#### WRITERS FOR THE PRESS.

TO THOSE writing letters for the HERALD we say, Make your letters pithy, plain, pointed, and bear in mind that "brevity is the soul of wit." If your letters are not printed in full, or if notice of them is not made in the editorial department, be patient and try again. Sometimes we can not publish either letters or communications for the reason that we have not room. We now have on hand piles of manuscript, which has been accumulating for months and years past, some of which may be used by and by, and some, "like an untimely birth," we consign to everlasting oblivion.

All kinds of manuscript for publication must be written on one side of the sheet, and written clearly, so that the printers may not make mistakes, or be in doubt as to what the writer says, or intends to say.

The editors are anxious that excellence shall mark all that is published in the church works in every respect. Be concise in statement, direct in argument, precise in quotation, and don't leave anything to be either guessed at or guessed out by the editors, printers, or general readers. Make your communications just as perfect as you would like to have them when printed. Long, wordy letters are seldom read. Tedious, pointless, commonplace articles harm the prestige of the writer, the interest of the reader, and the reputation of the paper in which they are published. Writers should be studious, observant, critical, wise, and persevering. They should carefully and fully revise what they intend for the press, cutting out every unnecessary sentence, clause and word; make their ideas like arrows, clothing them with only such words as will carry them directly and forcibly to the points aimed at. Sifting a ton of chaff for a thimbleful of wheat, and "hunting a haymow for a cambric needle," are neither pleasant, edifying, nor profitable. Writers should study what is profitable, timely, and attractive, and then write wisely, clearly, and with great care.

WE clip the following from the Lisbon, (Me.) *Observer*, of the 17th and 24th issues:

"At the F. B. Church Sunday evening, November 7th, by the request of the Pastor, Elder F. M. Sheehy preached from the text "What must I do to be saved." The speaker answered the question by reference to several other scripture texts, chiefly Acts 2: 44, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." The object of the Holy Ghost being to lead and guide into truth. One

in possession of it will be led into the truth, as contained in the Bible, and not away from it. It would also harmonize with all truth "wherever found, whether on Christian or on heathen ground," it would not be fearful of meeting a fair and candid investigation, for it being the greater light would only shine the brighter. This discourse was largely given to a spiritual argument, supportive of baptism as an essential part of the doctrine of Christ, its object being for the remission of sins. Sunday afternoon, November 14th, a large gathering assembled at Good Templar's Hall. Extra seats had to be provided, which then left quite a number of the auditors the pleasure of standing. Rev. Mr. Record was present in charge of the services. After the usual form of opening, Elder F. M. Sheehy was introduced, and delivered a discourse from Romans 1: 16. The Elder's effort was well received; it occupied something over an hour, and was devoted mainly to the subject of revealed religion, as against invention or discovery by finite man. He quoted largely from scientists, their admissions relative to his point, and defined the doctrine of Christ as being composed of certain first or fundamental principles enumerated by Paul in the sixth chapter of Hebrews."

"The discourse of Elder F. M. Sheehy was very well received by a large and appreciative audience at the religious services held at Good Templar's Hall, last Sunday afternoon. Elder Sheehy is a very interesting and eloquent speaker, and his sermons are replete with logical and argumentative force."

#### THE IDAHO WORLD.

THE following clipping indicates, in some measure, the work of the Reorganized Church in removing the reproach that has fallen upon the name Mormon through the follies and abominable heresies of those who have departed from the faith as set forth in plainness in the sacred books of the church.

While we have none but the very best wishes for the Utah Mormons, it has been clear to us for the past thirty-five years that their polygamy, priestly domination, and the like must go to the wall; and we have labored diligently, as a church for the past twenty-six years and more, to reach and reason them out of their errors and evils. The clouds are lifting and we look for fairer skies in the future.

"We receive in exchange *The Saints' Herald*, a Mormon paper published in Iowa. Those who have become possessed of the idea that all Mormons are law-breakers and upholders of immorality will only have to read a number of the *Saints' Herald* to be convinced to the contrary. Said paper represents the religious views and teachings of the Josephite branch of the Mormon Church the teachings of which are as pure and elevating as those of any other church denomination. The *Herald* makes a strong fight against the doctrine of polygamy, and as strongly favors the test oath law of this Territory as the most staunch anti-Mormon, and rejoices over Judge Hays' decision sustaining said law. The Josephites widely differ from the Brighamites, and are no more deserving of persecution than members of any other religious denomination. They are a moral class of people and good citizens, which is as much as can be said of members of other de-

nominations, and they are entitled to their beliefs, for they do not conflict with the laws of the land. All "anti-Mormon" papers speak in the highest terms of the Josephites. It is the Brighamites the loyal people of this Republic are fighting, and the fight will continue until they abide by the laws. The *Herald*, from which we reproduce an article, is a sixteen page paper, ably edited, and pure in tone."

FROM a Providence, Rhode Island, Sunday *Journal*, sent us by Bro. W. Bradbury, we make the following extracts from a late speech of Senator Dawes, of Massachusetts, before the Commercial Club, together with a number of the Rhode Island Indian Association, at the Narragansett Hotel, November 20th. Senator Dawes is Chairman of the Senate Committee on Indian Affairs. We commend these extracts to the thoughtful among the Saints, as they contain the possibility of some justice for the poor Indian.

"We have had the Indian on our hands for two hundred and fifty years, and to-day he is substantially what our fathers came here and found him. He numbers just about the same, and as a whole up to the adoption of the present policy, in character, habits, and pursuits to-day what he was when our fathers landed on Plymouth Rock, with civilization and Christianity in their hands, proffered to the poor red man as a boon. So, if it is the purpose of the present policy to change the Indian, it is quite certain that it must not do what has been done heretofore. For that is false from the beginning to the end, so far as our bringing the Indian to the ways of the white man.

"Now I may show the necessity of the Government acting on its part. These gentlemen produce the Indian with something in him that was never there before: a knowledge of his own power, a knowledge of his relations with and to other people, what is meant by property *meum tuum*, a knowledge of the fact that out of the work of his hands comes to him something that has never come before, that comes to an Indian like a white man. When we have got him there what is the result? In the present condition of legislation in this country he is as helpless as a child. To begin with, he is a foreigner, for every Indian tribe is treated as a foreign nation in our midst; and he is a foreigner with no legislative provision by which he can be made a citizen. He can not go into a court. Even the courts, State and national, are closed against him, so that he can enforce no right of his nor redress a wrong or grievance when inflicted on him by a white man. He can not vote, has no voice in the laws that he has to obey, can make no contract with a white man that the white man can not break and there is no redress. There is no human being over whom the flag of the United States floats that is so helpless, so utterly unable to protect himself from encroachments, or to assert a right of his, as this very enlightened Indian of whom I am speaking. He has land enough. There are 121,000,000 acres of land on the reservations, on which, now that he knows what it is to have a farm, he can be placed. But there is nobody in the United States who is authorized to deal with the individual Indian, only with a tribe. The President of the United States has no authority in law to deal with him, nor can any other man do anything with any individual Indian,

He can give him no title to a foot of land. He is afloat, so that if this man (Capt. Pratt) is to be supplemented in his effort, these men who have put new life, inspiration and hope into the Indian, are not supported by law, we had better give up the work right there, because no good ultimate result can come from it.

"So there are three or four things absolutely necessary as legislation if you desire to accomplish anything with the Indian. First, you must authorize somebody to deal with this individual Indian. Next take him out on the broad reservation, mark out a suitable spot for agricultural purposes that shall be his in such quantity as may be proper for the benefit of the whole number. And then, third, you must so convey it that the white man can not touch it, that the Indian will hold it as his own and shall be unable to part with it until, like the white man, he develops into such a man that he understands its value and may dispose of it intelligently himself.

"And then you must give him citizenship, or all the rest is lost.

"Senator Dawes then read extracts of 'S. 54,' a bill that is the result of the work of years, and is desired to effect the three objects stated in the address. This bill has passed the Senate twice, and has been in the House where it now is; and if the House does not pass it at the coming short session it will be put back again two years. The bill gives the power to the President to deal with the individual Indian, to cede an allotment of land to him from the reservation of public lands, have it surveyed, etc. It causes patents to be issued that will give him security of the land for twenty-five years, holding it in trust, and at the expiration of that time conveying the same to the Indian; and any contract made before the expiration of that time, even one to convey the land at the expiration of the twenty-five years, is absolutely null and void. The United States is obliged to protect him. His land is free of taxation, so that a state hostile to his interests or desiring to tax him, or get possession, can not do so so long as the title is in the United States. He can only part with it by an act of congress; (and I think he will be pretty safe for twenty-five years, said Senator Dawes). The bill also provides that on the completion of this allotment he shall have the benefit of and be subject to the laws, civil and criminal, of the state where he resides, and shall have an equal protection of the law; and every Indian owning or born in this land is hereby declared to be a citizen of the United States, and is entitled to the rights and immunities of citizenship."

#### WORSHIPPERS IN LONDON CHURCHES.

A CENSUS of the worshipping church going people of London is given below.

The results of a census of the worshippers at the morning and evening services at the churches and chapels of London, Sunday, October 24th, showed that out of a population of over 4,000,000 about 460,000 were present in the morning, and about 410,000 in the evening. At St. Paul's in the morning 1,662 were present, and in the evening 3,403; at Westminster Abbey, in the morning 1,721; at Archdeacon Farrar's in the morning 1,730, and in the evening 1,362. Mr. Spurgeon heads the dissenters by a great distance, his attendances being 4,519 and 6,070. He is fol-

lowed by his pupil, Mr. Archibald G. Brown, of the East London Tabernacle, who returns 1,696 and 1,831, and by Dr. Parker of the City Temple with 1,325 and 2,415.

WE clip the following from a late Chicago Tribune:

"President Taylor of the Mormon Church has sent a letter to Secretary Lamar, in which he says that the future of the church over which he presides 'is indissolubly connected with the [this. ED] land.' He thinks it possible that in the future the Mormons may found colonies outside of the United States."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Whatever in love's name is truly done  
To free the bound and lift the fallen one,  
Is done to Christ. Whoso in deed and word  
Is not against him, labors for our Lord."

WE KNOW THAT WE HAVE PASSED FROM DEATH UNTO LIFE, BECAUSE??

TO THIS unfinished quotation from the words of John, we have added interrogation marks, and would be glad to have every one pause long enough to answer the question. It is not idly asked, but should come home to each one of us, who have professed our faith in the Lord Jesus Christ and followed him into the waters of baptism. There is an appointed way by means of which the Savior has said, "We should know of his doctrine," and there is also an appointed way by which "All men should know we are his disciples." This way not one of us needs to be told as to what it is. Let us suppose a case.

In a settlement of the Saints where there is a large branch of the church, a son or a daughter of ours is suspected of, or found to be going astray.

With what eagerness—what avidity some human vulture follows up such an one, and when they think they have found out the hidden sin, they will rise in the air with hideous caw and flapping of their black wings, calling others to the feast of scandal fit only for vultures to partake of; nor do they call in vain. It is not our daughter, nor our sister, therefore the eager summons is answered with haste, as indecent, and the filthy feast is rolled like a sweet morsel under the tongue. It is passed from lip to lip, and those most nearly interested are the very last ones to hear of it. Indeed they never hear of it until their fair name is rolled like a foot-ball in the mire and dirt of the streets, and then if the vile story be questioned or denied, how they will flap their wings and circle around the author of it, to protect him from the odium he merits, while they will repeat without a blush of shame, the name of some youth or maiden said to be the guilty one. And this is Christianity! This is the love of God shed abroad in the heart? Why, they have not even the grace of the ancient Jewish hypocrites, for they openly dragged the guilty woman before the Savior, but these spread the feast in private and darkness. Even the world, leaving Christ entirely out of view, is raising a higher standard than this.

Answer us, you fathers and mothers, sisters and brothers, Is this the way you shield your own families? Is this the way in which the great Shepherd of the flock cares for those within the

fold? Ninety and nine were left alone in their safety, while from the safe, warm fold, the tender shepherd hastens in search of the straying one.

"But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord passed  
through,  
In search of the sheep that was lost.  
Out in the desert he heard it cry—  
Sick and helpless and ready to die."

"But all through the mountains thunder riven,  
And up from the rocky steep,  
There rose a cry to the gates of heaven,  
'Rejoice! I have found my sheep!'  
And the angels echoed around the throne,  
'Rejoice! for the Lord brings back his own!'"

How long, oh how long will such things as this exist! How long will the Saints of God act as spies in the service of the devil. In the law God gave to Moses, even dumb animals when found going astray and they the property of an enemy, were to be returned to him.

And now mothers, and fathers too, one word for us. How are we watching over our sons and daughters? What is the nature of our home enjoyment? Are we striving to make home attractive? Are we willing to sacrifice our own comfort and inclinations, in order that our children may be instructed and amused, so that home will be the dearest place on earth to them; or are we so absorbed in the pursuit of worldly things, as to forget that this is our first, our heaven appointed duty? Don't let us deceive ourselves and think it is not possible for the wolf to enter *our fold*. Others have felt just as secure, have loved and trusted just as firmly and the bolt has fallen like swift lightning from heaven, in a clear sky. Where are our sons and daughters when away from home? Whose company are they keeping? And what impressions are they receiving from that company?

Let us appeal to the sons and daughters of Zion that they band together as one. (If you are not one, you are not mine.) That they shield and guard the younger ones of the flock, even as they would the son or daughter of their own father and mother; and if they would follow the example of the blessed Master, let them be not afraid to go in search of the erring ones of the fold; but above all, let them never, never, take up and pass around a tale of scandal, or say anything to bring a reproach upon the name of any one. When our "Hope Gleaner Pledge" shall spread, it will embrace a band of workers who will hold such things in detestation, and say to the slanderer, "thus far and no further."

DEAR fathers and mothers: As we have been chatting with the HOPE in this issue of their paper, we want to have just a few words with you, in relation to Christmas. Will you read in their little paper the article by Eleanor, and also the comments upon it? When you have read it, will you think about it and try the plan for just this year. Does it not occur to you that children should be taught the sweets of giving very early in life? There was never a time in our lives, which we can now remember, that we did not derive more sincere pleasure from doing good than from anything upon earth, and just the same in regard to giving. Don't understand us as meaning to say that we have always done good; would to God we had; but we do mean to say that all the pure joy we ever had in life, all we ever expect to have has come from this source.



I have not a doubt that every one who reads this will confirm my testimony. Let us then upon this Christmas day begin to teach this lesson to our children. We ask of Sunday School superintendents and teachers to let this one request come up before them for prayerful consideration. Ask the children to begin to labor now and see how much they can get. Let them tell father and mother that they are willing to give up at least one Christmas present, that they may give one to Christ. Fill up a missionary box and send it up from every branch to swell the "Home Column Fund;" or if any prefer other ways of using it, so let it be, only let it go for the spread of the gospel,—this "Glad tidings of great joy unto all men."

#### HOME COLUMN MISSIONARY FUND.

MANY names in the Birth day contribution this week are for birth days some time past. One sister writes, that she would have been ahead of Eleanor, she thinks, but for the need of a stamp to post her letter. Sister Eleanor's came in before the *Heralds* were mailed at this office.

|                                             |           |
|---------------------------------------------|-----------|
| Martha K. Lockhart, Vineland, N. J. . . . . | 63 cts.   |
| Abbie A. Bristol, Vineland, N. J. . . . .   | 66 cts.   |
| L. M. Richards, North Platte, Neb. . . . .  | 30 cts.   |
| Nancy Swan, Xenia, Ill. . . . .             | 54 cts.   |
| S. E. Church, Lamoni, Iowa . . . . .        | 66 cts.   |
| Sarah Hudson, Columbus, Neb. . . . .        | 60 cts.   |
| Laura Fuller, Escanaba, Mich. . . . .       | 50 cts.   |
| V. M. Foreman, Escanaba, Mich. . . . .      | 80 cts.   |
| Georgie —, Dayton, Nev. . . . .             | 23 cts.   |
| Susan Tyler, Erie City, Pa. . . . .         | 1 00 cts. |
| Eliza Dingle, Anaconda, Mont. . . . .       | 1 10 cts. |
| Margaret Hurst, Keokuk, Iowa . . . . .      | 1 00 cts. |

#### EXTRACTS FROM LETTERS.

Sister E. A. Gill writes from Emerson, Iowa:—"My husband does not belong to the church, but my people do. When I was a young girl my father lived at the "Colony," so called then, but Lamoni now. I belong to the Shenandoah branch, but am isolated from any branch now; but I believe that God will take care of all those who put their trust in him."

Sister Cora Russell writes from Boone, Iowa:—"I feel impressed to write you this evening, to let you know how the Saints are doing in this part of the vineyard. I live one mile from the Boonsboro branch, and having two small children, I do not attend regularly. We have a Mite Society, and have done quite nicely. I have organized a Sunday School at home, and I feel blessed in doing so. We are going to save our pennies for the *Hope*. It is a dear little paper, and does me as much good as the little folks. I feel always like a little child. I need it, and find that it teaches me a great many things. I enclose an excellent receipt for Graham bread."

Buttermilk one pint, one egg, one-fourth cup of molasses, one small tea spoon of soda, a pinch of salt, and stir in Graham flour until quite stiff. You will find it nicer than if made with yeast.

Sister Martha H. Lockhart writes from Vineland, New Jersey:—"Not knowing that I shall be living next September, I enclose you 63 cents, as I was 63 years old last September. When I read your suggestion in the *Herald* to my sister (Mrs. Bristol), she said she would join me. She was 66 years old September 28th."

If others feel disposed to do the same, their contributions will be welcome. Sisters: don't let your birthdays pass as other ones have done.

Renew your covenant of consecration each year, and help on the cause of Christ. Give to the Lord first, and see if he will not recompense you. By the next conference we must have funds enough for one laborer for the Master.

We thank Sr. Bristol for papers, and assure her she lives in our memory.

Sister P. A. Sterrett writes from Pleasant Grove, Utah:—"I intend to make an effort to sell more of the 'Witnesses,' to help the cause of truth. I am interested in the spread of the gospel of Christ. Although so far west as to be almost unknown, yet I feel that God has watched, and is watching over and protecting us, and I feel while reading the sisters' 'Home Column' that your God is my God, and my heart is made glad."

LAMONI, Iowa, Dec. 2d.

DELOIT, Iowa, Oct. 25th.

*Dear Sister Frances:*—Seeing so many cheering letters in the "Home Column," and such good instruction to the sisters, makes me feel that each and every one in the fold of God can do something for the advancement of his work. He says, "Work while it is called to-day." He wants us to be diligent, faithful workers. He says, "Cast thy bread upon the waters, for thou shalt find it after many days." Are we striving to help do this? I believe we can help in many ways to send God's light and truth to the perishing; I love this work, my whole heart and soul are in it; the older I grow, the more beauty and grandeur I can see in it. God has richly blessed me with testimonies of its truth, and I am firmly rooted and grounded in it. While at the reunion of the Saints God blessed me in hearing his word. There were many sacred truths imprinted indelibly upon my heart, and I was made to rejoice in heart and soul. I felt that the kind and loving influence of God's Holy Spirit was there, and we felt drawn closer to him; and may God help us to do his will and keep his commandments, that we may ever retain this Spirit, and may have a right to the tree of life, and enter in through the gates into the city.

In gospel bonds, your sister,

KATE TURNER.

WILBER, Neb., Oct. 31st.

*Dear Sister Frances:*—I feel thankful to God for the "Mothers' Column." It gives me great joy and comfort to read the sisters' letters, for I see how bravely they fight the battle of life's troubles. Sister workers, I am one of those that are called to pass through many severe trials. The Lord knows best what is good for us all. I want to be reconciled to my fate; but some times I feel like rebelling, and if it was not for the knowledge I have of the work I am afraid I would at times. But thank God I feel firm in the gospel. I am an old time Saint and many who read this will know me and know the dreadful trial I was called upon to pass through over a year ago. I had but one dear boy, and he was taken from me. He went out one morning healthy and well, but before noon he was brought home almost dead. Oh! that dreadful morning will never be forgotten by me. One comfort I have; he was in good standing in the church. So kind and loving, we miss him very much. Now mothers, we must not forget our young men and women, for they need our care

and protection as well as our smaller ones. Give good advice; spread a kind and loving influence around them and they will remember it in days to come when you and I have passed from this earth to the home beyond. Praying that the spirit of Israel's God may inspire my sisters to write for the "Home Column," I sign myself as one of you in the same faith and work.

CATHARINE NUTT.

GALESBURG, Mo., Nov. 14th.

*Dear Sisters:*—Allow me to write a few words for the "Home Column," for I love the glorious cause which we are engaged in; and I know it is of God. My husband is out of the church, yet he believes the doctrine and upholds it. Whenever we have preaching he hoes to hear. Bro. O. P. Sutherland preaches here sometimes. He has good liberty and good congregations, and some earnest listeners. I have good neighbors, and my prayer to God is that they may learn the truth as it is contained in the Scriptures. I ask an interest in your prayers that I may be ever faithful.

Your sister,

MARIAH RIMBOLT.

GREENVILLE, Pa., October 25th.

*Dear Sister Frances:*—Having promised some of the dear mothers and sisters whom we met at the Reunion that we would write them after our return home, and having so little time to spare aside from family cares and household duties, we thought we would ask a little of the valuable space of the "Mothers' Home Column," in order to reach them all; and by this means only take the time to write one letter, as we do not wish to slight any one that might wish to hear of our welfare. It would seem presumptuous in us to think that persons who are a thousand miles away from us, and not related to us by the flesh, should care for us, did we not feel and know the strength of the chords that bind the Saints of God together in bonds of love, peace, wisdom and joy, that is unspeakable, and ever full of glory, and can never be broken so long as we live near unto God, and are often bowed before Him in prayer, and often in communion with the Holy Spirit. Even in the silence of our own homes, apart from all the world, does the Holy Spirit teach us, "here a little and there a little," until we can feel our stubborn hearts are being gradually cleansed and purified by its presence within us. Then when we are in a great measure without the Comforter, and clouds hang thick over our pathway, and we can feel no burning influence within us, then is the time to try our faith. We have often thought of the words of a good old colored man who said, "When the way is all dark and you can't see the hand of the Lord, then is the time to trust in him." Many times have we been in the dark, but when we get out in the sunshine again we can't help but thank the Lord that he has tried us, for it seems to take so very much chastening to keep us humble; and we know that we are the nearest to our Father when we are the humblest before Him. This morning, after the sweet enjoyment of the Lord's day are past, and we have partaken again of the emblems of the broken body and shed blood of our dear Redeemer, thus bringing our little family into a nearness with Himself, when I look back at the Sabbath just past and many other blessed Sabbaths, my heart goes out in praise and adoration to God for all his good.

ness to his people, in restoring to the earth again the fullness and completeness of the everlasting gospel; surely in view of all that the Lord has done for us we should be the best people on the face of the earth, the firmest and best of fathers, and the most patient, purest and wisest of mothers; if we all try to come up this high standpoint, even as we are commanded to be perfect as Christ is perfect; if we hope to be like him when he comes. If, dear sisters, we through Christ strengthening us and giving us the Comforter can do all these things, just think how much better our children will be than we have been. Just picture to yourself a mighty host of children, all being trained and brought up in the fear and admonition of the Lord, not only on Sunday, but every day of the week! Just think of the grand army of willing workers there will be, wanting to fill our places as the Father calls us home, one by one to rest from our labors. But we, mother and sister, are apt to forget the importance of our calling when baking or ironing day comes and there are more calls for mother's help than she feels able to fill. Then is the time one is apt to get cross and out of patience; I know I am; but then is the time I feel to need help; and I go away to some quiet spot to plead with God that he will give me strength to set before my dear children an example of patience and long suffering; and I am never turned empty away, but blessed according to the desire of my heart. And how much we need to heed the exhortation of our dear Savior when he says, "Watch and pray lest you enter into temptation."

My sisters of the Reunion will perhaps like to hear something of how we got home, if all was well with the children. We left brother and sister Garner's on Monday morning, and after a dusty but not unpleasant ride of twelve miles we arrived at the Valley, where we took the train for Council Bluffs. We took dinner and spent the remainder of the day and that night at the pleasant and peaceful home of brother and sister Beebe; we much enjoyed our stay beneath their roof. Tuesday morning we again took train for Middletown, Ohio. Bro. McDowell accompanied us a short distance on the way; we had a pleasant chat before we parted. We spent all that day on the cars, all night and all the next day. It was dark when we reached our uncle's house in Middletown. We were very hungry and tired, but we found kind hearts and willing hands, and they soon got a plain supper ready. We staid there two nights and one day. On Friday morning we bade them good-by and started for home, sweet home, and little ones. At eight o'clock we arrived in Greenville. After we had passed out of the station we met our son, who had come to meet us with a lantern and his express wagon, which he was trundling along with him to haul our satchels home in. We kissed him and loaded his wagon. He then trudged cheerfully on with his load and his lighted lantern, while we walked behind, asking him many questions about home and loved ones. When we got about a hundred yards from home we could see the lights in the windows. Our three youngest were so brim full of joy at our return they could not wait, but came running down the street, laughing; and when they reached us, such caresses and kisses we did have! Such as only sweet, happy childhood can give. We found our dear eldest born awaiting us at the front door. Inside

the house we found our dear aged mother about as we left her; and our dear sister had the house as neat as a new pin, and our supper ready. So here we are at home again, after our trip of a thousand miles to the Saints' Campmeeting; and we must say we feel repaid a hundred fold for the trouble of getting there. Indeed, words can not express our joy and thankfulness, that we were permitted to meet with the Saints in Reunion; and may the peace we felt then continue with us is my prayer,

EMMA GARRETT.

GREEN'S LANDING, Me., Nov. 5th.

*Dear Sister Frances, and all in Christ:*—I still have a desire to let my light shine before the world, and bear testimony to this latter day work. We all should know that it is the gospel of Christ, and it is the power of God unto salvation; so let us not be weary in well doing, but ever ready to stand in our place and to give a reason for the hope that is within us. It is not every one that saith Lord, Lord, that is acceptable, but it is the doers of the work. I am looking down to the end of this journey of life, when we, if faithful, with all the redeemed ones, will be gathered home to that beautiful world where Jesus has gone to prepare a place for those that love his appearing. My desire and determination is to live and prepare myself, that I may be ever ready. Keep on, dear mothers, train your children in the way the Lord would have them go, and when they are old they will not depart from it. At times you may feel discouraged in your efforts, but bear in mind that the faithful, fervent prayer of the righteous will prevail with God. Requesting your prayers,

Your sister in Christ,

HANNAH ROBBINS.

MONDAMIN, Iowa, Nov. 9th.

*Dear Sister Frances:*—I wish to enter the Home Column at this late hour, and tell you that I truly appreciate the same. I don't see how we got along all this long while without it. The *Herald* would not now be complete without it. May God ever help you, with all who contribute, to make it ever profitable to its readers. I have felt for some time that I would like to help, but also feeling my weakness have kept still. I am one of the young mothers in Zion, and feel much need to be taught, that I may train my three little ones in the way that Saints' children should be trained. The "Fragment" in the last *Herald* (November 6th) suggests a problem to which I have given some thought.

The Book of Covenants says, "Let your garments be plain, the beauty thereof the workmanship of your own hands." If the word "plain" means absolutely plain without pleat, or gather of any kind (as some think), in what way are we to beautify our garments, is the problem? There is a saying, I guess it is true, that "A thing of beauty is a joy forever." We must make them in some shape, and most, if not all of us, have a taste for pretty things, with different ideas of the same. What I may think is pretty, some other sister would not like at all, and *vica versa*. I have more ambition to make a garment when I see it is going to suit me, than when it is not; and I suppose we are mostly alike. Of course we can cultivate proper tastes, and crucify all false pride, and thus come somewhat to a unity of thought,

I for one want to be found doing the Lord's will in all things, and use my influence (if I have any) for the good of God's kingdom. We can all pray for a "unity of the faith," and I believe we will get it. Will some of the experienced ones teach us in these matters through the Column, that the daughters of Zion may know how to cultivate proper tastes, and be found with the "beautiful garments" on, the robe of righteousness. Ever praying for Zion's triumph over things worldly, I remain your sister in Christ,

CHRISTIE A. STUART.

We gladly welcome each new correspondent, and are especially pleased with the questions propounded in this letter. We hope they will meet careful and prayerful attention, and have well considered answers.

## Correspondence.

BURLINGTON, Iowa, Nov. 22d.

Since leaving home I preached in Lucas twice, six times at Montrose, and twice at Burlington. Elder James McKiernan, president of the district with me. We will remain in Burlington for a day or two longer, and then visit the Keokuk branch. I remain in the district until after the conference, December 4th and 5th, at Farmington, and then go to St. Louis. I can not speak very encouragingly of the branches that I have visited, but with the opportunities they have, they have done well—much better than some which have decidedly greater advantages, for they are practically without preachers in their branches. The president of this district is a faithful man, but he is under the necessity of laboring to sustain his family, and has but little time to spare without making great sacrifice; greater, in my opinion, than he ought to make. He is an efficient laborer and ought to be assisted in some manner so that he can devote a greater part of his time to the work of the ministry. The church can not afford to let such men lie idle for want of support.

In bonds,

J. W. GILLEN.

PLYMOUTH, Mass., Nov. 18th.

*Editor Herald:*—My last communication was from Maine, I believe. This state presents a field of labor for the gospel missionary second to none that I know of. There are a great many country churches that have been abandoned by their pastors, who have sought the convenience, luxury, and "hire" to be found where wealth, fashion and popularity center, in the cities and large towns. As a consequence of the flight of these "hirelings," there is a vast number of sheep left without a shepherd. It seems a pity that these poor people can not raise enough money to hire these disinterested shepherds to stay with, and protect them from "false prophets," and "wolves in sheep's clothing," etc., but such is the fact.

Bro. Sheehy is a wise counselor and the church interests are safe in his hands, but he needs help. Bro. V. Green, whom we met in Jonesport, but who returned to the western district is there now, and working for the cause and is liked by the people, conducting himself as a minister should, striving by study to show himself approved unto God.

Our conference session at Green's landing, as

well as the meetings held afterward were crowded. An effort on the part of the town minister to arrest the interest in our meetings by advertising an expose of Joseph Smith and the Book of Mormon, drew a crowd of twelve, I believe. "The wisdom of their wise men shall perish." "Babylon shall fall." May God hasten the day of opening to the blind eyes. August 18th Bro. Pert brought Bro. Sheehy and myself by sail boat to Sedgwick, and from there by team with Bro. Candige to Blue Hill, making our home with Bro. Frank Carter, where we preached for a week with increasing interest, leaving many friends and interested ones; with white harvest fields beckoning and waving beyond and around.

The morning of the 25th found us on steamer for Jonesport, passing by the grand and awe inspiring scenery of Mt. Desert and Bar Harbor. Evening at seven found us a welcome such as only Saints can give, and comfortable quarters at the hotel—the home of Sr. Mansfield. Time would fail to tell of the kindness we met at the hands of the children of God in Maine—we shall never forget; may God bless them and fulfill their every desire for good. If there are places in the country where it can be said without detriment that the Saints are popular, Jonesport is one of them. I wish the church was able to furnish a man for that place; we have many friends there who are willing to give more than a cup of cold water, and that too not in the spirit of common charity, but in the name of a disciple and servant of God; of whom it will be said: "Come ye blessed of my father." We labored here, preached at Addison, Mason's Bay, Indian River, and at East Addison at different times; held two meetings also at Epping.

Our conference at Addison, September 11th and 12th, was a success. The Universalist church was filled at all our sessions; the Baptist choir singing for us at our preaching service, and the influence of God's Holy Spirit attended the preaching and social services. Returning to Jonesport we held meetings there every evening; Sunday, Bro. Sheehy baptized four more, fulfilling a dream Sr. Sheehy had nearly a year before in a somewhat remarkable manner. Seven were baptized during the trip. The seed sown I am satisfied will bear fruit and will ripen and some be gathered by the missionary this winter. We preached alternately, or nearly so, averaging in spite of storms, a meeting every night during our stay in Maine; but Bro. Frank is not one of those ministers that prefers to hear himself talk to any one else, but is always willing to give his brethren a chance, (a little more than some of them want, sometimes, I think), but this failing is not so common as to be unbearable, generally speaking, and is far to be preferred to that jealousy that works to the detriment of the cause by that self-sufficiency on the one hand and disparagement of the efforts and jealousy of success of brethren on the other.

The 21st of October, leaving Maine for home and for our Massachusetts conference. Saturday found us with the Boston Saints in conference assembled, which proved to be one of the best,—in fact our two last conferences have been altogether the best that I have seen in the east. The preaching was excellent; social services were attended by the manifestations of the gifts of the Spirit, and our hearts were made glad in the sureties guaranteed in the gospel. Seven were baptized after conference, the Spirit being present

in power both at the water and in confirmation. Remaining with the Boston Saints over the following Sabbaths, and until the 8th. Wednesday, 6th, conducted the funeral service of Mrs. Hamilton, a Baptist lady. Saturday 9th went to Scituate, and on Sunday by request of district president, and according to previous arrangement organized what is now known as the Cranston Branch, twenty-two members, I think; Elder H. Thompson president, Bro. A. Vickers acting priest. Since then have preached in Providence, Georgiaville, Attleboro, Plainville and Mansfield. Also from October 29th to November 6th was with the Brocton Saints, speaking nearly every night, with excellent liberty and increasing attendance, and only left to fill prior appointment at Mansfield. Expecting now to return to Brockton some time next week, and continue as long as interest or circumstances warrant. Meeting yesterday here; few out, but Spirit present. To-night we speak in Cordage Company's chapel, here in North Plymouth, and will labor as best we know and can, leaving the result with God.

Everywhere we go we find a few, or many, interested and hungering for the word of the Lord; but the greatness of the field and scarcity of laborers are discouraging at times; nevertheless, the work is onward in this district, notwithstanding the trials that oppress us all at times. The attainment and exercise of the gift of wisdom with both the laity and those who are called to minister in gift, ordinance, or preaching, will enable us to progress, and remove stumbling blocks from the way of the investigator; and in no quarter is Satan more successful in retarding the work than where the "gifts" seem to be the principal thing sought for, and end to be accomplished by possessing a "power" that defies authority, opposes itself to all order or law established by God for the discipline, education, and final salvation of his people—a "Holy Ghost" that leads them, not into, but away from the word of truth, sanctioned by ages of experience and witnessed to by those who *do* have the better gifts of discernment, wisdom, etc., would that we could all say with Paul: "We are not ignorant of his devices." The fact that these spirits have proved themselves to be lying spirits, seems in no way to discourage these enthusiastic ones; and weak ones looking on, without power of God's Holy Spirit to discern, are led into temptation, to make light of *any* exercise of the gifts of the gospel.

For my part, I can conceive and recognize the trials that *some* of our gifted brethren and sisters are under at times, because of the watching and criticism they are subjected to by the altogether worldly wise, who like a prophecy or a tongue from an infallible oracle in the shape of a man or woman. The only infallible oracle for God's Saints is the Holy Spirit, and that is secured to us with its blessings, not by lazily lying back and demanding always the infallibility of its utterance, or adaptation to our perhaps darkened mind and understanding; but by a holy life and walk in accordance with God's law. We may be enabled to sift the chaff from the wheat, and by spiritual discernment be kept from the error of rejecting the counsel of God on the one hand, or being deceived with the prophets who unconsciously, and honestly perhaps, may be led by their own or some other spirit or influence to say, "thus saith the Lord," when the Lord has not thus said. But being placed between these two

fires is one of the trials of missionary life, and I suppose is good for discipline at least.

The devil is after the Reorganized Church. I see that David Whitmer is a partial victim of the ignorance of what this church is accomplishing, and the spirit that unfortunately seems to have deceived him, objects to the name of "Jesus" in connection with the church, and no wonder; for "at the *name of Jesus* every knee shall bow"—a service which devils and spirits of devils do not wish to be tormented into before their time. "Try the spirits." God has given him to be head over all things to the church which he himself acknowledges. We are told that the church should be called properly the Church of Christ, and if found with any other name, "will be found on the left hand of God," etc. Of course, the "Church of Christ"—what cunning of Satan. If it be St. James, St. Johns, St. Peters, St. Pauls, or St. Mark's—it is verily *not* the Church of Christ. But which Christ? For there have been and are many. There is Christ's Church, and the Church of Christ, in all our cities, nearly; but they are not the Church of Jesus Christ. They are all the daughters of their mother—Babylon.

The priesthood order as maintained by this church seems also to have furnished a chance for contention to not only Bro. Whitmer, but other unstable souls, even here in the east, who have been encouraged by his late statements to reporters, and published in late Boston papers, in their indifference to the work of the church and the unity of faith and purpose necessary to the spread of the gospel of the kingdom of God.

In nothing do I recognize the greatness of the mission of the "choice Seer," more than in the restoration of the Priesthood which belonged even in Moses' day to "the true tabernacle which the Lord pitched, and not man;" and the priestly service had with the church in the wilderness, and the lively gospel oracles; "to whom," said Stephen, "our fathers would not obey, but thrust them from them and in their hearts turned back again into Egypt." David in one of his Psalms recounts their rebellion in the wilderness "until God greatly abhorred them—so that he forsook the tabernacle of Shiloh (or Christ), the tent which he placed among men;" the law which was added to the true service to serve as a schoolmaster to bring them to Christ. And again was the tent of the "true tabernacle pitched according to the pattern of heavenly things shown in the mount; as first a presidency with Moses, Aaron and Hur, his ministers and aids; with the nobles and quorum of the Seventy of the Elders, &c. So now did this man Christ Jesus again call his priests and ministers in the order of the service and pattern shown, of whom it was said that "The government should be upon his shoulders, and when he ascended on high he gave these gifts of apostles, and other offices mentioned in this connection by Paul; save under the general statement of governments. The seventy whom he chose with another seventy also belonging to this order of him to whom all power in heaven and on earth was given, and of whom it is said by Paul, that "this man because he liveth ever, hath an unchangeable priesthood;" and if there is but one office and but one incumbent, namely, Christ himself as mediator, appearing now in the heavenly place for us; then who has a right and authority to stand as minister between God and man upon earth. Where does David Whitmer

get his authority? Or shall we assume with the world to take the letter and go and preach the best we know how, trusting for God's acceptance of our method and earnestness. I believe in the restoration of the true tabernacle service and the order of its priestly authority by revelation and commandment to Joseph Smith; and as the kingdom which Daniel saw grows among men, the more will the beauty, order, harmony, and necessity of this law of adaptation of means to the great end in the establishing of the everlasting kingdom of God be made apparent.

I recognize the value of the testimony of David Whitmer to the Book of Mormon, by reason of his honesty and upright character, and do not endorse all that Joseph Smith may have said or done; but he has been under fire sometime, and I think ought to rest; his temptations—only God knew. The man who persistently talks about or against him will lose the Spirit of God if he had it before. He has gone from a world in which he did not have an overly good time. I believe that he is in the paradise of God. I denounce that fanaticism that declares in prose or verse, that he is "pleading with God in behalf of his brethren," as sacrilegious. "There is one God and one mediator between God and man," the man Christ Jesus; but I revere the memory of Joseph Smith for his great work and calling. I also remember that I am benefitted by what he suffered for the cause of Christ. I can not afford to depreciate the magnitude of his calling.

I remember visiting many years ago in Independence, Missouri, Dr. Wm. E. McClellin, who unsparingly denounced the Reorganization, and proved its high priesthood and other fallacies, as clearly as does David Whitmer now, and had succeeded in dazing a few who had belonged to the church. He also proved that if Joseph Smith was taken, no power but to appoint another in his stead should be given, and that man was David Whitmer; and that the "Church of Christ" would soon be organized, and untrammelled by any addenda or impedimenta; would rise in all the grandeur of his desire. When I asked him why he did not go and see Bro. Whitmer, and have the true church started at once, so that the honest might have a refuge from delusion. He replied that he was going. He subsequently informed me of his visit to Richmond, and its failure, because Bro. Whitmer, like the Spaulding manuscript, which Howe sent for "did not read as he expected." His failure to a great extent, as I understood, (and I wish to speak with careful reverence for the truth), was due in a measure to a failure on the part of David to appreciate his true worth and ability as a Moses man; and also of the indifference of Bro. Whitmer concerning his own calling, etc. This I learned from correspondence carried on mostly on his part after I left there. "Great men are not always wise." The wisdom which comes from above is first pure and then peaceable. O, to learn the lesson of humility. "He that would be great among you," let him listen to the Divine Teacher.

We want the promises of God and not of men—how are they secured? "For all the promises of God are yea and amen in Christ Jesus." How do we get into Christ, in order to obtain all his promises, salvation from beginning to end? "For as many of you as have been baptized into Christ," &c. Yes; that's what Bro. Whitmer would say,

and some who have gone out from us would say as they baptize their converts in—what? Water. Yes, that's it, *water*, but *not* into Christ. Why? Because not into the church, *which is his body*, "the fulness of him that filleth all in all."—Eph. 1:22, 23. "The hope of the gospel" is *in* the church and kingdom of God, whereof, says Paul, "I am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his *body's* sake, *which is the church*."—Col. 1:24. Being "members of his body of his flesh and of his bones," grafted into the true vine and partakers of its nourishment and its life. We can afford to look with charity, but not always without protest, upon those who have suffered themselves to be arrayed unwittingly, as we would believe, against the interests of the Church of Jesus Christ, by the subtle tactics of the everlasting enemy and opposer to the church and kingdom of God and its establishment among men. Where is the kingdom which was to be set up by the God of heaven, and never to be thrown down! Is it represented by the men at Richmond, Missouri, or has it not yet been set up?

In faith and hope,

MYRON H. BOND.

BAD AXE, Mich., Nov. 22d.

*Bro. Blair:* Much good was done at our late debate on the "Sabbath Question." It lasted three nights. Some had to go away for want of room. An attempt was made the second night to do away with my "Synopsis," but the people voted that I should use it. A vote was taken at the close to see who, in the opinion of the people had gained the day. Eight only voted against me. More anon. Yours,

J. J. CORNISH.

INDEPENDENCE, MO., Nov. 22d.

*Dear Herald:*—When I last wrote I had just closed a series of lectures at Clinton. Since then I have been laboring at Armstrong and Kansas City, with good prospects ahead. At the former place I was assisted by Brn. Joseph Luff and A. J. Cato, (the "Texas ranger"). All the meetings were well attended, and the interest all that we could well expect. The Saints rejoiced in the truth, and sinners expressed themselves instructed and some are standing at the door of the kingdom. Bro. Joseph Emmett, president of the Armstrong Branch is ably assisted by his staff officers, and with but little exception all the members of the branch are striving hard to live as becometh Saints, all of which we rejoice to see. The Kansas City Saints are laboring under disadvantage on account of their scattered condition, and are but few in number. But the prospects are better than heretofore. Bro. Shaw is an excellent president and an able minister. Meetings are held regularly every Sabbath and Wednesday evening in the new little church on Troost Avenue, between 20th and 21st streets, while our ever faithful priest, J. Tankard is out on the highway and is heard by hundreds nearly every Sunday afternoon on the square presenting the words of life and pointing out the way that leads to eternal happiness. May God bless all those faithful laborers is my prayer. At the great day there will be much rejoicing when we receive our reward for our feeble efforts. There is but one thing that we regret; sometimes men become so intelligent according to their own

judgment that God can not do anything with them, and everything that others are doing and trying to do is all wrong, and they put obstacles in the way at every opportunity. The Independence Branch is prospering nicely under the presidency of Joseph Luff. Some who have been somewhat backward seem to feel better, and are coming more to the front. Most all the elders and some of the priests are putting forth an effort in the right direction. As a whole, Zion is flourishing, and God is giving us great favor in the eyes of the people. I have many calls for preaching and am enjoying good liberty in speaking.

I think those articles on Seventies presiding, by W. A., "Lawabider," and the Editor, are all excellent, and will in time result in much good.

In bonds,

F. C. WARNKY.

#### THE WORK IN WALES.

No. 15 Broad-st., DOWLAIS, Wales,  
November 6th.

*Dear Herald:* We highly appreciate you, and have great delight in reading the sermons, articles, letters, news, and answers to questions. But although we appreciate you, and generally are all well pleased with your contents, yet there are pitiful exceptions that make us feel sorrowful: such as was published some months back, for the sake of marring the bright character of an illustrious dead. We pitied the writer, but was astonished at ye Editor in publishing them. Again: we are pained by reading a letter from Elder J. Dewsnap, in Herald for October 16th, page 652, which is full of false accusations. Where is your consistency, Mr. Editor, when you stated in your sermon (Herald page 669): "False accusers,—I would be infinitely glad as a man, as a teacher, if there was none of this class found among the Saints;" and give publication to one of the meanest false accusations ever written against the Saints of God. The accusations are false, and the accuser proves it. The accusation is: "That the carnal appetite is permitted to reign, while the crucifying of the lusts of the flesh is ignored." How can that be if, as Mr. Dewsnap said, that Elders Morris, Gibbs and Jenkins, have labored hard for the purification of the church. Either they do not labor for purification, or these evils are not permitted. How Elder Dewsnap can reconcile both statements I do not know. We deny the accusation.

Again he says: "I have it upon indisputable authority that not long ago a worthy elder of one of the Welsh branches was requested to visit one of the other branches for the purpose of administering to the sick. Upon his arrival he was surprised to find both an elder and a priest in a most reprehensible state of drunkenness." The authority for this statement is Elder Cope, of Cardiff, an innocent, truthful young man; and he says emphatically that Elder Dewsnap misconstrued what he said. He says that he visited a branch, but not by request, a sick person was there; he administered; the ordinance was successful; that there were two men there at the time is true, and rather under the influence of drink, but neither of them was an officer in the church at the time; they were silenced for their evil habits; which ought to prove to Elder Dewsnap that carnal appetite is not permitted to reign.

Again he says: "The same authority mentioned another brother who has been in the habit of



putting forth his energy as a preacher of the gospel, when in a disreputable condition arising from an overdose of strong drink." Why, Elder Dewsnup, you connect this with the work in Wales, when you knew that it was in Nottingham, England, that Elder Cope told that the man lived, and this had taken place before ever he came to Wales. Where is your consistency that you call jewel.

Dear readers of the Herald, we beg to inform you that Elder Dewsnup came to Cardiff very late on Saturday night; was with us in company of that eminent, godly servant of Christ, Elder Taylor, of Birmingham, and faithful Elder Caton, in a district conference, on Sunday, September 12th; he attended the meetings—morning, afternoon and evening. In the morning he spoke a few words of exhortation, seemingly with good feeling. In the evening he preached an excellent sermon, he being an eloquent, powerful speaker; all were delighted. After the services, as he said, we met at Elder Webberly's, and there sang together the songs of Zion; all was joy and happiness, every one was pleased, especially Elder Dewsnup, who in the midst of the singing, gave vent to his feelings by praising Elders Jenkins and Gibbs as men worthy of their high calling. When separating, all was love, peace, and happiness. He left Cardiff early Monday morning, and went to North Wales, and he says he was treated kindly, and that the Saints there were of excellent character. He went home on Thursday to Manchester, and wrote that letter. What does it mean? Is it that elders are to go abroad and preach eloquent sermons and then publish in public journals that that community is not fit for any one to join, Mr. Editor.

The mission conference held at Aberaman ask that you publish this defense; at their request it has been written.

Yours,

THOMAS E. JENKINS.

OMAHA, Neb., Nov. 22d.

*Bro. Blair:* I take pleasure in writing you of the work in these parts. We are having most excellent meetings here now. We have two preaching services on the Sabbath. Bro. Mark preaches every Sunday night by appointment, and has splendid liberty. He gives entire satisfaction to all. A number of strangers attend regularly, who are not in the habit of going anywhere to meeting. He is also teaching the young folks to sing, and also conducts the singing at the meetings with the aid of the organ, with good effect. Sunday School, Bro. Mark in charge, is held just after the morning service. The prospects are that he will build up a large school. He is taking a lively interest in the work here, and he feels well in spirit.

The dark cloud seems to have been lifted, and better times are at hand. I have just returned from Sarpy county, where a week ago I baptized a man in the Platte river, where Bro. R. M. Elvin baptized seven some time before. A Methodist preacher of Springfield made an attack of three hours long, one evening, before a large crowd, on baptism as we teach it. We are to reply to him in about two or three weeks. We were prevented at that time by a storm, the greatest ever known in Nebraska at this time of the year. He said he was God's minister, and God told him what to say; said that John did not go into Jordan at all, as the banks were so high and steep; that he stood on the bank and dipped the hyssop

in the water, and thus he baptized hundreds; and that such was the way in which Jesus was baptized; that there was not much water in Enon, but many wells, etc. He thanked God that he believed in a God that did not require us to go into the river, especially at this time of the year, etc.

How is that for "God's minister!" We see herein how far men are removed from the worship of the living God. We see also the necessity of the angel's coming with the everlasting gospel, calling the attention of the people to the God who made heaven and earth, etc.

There is a good interest in that neighborhood. The Saints are alive in the work and take great pleasure in scattering the seed wherever and whenever opportunity offers. They have a good reputation, they are respected, and this gives power to the preaching of the word. Would to God it was so everywhere, then it would not be half so hard to convince people of the truth; but this is one of the crosses the ministry has to bear in this life. We were much blessed in laboring; to God be all the praise.

Yours in the covenant of peace,

W. M. RUMEL.

KANSAS, November 16th.

To-day finds myself and wife enjoying the hospitalities of a member of the Lutheran Church, by whose request we came here to preach, and have delivered several discourses, and quite an interest is manifest. This gentleman, Mr. Sybald, with whom we are stopping, dreamed he was in heaven, and that it was a two story building, and he desired to be in the upper story, and so would others who were with him, and they looked around to see how they could get there. I thought it a true representation of his condition. I told him I was now showing him the way up to the upper story. This seemed to strike him with force.

The demand for preaching is so great in this field, it is enough to make a man sick at heart to think he can not make more hear the gospel when they cry, "Come over and help us." An elder needs the strength of Samson, the patience of Job, the courage of Daniel, and the faith of Elijah, to equip him for the ministry. Two have given their names for baptism already, and what will be the result of the continuation of our labors here, time will tell. The outlook at present does not bid fair for my attending the district conference at Blue Rapids, December 11th. The good I can do here in presenting the good old story had ought to replace the comfort there would be in meeting the brethren and sisters in conference. Brethren from Ness and Lane and Troga and Edwards counties, are waiting for my appearance to sound the gospel trumpet in their neighborhoods. The Lord only knows whether I shall be able to reach them or not. I desire to extend kind regards to all the Saints where we have been received and cared for, in confirmation of what the Lord said in the beginning to the elders: "The same will feed you and clothe you," &c. May the blessings of heaven attend the Saints. It is the duty of every one holding authority to report to the district conference they belong to so that the district may know what the strength is, who can labor and how much, for by branches reporting their needs and wants, the conference can direct her ministerial help to the different fields.

Yours in gospel bonds,

A. H. PARSONS.

LAMONI, Iowa, Nov. 28th.

*Editors Herald:* I have often thought I would write to let the Australian Saints know how we like this country. We arrived here last May, and found Lamoni as good as we expected. It is quite a new and small place, but there are some good Saints here, very kind-hearted, for when my wife was sick, they came and did all they could for her. I can say like a brother last Sunday afternoon at meeting, that there are as good people here as I ever lived amongst. The climate here I like much better than in Australia, for we have not got the mosquitos to trouble us like we had there, and my health is much better here, and that is one great thing to be thankful for. As for expenses, I think we can live here quite as cheaply as we could there, and we both feel satisfied with this country. I once heard a brother say that when any one came here they should come with a good spirit, also with a determination to stop here and help build up the place. As you will see by the Herald, we want a few good, enterprising men with money, to help build up the place, and give work to the poorer class. This letter is for the Australian Saints, and I can bear my testimony that the Spirit of God is working with this people, and that we are both satisfied here.

Yours in the faith,

THOMAS J. & ALICE A. FARMER.

## Communications.

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

### TESTIMONY ON THE BOOK MORMON.

BY EBENEZER ROBINSON.

**BROTHER JOSEPH:**—Having been requested by Bro. Blair to write for the *Herald*, a statement with regard to getting the Book of Mormon stereotyped and printed in 1840, I will endeavor to do so as briefly as I can in justice to the subject.

The first edition, (three thousand copies), of the Book of Mormon was printed by E. B. Grandin, in Palmyra, New York, in 1830. The second edition was printed in Kirtland, Ohio, in the church printing office, in the winter of 1836-7, on which I assisted in setting the type. This edition consisted also, I believe, of three thousand copies.

In 1837-8 a large majority of the church members moved from Kirtland to Caldwell and Davis counties, Missouri. In the fall of 1838 the great persecution arose against the church, which resulted in Lilburn W. Boggs, governor of Missouri, issuing his famous exterminating order to General Clarke, commander of the militia of the state, to "Expel the Mormons from the state, or exterminate them if necessary." Quite a number of the members of the church were killed, (eighteen were massacred at one place, Haun's Mill), some sixty cast into prison, the writer being one of the number, and all were required to sign a deed of trust, conveying their property, both personal and real to the state, to, as they said, "defray the expenses of the war," and the entire church

was driven from the state in the winter of 1838-9.

The writer, (having been liberated from prison by order of the court), walked from Far West, Caldwell county, Missouri, through the snow in the latter part of January, 1839, to Quincy, Illinois, where he arrived early in February with barely *one dollar* in his pocket, and his family, (wife), yet to be provided for her removal.

The citizens of Quincy, and people of Illinois generally, were kind and hospitable to the exiled members of the church, and I soon obtained a situation as journeyman printer in the office of the "Quincy Whig," published by Messrs. Bartlet and Sullivan, for whom I will always retain a warm regard. As soon as possible, arrangements were made and my wife came, and we remained at Quincy until the month of May, 1839, when we moved to Commerce, Hancock county, Illinois, afterwards called Nauvoo, to which place the church rapidly gathered.

At a council of the First Presidency and authorities of the church, early in June, it was decided to let Don Carlos Smith, and the writer (as we were practical printers) have the press and remnants of printing material, which had been saved from the mob in Missouri, by having been buried in the ground and a hay stack placed over it, and that we should publish a paper for the church, or a church paper, at our own expense and responsibility, and receive all the profits arising therefrom. The council named said paper *Times and Seasons*. Accordingly we undertook the task, and after purchasing fifty dollars worth of type on credit, from Dr. Isaac Galland, and cleaning the Missouri soil from the press and type that had been saved, and hiring from one of the brethren, fifty dollars in money, which we spent for paper, we issued the prospectus for the *Times and Seasons*, and sent it to the brethren residing in the different states.

The only room we could get for the printing office, was a basement room in a warehouse, on the bank of the Mississippi River, with a ground floor which was kept damp by the water constantly trickling from the bank side. Here we set the type for the first number of the paper, which we got ready for the press in July, and had struck off only some two hundred copies, when both Carlos and myself were stricken down with the *chills and fever*, and what added to our affliction, both our families were taken down with the same disease. My wife was taken down the very next day after I was, which sickness lasted us ten months. This was a year of suffering for the citizens of Nauvoo, as it was estimated that there was not one well person to ten who were sick. Five grown persons died out of one family in the short space of one week.

Before we had taken sick we had wet down paper sufficient for two thousand copies of the *Times and Seasons*, which paper mildewed and spoiled. Afterwards another batch of paper was wet down by Francis Higbee, who thought he could work the papers off, but he failed and that paper was lost.

Subscriptions for the paper soon commenced coming in, in answer to the prospectus, and the two hundred copies sent out, which enabled us to provide for our families; and also to have a small, cheap, frame building put up, 16 by 22, one and a half stories high, the lower room for the printing office, and our friends moved myself and wife into the upper room, or chamber, in the latter part of August. We were moved upon our bed, and a portion of the time, in those days, neither of us was able to speak a loud word. We had been living in an old log house, situated in the woods above the upper stone house, on the river bank, more than a mile from the printing office. This was a happy change for us.

In the month of November 1839, we secured the services of a young printer from Ohio, Lyman Gaylord, and resumed the publication of the paper. In the winter of 1839-40, brother Carlos and myself had each of us a log house built on a lot donated to us by the church, situated on a block next to the one on which the printing office was located, and moved into the same in early spring.

The two editions of the Book of Mormon, spoken of above, had all been sold, so there were none to supply the demand which was being made for them. The question arose, how can means be devised to have an edition printed, as the church was in the depths of poverty, and many of its members just recovering from a severe and protracted sickness, brought on in a great measure, as is believed, in consequence of the terrible exposure to which they had been subject in being driven from their homes in Missouri, in the depths of winter; therefore the idea of having the Book of Mormon printed was given up as hopeless.

My health had so far recovered that I was able to walk back and forth from my house to the printing office; when, in the month of May, 1840, as I was walking from my house to the printing office, I received a manifestation from the Lord, such an one as I never received before or since. It seemed that a ball of fire came down from above and striking the top of my head passed down through into my heart, and told me, in plain, distinct language, what course to pursue and I could succeed in getting the Book of Mormon stereotyped and printed. I went into the printing office and in a few moments brother Joseph Smith, he who translated the Book of Mormon by the gift and power of God, as I verily know, stepped into the office, when I said to him, "Bro. Joseph, if you will furnish \$200, and give us the privilege of printing two thousand copies of the Book of Mormon, Carlos and I will get \$200 more and we will get it stereotyped and give you the plates." He dropped his face into his hand for a minute or so, when he said, "I will do it." He asked how soon we would want the money. I replied, in two weeks.

Brother Carlos and I made an effort immediately to obtain our \$200. We found a brother in the church who would let us have \$120, until the next April at thirty-

five per cent interest, the interest to be incorporated in the note, and all to draw six per cent interest, if not paid when due. We consented to the terms, and got the money. A few days after the same brother brought us \$25 more, on the same terms, making \$145. I took the money and put it away. In a few days brother Joseph Smith came to the printing office and said, "Brother Robinson, if you and Carlos get the Book of Mormon stereotyped you will have to furnish the money, as I can not get the \$200." I replied, that if "he would give us the privilege of printing four thousand copies we would do it." He said he "would do that." We then made a strenuous effort to raise more money, but signally failed, and did not succeed in raising another dollar for that purpose.

We were considerably in debt to different persons, and our creditors were repeatedly pressing us for money, so that after a little time we began to draw a few dollars from the \$145. We knew that it would not do to be paying thirty-five per cent interest for money to pay ordinary debts with, so Carlos said to me, one day in June, "Brother Robinson you take that money and go to Cincinnati and buy some type and paper, which we must have have." I said "Yes, I will go, but I will not come home until the Book of Mormon is stereotyped," for it was as fire shut up in my bones, both day and night, that if I could only get to Cincinnati the work could be accomplished. He replied that "that was out of the question, as it could not be done with our limited means." Brother Hyrum Smith also said it could not be done, but brother Joseph Smith did not say it could not be done when I told him, but he said, "God bless you."

Brother Joseph and I immediately went to work and compared a copy of the Kirtland edition with the first edition, by reading them entirely through, and I took one of the Kirtland edition as a copy for the stereotype edition.

On the 18th of June, 1840, I took passage on board the steam packet, "Brazil," which made regular trips from Cincinnati, Ohio, to Galena, Illinois, stopping at Nauvoo as she passed each way. At St. Louis, while the steamer was waiting for passengers and freight, I foolishly stepped into a mock auction store, when the auctioneer had up a fancy box filled with *valuable articles*, among which was a *gold watch*, or what the auctioneer claimed to be one. A young man present said he wanted an interest in the contents of the box, and if I would bid it off he would take half of it. I bid it up to \$23, when of course I secured the prize, but just then I did not find my partner ready to take half. This took \$23 from my already limited purse. I left that auction room, if not a better, I trust, a wiser man. Since writing the above sentence, the thought has occurred to me that perhaps it was a good thing that it occurred, as it had a tendency to try my faith just that much more, and the sequel proved to me that the Lord is abundantly able and willing to provide means for the accomplishment of his purposes, when we follow his directions.

After arriving at Cincinnati I purchased a quantity of paper and put on board the "Brazil" to take to Nauvoo on her return trip. After paying for the paper and paying my passage, I had \$105.06 $\frac{1}{4}$  left. Now came the trial of my faith. I had not yet taken my trunk from the steamer. The adversary of all righteousness said to me, "Get more paper and some type and go home; it is folly to think of getting the Book of Mormon stereotyped; for you can not do it." I replied that "I came for that purpose, and did not propose to return until it was done;" but I assure you he made the big drops of sweat roll from my face, but I did not give up to him for one instant, or swerve from my purpose, although I was there a stranger in a strange city, not knowing a single person there, except those who came with me on the steamer.

I took the Book of Mormon in my pocket and made enquiry for a stereotype foundry. I was informed there was one on Pearl street. I found the place, and as I stepped into the office a feeling of horror came over me and it seemed as though I was in prison. A gentlemanly appearing man was there, and I asked him what they charged for stereotyping a book, giving him the size as near as I could without naming or showing him the book. He told me what they charged for one thousand ems, a term which I understood. I then asked him if there was not another stereotype foundry in the city. He said, "Yes, one in Bank Alley, off Third street, owned by Gleason and Shepherd." I felt in an instant that that was the place for me to apply to, and bidding the gentleman "Good day," left, breathing freer when I stepped into the street. I soon found the other foundry, and as I entered the office, I saw three gentlemen standing by the desk, in conversation. I asked if Messrs. Gleason and Shepherd were in. A gentleman stepped forward and said, "My name is Gleason." I said, "I have come to get the Book of Mormon stereotyped." Mr. Shepherd stepped forward and said, "When that book is stereotyped I am the man to stereotype it." I then handed him the book and told him what size type I wanted it done in. He took the book and went to a case of type the size I had named, and set up one line and counted the ems in the line, then counted the number of lines in the page and multiplied the two numbers together, and then counted the number of pages in the book, and multiplied the number of pages by the number of ems in a page, when he said the stereotyping would amount to *five hundred and fifty dollars*. I told him that I had one hundred dollars to pay in hand, and would pay two hundred and fifty dollars more in three months, or while he was doing the work, and the remaining two hundred dollars within three months after the work was done. He said he would do that, and sat down and immediately wrote out a contract accordingly, which we both signed, which contract I have to this day. I then told him I wished to see a book binder and contract for the binding of two thousand copies of the book. He said I will go with you to a good book binder around on

Main street, and taking me by the arm, we went directly to the book binder, who said he would bind two thousand copies in good leather for two hundred and fifty dollars, which was twelve and a half cents apiece. I told him I would give him eighty dollars while he would be doing the work, and the remainder within six weeks after the work was done. He agreed to that, and wrote out a contract to that effect, which we both signed. I told Mr. Shepherd I wanted to engage paper enough for the two thousand books, when we went from the bindery to the paper warehouse where I had just purchased the paper I sent to Nauvoo; but the paper dealer, the proprietor, was not in, so we left word for him to come to Mr. Shepherd's foundry the next morning, which he did, when I engaged the paper from him, amounting to nearly two hundred and fifty dollars to be paid for in payments similar to the stereotyping and binding, but we did not write the contract. After we had concluded our bargain, the paper dealer said, "Mr. Robinson, you are a stranger here, and it is customary to have city references in such cases when we deal with strangers." Mr. Shepherd stepped forward and said, "I am Mr. Robinson's backer, sir." "All right," said the paper dealer, "you can have the paper, Mr. Robinson." This was the only case where any reference, or backing was required.

Mr. Shepherd purchased a font of new type the day we made the contract, and put three compositors (type setters) immediately at work on the book, and I was to remain and assist in reading the proof, so as to be sure it was done according to copy. I was to have twenty-five cents an hour for what time I would be engaged at that, or any other service for Mr. Shepherd, to be applied on the contract.

I engaged board with Mr. S. W. A. Oliver, who was in Mr. Shepherd's employ as moulder and finisher of his stereotype plates, and paid him the five dollars I had left, after paying Mr. Shepherd the one hundred on his contract, leaving me only 6 $\frac{1}{4}$  cents (an old fashioned Spanish sixpence) on hand. The five dollars was soon boarded out, and there I was, a stranger in a strange city, with contracts on hand amounting to over one thousand dollars on which only one hundred had been paid, and board bill due and nothing to pay with. I confess that for a time, viewed from a worldly standpoint, it looked quite gloomy, but I never for a moment lost faith in the final success, or literal fulfillment of the previous promise of the Lord made to me in Nauvoo. In the mean time I had written to Bro. Don Carlos Smith telling him what I had done, and also to several brethren in the eastern states requesting them to get subscribers for the book, offering to send them one hundred and twenty books for every one hundred dollars sent us in advance, in time to meet our engagements. It was several weeks before I received a response.

The first money I received brother Don Carlos Smith sent me a twenty dollar bill on the state bank of Indiana, a specie paying bank, the bills of which were at a pre-

mium of 13 per cent, so that I realized \$22.60 for the \$20. This relieved me of present financial embarrassment. Not long after this, my brother, Joseph L. Robinson, who resided in Boonville, Oneida county, New York, whom I had baptized into the church, when on a mission to that state in the summer and fall of 1836, sent me a draft on the Leather Manufacturer's Bank of New York City, for \$96. This was also at a premium of 13 per cent. Bro. John A. Forgeus, of Chester county, Pennsylvania, who now resides at Little Sioux, Harrison county, Iowa, then a perfect stranger to me, whom I had never seen, sent me a draft on a Philadelphia Bank for two hundred dollars, as a loan, which I afterwards paid him in Nauvoo. Several other brethren sent me money in advance for books, so that I paid Mr. Shepherd all his money before it became due, and gave the book-binder eighty dollars on his contract before he had done any work on it, and when I was ready for the paper to print them on, the paper dealer with whom I had contracted for the paper on time, did not have it on hand of the size and quality I wanted, when I went to another paper dealer who had the article I wanted, and paid him all cash in hand for the paper, and had the books printed on a power press, for which I paid the cash in hand as the work was done.

I had the printing progressing before the stereotyping was finished, so that by the time the last twenty-four pages of stereotype plates were finished, the printer had the book all printed, except the last form, of twenty-four pages, and the printed sheets were in the hands of the book-binder being folded, so that soon after this last form was printed the book binder had several hundred copies bound, ready for me to deliver to those who had advanced their money for the books. This was strictly in accordance with the instruction I received in the first manifestation made to me in Nauvoo.

Thus the work was accomplished, and all paid for before the time specified in the contracts, and I had nearly one thousand copies of the book left. The work was finished in October.

I then purchased from Mr. Shepherd and other parties several fonts of type, and material for a stereotype foundry and book-bindery, and a winter's supply of news and book paper, and took to Nauvoo, a considerable portion of which I paid for down, and got credited for the balance. Mr. Shepherd endorsed one note for me of four hundred dollars, payable in four months, which money I sent him before it became due.

In June, 1844, I went to Cincinnati and settled all up with Mr. Shepherd, and paid him what was due him, (his bills altogether amounting to about \$1000), when he arose and said, "Mr. Robinson, do you want to know what made me do as I did when you came here last summer, it was no business way, it was not what I saw in you, but it was what I felt here," putting his hand upon his heart.

This voluntary statement of Mr. Shepherd's afforded me great pleasure, as it was

a practical illustration of the ease with which the Lord can move upon the hearts of the children of men to assist in the accomplishment of his work and purposes; and to our Heavenly Father be all the praise and glory, now and ever, Amen.

From the foregoing experience, together with many other evidences which I have received of the truth of the divine origin of the Book of Mormon, I bear record that it is true, and that the promises and prophecies contained therein are being and will be fulfilled to the letter. May the Lord help us to walk according to its holy precepts, that we may be able to stand in the day of his visitation and power, which is coming as a whirlwind upon the nations, and that we may be worthy to enter into his rest, is the desire of your brother,

E. ROBINSON.

DAVIS CITY, Iowa, Sept. 25th, 1886.

### WHY SHOULD WE PRAY?

THERE is probably no query that arises in the minds of the Saints which affords the Devil more pleasure than the one just propounded. And indeed we are led to think if his satanic majesty can infuse any impressions, or course of reasoning into the minds of God's people that he presents this one as frequently as any other.

Yes; why should we pray? Since we are informed that "God so loved the world that he gave his only Begotten Son that whosoever believeth on him should not perish but have everlasting life." Also that he is omniscient, hence better acquainted with our surroundings than we are; our adaptabilities, our necessities, our capacity together with our appreciations are all much better understood by God than by ourselves; he knows better how to give good gifts to us than we who are evil know how to give them to our children.—Matt. 7: 11. "Your Father knoweth what things ye have need of before ye ask him." (6: 8) Now, is it not clearly evident that man is liable to ask amiss? And does it not follow as a natural result of this great love, this superior wisdom that the divine being will bestow upon his creatures the good things they need, whether we ask or not? Our answer is most emphatically no. It is presuming altogether too much to think that spiritual, or superhuman blessings will be given gratuitously like the sunshine and the rain, upon the just and unjust. Such blessings are the result of other causes, and an opportunity is given us to produce those causes by strict adherence to the word of the Lord.

In the first place, if we accept the above proposition that his love is so great and his wisdom so much superior to ours; if we believe this we ought to be willing to take him at his word, and when he commands us to pray, believe that act to be for our benefit. And right here we would remark, that whoever thinks it not necessary for them to pray, or we would put it even stronger than that, whoever continues to neglect prayer from any cause whatsoever, thereby plainly manifests their distrust of the wisdom and love of

God; for, if he is so wise and so kind, he surely would work no hardships against his servants by requiring at their hands a thing not for their good, an act requiring a portion of their time daily which would result in no good to them. Again; if the Deity was to give his Spirit in this way, how short would the period of time be until we would try to cast God entirely out of the matter, and claim blessing to be the result of some other cause. Many of us would soon reason with the "gifts" of His Spirit as the infidel world reasons with the gifts of nature, casting God entirely out of the matter, and urge some other cause for their presence.

The nearest a parallel case we can now think of from which to illustrate this matter is that of an earthly parent dealing with his children; and when we compare man with the Deity we would not be guilty of using any mean or low specimen of humanity, but the highest type possible; one who seeks not so much to gratify the livid and unwholesome lusts and desires of his children as he does to develop their manly character; one who is not so indulgent as to try and gratify every foolish notion, but seeks to bring out such manly traits as self-denial, industry, submission, honesty or loyalty. It may be necessary at times for him to give some severe tests; he may not only have to urge, chide and correct, but command, rebuke and chasten, when his judgment tells him it is for their good; one who seeks their future good more than their present gratification. Such an one may wish to inspire his children with the principles of appreciation and humility, and by an experimental watching of their temperaments he may see the best course to pursue is to let them see and feel the need of some things before giving to them. He may wish to give a lesson on manners and forms of civility, such as obedience etc., and after explaining and illustrating the proper way of asking for things they need, he may withhold such things from them even until it becomes a severe trial to himself, until they obey his instructions. It may be his good pleasure that they have the same; yet he sees it is for their good that they ask, and ask properly.

The application of the above allegory is this: Express instructions are given all through the Scriptures for us to pray; that is, to ask for what we need. It is amply illustrated by the pattern of our Divine Master in his oft supplication for his Father's blessing. Indeed, it seems to have been necessary for him, for when left alone and without this blessing he could do nothing. (John 5: 19, 30). If necessary for Christ, by whom "all things were made;" (John 1: 3, 10); sustaining the relationship he did to the Father, how much more for weak, dependent humanity.

It is not a mark of humility, nor an act of obedience; nor does it savor of reverence for us to presume that his abundant mercy will cause him to bless us, regardless of justice. Then again, it appears that whatever is obtained by effort is more duly appreciated than what is a free gift.

We have only to look at the tramps, the inebriates, the worthless, depraved beings who had fortunes left them by rich ancestors on one hand, and a majority of our most successful, enterprising men, statesmen and public servants, who are self-educated, and came up through roads thickly strewn with obstacles, on the other. We believe that none can so fully appreciate a blessing as those once deprived of it. It appears then, that the Deity has adopted methods commensurate with his superior attributes; those well calculated to beget within his creatures those qualifications that would best fit them for his divine presence; and be it remembered, that prayer is one of those methods.

It has been known for a long time that "necessity is the mother of invention," and some may have thought invention to be her only heir; but on examination we find she has a goodly number of children and grandchildren; the names of some of them are as follows: industry, diligence, appreciation, humility, obedience and prayer. We might mention others if necessary. These are of one common family, and the last named is by no means the younger; he occupies a prominent chair, a responsible position, insomuch that some of the above named depend on him for life; so if we cast him out, or in any way disapprove of him, others will die of starvation; so on the whole we should not only let "prayer" survive but give him a hearty reception as an important benefactor.

But some there are who seem never to lack for excuses; and while no excuse we ever heard will bear the test of a thoughtful investigation, yet some sound very plausible at first thought. For instance, we read in John 4: 24: "God is a spirit, and they that worship him must worship him in spirit and in truth." Now, says one, this term "must" is imperative language and equivalent to saying, "If I have not the Spirit I must not pray; and specially am I led to doubt the propriety of the attempt when I make a commendable effort to pray and then do not receive the Spirit."

But would it not be well for us to examine the premises before jumping at such wild and unscriptural conclusions. Let us see. The term "prayer" is not exactly synonymous with that of "worship." Prayer, strictly speaking, is the simple act of asking, importuning, supplicating, or begging; while "worship" is the act of paying divine honors, to adore with homage, to love intensely." Tillotson says, "The worship of God is an eminent part of religion, and prayer is a chief part of religious worship." It is so in just that proportion that we mix the two together, to that extent that we blend with our asking divine honors; such as reverence, praise adoration, thanksgiving, and the like. Bowing upon our knees is expressive of the same, a token of our humility and the superiority of him we approach. There are many when pressed by extreme exigency will pray for divine aid and protection; while all their energies, both physical and mental, are for the time being employed with the necessities of the case;



such is not that kind of "worship" spoken of in the text.

It would be an act of hypocrisy for the writer to laud, and praise, and magnify the great "I am;" unless he had a portion of the Spirit; but there could be nothing more appropriate under such circumstances than for him to humbly pray for the Spirit, that he might have ample cause for such rejoicing and worship. We can importune for favors at the hand of a vagrant; but we can not worship what is not our superior; the attempt to do so would be an act of idolatry.

We think we have read somewhere a wise and truthful saying like this: When the saints pray, the devil trembles. If this is not written we think it should be, for it is a self-evident fact, that prayer is a source of strength to the faithful; and as the great battle of truth against error grows more intense, and as one by one his strongholds of deception are wrested from him, and knowing full well that the time is nearing when he will lose his power and be taken prisoner for a thousand years, well may he quake as he sees the privates and officers upon the side of truth importuning at the throne whence he knows reinforcements are sure to come. Prayer then seems to be the most fatal weapon we can wield against that arch enemy. We should take advantage of these facts and never allow this useful blade to become rusty. But, if we lay all argument aside and sum up our own experiences with the bright examples set us in the lives of Christ and his disciples, the many instances recorded in the Bible and Book of Mormon of great blessings obtained through prayer; as also the commandments given through the prophet to this generation, to observe this duty at all times, and in all places, we would have a preponderance of evidence upon the side of prayer. See Doctrine and Covenants, section 21:5; 18:4; 85:21, 36, 38; 90:8, 9; 98:11; 108:2. We hear another strange argument by way of connecting Matt. 6:7, "But when ye pray use not vain repetitions as the heathens do," with Exodus 20:7, and Deut. 5:11, and then reason thus. We have prayed for every thing we can think of and it is so seldom that our prayers have been answered, that we fear to pray again lest we violate these commandments.

Well, well! This is the last use we ever heard made of these texts. Yet it opens up a vast field for thought, and we can only offer a few brief qualifications to this duty of prayer. We are forced to the admission that thousands of ineffectual prayers are offered, a serious fact; yet we who offer them can find the cause of all this trouble in ourselves, as well as an all-sufficient panacea in the gospel. Our prayers should be for just what we need and can not by our own effort obtain; and it is just as much an exhibition of folly for one who is acquainted with the latter day revelations and believes them, to constantly pray for health in time of affliction, while at the same time their bodies are steeped in unhealthy narcotics, poisonous stimulants, and gorged with fat meats in hot weather, as it would be for a man who is sentenced for a term in the penitentiary for

grand larceny to continually petition for a reprieve. There is just as much wisdom manifest by the man, who after having his buildings insured, refuses to pay his installments, forfeits his policy and then sues the company for pay when they burn, as there is by the Latter Day Saint, who offends his brother and refuses to restore and reconcile, but continues to partake of the sacrament, and then cry unto the Lord for health and cure when he is suffering the consequences of partaking those sacred emblems unworthily. 1 Cor. 11:29, 30.

The banking company who is too careless to keep proper track of their dividends, or be they ever so diligent in this and transcend the bounds of their charter and thus fail in business, is more liable to censure than pity; and some of us would be outspoken enough to say they ought to fail. But what shall we say for those who embrace this work upon its merits and then either through carelessness, or by overreaching themselves fail to observe the law of tithing and are unsuccessful in business?

What would you think of a man who would bitterly complain of the loss of standing in good society when he had been cast out for violating well established rules of decorum and decency. My estimation of that man's complaints would be the same as I would estimate the prayers of all who do not by a careful, earnest, practical, every day life build themselves up to that platform of worthiness.

In these and all other things we should subscribe ourselves closely to the rules governing them. Then, and not until then, can we consistently expect the good Lord to come to our rescue in times of crises, no matter how much we pray. "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." Doc. and Cov. 81:3. It is also recorded, somewhere, that the Lord has said, "They that are slow to listen unto me in time of prosperity, I, the Lord, will be slow to listen unto them in time of adversity."

D. R. BALDWIN.

STEWARTSVILLE, MISSOURI.

## Conference Minutes.

### NORTHERN NEBRASKA.

Conference convened at Fremont, Nebraska, September 10th, 1886. William M. Rumel presiding, Isaac Sylvester clerk. Opening session devoted to prayer and testimony; good feeling manifested throughout. Committee on credentials appointed consisting of Nelson Brown, G. M. L. Whitman and William Ballinger. Morning session:—Committee on credentials reported; report accepted and committee continued. Minutes of conference held at Platte Valley, Nebraska, approved. Elders Robt. Elvin by letter, Nelson Brown, William Ballinger, Wm. Rumel, reported. Bishop's Agents' Report.—On hand at last report \$76.60, received since \$56.50; total \$133.10. Paid out \$45.00, balance on hand to date \$88.10. Union branch 46; 2 baptized, 1 died. Omaha 98; 3 baptized, 4 removed, 1 died, 1 ordained. Columbus 36. Platte Valley 34; no changes. Afternoon session, James Caffall

reported. District president tendered his resignation and upon peremptorily declining to act any longer his resignation was accepted. Nelson Brown was then elected district president. Evening session. Credentials from the Columbus branch were received. Columbus branch 36. Upon motion Wm. M. Rumel, Bishop's Agent, and Isaac Sylvester, district secretary were retained for the coming three months. Brn. Chas. Brindley and George W. Galley of Columbus, reported by Bro. H. J. Hudson who reported in person. Preaching by H. J. Hudson at 10:30, a. m.; collection for benefit of Fremont church, \$9.50. Prayer and testimony at 2:30 p. m. Preaching by Bro. James Caffall at 7:30, p. m. Collection \$5.40. Adjourned to meet at Omaha, Nebraska, the first Friday in January, 1887.

### NORTHERN MICHIGAN.

The district conference met with the Delaware Branch on the 16th and 17th of October, 1886; president J. J. Cornish in the chair; Bro. Charles Sherman secretary *pro tem.*, and John Bailey assistant; Bro. William Davis chorister. The forenoon spent in prayer and testimony. Afternoon was occupied in hearing reports of officials and such other business as lawfully came before the assembly. Elders Reports.—Levi Phelps, confirmed one, blessed one child, and labored as circumstances permitted; J. J. Cornish, baptized 12; J. J. Bailey, baptized 2; Elder A. Barr, baptized 2; John Most, by letter; E. DeLong, by letter, baptized 1; E. A. Shelley, by letter, labored in the branch, assisted in ordaining one teacher, and blessed one child; Robert Davis reported. Priests C. E. Pearson and Lorenzo Rushton, William Davis, Thomas Whitford, Charles Green, Saleda D. Shippy and James Birch, by letter, baptized 2. Teachers Thomas O'Brien, William H. Smith, Enoch Leadsworth and Joseph Norton, reported, and Deacons Elijah Hind and Joseph Bass reported. Forester Branch 23, including 1 elder, 1 priest, 1 teacher, 1 deacon. Delaware 19, including 1 priest. St. Johns 45, including 1 priest, 2 teachers, 1 Deacon; 2 added by baptism. Mill Creek 37, including 2 priests, 1 teacher, 1 deacon. St. Thomas 24, including 1 priest, 1 teacher, 1 deacon. St. Gideon 23, including 1 priest, 1 teacher. Black River 15, including 1 priest, 1 teacher, 1 deacon, 2 received by letter. J. J. Cornish, A. Barr, J. J. Bailey, E. A. Shelley and Joseph Shippy were appointed delegates to April Conference. J. J. Cornish was sustained as president of district. Sustained J. A. Carpenter as secretary. Resolved that a copy of the resolution passed by the body at last June conference relative to Elder Robert Davis, be obtained and appear with the minutes of this conference. The resolution is as follows: "When the public statement and confession of Brother Robert Davis to the conference [were made.—Ed.], the following preamble and resolution were unanimously adopted: Whereas, this district in connection with the members of the Michigan and Northern Indiana District in the conference of the Michigan and Northern Indiana District four years ago, decided upon charges presented and trial to retain the license of Bro. Robert Davis as an elder; and whereas, that since that time he has continued to reside in this district, and has during the four years since passed conducted himself in all his associations known to us in a becoming and christian-like manner, and

has made public confession of the wrongs complained of, and restitution so far as in his power and to the satisfaction of the aggrieved parties. Therefore, be it resolved by the members of the Northern Michigan District conference, that we freely and fully forgive the brother, and that we unite in asking the president of the mission to make such order in the premises as will restore to Bro. Davis his license to act as an elder in the church." The evening of the 16th Bro. Levi Phelps preached, assisted by Bro. Wm. Davis. The morning of the 17th the Saints assembled at 9:30 for prayer and testimony. At ten a. m. Bro. J. J. Cornish preached. At two p. m. two were baptized and confirmed, after which four were administered to, and two children blessed. At 3 o'clock Bro. J. J. Bailey spoke. Adjourned to meet at Uby, with the St. Gideon Branch; the president of district to name the time when such conference should convene.

#### MALAD.

A district conference of the Reorganized church of Jesus Christ of Latter Day Saints, convened at Oxford, Oneida county, Idaho, October 16th, 1886, at 11:30 a. m.; John Lewis presiding; John Van-der-Wood, Clerk. It was moved seconded and carried, that all business (reports Ed.) submitted to this conference shall stand accepted unless legal objections are made. Malad branch 33; including 3 Elders, 1 acting priest, John Lewis, president. Samaria 7; including 4 Elders, Owen Thomas, president. Oxford 30; including 2 elders, 2 priests, 2 teachers, and 1 deacon, John Hall, president. Elkhorn not reported. Elders John Lewis, John Hall, R. J. Anthony, Owen Thomas, William Richards, Morgan Jones, John Van-der-Wood, J. C. Clapp, Wm. E. Gooch, reported in person; J. H. Conditt, by letter, and Benjamin Croshaw, teacher, reported in person. The spiritual and temporal authorities of the church were sustained in righteousness. John Lewis was sustained as president of the Malad district till next conference; John Van-der-Wood was sustained as clerk. Report of district treasurer was read, having received \$12.65 and paid out \$11.15, balance on hand \$1.50; John Van-der-Wood treasurer. R. J. Anthony was sustained as president of the Rocky Mountain Mission and J. C. Clapp as missionary, by our faith, means and prayers. The following Elders did the speaking during conference; John Van-der-Wood and John Lewis, Saturday afternoon; R. J. Anthony in the evening. Sunday morning, sacrament and testimony meeting; in the afternoon preaching by R. J. Anthony, and in the evening by J. C. Clapp. Adjourned to meet at Malad branch, at the call of the president of the district.

#### NORTH-WEST KANSAS.

The conference of this district was held with the Goshen branch, September 12th and 13th, 1886; President Parsons in the chair, H. R. Harder clerk. Blue Rapids, Deer Creek, Prairie Home, Elmira, and Goshen branches, reported. Elders G. W. Shute (baptized 4), H. R. Harder; M. Smith, J. Caffall (by letter), A. H. Parsons and J. D. Bennett; Priests V. F. Rogers, Z. T. Decker, E. M. Reynolds, A. J. Taylor; and Teachers T. Cochran and S. C. Andes, reported. Bishop's agent's report: on hand last report \$16.75; received \$19, total \$35.75; paid out \$45.76. The present officers of the district were sustained for the

next three months. On motion, a week of revival meetings will be held in each branch; the president of district to appoint time, place, and preachers. Whereas, Bro. Bennett feels aggrieved as touching the resolution of December 12th, 1885, concerning his report being reprehensible; and whereas, it now appears that he did not intend to insult the conference; resolved, that said resolution be rescinded. Adjourned to meet with the Blue Rapids branch, December 11th, 1886, at ten o'clock in the forenoon.

### Miscellaneous.

#### BORN.

TUCKER.—Near Palmyra, Nebraska, October 13th, 1886, to Brother Fred. L. and Sister Melinda Tucker, a son; blessed November 14th, by Elder Robert M. Elvin, and named, Levi Jefferson.

WOODS.—Near Wilber, Nebraska, October 29th, 1886, to Bro. A. N. and Sr. M. B. Woods, a daughter; blessed at Castor School-house, November 28th, by Elder R. M. Elvin, and named Olive.

TROOK.—To brother and sister Trook, of Moroni branch, Cass county, Nebraska, a daughter, named Nancy Edna; born July 13th, 1886; blessed October 26th, by elders J. Armstrong and J. Thompson.

#### DIED.

HALLIDAY.—Brother Henry S. Halliday, son of the late Henry and sister Alice Halliday, now of Salem branch, was born at Genoa, Platte Co., Nebraska, July 10th, 1862; was baptized June 13th, 1875, by his father; died November 21st, 1886, at his mother's home, of typhoid fever. Three weeks before his death he visited his sister, Lizzie Mathers, and while coming home he said to brother William Bullard, "This is the last time I shall ever go to see Lizzie. I have had a vision, and I saw father, and had a long talk with him, and he said he was waiting for me, and I am going to him; I am not going to stay here long. I do not desire to stay, I have no fear of death, but don't tell mother till I am gone, because it would make her feel so bad." Elder David Chambers officiated at the funeral. Our dear brother was loved by all, and he passed away in perfect peace.

How calm, serene, and sweet the peace  
That fills the Saint's confiding breast;  
Conscious that when death brings release,  
Angels will bear him to his rest.  
How firm the trust! It does not quail  
When death's grim terrors meet the eye;  
His faithful spirit can not fail—  
He knows that his Redeemer's nigh.  
Conscious of Jesus' tender care,  
He yields his spirit to his trust  
In steadfast hope that he will share  
The resurrection of the just.  
'Tis sweet to die, if this be death—  
Transition from this world of strife;  
Yielding this fleeting, mortal breath  
For God's best gift—eternal life!  
Give me, O Lord, such trusting faith,  
Such steadfast hope, and constant love;  
That when I'm face to face with death,  
I may thy love and goodness prove.

CHARLES DERRY.

MACAULEY.—At Menomonee, Dunn county, Wisconsin, March 30th, 1886, sister Mary J. Macauley, aged 79 years, 1 month, and 16 days. Her departure was most peaceful and happy, even as her life had been a noble and faithful one, enduring her trials with gentleness and patience. Her husband, Bro. John Macauley, (who died two years before, was the presiding High

Priest over the Glasgow and Paisley conference in 1842. They came to America in 1843, and after the death of Joseph, went away north into Wisconsin, where H. A. Stebbins the writer, found them in 1869 and they united with the Reorganized Church by baptism. Both were God-fearing and noble, faithful also unto death; and in the peace and love of God and his truth they departed from this life in full hope of his rest and of the resurrection.

ROHRER.—At his residence, West Side Hotel, Colton, California, October 27th, 1886, of partial sun stroke, Bro. John A. Rohrer, aged 51 years. Born in Germany, May 11th, 1835; married Esther Bailey, daughter of Elder John Bailey, of Cambridge, England, July 28th, 1859. Bro. Rohrer was baptized and confirmed by Elder Z. H. Gurley at Ogden, Utah, in 1876. He left two sons and two daughters grown up, to mourn his loss and to comfort their bereaved saintly mother; and may the sons unite as the daughters have done with the body of Christ, to form an unbroken family in the Kingdom of God. Our brother's last prayer was, "Thy will be done." Shortly before his departure he dreamed that his father-in-law, Elder John Bailey, came towards him, and standing on the opposite bank of a clear narrow stream, reached out his cane or staff, saying, "Here John, take hold of this and cross to me," which he did and said he felt happy, and glad to see him. The funeral was conducted under the auspices of the order of Odd Fellows; short sermon by Elder D. S. Mills, from Rev. 14: 13, followed by remarks by Rev. McDonald, of Colton, who seemed to sympathize with the family as he had done with the deceased. The closing ceremonies were performed by the Odd Fellows at the cemetery, at San Bernardino.

HAMILTON.—At Boston, Mass., October 4th, 1886, Margaret Eliza, wife of Bro. J. B. Hamilton; she was born in Nova Scotia in the year 1838. Although a member of the Baptist Church she endorsed her husband's action in lately uniting with the Church of Jesus Christ, and was only prevented from entering the kingdom of God by sickness and death; she was in life an exemplary woman, of good report by all who knew her. Bro. Hamilton's loss is a great one; but we know that the gospel consolations are his. We felt by the Spirit that it would be well with her. Funeral service conducted by Elder M. H. Bond, from John 5: 26.

SLOAN.—In Sacramento City, California, October 24th, 1886, aged 93 years, 11 months and 27 days, Bro. James Sloan, native of Dungannon, county of Tyrone, Ireland. He was ordained an Elder October 28th, 1837, in Columbiana, county, Ohio, and ordained a High Priest the 18th of February, 1838, in the above named county. He received a renewal of his license April 6th, 1843, for his mission to England and Ireland. About three nights before he died he sang the hymn beginning with "How firm a foundation, ye Saints of the Lord," all through twice. His funeral discourse was preached by Elder J. H. Parr.

STEVENSON.—Mother Ann Stevenson, at her home in Rock Creek township, Hancock county, Illinois, November 20th, 1886, of inflammation of the bowels and weaknesses of old age. She was born April 6th, 1810, at Ravenstone, Leicestershire, England; was baptized at the same place on the 5th day of April 1843, and became united with the Reorganization in the year 1869.

Her sickness was of about six days duration, but she passed peacefully away at the last, in the light and hope of the gospel. She leaves her aged companion, two sons, many grandchildren and great-grandchildren, to mourn her loss. Funeral services were conducted by Elder Richard Lambert, and hundreds showed their respect for her by attendance and following the remains to their last resting place.

**PAGE.**—George W. and Daniel M. Page, sons of Sr. Eliza G. Page of Hudson, Wisconsin; both died at Madison, Wisconsin, the former on June 11th, 1886, aged 37 years and 15 days, and the latter on November 19th, 1885, aged 34 years and 3 months. Both were taken to Hudson for burial. Sr. Page, after fifty-one years membership in the church, stands at the age of nearly four score years as a stricken yet majestic tree, almost alone in the place where she has dwelt for forty years, yet steadfast in the faith for all the solitude. The funeral sermon of her sons was preached by Bro. H. A. Stebbins on September 26th, 1886, in the Methodist house at Hudson. There was a large attendance and much interest manifested.

**McDOWELL.**—Near Chagrin Falls, Cuyahoga county, Ohio, November 10th, 1886, Sr. Mary, relict of Elder James McDowell, aged 76 years, 10 months, and 10 days. She leaves three sons and two daughters to mourn her loss. Sr. McDowell united with the church in the early part of 1842, in Pittsburg, Pa., being baptized by Elder John E. Page. She was healed of a grievous illness at her baptism. She united with the Reorganization at an early day, and always bore a faithful testimony to the truth, and endeavored to lead a true, prayerful and Christian life. She was instrumental by means of "fire-side preaching," of bringing several persons to a knowledge of the gospel, and leading them to the door of the fold of Christ. A few months ago, God gave her two blessed visions of the future—and often she shouted for joy and sang hymns of praise on her dying bed. She has gone to rest, and awaits the resurrection of the just.

**HARRIS.**—Near Stuart, Montana, November 23d, 1886, Elder Isaac Harris, aged 56 years. He was buried in Butte City Cemetery. Bro. Harris was a worthy man and highly esteemed by those who knew him.

**BOWEN.**—At Butte City, Montana, November 20th, 1886, of diphtheria, Eva, daughter of Edward M. and Mary Bowen, aged 7 years, 3 months and 7 days.

With Jesus, the Shepherd, and angels fair,  
Sweet Eva rests in their loving care.

**TYRRELL.**—At Butte City, Montana, October 25th, 1886, William Herbert, infant son of Charles G. and Mary H. Tyrrell, aged 11 months, 1 day.

#### INSTRUCTION.

In the event of a district conference appointing Two Days' Meetings, there are two ways in which persons to have charge may be appointed: 1, The body may appoint. 2, The body may authorize the president to appoint, or if the body adjourns without making arrangements, it would then become the duty of the president to appoint, or write to the respective branches where the meetings had been appointed, instructing or advising them when coming together to appoint whomsoever they would to preside,—it might be the president of the branch or some one else. It does not follow that a president of a branch must preside at such a meeting; it does not properly

come under his jurisdiction, unless appointed by the conference or its president. The appointment of such meetings by the legislative acts of a dittrict conference, without authoritative measures to preside would be to throw that part of Zion into confusion by failing to finish the work begun. There is no occasion for misunderstanding on such matters as these.

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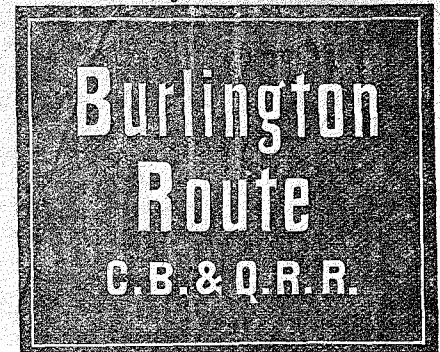
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# THE SAINTS' HERALD.

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

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

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR

Lamoni, Iowa, December 18, 1886.

WRITING from Fenelon Falls, Ontario, November 20th, Bro. A. A. St. George asks:

Q. 1.—Under what name was the Church of Jesus Christ of Latter Day Saints first incorporated?

Ans.—We have now no evidence that it was ever "incorporated" under any other title than "The Church of Jesus Christ of Latter Day Saints."

Q. 2.—What are your chief objections to the church being called "the Church of Christ," when it is so plainly called that in the Book of Mormon?

Ans. 1.—It is called by various names in the Book of Mormon. If we must call it "the Church of Christ," in a corporate, technical and formal way—that and nothing else to be its legal title—simply because Christ called his church founded among the Nephites by that name, then we must reject the titles, "the Church of the Lamb of God," (1 Nephi 3:46, 48, 50), and "the Church of God," (Book of Mormon 4:4), both of which are used, prophetically, of the Church of Christ in this dispensation. Such a strained, perverse application of the Scriptures would make them conflict, and therefore we can not accept the theory that the Church of God in this age must be called always, and in every case, "the Church of Christ"—just those words and nothing else.

Ans. 2.—There is no command in the Book of Mormon that the Church in this dispensation must be or shall be called word for word, "The Church of Christ." If God intended that form of words, and nothing else, to be the title of his church in this age, then the Holy Spirit would not have called it "the Church of the Lamb of God" and "the Church of God." But the fact that God by his Spirit calls His Church in this dispensation by these different titles, is proof positive that the Church may take any of these, or essentially similar titles, and make it the formal, corporate

name, and it be the Church of Christ, if it is built upon Christ's doctrine.

The Church of Christ, like himself, has a variety of names, and yet this variety has never been taken as evidence of heresy except by would-be wise ones "who make a man an offender for a word." These various titles are equivalents, with God and his people. God, and Christ, and the Spirit, and God's servants and handmaidens, have various names as the scriptures teach, and yet this variety is no evidence of either spiritual blindness or apostasy, except in the conceit and opinion of those who lack the light of God and the charity of the Holy Spirit. Those who "strain at a gnat" over this matter are those who make the scripture texts conflict, and whose theory would prove that the prophets, apostles, the Spirit, Christ and God Almighty, were all false and on the highway to eternal perdition because they call the church by other names than "the Church of Christ!"

Examine Acts 20:28; 1 Cor. 1:2; 10:32; 15:9; Gal. 1:13; 1 Tim. 3:5; 1 Cor. 14:33; 1 Thess. 2:14. Was Paul blind, or an apostate, because he called the church "the Church of God," the "churches of the saints," etc.! Yet this was long after Christ instructed the Nephites upon the name of his church in Book of Nephi 12:3; and this fact should prove to all that those who clamor for the formal title, "The Church of Christ," and allow no other, are false, irrational, and unscriptural in their claims, and are the ones who teach contrary to the word of God. We accept all the names given to the church by proper authority, as we do all the names given to Christ, the head of the church. In the beginning of this dispensation the church was called "the church of the first-born," (D. C. 76:5), "the kingdom of God," (D. C. 65:1), the church of God, (D. C. 4:1, 3; 10:1, 8; etc., etc.), in a similar way as in Bible and Book of Mormon times. All these are proper names for the church, and with those who understand and love the scriptures, either of these names or all of them, being equivalents, signify, and are essentially one with the name, "The Church of Christ."

In the history of the church written since 1827, the church is variously called the church of God, the kingdom of God, the Church of Christ, the Church of the Latter Day Saints, the Church of Jesus Christ, the Church of Jesus Christ of Latter Day Saints, etc

Its corporate name, as recorded under the laws of the land, is, "The Church of Jesus Christ of Latter Day Saints," which name is essentially that of "the Church of Christ, but in an amplified and explana-

tory form, the words "Jesus" and "of Latter Day Saints," being added words, explaining and identifying it in contradistinction to many other churches having the corporate name "The Church of Christ."

The true church is in fact and in essence "The Church of Jesus Christ," and is composed of "Saints," and latter day Saints at that. In these essential facts lie the verity and propriety of the corporate name, "The Church of Jesus Christ of Latter Day Saints." To object to this and demand that the corporate name shall consist exactly and only of these words, viz., The Church of Christ, is to antagonize the prophecies, and the usages of the church, in both ancient and modern times. For these reasons we object to being confined to the verbal name "The Church of Christ."

Another reason lies in the fact that the church in 1834, in conference assembled, saw fit to denominate itself officially, "The Church of the Latter Day Saints."—*Evening and Morning Star*, Vol. 2, page 352, etc. This was done, it is claimed by some, because there was another church incorporated with the exact title, The Church of Christ, and it was foreseen that confusion would ensue unless the recorded title of the two bodies were different and distinct.

In 1838 the church adopted the further title, The Church of Jesus Christ of Latter Day Saints.—See *Mill. Star*, vol. 16, pages 117, 130, 131, etc. And April 26th, 1838, Joseph the Seer received a revelation, saying: "Verily thus saith the Lord. . . . My Church of Jesus Christ of Latter Day Saints, scattered abroad in all the world; for thus shall it be called in the last days," etc.—*Mill. Star*, vol. 16, pages 147, 148.

In order that the reader may see the timeliness of this revelation, he should remember that these were trying times for the church, for some of her strong ones were turning away to the "beggarly elements," following their own private notions and seeking to justify themselves therein by wresting and perverting texts of Scripture to suit their theories, prominent among them the name of the church.

In conclusion on this point, we shall readily and cheerfully adopt as its corporate title, "The Church of Christ," when a command to that effect comes through God's authorized prophet and Seer to His church. God's Church is one of order and authority, and he is wise who heeds this fact and profits by it. Private interpretations of Scripture, like private notions of church government are neither consistent nor scriptural. "If he neglect



to hear the church, let him be unto thee as a heathen man and a publican."—Matt. 18: 17.

Answers to further questions will be appear in due time.

IN Bro. James Caffall's letter in this week's issue of the HERALD, there is an allusion to the letter of Bro. Charles Derry, in our issue of September 25th, in which Bro. Derry commends the HERALD for its position on Bro. T. J. Andrews' statement regarding the help that the minister might, or should receive while in his field at work. Bro. Caffall seems to construe this commendation, so warmly expressed by Bro. Derry, into a charge of wrong of some sort, against other colaborers in the gospel work. Bro. Caffall, also seems to think, that the HERALD, by publishing the eulogistic part of said letter, is in error in that it, also, shares this supposed charge. We are sorry to see this; as, at the time we published the letter of Bro. Derry, we had not the remotest thought that there was any reflection upon a single human being intended by the writer, let alone his fellow laborers; nor can we now see any such reflection in the language quoted by Bro. Caffall. We understood Bro. Derry, at the time, to mean that he was pleased to see that the HERALD had spoken in a plain and comprehensive way on a much controverted point; and we thought that we had the right to publish his commendation, and had no thought that any one could be hurt thereby. It seems strange to us that a man can not speak in praise of what may please him in the conduct of his fellows, and be free from the hurtful suspicion that he is thereby speaking derogatorily, or disparagingly of other of his acquaintances or co-workers. It certainly can not be that commendation of one man's good deeds is necessarily a charge upon others of evil doing. If so, what confidence can any man have that his best feelings and sentiments towards his fellow men may not be taken as an indictment against his best friends; especially if he should express them. Bro. Caffall certainly does not wish that his letter shall be so construed.

There are no charges of wrong doing made in the HERALD, in the article, "Aid to the Ministry," nor in Bro. Derry's letter, neither direct, nor indirect; no more than there are charges against some writers for the HERALD couched in Bro. Caffall's eulogy of Bro. G. S. Hyde's article on baptism. One who had written on astronomy, would have as much ground to find fault with the warm commendation of that article, as given by Bro. Caffall, as the latter has to find a charge of wrong doing against some minister in the field in the letter of Bro. Derry.

If Bro. Caffall seriously objects to the HERALD publishing any thing that bears a remote semblance to charges of wrong doing, how will he have the following from his letter construed? "The work in parts of Nebraska is fair, other parts it is in a languishing condition. The inactivity of local officials contributing thereto, or preventing progress; would it were other-

wise." Now here is an indirect charge of serious neglect of duty made against somebody; who, the writer does not say; but it is *local* somewhere, for the letter so states. Suppose some one living in one of the branches visited by Bro. Caffall in the discharge of his ministerial labors, should choose to apply this as a charge made against him in an indirect way, and should essay a defence against it in the HERALD, would we be justified in publishing that defence upon the ground that Bro. Caffall had really attacked him as an officer of the church? We think not. Now on behalf of ourselves, and in behalf of Bro. Charles Derry, we assure Bro. Caffall, and all others, that no reflections were intended, no offence intended to be given, and we are sorry that any has been taken, if such is the case.

In our conduct of the HERALD we have tried to prevent the insertion of anything of a personal, or injurious nature; but we have not been able hitherto to avoid (or at least we have not avoided) this altogether, which we very much regret; and we shall studiously strive in the future to prevent offending in this way. We trust this explanation and statement will be satisfactory to all concerned.

BRO. R. J. ANTHONY was at Wanship, Utah, December 1st. He and Bro. J. C. Clapp are seeking to lead the captive Saints in Utah away from their bonds and afflictions, by pointing out their causes and cure; but they find it difficult, for the reason that of the Utah leaders, like the self-righteous leaders of the Jews, it may be said: "Ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23: 13.

He says that a young Stoddard, son of a polygamist, is the chief orator now among the "Liberals," and that he is likely to come east on a tour lecturing against Mormonism first and last, and he hopes some of our elders may meet and correct where needed.

The present condition of affairs in Utah he looks to see intensified rapidly from this time forward to the final issue, which to his mind, is not far distant.

A man in Franklin, raised in Utah, said to Brother Anthony that half of the Mormons in Utah were "Josephites" in sentiment though not yet aware of it, for the doctrines of the Josephites were either kept from the people or perverted to them. This same man said that people would yet learn the facts, and that then there would come a general and happy revulsion from the present Utah leadership and doctrine to the original faith.

#### EDITORIAL ITEMS.

THE late district conference at Lamoni, was a success. The reports from the various parts of the district show that there were many who were desirous of hearing what was to be said on the subject of religion from a latter day stand point.

Bro. J. R. Lambert is off for the Bonnet School-house, and Brn. C. Jones and J.

Snively are to keep the work going at the Aliff School-house. There are several new openings at different points in the district, and efforts will be made to fill them.

Bro. I. N. White has another debate on hand just now. This time it is the Rev. Blalock, of the Adventists, or Christian Church, who proposes to do the business of driving Mormonism, as interpreted by the Reorganized Church, out of the field. The debate is to be held at Shell City, Vernon county, Missouri, and to begin on December 27th, and continue six days. We can only ask the Saints to bear Bro. White and the cause in mind and heart, that the good word be not defiled. We certainly have abundant reasons to feel assured that God will hold his servants harmless in doing battle for his work. Rev. Blalock has just closed a debate with a Dr. Roy, of the Baptist Church, and now comes to do battle against Bro. White and the cause he represents, with his laurels of victory fresh upon him.

Sr. Agnes Bair writes from New Mt. Pleasant, Indiana, the 3d inst., and asks that the elders call on her friends and preach for them. Her brother-in-law says he will procure them a place in which to preach, and will also see they are well cared for. His name is Charles Love, and he lives one and a half miles from Blaine station and seven miles from Portland.

Bro. N. Stamm wrote a card from Pleasantville, Iowa, November 30th, that he had been in Viola, preached once, had a house full and good liberty, from there to Lucas, spoke twice there; from there to Coal Creek, and found himself in his old field of labor. Bro. Stamm reports good attention and liberty.

Bro. S. S. Staley of Cave Springs, Kansas, orders the HERALD for himself and Bro. Joel Laning, and says he thinks it "the greatest preacher he ever saw."

George M. Carter writes from South Hancock, Maine, subscribing for the HERALD, and requests us to thank those, (unknown to him), who kindly sent it to him the past six months.

From the Bay City (Michigan) Sun we see that Bro. J. J. Cornish was given nearly two columns in which to "thresh" a Rev. Mr. Sims of that place for his yarns, exaggerations, and "whoppers." We are glad to see that the best papers of our times open their columns to well written, good tempered articles by our people in defense and advocacy of their faith. Times are changed marvellously in these matters from what they were ten, twenty, or more years ago. //

The "Bible Synopsis," now at hand, is a work of 564 pages, and is made up of Bible texts arranged under various heads as proofs or illustrations, also facts of history, and notes by the author, Elder J. J. Cornish. The chief merit of the work lies in the selection and classification of proof-texts, and in the personal testimonies related. The paper, press work, and general mechanical make up of the book reflects no credit upon those who did that work. Whilst the critic will find objections to the use made of some of the texts

quoted, the work will nevertheless prove a help to the candid Bible student. In another column will be found the advertisement of the book, so that all who wish may know as to price and address.

Bro. I. L. Rogers writes us the 7th inst., and says he thinks some good can be done in that region, (Sandwich, Illinois), if ministerial labors were prosecuted thoroughly and wisely. He and others would be glad to have Bro. Joseph Luff preach there.

Sr. Edwards of Edmore, Michigan, writes us that she loaned her HERALD for October 30th, (the one that treats of the Seventh day), to a Methodist minister who held a debate with the Adventists, and that when the HERALD was returned it was *minus* that article. We sincerely hope the article may convert many to the truth. She further says: "We appreciate the HERALD. I think it is more interesting every week, and especially with the Home Column. We are loaning the Voice of Warning sent by Bro. Peters. All seem pleased with them."

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it right for an elder to preach from the stand to the people of the world the doctrine of Baptism for the Dead?

*Ans.*—This would be owing to the manner in which it would be taught. If he assumed that it was now a belief of the church and an ordinance now to be administered by the elders, No.

2.—If it is right, when should it be administered, where and by whom?

A.—While we may believe the doctrine, it is a permissive ordinance, and we are not aware of any authority for the present administration, neither time, place, nor administrators are specifically determined. For this reason it can not be taught by the elders as authorized by the church.

The *Deseret News* for December 3d, has the following:

#### "RUMEL RECANTS.

"To-day John H. Rumel, Sen., was arraigned in the Third District Court. The indictment against him charged unlawful co-habitation with "Abbie Gray Rumel and Eliza Gray, sometimes known as Eliza Rumel," from December 1st, 1883, to November 25th, 1886. On the inquiry of the clerk, "What is your plea to this indictment, guilty or not guilty?" Mr. Rumel said to the Court, "If your honor please, I would like to make a short statement with regard to pleading to this indictment." The Court then asked what he had to say, when he read the following:

"In pleading to this indictment, if your honor please, I would like to make a short statement. My record as a law-abiding citizen for nearly sixty-eight years has never been called in question until this day. During this time I have never sued a person nor have I ever had a suit to defend. To say that I am guilty of this charge would be doing violence to my conscience; nevertheless, the grand jurors have indicted me for the crime of unlawful cohabitation, and as their findings are entitled to respect I shall plead guilty, which seems to be rather paradoxical. If I have erred in my judgment or understanding of the law in the past, I shall not tarnish my record as a law-abiding citizen in the future, and

will obey the law in the future as construed by the Court. JOHN H. RUMEL, SEN."

"Mr. Rumel is a member of the High Council and one of the home missionaries, and his action was the cause of considerable comment both among Mormons and non-Mormons on the street Tuesday."

This means that when John H. Rumel was arraigned for a misdemeanor as defined by the United States Courts, he did not defy those placed in judicial authority over him, but submitted as gracefully as he could, to the inevitable destiny that awaits those upon whom the law lays its hand. We can see in this act of Mr. Rumel that which is commendable; but he will be pursued by his brethren of the church in the Utah valleys as a recanter. Upon him will be visited the ill names which the *News* has so often called those who have dared to act out of harmony with their religious leaders. One other, a Mr. George C. Watts, arraigned on the first of the month, also agreed to abide the law, and was released. It will now be in order for the *Deseret News* to blazon the names of these men abroad as reprobate to the faith. But how can they do this and still ask the people of the United States to believe their oft made statement that they are and desire to be law abiding is a matter not so easily understood. If it be true that they do desire to be loyal, why do they denounce those who simply promise to obey the laws?

A YOUNG brother, W. Armstrong, sends us the following from the Manchester Evening News for November 8th. It is interesting reading just now.

#### "THE POSITIVIST SOCIETY.

"The winter session of the Positivist Society was opened last night by a meeting in the Memorial Hall, Albert Square, Manchester. An inaugural address was delivered by Dr. Congreve, of London, who said that as one by one in different parts of England and of the world communities, however small, however public, arose which shared in the turning away from the old theology and in the putting on of a new conviction, they had it forced upon them, they had to allow, that there was arising a possibility of a new order of things, a new Church, analogous to that earlier Church which some nineteen centuries ago began in a very similar way. They saw these new bodies, as a rule, arising in contact with the great industrial problems of the day. They did not see the new religion taking the least hold upon the centers of knowledge, of thought, upon what were called the centers of the higher cultivation of England, such as the Universities. These were places where there was very considerable composure of mind, where people were not immediately brought face to face with the difficult problems of our disordered society. They, therefore, could go on without feeling the necessity for some change; but where we had that disorder strongly impressed on all around, where there was a great sense of the accumulation of mankind in dense masses without any guidance to direct them, there arose the wish for some remedial action. Hence it was that in England the towns in which the new movement had taken any form whatever were the great industrial centres. The

old order of things was, as many recognized, giving way in all its aspects, and there was a giving way of all the traditional beliefs and authorities of mankind. No doubt there was a strong feeling among numbers of their fellowmen that the old beliefs could again be made of sufficient strength to bind mankind together, but he and those who thought with him believed that the remedy for the disorder which prevailed must take the form of a new organization, a new church based upon a new belief, or at any rate a new rendering of the old beliefs. Thus they aimed at affording a rallying place in the most sacred sense to all those who, coming out of the old order wished to help in the formation of a new one, and this new church must be in the truest sense a church able to include within itself all the countries of the earth."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

#### CHRISTMAS BELLS.

I heard the bells on Christmas Day  
Their old familiar carols play,  
And wild and sweet  
The words repeat  
Of "peace on earth, good will to men."

And thought how as the day had come,  
The belfries of all Christendom  
Had rolled along  
The unbroken song  
Of "peace on earth, good will to men."

Then pealed the bells more loud and deep,  
"God is not dead; nor doth he sleep,  
The wrong shall fail,  
The right prevail,  
With peace on earth, good will to men!"

Longfellow.

#### CHRISTMAS GREETING.

"Let not your heart be troubled, ye believe in God." Adown the ages this glad Christmas tide comes floating this injunction from the Master, full of the sweet consolation ever welling up to his lips like cooling waters by the dusty highway of life, to strengthen and sustain his faithful disciples. He who knew all things, knew how the cares and perplexities of life would weigh upon them, and how the weary load of responsibility which he was now bearing alone, would rest upon and compass them about. Hitherto he had said unto them Go, and they had gone, but to him they had returned with every care which weighed upon them; to him they had brought for solution every problem of life too difficult for them to solve, and he had comforted them, had opened to them the treasure house of mind and soul, and bade them lean upon him and trust in his love.

Present with them! Oh, who can comprehend the mighty power of that presence! Sustaining and comforting even while there walked by his side the shadowy presence which was to meet him face to face in Gethsemane's garden and he knew that every hour as it passed by, brought him nearer and nearer to the long and cruel agony of the death he was to suffer. "Let not your heart be troubled." Alone I shall tread the wine press of the fierceness of God's wrath. My garments, not yours, shall be dyed. "You believe in God." It shall be accomplished! From the cross I shall descend to the very dominions of him who holds the powers of death and hell, and

take from him the keys. Hath it not been written, "By the blood of thy covenant" this shall be done? "Let not your heart be troubled," I am your Master, and if as your Master I have done this for you, "bear ye one another's burdens, take up your cross and follow me."

"Then pealed the bells more loud and deep,  
God is not dead nor doth he sleep,  
The wrong shall fail,  
The right prevail,  
With 'peace on earth, good will to men!'"

Can we doubt it? Never! Eternal as are the ages of God, so eternal is his truth. "Consider him which endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Let us not be troubled then, this glad Christmas day, but rest in sweet confidence and peace upon the arm of Jehovah. Like a grand panorama, slowly but surely is being unrolled before the world, after the lapse of more than eighteen hundred years, the glorious truths which the Savior came to make known. Swallowed up in the apostasy and darkness of the centuries, but restored by "another angel" in the own due time of the Lord, louder, sweeter, tenderer and clearer peal out this Christmas day the bells of truth—"Peace on earth good will to men!" than ever before since chanted by the "multitude of the heavenly host" to the shepherds guarding their flocks by night.

Shepherds of Zion, the morning is breaking and all the East is rosetate with its light. Only draw nearer to the Master—follow closer in his footsteps and like him, because you are strong, bear the burdens of the weak, and though you should fall at your post far away from home and loved ones, "Let not your heart be troubled." The countless ages of eternity belong to our God and "he is not unrighteous to forget your work and labor of love." Think of this when your hearts yearn for home and the loved ones at this Christmas tide. Think where the feet of the Master trod in order to "bring life and immortality to light!" Who shall know the conflict in that world of spirits, before the keys of its power were delivered up? Alone and unsustained, save as God is ever willing to sustain us, he fought the battle and gained the victory. If he became in all things like unto his brethren, this surely was the case. Adam and Eve were pure, but when tempted by the devil they fell. Christ was pure but when tempted, he came off more than conqueror, simply because he believed God. "Let not your hearts be troubled!" O, ye that believe in the living God, do you not know that in these last days God has sent an angel with the fulness of the "Everlasting gospel?" When Satan came down in great wrath and sowed seeds of corruption in the church, until God suffered their enemies to cast them out into "a salt land and not inhabited," then were many of the honest in heart scattered upon the face of the earth. To-day we see the fruits of that scattering. Then the leaven was gathered together and the prejudice of the world was so great that they held it as a self-evident fact "no good thing could come out of Nazareth;" but when these poor, despised almost broken hearted Saints fled from a church with which they could no longer hold fellowship, for a time they were dumb. They felt as though even God had forsaken them, and like Peter went

back to the fishers' nets of the world. But after a time the old fire began again to burn in their souls, and their hearts were stirred within so that while they did not mention the source from whence they had derived their ideas, they nevertheless talked freely about the grand and glorious principles of the gospel of the Son of God, "The glad tidings of great joy!" Before this leaven, the gross darkness of sectarianism began to tremble. How dark and abominable beside the pure light of the gospel, became the doctrine of "God for his own pleasure and glory, creating the soul of one human being to dwell in endless misery, throughout the countless ages of eternity, and the soul of another to dwell in bliss." "Hell paved with infants not a span long!" "A disembodied spirit wading for thousands of years upon seething billows of fiery torment, sent out for other thousands upon the same voyage, time, time and again, and in answer to the frenzied cry, "How long, oh, how long!" receiving back the answer from a merciful God, "Forever and forever!"

Oh, the wonderful patience of God! How think you the dear Redeemer must have felt, to hear his gospel thus presented to those he came to seek and to save. How must the angels have wept to hear the "glad tidings of great joy," so blasphemed, contorted, and set at naught.

We said the darkness began to tremble, not only this but there began to be an upheaval of the entire mass. Infidelity grew bold and walked the land with an unblushing front, nor can we wonder, for to our mind the wonder is, that under the preaching of such a gospel, the whole world did not become infidel, or worse than infidel. Here, there and every where, men and women who had tasted of "the good word of God and the powers of the world to come" identified themselves with different bodies of religionists and step by step made gradual inroads upon these powers of darkness, these doctrines of Satan. From time to time the children of these scattered ones rose to positions of trust and influence in the land, and this influence was every time used to the breaking down of these corrupt doctrines. We remember of one young girl fearlessly telling the president of a Presbyterian college where she was being educated, that, "If I could believe in such a doctrine as that, I would rather dwell in hell than in the presence of the author of it." She was but a child when the church was driven and scattered, but the pure seeds of truth had taken root in her heart and she felt that God was being blasphemed and the gospel of Christ defamed.

Thus from place to place and from time to time, the leaven was scattered and now this very question (in a far milder form) is shaking one of the most powerful bodies of religionists in the land. A body heretofore considered perfectly orthodox upon this doctrine of eternal damnation to all outside the fold of the (supposed) faithful ones. Is this all? Nay, in the same city of Chicago, has been called a conference upon the second coming of Christ to reign upon the earth, prior to the final judgment day—a doctrine once as unpopular as the doctrine of probation, or the possibility of a change after death.

Be brave of heart then, is the greeting the Home Column sends you to-day. Brave of heart, and faithful soldiers of the Lord Jesus Christ. Preach his gospel by example as well as precept—the glorious gospel of peace, purity and free

salvation, and before another Christmas day God will give you sheaves more abundantly than in the past. The sieves are being put into the church and the time of separating for many who can not stand the refining process has come, but though they fall out of the ranks upon the right hand and the left, "Let not your hearts be troubled."

"You believe in God"—the living God, who in this Reorganized Church has set his seal to your ministry, and is even now working with and for you! Nor are you working alone. Just above and around you bend the angelic host, only waiting until God shall command them to "Thrust in their sickles and reap." From the homes of the Saints, go up daily, and hourly prayers for you, and many, very many have resolved that they will come to your aid, with all the material help self-sacrifice will enable them to bring. The dross is being burned up and the flames are purifying the gold.

Let us repeat to each other—to each one who reads the Home Column—"Let not your heart be troubled." Let us as mothers, wives and sisters lay aside every anxious care concerning those things which we can not control, and while we seek to God for wisdom to help us, let us do the plain duty of the hour, striving to do it faithfully and well, and leave with God the rest. If we might crave from our readers one precious gift upon this happy day, it would be, "Pray to the Father for us that we may have grace and wisdom, as he sees we need." Let our motto until the dawn of another and a brighter than a Christmas day, be

"God is not dead; nor doth he sleep,  
The wrong shall fail,  
The right prevail,  
With peace on earth, good will to men!"

*Dear Sisters and Mothers:*—We bespeak for Sister Eleanor's letter a careful perusal, and would by no means have you overlook the letter of our young sister, E. Viola Blair, for both will tell you that the cause is onward and upward. "Dig," we say unto you, "Dig deep, and never rest until you have struck the solid rock upon which to build your house." We believe that much of the trouble and perplexity which has come upon the church has come in consequence of our failure as a people to heed the word of the Lord unto us, when the church were told that condemnation rested upon them as a church and *should remain until* they repented and remembered the new covenant, even the Book of Mormon and the former commandments given them, not only to say but to do according to that which was written. The devil was for once found working in a good cause, when he stirred up this trouble in regard to "the books." We have no idea that he meant to help in the great work, but certainly God has overruled his wrath. We would suggest that classes be organized in every branch, and when questions arise too difficult for class settlement, send them up to the *Herald*.

Some time since we received a letter from a sister in England, whose name has escaped our memory, but as we have had but the one from there, should this meet the writer's eye she will know who we mean. It was prepared for the press, but by some untoward fate has been misplaced or lost. We thought much of the letter, because of its plain, unvarnished testimony to the truth of the work, and would be pleased if it could be refurnished us.—[Ed.]



EXTRACTS FROM LETTERS.

Sister Susan Tyler writes from Erie, P.:—"I take pleasure in responding to your request for a "Home Column Missionary Fund," and I pray the kind Giver of all good gifts that he will move upon the hearts of the sisters, both old and young, to respond cheerfully, and see how much we can do for the spread of the gospel. I am willing to do my part, that others may hear the good news of the gospel restored by the angel. The Home Column is just what we needed. How different were the times in the church when I was raising my children. It was in the dark, dark days of the church, but, thank the dear Father in heaven, I never doubted the truth of the latter day work."

Sister Eliza Dingle writes from Anaconda, Mont.:—"I am fifty-two years old the 7th of December, but might not have a chance of sending it then, so I forward my offering now. If all the sisters respond, not two, but many elders would be enabled to go forth and preach the restored gospel. I take great pleasure in reading the *Herald*, the letters, sermons, and in fact all which it contains. The sisters must feel much encouraged by reading the beautiful letters written every week. May they continue in their good work, and may God bless and prosper them, is my prayer."

Sister Margaret Hurst writes from Keokuk, Iowa:—"I was seventy years old last June, but like Sister Eleanor, thought it so long to wait for my next birth day, that I send for the one last past. It makes my heart rejoice to see the Saints striving to do good."

A Sister (whose name we withhold) writing us from Boone, Iowa, says: "I only wish I could support one elder in the field myself, but if I can not do this I will do all I can towards it. I feel each day how much the work needs money. I shall be twenty-seven years old next January, and I wish I could send pennies enough for Methuselah's age. I am determined by God's grace to go on and do all I can for this work, because it is God's truth and I know it."

HOME COLUMN MISSIONARY FUND.

|                                                                                   |        |
|-----------------------------------------------------------------------------------|--------|
| A sister, Ogden, Utah .....                                                       | \$1 00 |
| Sr. Sarah E. Ayers, Xenia, Ills.....                                              | 27     |
| Sr. Rachel Compton, Lawrence, Mass.....                                           | 1 00   |
| Sr. Lucy F. Redfield, Shenandoah, Iowa...                                         | 24     |
| For baby son, one year old .....                                                  | 1 00   |
| Sr. M. Lachapelle, Deadwood, Dakota .....                                         | 1 50   |
| Sr. Cora Russell, Boone, Iowa.....                                                | 2 00   |
| Sr. Naomi —, Ohio.....                                                            | 2 00   |
| Sr. Bettie Haws, Battle Mountain, Nev.....                                        | 2 75   |
| Sr. Jennie Knight, Emerson, Iowa.....                                             | 35     |
| Annie and Fannie Kelley, twin daughters<br>of Mercy S. Kelley, Addison Point, Me. | 20     |
| Sr. Rhoda A. Lawn, Elvina, Cal. ....                                              | 80     |
| Sr. Emma Lawn, Elvina, Cal. ....                                                  | 35     |
| Sr. Nellie G. Farr, Independence, Mo. ....                                        | 5 00   |
| Sr. Letha Barr, Lamoni, Iowa .....                                                | 20     |

LAMONI, Iowa, Dec. 9th.

*Dear Sister Frances:*—It has long been my desire to write a few words for the "Home Column," the fear that I could say little or nothing of interest or encouragement having heretofore prevented.

The earnest desire within my heart is to heed the admonition of His sweet Spirit, which seems to say, "put thy trust and confidence in Him who hath watched over you in days gone by, and He will hear and answer your supplications."

Oh that we might daily live that we might enjoy such a portion of His Holy Spirit as He would be pleased to give us! Then there would be no sacrifice too great and our trials and vexations would appear so small, we would wonder how we could have stumbled in the past.

I want to tell all the readers of the "Home Column" about our little reading circle, recently formed, which meets every Tuesday evening with some member of the society. Our object is to study the church books, and more fully inform ourselves on the teachings and belief of our church. We have bylaws, and a membership fee of twenty-five cents is charged, the fund thus accumulated being used for the advancement of the cause. We open each session by singing and prayer, each member taking part as called upon by the president. We feel this is another means of help to us, as we believe it binds us closer together as brothers and sisters; and helps us overcome the fear of one another.

Would not this be a good idea for the young people in the different branches to make a similar study of the books, and prepare themselves as we hope we are doing, to be able to defend our faith whenever we may be called upon to do so.

I pray that God's people may all be more faithful, and that our little band may grow in grace and in the knowledge of the gospel, even as it is in Christ Jesus.

Your sister in the one faith,

E. VIOLA BLAIR.

LAMONI, IOWA.

*Dear Sisters in Christ:*—I come to wish you all a merry Christmas and a happy New Year. A year has passed since we were brought into closer communion by the "Home Column." We know it has been a blessing to many; we hope it has been a help and pleasure to all. Faithful, earnest labor has made it a success. It has helped us mothers to realize more fully the needed consecration of self first, then of our home's and families, that each may be able to say, "I and my household, when the King shall enquire "Who is on my side?" Dear sisters, I know there are some of you who are mourning that you can not say that yet, as regards your beloved; but the "Home Column" was instituted for mutual help and comfort; for this purpose I wish to say something about the children's reading. We are to join to our faith diligence and watchfulness. There are many mothers who would think with horror of the dimmest possibility of their children becoming drunkards who regard with indifference the mental intoxicants for sale at the counter of every drug store or news office, in the shape of cheap books, so cheap that no boy is without pocket money to buy them, selling for 3, 5, and 10 cents each or an extra number for a quarter. The titles are as enticing as the wine "when it is red," and in effect ministering to the lowest appetites of human nature. Men sell them who teach in the Sabbath School and who would not like to see the vile stuff lying on their center tables, nor feel pleased to have their own children acquire a taste for them; yet they spread them before the children of other people with no apparent compunction of conscience. Men who like to be called leaders in moral reform, I am sorry to add, not infrequently brethren in the church, are engaged in the traffic. Mothers, watch what your children read; teach

them to shun what they can not bring to your presence and fireside. I am sorry that our church literature for the young is so deficient. We hope and believe it will come, meantime supply them with the best to be had, if you would see them grow up with elevated tastes and moral perceptions. Better let them go with some fewer physical comforts than to neglect the influence of good reading. Do not say that Eleanor can not know the difficulties of poverty. She is well acquainted with the bitterest dregs pressed into that bitter cup. She has often done without, not luxuries but necessities, in order that the young mind committed to her training should have the best thoughts of noblest minds by which to model his own.

While many people are willing to lend books and papers, and to a small extent I have availed myself of such kind offers, yet I think it is the better principle to let the children have their own; they feel more interest in what belongs to them, and avoid the bad habit of borrowing, which becomes obnoxious when encouraged too much. Let me add for encouragement that I am beginning to reap a hundred fold all that I ever invested in that way.

In regard to the Home Column Missionary enterprise: I have heard it said, "there is too much begging of money from the poor." I do not think the Lord will ever permit the gospel to go begging; if it comes to that I think He will take it from us as unworthy servants. As this is a free will offering no one is asked to give who gives not willingly from the heart. No blessing can attach to tithes or offerings which come grudgingly. When the plan of salvation was proposed to the Son of God, he counted not his life precious unto him, but was obedient unto death. So may our hearts be so consecrated, that like one of old we can say, "Yea let him take all."

It has been said that we lack the Spirit and fire of the old organization; if so, it occurs to me the reason may be that every time a spark of the divine flame is seen smouldering among us, some fearful one sets a foot on it and stamps it out, forgetful of the admonition to "quench not the Spirit." Sisters, if the coming of our king is so near, what will it profit us as to the treasure we lay up here? Even should our Lord delay his coming, for a while, that of death, is ever near. If from some higher plane we can look back on these mouldering bodies of corruption and all that we spent so lavishly upon them mouldering with them; if from thence we are permitted a glimpse of celestial glory, and remember the poor little pennies given so sparingly, how will astonishment overwhelm us at our own blindness and selfishness—a word as hateful as the serpent in Eden of whom it sprang. The old monarch who has swayed his scepter over the world so long may tremble for his kingdom when he sees the mothers of Israel entering the inner temple of their own hearts to throw down his image, for well he knows that he can not long retain a place in the hearts of the children.

The column has been nobly sustained, but let us try to bring still more earnestness to the work in the new year, that by its close we may see some tangible good accomplished. Whoever our standard bearer shall be, we will require that he bring the same spirit of earnestness, zeal, temperance, and entire self-consecration as of those



who place it in his hand. Surely we may expect him to carry it to triumphant victory, sustained as he will be by the special prayers and watch-care of the mothers and sisters in Israel.

In gospel bonds,

SISTER ELEANOR.

*Dear Sr. Frances:* We need patience to bring up our little ones in the love of our Lord and Savior. It is a responsibility that we can not realize too fully. When we feel the angry words rising to our lips, let us stop and cry, Father in heaven, help us to set a righteous example before our little ones. The other day I spoke harshly to my oldest girl; her lip began to quiver. I asked her what she was crying about. She said, Mamma, you spoke so loud to me. It wounds their feelings at first; it angers them at last. And the apostle says, "Parents, provoke not your children to anger." Be patient, be kind with the little ones entrusted to your care, and they will love and respect you. May God bless the Home Column, is the prayer of your sister,

EMMA PAYNE.

PITTSBURGH, October 31st.

*Dear Sr. Walker:*—I have been watching for a letter from this part of the Lord's vineyard, but thus far have been disappointed; and feeling somewhat timid and unworthy of the task I will yet try. This may seem strange for a mother to say, still I do feel my unworthiness before the Lord; and many times feel as though I would fall by the wayside. My trials and temptations seem more than I can bear. When I read of many Saints that live a long way from a branch, and can not meet with the children of God as I do from Sabbath to Sabbath for a blessing, it is not wise for me to complain. I wish you and all the good sisters God speed in your good work, for it encourages many. I can't give advice, but will take all from your "Home Column."

Your sister in the gospel of Christ.

## Correspondence.

BOWRAVILLE, Nambucca, N. S. W.  
October 27th, 1886.

*Bro. Joseph:*—We have been laboring here and in this vicinity nearly two months, and expect to move on before long. Besides here and Bowra, Bro. George Ballard and I have held meetings down at Nambucca Heads, and Boat-Harbor, on the Bellinger river. Our presence in this vicinity seemed to arouse the ire of some of the folks of this neighborhood, so they wrote to the *Macleay Chronicle* for help from some of the clergymen; wanting them to come and "demolish the new sect." It gave us a chance for getting our faith and position before the people, so we moved on and occupied the ground to the best of our ability, the editor being very kind to us, we got two letters in the paper—two weeks between—then the editor closed the question. I will send you the papers. We are well. The branch here is moving on nicely, all seeming to be interested in the work.

Our *Heralds* have just come, and our hearts are heavy and sad as we learn of the death of Bro. T. J. Andrews—how inscrutable are the ways of God—how past finding out by man—but He doeth all things well; and although we mourn, we do not as though we had not hope; for we

shall surely meet again, in a more beautiful, cheerful, brighter world than this—so, now we strive to say clearly, Thy will, O God, be done. May our heavenly Father in his tender mercies bless, comfort and sustain the bereaved sister and her children and friends. Bro. Hervey Green's statement in tongues was, "The older Elders will pass away and the younger ones will barely have time to rid their garments ere the coming of the Son of Man." One by one the older ones are passing on behind the veil, to us; but to enter into the brightness of the glory of the paradise of God. Our brother rests with the ransomed of God, and another impetus is given us to strive to fulfill the duties and obligations resting upon us in this great latter day work, that we may meet him again, with all the mighty throng in that blessed abode who have been, and will be redeemed out of every nation. Everything is moving; and as the end nears the movements increase in rapidity and volume, so that at the consummation islands, continents, and seas will move, kingdoms and thrones will be removed, all wickedness be removed by the brightness of His coming, "whose right it is to reign." Then peace will flow as a river, and righteousness be triumphant. "Who shall dwell in the holy hill of Zion?" May God grant us an inheritance there, and all the Israel of God.

Your brother in the bonds of faith,

JOSEPH F. BURTON.

BRIGHTON, Colo., Nov. 15th.

*Dear Herald:* Though cherishing regrets because of inability to be ubiquitous were unbecoming, yet one is apt to think of its advantage, in the event of its practicability, in being made conscious of inability to respond to but few of the calls made. I find myself in the eleventh day of twelfth month of the year of 86, and seventh from the annual conference of the same year, and wonder what the fast receding year will record in my favor, if anything. Though my self-justifying nature would have me believe I have done my best,—a claim so easily made, but if proof is lacking to make the claim valid, what of the claim? If our best is done, we shall do well. Yesterday, thoughts revolved in my mind consequent upon a consciousness of responsibility by virtue of my profession; to-day the responsibility seems no less, hence similar thoughts. A belief in faith, repentance, baptism, laying on of hands, organization, etc., is the cause of the above thoughts—and timeliness in *Herald* for September 25th looms up to my astonished vision; and if it is to be construed to mean originality, then it is probable that the capacious stomach of the waste basket may be opened to meet my effusions at their coming, to be as if they never had been. "Wist ye not that I must be about my Father's business," was the first sound heard above the clamor of the age, from Christ; confirmed by his three years' ministry, and the forty days going in and out with his disciples subsequently to his resurrection; that his disciples might be qualified to go forth and tell the world of faith, repentance, baptism, organization, etc. But if our theological stomachs have been overgorged by a too frequent reiteration of the above, who shall determine on the much besides? I hear much about tiring on first principles, and a thirst for something new; or the much beside; and a growing weary in present duties; and spiritual inactivity is the result.

Ask a Latter Day Saint when he or she felt the soul lifted nearer heaven, and when a response comes it will be found, when listening to a gospel discourse, while the instrument trembled under the power of God; that was the time. Ask those who through yielding to the weakness of human nature rather than a design to make mischief, when they felt most like being reconciled, and the response will be similar. Many felt satisfied of the validity of baptism; but where was the soul that did not feel inspired anew in reading Bro. G. S. Hyde's effusion on that God appointed ordinance? One of the causes, if not the cause, of the disturbed state of society to-day, may be traced to a surfeiting of what they have had, and running to and fro for something new, original, and exciting; they frequently find what they thirst for; and so the gospel economy is, to the masses, not attractive; and the fact of present duties or their sameness becoming monotonous among Latter Day Saints, is too apparent; which, together with a yearning for the respectability of modern orthodoxy, is opening the way for settled pastors; cultured ones, of course. I would not depreciate culture by any means, or humor it in ignoring the recognized order or laws of the church; why should I? Nor could I expect that among forty or fifty elders all could bear physical burdens alike. But I would have all labor under the auspices of the church without special privileges. If saving good comes through setting to one side order or law, then what of law and order? What is its purpose? The cultured and uncultured officials and the laity are equal in the eyes of the law. But instead of only providing for one great big position, and only one big man, there are many positions and many members, with a variety of talents and duties; but all this to reach one finality. Any misunderstanding of this leading to confusion among Latter Day Saints is indeed a sad spectacle, for which there is no justifiable excuse. We may boast of our liberty, etc., but we may rest assured that our legislative acts are narrowly scrutinized, and any unseemly division will have its effect. Between liberty and license there is a difference challenging our discriminating powers, and much depends on their legitimate use, nor should the difference between feigned and unfeigned loyalty to God and his laws be lost sight of; for Latter Day Saints never appear to a greater disadvantage than when failing to make a claimed piety or loyalty formidable by works or deeds. With these stubborn facts we all have to cope, and individual responsibility though solemn, is sublime; which sublimity increases as we think and gain assurance that a godly zeal shown by works as ability may permit will secure the inestimable gift of eternal life.

A response to a Macedonian cry heard from my co-laborer, Bro. James Kemp, though interfering somewhat with a contemplated procedure, seemed necessary. Those making and responding to calls, are to some extent at least responsible for time and means thus used. There may be a fascination in frequent or continuous travel much sought after, or more preferable than continuous labor in opening up new fields of labor, and so a similar plan obtained to men hunting homes and squatting down on the best pieces of land.

The theory of order, organization, etc., is very easy to present; but its practical part is that which tests. The work in parts of Nebraska is fair, oth-

er parts it is in a languishing condition. The inactivity of local officials contributing thereto, or preventing progress; would it were otherwise, as it ought to be. Room could be found for a dozen elders to devote their entire time. Spasmodic efforts are ineffective to establish the work in any locality; continuous and well directed effort is needed. Ministerial labor should be regular and systematic. The zealotry of some who wait not for appointment or direction, but claim to be under great responsibility, because directed by the Spirit; seldom assume the labor and unpleasantness attendant upon opening new fields; but almost invariably seek pleasant places, or roam from branch to branch. It seems a little singular that some who are in a good situation to sustain their families and do very much good for the cause, can not thus remain until called to a different place and remain contented. It is important enough for one to sacrifice all that contributes to his dependents' welfare when legitimately called upon to do so, and become the representative of the church. To keep members in when brought into the fold is of the utmost importance; and it is a mistake to suppose that all the best talent must be sent out, and anybody can fill the place of home guards. Worldly cares press heavily, but to claim that a week's labor in any vocation altogether unfits an elder for Sunday work in the delivery of two or three gospel sermons is nonsense. In the beginning of the latter day work some of the most remarkable conversions were made by the hard-fisted sons of toil, some of whom never saw daylight but on Sunday morning; then they rose with it, and with Bible in pocket, traveled ten or twelve miles on foot to preach a gospel sermon or two; rising again at six on Monday morning to resume their avocation another six days. A revival of this kind of zeal among local officials is very much needed. What a splendid opportunity to build up an influential branch is now offered to the Saints in Omaha,—which is becoming one of the most important cities in the west. An opportunity to have a competent choir offers; will this golden opportunity be allowed to slip by! Let us hope not.

Some branches have essayed to reach this; but none—knowing only enough of the art of music to find fault with others, without ability to give the needed correction and point out the way for advance, have failed. A competent music teacher offering his services in a branch of the church, should see evidence of appreciation of such valuable services. We hope to see ere long a well trained choir in Omaha, with a first class Sabbath School. There is talent for both if the will power is brought into requisition.

Let the Omaha Branch arise and shine,  
And show to the world that the cause is divine.

*Zion's Hope* now compares favorably with other similar papers in price. Think of ten copies being sent in one bundle for two dollars and a half per year. Arouse, branch and district officials, and send in orders for bundles of ten. The lessons therein are sufficiently impregnated with Latter Day Saintism to drive out lessons of sectarian origin that might have found place among the Saints in the absence of anything better. Away in the past a resolution obtained that Sabbath School institutions be considered as a part of the latter day work, and reported at conferences, etc. How supremely ridiculous we appear, to pass resolutions and fail to observe them?

Two elders having no responsibility of families might find a good field for labor in the Central Nebraska District. Points at which good might be done being sixty or seventy miles apart, to be reached in a lumber wagon, horseback, or on foot; meeting some good and liberal people, and some not so good; give the best they have, with evidence of welcome; and a traveling elder that can not submit to this with becoming resignation, ought to retire from the business. The latter day work was established through elders patiently bearing the vicissitudes, changes, etc., incident to the life of a traveling elder. Nor were the pioneers of the Reorganized Church behind in this godly work.

Openings in Kansas, too, are plentiful. And there is an excellent chance for some one to immortalize his or her name by a donation to purchase a good team and a suitable light wagon to afford two elders the facility to travel over the big State of Colorado; which would prove the best method for sending the gospel over the hills and through the vales of this, so different in many respects to other States. About three hundred dollars would reach it, or a little more—who will respond? There doubtless are those who have paid their tithing that could do this—we would not want such a lift from those who have not tithed themselves, lest they be charged with robbing the Lord, and we with being accessory to the theft. It will be a fearful thing to be charged with robbing the Lord—who would want to meet it?

Your columns of September 25th, 1886, are made luminous by effusions from a dweller of Magnolia, Iowa, of a eulogistic nature, and the writer appears ecstatic over an article which previously appeared on "Aid for the Ministry;" and surely applausiveness was never more thorough. "I am pleased with it," says the writer, also, "because it will allay the fears of hundreds of the true friends of God's glorious cause, for there are many who have feared the church was going to forsake the good old paths and gradually slide into sectarian footsteps by preaching for hire and divining for money. But that plain, stalwart article from your authorized pen is a guarantee that the good old ship Zion is not near being wrecked on the sands of human folly." What a fortunate affair that that authorized pen moved, at that particular juncture, relieving the writer and hundreds of others of true friends of God's cause from the terrible fear, created by imagining hearing the creaking and seeing the timbers of the old ship rending asunder, by some religious scoundrels forsaking the old path, and gradually sliding in sectarian footsteps, by preaching for hire, divining for money, exhibiting human folly, etc. The right to eulogize one's particular friends, or tell of the purity of his desires, can not be questioned. But against such a method of charging wrong upon some body, I solemnly protest, but recognize the right of any member of the body to legitimately proceed against wrong doing. The only method to sustain families of the representatives known is to grant from the church coffers what is needed, and the writer, or dependents have participated therein, therefore if others have been guilty of preaching for hire, etc., by what method of reasoning is he free, or how is it that he is immaculate while the taint of preaching for hire, etc. is on others' garments and his sweet with

the fragrance of purity? Direct charges of wrong doing in the columns of the *Herald* is wrong, but indirect charges are infinitely worse. But if those controlling make the columns of the *Herald* the receptacle of such attacks defense can not well be denied. It is about time to know whether the church will respect and protect its servants in carrying out the decrees thereof, or no. Tithing and almsgiving are recognized in the divine economy, and one must not be fostered to the exclusion of the other, but both be understood. As to the former, many are seeking a better understanding, for what purpose time must determine. This matter was broached at a district conference held at Wilber in October; and I believe in the effort good was the result. The importance of our financial system demands efforts to instruct all concerned. And at confirmations, in carrying out that imposed in 18th paragraph, 17th section, Doctrine and Covenants, (so often disregarded), is a seasonable time to instruct. One of our Bishop's Agents recently said an orthodox questioned him on our financial system, and was much delighted with the explanation. Some regard those parts of the Bible that inspires. So with us, sometimes we like that we like, and that we don't we fight. I think I am right in saying the church holds that every member is a steward over what he may possess in life: and that due efforts are imperative to present the requirements of the law; which being done, all are free as they were before to do as they please, but the watchman has delivered his soul. I have been astonished to find some impressed with the thought that efforts to prevent the giving of private gifts were made. The theory of all things being authoritatively done is sublime; but the theory being reduced to practice sometimes seems terrible. The birth of the child of representation, and speaking into existence less than two hundred ex-officios, was terrible; but when a thousand additional ex-officios were added the terribleness disappeared, and the quivering of the timbers of the old ship ceased; and while before it was thought two hundred would swamp her, a thousand additional ones would but prove a proper ballast.

The following copy of a letter forwarded, will explain our present position:

BRIGHTON, November 2d.

*Messrs. Matthews and Rev. Wilson;* GENTLEMEN:—Having learned that subsequently to the time, the Rev. Wilson refused to read a notice presented him by Mrs. Talbot, of Brighton, at the close of one of his religious meetings held in Brighton School-house; said notice being to announce a subsequent appointment for Elder James Kemp at the same school-house; by a concert of action a lecture, denunciatory of what you, dear sirs, are pleased to denominate Mormonism, was prepared and read to a public audience as per previous arrangement, at the Brighton School-house. And further, that the said Rev. Wilson did eulogize Mr. Matthews for his able efforts and thought him entitled to a vote of thanks, etc.; and still further, the Rev. Wilson hoped and thought it should end the matter; which, as I take it, gentlemen, was tantamount to saying that however myself, Elder Kemp and the people we represent were denounced, reproached and misrepresented, it must be submitted to without a thought, much less an effort to defend; and thus evince the justness of

your *ipse dixit*. Now, may it please you, gentlemen, while we would not question your right in the above procedure, if right in your eyes; or object to those who may wish to abide your finality. We say that to us it is not seeming to be too aggressive, or slow to defend. Therefore, forasmuch as neither myself nor Elder Kemp were present to hear your lecture, and so were prevented from hearing your objectionable points, would you, gentlemen, repeat your lecture, that we might feel its force, accept as destroying that we thought valid; or failing in this, make a defence before a discriminating public; or if you have points, other than those embodied in your lecture, you would rather investigate by a joint discussion on the public rostrum, and will submit, we will consider and reply. Or if in preference, to either method you choose, we will grant you the use of our stand any subsequent night to our occupancy and uninterrupted by you have equal time to examine and reply; reserving our right of course to reply and defend. We commence a series of meetings in the Brighton Hall, on the 14th instant. Address Brighton, Colorado.

Respectfully,

JAMES CAFFALL,  
JAMES KEMP.

We looked for a reply on the above date, but no response; all is quiet. Our meetings on Sunday were thinly attended, but we were at our post. A severe snow-storm set in yesterday, continuing all night; incoming trains late; unfavorable for meetings. There is much anxiety among the orthodox of Denver, and efforts are being made to unite all Christians. A Mrs. Wilbry has been serving as an Evangelist—making converts and instructing the clergy. All are moving. Surely, the Latter Day Saints ought to be on the alert. We request all Saints, scattered in Colorado, to report to James Kemp, Hutchinson, telling prospects, if any for the work in their several localities, with financial aid possible.

In bonds,

JAMES CAFFALL.

JEFFERSON CITY, Mo., Nov. 30th.

*Bro. Joseph Smith:*—I have been with Bro. I. N. White, in St. Clair county, Missouri, and returned last week. We had meetings in three school-houses; the houses well filled all the time, and sometimes they could not all get in; they gave good attention from the first, and kept good order. After the third meeting they came up and took us by the hand and kindly invited us to their homes. We were four weeks with them; the seed has been well sown, and a number are investigating. We gave out tracts and Voices of Warning, and I hope God will give the increase. We left Bro. White, and Bro. Curtis, from Independence; but it is not easy to follow Bro. I. N. White, for he is greatly gifted as a speaker; he often spoke an hour and a half and held the audience to the closest attention. The Spirit was given in power sometimes.

Bro. StClair and myself tried to open up the work here in Jefferson City, in August last. I got the Christian Church, and put up hand bills all over town; we had about twenty the first night; we lighted up the church three nights but none came after the first night.

I knew that prejudice was strong against us here, but I thought we would get a better hearing than we did. Then we went down to Osage county, near Linn, the county seat, and found

Bro. John Mantle and branch. They had been organized twenty-one years that day; we met with them on the Sabbath, in Bro. Wilson's house. They have no school-house near them but they keep up their meetings in their own house. They do not grow much but amongst their own families; they are surrounded by German Catholics. We found them hopeful of the better time coming, a good, kind, earnest band in good works; just what I look for in Latter Day Saints.

I am pleased to see from the *Herald* that the work is spreading out and prospering. Bro. I. N. White has another debate on hand at Shell City, Missouri, on the 27th of December. All south-west Missouri is stirred up and investigating, and more laborers are wanted every where. May God continue to prosper the work, and the elders do their duty.

Yours in the Lord,

JOHN MCKENZIE.

BLAKES MILLS, Ohio, Nov. 25th.

*Bro. Joseph Smith:*—The battle of the Lord against sin and wickedness is still being waged here, and his army is increasing in number and spiritual strength daily. As one engaged in the conflict, I have endeavored to discharge the responsibility resting upon me as a missionary and presiding Elder of the district. In all my labors for the Master, I have felt the witness of the Holy Spirit which has greatly cheered and strengthened me for the work of the ministry. In my travels in the district I found the majority of the Saints striving to work out their salvation; and as a result of such good efforts on their part, they were being greatly blessed of the Lord. The delinquent members I found sitting with folded hands, and among the number were many elders and priests. It is a mystery to me, how such persons can testify before the people that they know that the work is of God and at the same time idle away the golden moments; especially at a time when there are so many urgent calls for the bread of life. Truly such characters do not fully realize the importance of the latter day work. It seems to me that the language of the poet is very applicable at this juncture:

"Arouse, arouse, why idly stand,  
Why sit at ease with folded hands?  
There is a work for you to do,  
No other one can do for you.  
Arise and work, though great or small,  
For by our works we stand or fall."

It is to be hoped that all who are in a dormant condition will soon awaken to full realization that the time is not so far off as many people anticipate, when the cry will be heard; "Behold the bridegroom cometh, Go ye out to meet him."

Am much pleased with the sisters' department in the *Herald*, and I believe that it is and will be the means of doing much good. It is a well known fact, that the mothers in Israel can do more toward educating the young of Zion than the fathers; for the reason that mothers are with them continually. Sisters and brethren ought to be interested in the work that has been assigned to sister "Frances." The old veterans are passing away to their home of rest. It remains with the young to carry on the grand work. Hence every mother should be anxious to equip her son and daughter for the service of the Lord.

During the month of October I went to Kurmaray, Ohio; while there I baptized four, two of

whom had passed the age of seventy-three, Bro. Wm. T. Jones and wife. Bro. Jones was convinced of the truthfulness of the gospel by my father over forty years ago, and it did my soul good to lead the old brother into the sheepfold; so there is such a thing as the father sowing the seed of life and the son reaping it, years afterward.

I was made to feel very sorrowful on learning of the sad and sudden death of my brother-in-law John F. Thomas, of What Cheer, Iowa. May our heavenly father comfort the sad hearts and cheer the drooping spirits of the bereaved ones. Have baptized seven of late, and there are more who will be with us ere long. I leave in the morning for Washingtonville, Ohio, thence to Sharon, Pennsylvania. I never felt better spiritually, than at present. I can see bright hopes before us, and trust that I shall receive grace and strength wherewith to continue faithfully unto unto the end of the race.

Your brother in Christ,

G. T. GRIFFITHS.

PLAINVILLE, Mass., Nov. 29th.

*Bro. Joseph Smith:*—I read with joy the good news of gospel tidings that come to us through the *Herald* from all over this broad land, and am glad that I have a part and lot in the matter, although my work in its behalf is not all that I wish it might be. This gospel witness has been faithfully declared in West Mansfield, both recently, and at the time of Bro. C. Scott's visit to this State about a year ago. The audiences have not been quite as large as they were a year ago, yet there seems to be a deeper interest on the part of those that attend. Last Wednesday evening Bro. Coombs held a meeting there at a private residence with a crowded house. Some are "pricked in their hearts" and are beginning to closely investigate. One man that was troubled about baptism said there was no record of Paul and some of the other apostles obeying this ordinance. We cited the words of Paul in 22d chapter of Acts, how the Lord told him what he ought to do, through his servant Ananias. To me it is not reasonable to suppose that a man who went through what Paul did for this gospel, would refuse or neglect to obey a principle of the doctrine of Christ, which he told Timothy to "continue in," with the promise that it would save him and them that heard him. True saints of God never teach to others, as doctrines, what they do not believe or obey. [Ananias, sent of God to tell Saul the things which were "appointed" for him "to do," said "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 10, 16. And Paul afterward testified: "O King Agrippa, I was not disobedient to the heavenly vision."—Acts 26: 19.—Ed.] Another man that is conspicuously devoted to the water baptism doctrine told the people that they believed and taught "dry doctrine" and "all their ministers cared about was their bread with butter on both sides. The "dry doctrine" accusation was quite applicable to this community as it has quite an organization of the Friends Society, and many of them have attended our services. Bro. M. H. Bond preached there yesterday on "church organization." It is sufficient to say that some well directed gospel shots were discharged at their walls of superstition and ignorance by this bold "soldier" in the Lord. The interest seems better than ever before in Attleboro. Quite a fair



sized and appreciative audience greeted Bro. Coombs a week ago last evening, and a larger one listened to Bro. Bond last night. There are more honest investigators in Attleboro that will accept the faith soon.

Bro. J. B. Pearce and Mr. Rouse Pearce of Little Compton, R. I., made a visit to Plainville recently. Bro. Pearce and wife had just returned from New York State where they talked of the gospel and its blessings to the edification of some. Sr. Ruth Burlingame, of Cumberland, R. I., and Sr. Parker, of Douglas, were present with the Saints on the 7th inst, and heard Bro. Bond preach in the chapel.

Bro. U. W. Greene writes to me from Deer Isle, Maine, under date of October 23d, that he went to West Surry and opened meetings with wonderful success. The word took the place (all but the ministers) by storm, so he writes.

Yours in faith,

ARTHUR B. PIERCE.

ROCK ISLAND, Illinois, Dec. 1st.

*Dear Herald:*—We take great pleasure in announcing that the Saints of Rock Island, Illinois, and Davenport, Iowa, have decided to unite their faith and means, (desiring the good of the glorious cause) and to rent the vacated Young Mens' Christian Association Hall, in Davenport, above third on Brady street, for public worship and the proclamation of the gospel. We cordially invite the ministry, and especially the presidents of the two districts of Eastern Iowa, and Kewanee. We need instruction and better organization. You will meet with a warm welcome at Bro. D. W. Clow's, 124 Locust street, Davenport, or F. G. Dungee's, 222, 18th street, Rock Island. We hope to open the hall to the Public December 12th. Yours for truth,

F. G. DUNGEE.

WATERLOO, Neb., Dec. 4th.

*Brother Joseph:*—We are still battling for the truth. We feel encouraged; there is considerable of a spiritual warfare going on in some parts of the district, and in the conflict there have been sixteen added to the church. In some places there seems to be a great awakening among the people, and my prayer is that the good work may continue.

In gospel bonds,

NELSON BROWN.

#### WHERE COULD THEY GO?

"IN his letter to Curtis, John Taylor, in speaking of the rumors that the Mormons contemplated an exodus, asks the pertinent question: Where could we go?" This question from the head of the church ought to cause the brethren to stop and think. Sure enough, where could they go? They steadily abuse this Government; aliens that they are, they incessantly open their foul mouths to scoff at carpet-baggers; they tell of their persecutions under a government where the friction of the laws is less than in any other spot on earth; but were they forced to find a new home, where would they go? All civilization would close its doors to them in a moment. The North-lands and South-lands would repel them; there is not a spot on all the round earth where men are civilized, that they would be welcomed to. Ought not this fact to have some weight with this people? Do they think what their position would be were this Nation to be-

come, toward them, as all the rest of the earth is? Then they would all have to ask the question that John Taylor now asks: "Where can we go?" Is it not time that they began to call a halt? The pressure has been growing heavier and heavier upon them for years, and despite their claim to divine protection, they have not made a real point. If this shall be continued a little longer, where will they go?"—*Salt Lake Tribune.*

## Communications.

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

#### LOST ISRAEL FOUND.

WE desire in this article to trace an ethnological stream down through centuries of time in the midst of the nations of the earth, which has been the theme of man's speculation and the object of God's incomprehensible providence. We mingle frequently with the descendants of one or another branch of the Israelitish family, in our business relations without observing any just claim to superiority over the rest of mankind, and yet those who have the keenest spiritual discernment and the most profound understanding of the fulfillment of God's most gracious promises in the eternal record of the faithful, brighten up and their faces beam with hope and gladness in anticipation of the time when God shall set his hand to the restoration of natural Israel; and who by obeying the gospel "become Abraham's seed and heirs according to the promise" *i. e.* adopted Israel. An accomplished young lady, the daughter of a noted judge and lawyer of this state recently visited in the writer's family. She had just come into possession of a tract of land in the Indian Territory by virtue of descent on her mother's side from the Pottawattamie tribe of Lamanites. And when I told her that I should be proud of such a descent, for I believed they were of Israelitish origin; she answered with the monosyllable, "yes," with peculiar satisfaction; and seemingly this has suggested the question to those who have become acquainted with God's professed purposes under the fullness of the gospel, if they think the accumulation of that tract of land the only and most important result of an inherited connection with a race to whose progenitor God said, "To you and to your seed will I give this land forever." Of these descendants of Abraham to whom this promise was given, the Bible is an Ancient history. The story from Jacob and his twelve sons down to the time of Moses, is one of providential separations and happy reunions. There Moses under God erected his numerous posterity into a nation which continued for centuries, obtaining possession of all that country lying east of the Great Sea. Here Jerusalem became their seat of government. But in the day of their prosperity discord arose, disunion was the result; and thereafter two separate Kings reigned over Israel. This separation occurred about 975 B. C.,

and in this condition the two governments of Israel is continued side by side, one of which containing about three of the largest tribes, was called the Kingdom of Judah; and the other, including ten tribes, was called the Kingdom of Israel. Jerusalem was the capital city of the former, and Samaria of the latter. But Israel being cut off from worshiping in the temple at Jerusalem which they had helped to build, soon became estranged from the true God, departing from the law of Moses so far as to erect idols on the hills of Samaria and worship them. In this condition they were taken into captivity by the King of Assyria, about 725 B. C., and placed along the river Gozan in Assyria. From this captivity they have never returned. And now while outcast Judah may be met in every city and country being wanderers for their subsequent rejection of Christ, we submit the following account of Israel's wanderings and their present home. We have not an absolute knowledge of its truth but believe in its probability, and that the nations of whom we speak will soon by the grandest and happiest of all their reunions become the allies of Judah and all Israel in an effort to repossess their promised inheritance.

As a people we have believed the children of Israel were hid behind the ice-barriers of the north Polar circle from the fact that prophets of old have said they went to a "north country," and by prophecy of modern times we are assured they will return from a north country.\* Had the reader, however, stood with Captain Hall 83° 30'; north latitude, looking over that partially open sea with its desolate and dark flocs of drifting ice, realizing that only about four hundred and fifty miles away was the North Pole, he would perhaps more easily accept the theory we now advance in regard to that "north country," and that Israel will appear on the scene in the last days, the greatest and mightiest of all nations, destined to be drawn into a final struggle allied with gathering Judah for possession of their common inheritance from the grasp of the combined Gentile world.

We purpose to submit evidences that God has singularly directed the different fragments of this holy posterity to a land 1500 miles north of sunny Samaria, to a rugged country and climate which has developed them into the strongest of earthly governments, they undergoing a change similar to that if the people of New Orleans should emigrate bodily to Labrador.

It is known from the history of Israel in the Bible that the tribe of Dan became too numerous for the small territory assigned them near Jerusalem and that the tribe divided, a part going northward to the city of Laish in the northern part of Canaan, which city Joshua had been commanded to destroy. This they destroyed with all its inhabitants, and on its ruins built for themselves a city and called it Dan. This Dan was taken into captivity by Shalman-

\* We think the writer mistaken when he says the Saints "as a people" have believed the children of Israel were hid behind the ice-barriers of the north Polar circle. Individuals may have believed this, but it is no doctrine or general belief with the Saints.—Editor.



ezer and placed along the river Gozan with the rest of Israel. But the other Dan who occupied the territory first assigned to the tribe it appears with Simeon who occupied the coast still further south, never went into captivity. But what shall these tribes do! Unite with Judah they can not, for by this time a wide difference in customs and religion had sprung up between them; but they must go somewhere for fear of their still greater enemies, the Assyrians. Now it is known that Dan was a mariner, and that he "abode in his ships."—Judges 5:17. And also it is known that when Solomon was building the temple some 250 years before this, that Dan was employed in company with the Phoenicians in importing tin from Brittany, now Cornwall, England, for the purpose of making brazen vessels for the temple. From historical evidence it appears that Dan had frequently accompanied the Phoenicians to the shores of western Europe, and had thus become acquainted with the geography of that coast. Accordingly we find him in company with Simeon, as the historian asserts, sailing westward with whatever effects they could carry by way of Tarshish, now Tartus, and through the strait of Hercules (Gibraltar) into the Atlantic. Here, while sailing northwestward, a storm overtakes the mariners, and whatever may have been their destination, they were unable to land until they were driven to the coast of Scandinavia. Here they effected a landing; but not being satisfied with their surroundings, they re-embarked, and sailing southward landed on the north coast of Ireland, where Dan pitched his camp, placing Simeon over on the opposite coast of Scotland. As the result of this pioneer expedition we have the Scotch-Irish race of to-day, which has furnished perhaps more eminent men than any other race on earth. The United States has been elevated to much of her greatness by the orators, statesmen, journalists, poets, etc., which have boasted of their descent from this race. The other Dan, which was taken into Assyria, now becoming restless, was the first to separate from his captive brethren, and going to the north of the Black Sea to escape the Assyrians, he travels on in the direction of his separated brethren, either knowing of their whereabouts, or being directed by an unseen power that way. The first river he crosses he names Dan, now Don, the next Daniester, now Dniester, and another Danieper, now Dnieper, to the Danube. On this river he made a temporary settlement, and Philologists assert that the word Danube means literally the settlements of Dan. But still some influence was leading him onward, and he follows up this great river nearly to its source, and soon reaches the coast, and its numerous contiguous "Islands of the sea," of which he takes possession, and all of which he names Danemarsch, now Denmark. Here he flourished for centuries, filling the surrounding nations with awe at his almost miraculous military valor, and making the very name of Northmen a terror to all Southern Europe.

We have now traced the tribe of Dan,

one part to Ireland where we shall soon find him with an organized government; Simeon to Scotland and Wales; and the other Dan to Denmark and the islands of the Baltic sea.

We will now introduce a novel theory of individual history, not vouching for the absolute truth of this, or any part of this article, but only submit it on the authority of men of research or those who have taken an interest in this subject. Among which authorities are "Israel's Wanderings, by Oxonian;" "Lost Israel Found, by E. P. Ingersoll; Herodotus, Josephus; "The Anglo Saxon, East and West," by G. H. Moon, M. D.; the Apocrypha, and the Bible. The Lord said to Jeremiah; "See, I have this day set thee over the nations and over the kingdoms, to pluck up and break down, to destroy and overthrow, to build up and to plant."—Jer 1: 10.

We have in the Bible a record of Jeremiah's great work as a prophet to Judah which yet remained at Jerusalem, in warning them of their speedy downfall if they did not repent of their sins which he charged home to them with great power, but to no avail. The king of Babylon came, the Jews were defeated, their king, Zedekiah, taken, his eyes put out, his sons slain and his daughters placed in the care of the prophet Jeremiah. We find, also, that the king of Babylon charged his chief captain, Nebuzaradan, to look well to and attend to all the wants of Jeremiah, and to give him liberty to dwell and go wherever he wished and to withhold from him nothing which he desired. It is also found that the temple was sacked by Nebuchadnezzar and the sacred vessels taken out and carried to Babylon. These vessels were all numbered and specified at this time, and also when they were returned some seventy years after this by Cyrus; but in neither case is any mention made of the Ark of the Covenant. Josephus also mentions this transaction, but is silent concerning the Ark of the Covenant. Now, why this silence concerning this most sacred object of God's magnificent house? It is stated positively in 2d Maccabees, that Jeremiah, knowing the temple would soon be destroyed by fire, removed from thence the Ark of the Covenant to a place of safety in the mountains, and it is presumed, though it can not be proved here now, that he, at the same time, took the stone upon which Jacob rested his head at Bethel and anointing it said, "This is Bethel." These, Jeremiah, and Baruch who was with him at Jerusalem, took, and it is supposed preserved and carried safely away out of the land of Israel's promise soon to fall into the hands of a heathen power. Now we find that in the reign of Eochiad II, according to the Irish record, about 525 years B. C., a wise, holy man came to that country from the east bringing with him his scribe Brugsch, (probably Baruch), also a beautiful princess named Tephi. In course of time Eochiad sought to marry the beautiful Tephi, to which the man (inferred to be Jeremiah and the princess, daughter of Zedekiah, king of Judah), assented; on the condition that the government should be purged of all Baalism and

based on the divine law which he carried with him. This was assented to and the marriage solemnized by this holy man, it is claimed, on Jacob's covenant stone. This stone it is claimed was handed down according to the instructions of this holy man to Fergus 1st, of Ireland, who took it over to Scotland, B. C. 320; and thence down through every succeeding reign in Scotland to the joint reign of James VI of Scotland and James 1st of England, and thus down to Victoria the present sovereign of Great Britain. It is also believed, though it may be but speculation, that this ancient memento has been used in the coronation ceremonies of each succeeding king, or queen, and is now preserved in Westminster Abbey and may yet be used by that nation as proof of their descent from Jacob, who anointed it for some sacred purpose.

When Tephi, the Jewess princess, died in Ireland, her husband, on account of his great grief, constructed a great mausoleum for her, in the center sixty feet square, into which her body was placed, and over this tomb was constructed a great mound called Tura, a pure Hebrew word, signifying "two tables." So strong is the supposition that the Ark of the Covenant was brought to Ireland and placed in this mound, that a company was recently formed in England to excavate for its recovery. In Ireland, Jeremiah it is said, established the School of the Prophets, the Supreme Judgeship, and several other Hebrew institutions according to the Mosaic ritual, and thus fulfilled his commission of "planting and building." Before leaving Ireland, let us notice the example it furnishes of the contrast between the "seed whom God has blessed," and the Gentile nations.

Northern Ireland was peopled by the Danai, according to our record, while Southern Ireland was peopled, according to the same evidences, by the original inhabitants of Canaan whom Joshua drove out to make way for God's chosen people. To-day northern Ireland is Protestant, southern Ireland Roman Catholic. Northern Ireland is the home of the Scotch-Irish race, who are furnishing to the world many of its greatest and most liberal divines, statesmen and scholars, while southern Ireland is depraved, ignorant and rebellious, and has to be kept, in consequence, in a condition almost of slavery by superior England which has subjugated her.

We now return to the history of the eight tribes remaining yet in Assyria. We offer a prophecy by Ezekiel,—“And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land; and I will make them one nation in the land on the mountains of Israel and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”—Ezekiel 37: 21, 22.

Wonder, O reader, at the words of the above unfulfilled prophecy, and more so, as we offer to trace these tribes from the

day the above words were uttered far away from those beautiful hills and mountains of Samaria outlying to the north of Jerusalem, the city of hope and of God, their divinely appointed home forever.

At this time the eight tribes were pushing their conquests eastward from Assyria into Media and Persia, being successful in their warfare against those nations wherever they went, until they had gained supremacy over all that country through to the farther India. And while they were in that country, B. C. 623, a child was born said to be of this same race named Saca Muni. This child gave early manifestations of wonderful mental and religious characteristics; and at an early age gained supreme ascendancy over the inhabitants of those countries. He taught them religiously for over forty years and established a religion founded on the principles of the decalogue which has been venerated by millions of those people since that time, and indeed, it is claimed that both Saca Muni and many of his followers are literally descended from these tribes during their temporary invasion of their country. These we will mention hereafter.

But this was not to be the home of eight tribed Israel. We quote from 2 Esdras, 13: 39, 48: "And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away prisoners out of their own land in the time of Osea, the king whom Shalmanezar the king of Assyria led away captive, and he carried them over the waters and so they came into another land. But they took this counsel among themselves that they would leave the multitude of the heathen and go forth into a further country where never man dwelt, that they might keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them and held still the flood till they passed over. For through that country was a great way to go, namely, of a year and a half. And the same region is called Arsareth. Then dwelt they there until the latter time;" that is, to the age of the Messiah. The testimony of Herodotus also confirms the above account of Israel's emigration and residence in Arsareth for a period of 500 years, in every particular. And who was Herodotus? Oxonian makes it appear that he was an Israelite himself of the tribe of Dan.

We have not time nor space to follow the history of this people while sojourning in Arsareth, which lies on the north-west coast of the Black sea, according to the maps of that ancient time. But wherever these tribes went they excelled in progress, in agriculture, art and war. It is said that in one year this people imported to Athens alone 3,500,000 bushels of Scuthic corn, which trade arose to immense proportions with the cities of southern Europe. We will mention but one of their many battles with Rome. The scene of this battle was the headwaters of the Erus and Weser rivers, and called Saltus Tentobergiensis. It was called by Sir E.

Creasy, one of the decisive battles of the world; Quintilius Varus commanded the Roman legions, and Arminius commanded the forces of Arsareth, called at this time Scythians, a term probably derived from the Hebrew word "Succoth," indicating the temporary nature of their habitations. The battle lasted two days, and was so fatal to the Romans that the tidings of it filled all Rome with an agony of terror. Cæsar Augustus was so alarmed and mortified at this defeat that he afterward exclaimed bitterly, "Quintilius Varus, give me back my legions!" Of this battle we submit the following indicative comment of the modern English historian: "Had Arminius been supine or unsuccessful, our Germanic ancestors would have been enslaved or exterminated; this island never borne the name of England, and we, this great English nation, whose rule and language are now overrunning the earth from one end of it to the other, would have been utterly cut off from existence." The precise time when these wanderers moved on into Germany is not known; but here we find them in the second century of the Christian era, being now called the Anglo Saxon race. The Bible says of Israel, "they shall be called by another name."—Isa. 65: 15. While yet in Assyria, in fulfillment of this prediction the children of Israel were called the Saca Suni, and we now find their province in Germany given the same name with a slight variation; viz: Saxony, evidently derived from Saca Suni. In their wandering they had been called successively Saca Suni, Scythians, and Cimmerians. The first of these names means literally, the sons of Isaac; the second is derived from the Hebrew word, Succoth, meaning booths, as before stated, and the last being only a slight variation from Samaritan, or Samaria, from whence these people were first deported into captivity. But we now find them called Anglo Saxon. This prefix it is claimed is derived from the Hebrew word Engel, a contraction of Ephraim, hence the term Anglo Saxon means literally the Ephraim-Isaac people. We have now traced this people down to historic grounds thoroughly travelled over. We have only to examine the history of modern times for an account of the ingress of the Anglo Saxons into England in A. D. 446 to 450, where they established themselves under the name of the Ochtarchy, remaining there quietly until A. D. 800, when these eight little kingdoms were all consolidated into one and the crown put on Egbert's head. This, then, was the beginning of the English government in its present form. Not long after this the restless Danes invaded England, harassing that country, so that there was little or no peace until A. D. 1066, when William the Conqueror, came over from Normandy, and at the battle of Hastings subdued the whole and put the crown on his own head. But who was this William the Conqueror? It is declared by the best authority that the Normans, of whom he was the leader, were none other than a remnant of the tribe of Benjamin, which tribe remained with Judah until the Babylonish captivity; after which a portion at

least went northward to the region of Tarsus, where they remained until the taking of Jerusalem by Titus.

Here they were joined by the other fragments of their tribe, whence they can be traced northward through Asia Minor into Europe, until they find Dan in Denmark. The Bible declares that Benjamin was simply loaned to Judah, indicating the alliance would some time be broken up. St. Paul declared, "I am an Israelite, of the seed of Abraham, of the tribe of Benjamin;" which would be evidence that this tribe, or portion of them, dwelt at Tarsus, as Paul claims that to be his native city. From Denmark the Benjaminites went south through Holland and Belgium, having distinguished themselves in their dealings with the nations for their great military valor and prowess, to France where one of the feeble heirs of Charlemagne ceded to them a fertile province which they named Normandy, (Northmen). Here they built up one of the most magnificent kingdoms of Europe. Hence it is shown by this theory that all the successful invasions of England have tended to consolidate and gather together the outcast tribes of Israel into the one great government of Great Britain. Allowing now that Great Britain, Denmark and their Isles of the sea, is that "North Country" spoken of as the destination of the Ten tribes, they being 1,500 miles north of the country whence they started, we can perhaps the better understand the following passages of scripture concerning them:—"My God will cast them away because they did not hearken unto him and they shall be wanderers among the nations."—Hosea, 9: 17. "For the children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod and without a teraphim."—Hosea 3: 4. "I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos 9: 9. To be brief, the prophets of old predicted that this race should become a great nation, "the head and not the tail;" that they should "lend to many but borrow from none," and "possess the gates (straits) of their enemies;" and that finally they should be gathered back from "all nations," "on every side," the courts of the earth;" "the north country" and "isles of the sea," to their final home. We ask the consideration of those interested in this great subject of the singular and providential fact that Great Britain has so extended her ægis over the 200,000,000 followers of Saca Nuni of old, now in India, who are discarding their Budhistic errors by the million, and adopting Christianity; and also, over sixty different nationalities including, if the writer mistakes not, all of Egypt, Pathros, and Cush, mentioned in one of those startling prophecies of old concerning this race; and especially the Islands of the sea, which are almost universally under her proud dominion, as to be the only nation known to civilization who could fulfill the conditions relating to the gathering back and re-establishment



of both scattered Judah and outcast Israel to their coveted and God-given earthly and immortal inheritance.

The Levites with their sacred priesthood may have been hid from the gaze of the Gentile nations amid the dreary scenes of the unknown northern world, from which God may providentially lead them back to, probably, America in his own due time. But Jerusalem, the great central theater of God's mighty work in the last days, shall it not receive from the promised and preserved seed of Abraham the upbuilding wealth and power and greatness of the nations, of whom we write, confederated together; and whose possessions by the singular providence of God are now outlying the promised inheritance in nearly every direction. Judah and her offshoots known in the earth have shown for their motto an Excelsior which has developed singularly in the fear of God, whether exemplified in the touching piety of the Tabitian whose grace of person and character are the pride of the numerous islands surrounding them, or any other offshoot of that princely tribe. So also, we claim the same disposition all through Israel's wanderings which we have briefly followed. Oliver Cromwell though considered by his foes cruel in the extreme, wrote letters to his relatives filled with as pious and tender sentiments as those of a school girl. The savage Attila, also, when demanding as a ransom from a captured Roman city that they pay him all their money and jewels, and set all their slaves free. "What then shall be left us;" said the Roman Senators; "I leave you your immortal souls," was perhaps the noblest answer of those dark ages.

The writer now closes an article which is intended as an encouragement, more especially to the English people everywhere, feeling an interest in them such perhaps as the prophet Ezekiel would have felt for them had he been shown in one of those visions he had of Israel of old, also the enlightened people of that island our brethren of to-day, exemplifying the common nature of all Israel, in opening up with so little encouragement in the way of honor or power, a fountain of truth proceeding from the fullness of the gospel, which shall grow larger and wider, agitating that whole people, until from which shall result the upbuilding of the kingdom of God through the salvation of thousands of souls.

MAHLON SMITH.

BLUE RAPIDS, Kan., Nov 17th, 1886.

#### ALL THINGS COMMON.

I MAKE no apology for writing on the subject, further than that I am a believer in "all things common," and have been ever since I have been a believer in the gospel, and that has been forty-six years. The apostles laid on hands for the bestowment of the Holy Ghost, and they had "all things common." But the command for either is not written in the four gospels, Matthew, Mark, Luke and John; but because they did lay on hands and the Holy Ghost was given, it is argued and believed that it was right; and that it is one of the principles of the doctrine of Christ. "They

had all things common;" then why not believe that it is right to have all things common and that it is one of the principles of the doctrines of Christ. Christ certainly commanded the rich young man to sell that he had and give to the poor, that he might be his disciple. Simon, the sorcerer, seems to be one of the witnesses that the Holy Ghost was given through the laying on of hands. Ananias was the first to suffer for using hypocrisy and lying to the Holy Ghost; he wanted to be one with the brethren outwardly, but not in heart; so he was made an example for others; then it was no wonder that fear fell upon all that heard it.

"And the multitude of them that believed were of one heart and soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common."—Acts 4: 32.

Ananias liked the company, but he did not like to pay the price; he wanted something he could call his own, and undertook to smuggle himself into good company. "Neither said any of them that ought of the things which he possessed was his own," showing plainly that they had individual rights, a right and title to some things, but they did not say "that aught" was their own.

Acts 2: 42—"And they continued steadfastly in the apostles' doctrine and fellowship," that is right, "and in breaking of bread and prayers." "And fear came upon every soul; and many wonders and signs were done by the apostles." "And all that believed were together, and had all things common."—Acts 2: 42-44. The result of all this and what follows in the next two verses, is summed up in the forty seventh verse, "having favor with all the people."

I am a believer in "all things common." I also believe it was one of the doctrines of Christ. Turning to the Book of Mormon, we read that the people on this land "had all things common among them." "And it came to pass that they did do all things, even as Jesus had commanded them."

And this order of things was brought about as suddenly on this land as it was at Jerusalem. And thus "doing all things as Jesus commanded" goes to show that Jesus commanded them to have "all things common." The particular way of organizing such a body is not stated; but their "dealing justly one with another" goes to show that they had individual rights and dealt with each other; in short, bought and sold, and "became exceeding rich." I am not writing this in reply to other writers on the subject of all things common. One brother may think I am replying to him. If so, I will just say that I had this commenced before I read his letter. I firmly believe that there is a time coming when the Latter Day Saints will have just such an order of things as the people on this land had; and that it will last one thousand years in place of two hundred; and when it takes place the time will be when "the hypocrite will be detected" just as Ananias was, (not killed) and sinners be afraid.

Common stock, and all things common are two different kinds of associations. The former may be a kind of worldly association, the latter a principle of the doctrine of Christ. Amongst the Nephites it was called "all things common;" at Jerusalem by the same. In Enoch's day it was called oneness, and "they were of one heart and one mind and dwelt in righteousness and there was no poor amongst them." And because of this "the Lord called his people Zion," "pure in heart." Ananias can not come into that order. Call the order, or organization "oneness," "all things common," or some other name; the time will come when Zion will be redeemed and be built up according to the law of "the celestial kingdom." In sec. 38, par. 6, D. C., these words may be found, "I say unto you, be one; and if ye are not one, ye are not mine."

AN OLD TIME BELIEVER IN THE  
DOCTRINE OF CHRIST.

#### THE PIONEERS OF PROVIDENCE.

THE workings of providence in detail are, as a rule, unperceived by the race at large; but in the aggregate they become plainly visible, and their outlines sharply defined. All thinking minds, that have not run off into belief in a blind chance, are agreed that the notable and great events which mark the progress of the great Adamic family, tribal, national, and personal are bound together in one vast chain of cause and effect, of which both ends are held in the hands of him, the Master of life and intelligence, who "knoweth the end from the beginning," and who, out of the seeming confusion and contradiction, evolves his wondrous purposes; and the web which to the preceding age appeared one mass of inextricable confusion is seen by the succeeding one to be a marvel of skilful workmanship for which but one place can be found, for its texture, make, and pattern will accord with no other place than the unfinished panel of the tapestry of the world's history where the last age dropped it. Well and truly did the poet write that

"God moves in a mysterious way,  
His wonders to perform."

The pagan philosophers gave to the hidden, silent, secret worker the name "parca;"—three sisters who were continually weaving the web of fate. The Hebrews were the sole people of the ancient world who recognized the hand of the "One" in the government of the world at large.

To the student of history it is wonderful, as we proceed from the beginning of history up to the present time, to mark the predominating influence of that hidden and mysterious providence regulating the progression of the race; and so ordering it that it does not in any wise militate against the free moral action of the individual; he is left to move, act, and go astray with perfect freedom in the choice of good, or evil, in his sphere of action; knowing, moreover, that there is a fixed, logical sequence of penalties to be paid, or of rewards to be received for actions done, or undone, and in accordance with intentions whether they

were vicious or good. And yet with this free moral agency, this freedom of thought and speech, providence holds the guiding rein, and its hand is plainly to be perceived in the general results of the acts of the individuals elected to be its pioneers, and in those of the nation, tribe, or people who followed, aided or rejected them. Moreover, providence makes use of both our vices and our virtues, overruling and obtaining from evil as from good the accomplishment of its design.

The all potent instrument of Deity, when He thinks fit to make use of men to prepare, or accomplish a part of His plans is inspiration; but inspiration only comes to the genius, to those born to the purple of leadership, "*Nascit non fit.*" They are born, not made. They have a gift neither acquired by labor, nor obtained by virtue; they are utterly unable to explain its nature or how they came by it; the world calls it "genius." To these geniuses comes the inspiration for the time and needs of the age, and by it they do certain strange things, startling the world with their ideas, teachings, and apparent audacity, the end of which is often fatal to them. It is in this manner that providence ruleth in the affairs of man, ever working, ever striving, ever approaching the final consummation of the designs of Him who "knoweth the end from the beginning," and never receding.

"It maketh and unmaketh, mending all.  
What it hath wrought is better than hath been.  
Slow grows the splendid pattern that it plan'd,  
Its master hands between."

Whenever Deity is preparing the world, unknown to itself, for some great change, religious, social, or political, there appears to be a species of intellectual epidemic floating in the air, and which is inhaled by thousands of people in different and distant places and surroundings, and who are utterly unknown to each other. These are the advanced guard of the movement which the inspired genius will by and by usher in. They dream about, talk about, preach about a something approximating in a greater or lesser degree to that which the genius will at the appointed time astound the world with. When in the course of time the hour is come that marks the completion of one chapter of the history of the race and the commencement of another, providence, the "Hiram Abiff," of the great temple of human destiny, the master builder of the great architect of the universe, looking around, sees the genius standing idle, as it were, in the market place, because no man doth hire him, stretches forth its hand and lifts him (the "living stone") into the exact place which it alone can fill in the great building. But how came the genius to be in the market place? Chance, was it? No such thing as chance is in existence. Law, eternal, unchangeable governs all; his being there was simply one of the links in the great chain of cause and effect. How came Cromwell, the brewer of Huntingdon, to become Lord Protector of England? How came Napoleon Bonaparte, the poverty stricken officer of the French army, to be in Paris at the precise time

when the Assembly was seeking a man who could and would quell the Parisian mob of *Sans culottes*? Why was he not with the army in Italy? Because they were the born geniuses who, under the inspiration needed for the times, wrote the concluding sentences of one chapter in the history of the race, and commenced a fresh one written in letters of blood.

Cromwell made a government "of the people, for the people, by the people" a possibility, Napoleon made it a success. Cromwell destroyed the idea of the "divinity that doth hedge a king." The French accepted Cromwell's idea, and attempted to establish a democratic government. Failing in it in their own nation, they helped make it a reality and a success in America. Thus we find Cromwell the Lord Protector of England, and Napoleon Bonaparte, the poverty stricken sub-lieutenant of the French army—two men widely separated by time, nationality and religion—were links in the great chain of human events to establish the reign of a true democracy in a land neither of them ever saw.

When the time drew near that Popish mummery and mockery, which under the name of religion, disgraced all Europe, an intellectual epidemic, a fever of thought had already set thousands thinking. During that epidemic the genius, Luther, was born. The time came when the divine afflatus lighted upon him; and he, the protestant "Thor," so hammered and smote that he hammered the Popish giants, mummery and mockery, clear out of the German brain and drove Protestantism in; and finally made freedom of religious thought and speech a possibility throughout Europe. When the Reformation had achieved all that it could possibly do, and under the lethargy of the time the Protestant Episcopal Church had sunk into a deep sleep, and darkness covered England as with a pall, priests and people given over to sensuality and indifference, another epidemic fever of thought passed over the land, and thousands commenced to think and speak, unknown to or by each other generally. By and by, the thought began to assume shape and find expression; and a young man invites two or three of his fellow collegians to meet with him on certain evenings for mutual instruction in the scriptures and prayer; and lo, Methodism was born. Wesley and Whitefield, the inspired geniuses of their day, the "Jupiter and Mercury" of the English reformation, so thundered and hurled the terrors of a righteous judgment from the hands of a just and offended God, at the masses, that the snoring right reverends, and wrong reverends awoke in terror, and cried out, while rubbing their eyes, "These men are turning the world upside down; away with them. Great is Morpheus, the god of slumber." But it availed them nothing; the Wesleyan reformation went on, and on, growing each month more and more powerful, until finally, the whole land from "John O'Groat's to Land's End" was filled with earnest, working, devoted christians, acting and living up to the light they enjoyed.

Luther made Methodism possible. Wesley made it a reality, and the outlines left by Luther on the web of the history of the race were filled in by Wesley, and thus another panel was completed. But he who completed it left another and a grander one outlined, to be filled in by some genius in another age, and possibly in another country. Said he, "The real cause why the extraordinary gifts of the Holy Ghost are no longer to be found in the Christian Church is because the Christians are turned heathens again, and have only a dead form left." These words fell upon dull ears, upon stony ground. But when in the economy of God it became necessary that these words which had so long lain dormant should spring into active life, a genius was born. But long before his birth it had become necessary that one should arise to lead the struggling American people to victory, nationality, and freedom, both civil and religious. And lo, the man was at hand. Years prior to this the genius had been born, and providence putting forth its hand lifted him up, and placed him in position as the inspired genius who was to lead the American people to nationality, and civil and religious freedom. And all time will tell how well George Washington, the gentleman farmer of Virginia, filled the position. Of a verity, providence fires no blank charges.

"The thoughts of peoples and their ways and wills  
There too the great law binds  
Unseen, it helpeth all with faithful hands.  
Unheard, it speaketh louder than the storm."

A few years more and another chapter in the history of the race is closed. War has passed away and peace prevails, and again an epidemic of thought is in the air; its germs are being inhaled by thousands unknown to, or by each other; and the Second Advent of Christ becomes a prominent idea among those thinkers, and Alexander Campbell stands forth as its champion; when lo, from the backwoods a voice is heard proclaiming the commencement of a new chapter in the history of the race; the genius becomes inspired; the divine afflatus falls upon him; and lo, he makes the words that had so long lain dormant start into active, living life; and to throb and flame, and burn, and sink down deep into the hearts of the simple, honest folk that heard him; and lo the gifts of the Spirit are again upon earth, and what to John Wesley was a bare possibility is become to Joseph Smith a glorious reality. What to Alexander Campbell was a mere matter of conjecture founded upon his own private interpretation of Scripture, Joseph Smith declares to be a certainty founded upon revelation from heaven. These things did not please the reverend snorers in whose dreams the good Morpheus had declared that all was well in their Zion, and so it was, that the spiritual gifts were only needed in the early days of Christianity to establish it among the Pagan Greeks and Romans, having seemingly forgotten the Pagan Chinese, Hindoostances, Japanese, et. al; to say nothing of the Pagans of Christendom, and that the reign of Christ was to be a spiritual one in the hearts of his people when all the



world was converted to him, by them, the snorers. Straightway there arose a mighty shaking among those dry and withered skeletons of Christianity; and they arose with a great rattle and shaking, and they came together, and skeleton stood shoulder to shoulder with skeleton, and they put all the powerful machinery of their churches throughout the land to work, to crush out the daring genius, who had so rudely disturbed them, and caused those long forgotten words, and that long ignored doctrine of the personal advent and reign of Christ on earth, to live, move, and have a glorious being in the hearts of tens of thousands. Fifty years have passed away and the "dry words" and "long ignored doctrine," are not only living despite the anathemas of the old skeleton fathers; but wonderful to say, the children of those skeleton fathers have flesh upon their bones now, (not much as yet 'tis true), but some, and they are advocating, and convocating, and resolving, and printing that the Second Advent of Christ will be a personal one, and that he will reign in person over all the earth in just as literal a manner as Emperor William reigns over Germany. And they are also preaching and teaching, these sons of their fathers the gifts of the spirit, in the healing of the sick through the land, and reporting wonderful manifestations therein. Of a truth, the children are adorning the supulchres of those whom their fathers stoned.

But not alone in these did the genius prove himself ahead of his time and its thought; (which even now has not come up with him); but in many other instances, of which I will mention but two. Years ago, the writer, when in the stand said, "And now, not speaking Ex-Cathedra, but as one who closely watches the stream of thought as it flows along, I tell you that ere many years are past a question will come up in the religious world upon which the churches will be divided, and some of the great ones will split asunder on this rock ahead. Do you ask me, what will that question be? I reply it is that of probation after death; that is the rock ahead. Already the point of the wedge is entered, and it will in the course of a few years be driven home to the head, riving and tearing the Protestant log. That wedge is the now widely spreading belief that punishment should be reformatory rather than vengeful; limited according to the offence, whether done viciously or in ignorance, rather than eternal." And now what do we see? The great Congregational Church is taking up that very question. It has been broached in its late convention, and a split in the church is very probable. And yet that very doctrine was taken up and preached by the genius as a fundamental one of the doctrine of the Church of Christ.

Ere long another question will arise causing another division among the churches, and upon it the Protestant fabric will be rent through and through. Already the germs of the intellectual epidemic are floating in the air; and the questions, Does death put an end to man's intellectual development? Does the believer remain

in a condition of intellectual inertia after death? Is the life to come a non-progressive one? Is there nothing for the believer to achieve, no position to be won after death? Is mental torpidity to be the result of eternal salvation? The slumbering snorers reply; The believers will be so entranced by the joys and happiness of heaven, where, with crown on head and harp in hand they will eternally sing the praise of God and the Lamb, that they will need nothing more, will desire nothing more. Sweets will cloy, O, most reverend skeletons, and praise without work and something to work for, something to win, will become monotonous. Imagine, O most Right Reverend, or most wrong Reverend, a thousand years, ten thousand millions of years, ten thousand billions of trillions of years, and these are but a drop, (scarcely that), in the great ocean of eternity, spent in harping and singing, and then *da capo*, in English "encore," for another billion of billions. Why, the Nirvana of Buddha Gautama is far preferable; for there we lose all individuality and become part of the divine soul of all things—as the dew drop becomes part of the vast ocean—dwelling where the "silence lives."

Of course these things are calculated to shock you, dear old Right Reverend, and wrong Reverend slumberers, who prefer the stagnation of the swamp, to the flow of the river, and you would, if you dared, put restrictions upon freedom of speech and press. But thank heaven, the giants Stagnation and Mould can only sit in their caves and fire off blank cartridges at the travelers who pass by on the great road of eternal progression.

"Tis vain that you call back the past,  
The past will not come at your prayer,  
Out of the shadows of night  
The world rolls into light,  
And 'tis daybreak everywhere."

And I thank God for it. Again the inspired genius has been ahead of his time, and of the thought of his age; for eternal progression was preached by him half a century back. And why should it not be true doctrine? Look all around you O, Rev. slumberers; do you not see that all things are in a condition of progressive development, man included? And is the grave to be the "Ultima Thule," the "Ne plus ultra," to man? God forbid. If you are content to believe that a dull, dreary, torpor, superinducing mental stupor is to be the outcome of the celestial life, so mote it be.

"Yet I doubt not through the ages  
One eternal purpose runs,  
And creation on creation grows  
With the cycles of the suns."

But it must not be thought that the "pioneers of providence" make no mistakes, far from it. They often speak "unwisely with their lips," as did Moses, and in some instances what would be but a blunder in any of us becomes a crime in them, and marks a blot upon their lives as connected with the history of the race. From the beginnings of history down to the present time we find fallibility stamped as the "Hall mark," upon all the pioneers who have been inspired for their day and age. And much, very much said and

done by them that has caused them to shed bitter tears ere they closed their eyes in death, and to lay their bodies down when in sight of the promised land.

J. J. S.

## Conference Minutes.

### WYOMING.

The above conference convened at Bro. H. S. Gill's hall, 42 Bellvue St., Scranton, Pa., with the Hyde Park Branch, at 2 p. m., November 27th, 1886. E. A. Davies was chosen president, and W. E. Peak clerk. Sr. Maggie Gill was called on by the president to act as organist. Ministerial Reports.—Elders H. S. Gill, D. Griffiths, J. Baldwin, Lewis Thomas, J. J. Morgan, E. A. Davis (baptized 2), and W. E. Peak. Priests F. Evans and J. R. Williams reported in person, J. Ecker by letter. The Bishop's Agent, H. S. Gill, had received \$34.50; paid out to Elder E. L. Kelley \$10; to Elders E. A. Davies and W. E. Peak \$16.50; balance on hand \$8. Moved by W. E. Peak that the president have the right to appoint all committees for the conference. On motion Sr. Maggie Gill was appointed district clerk. D. Griffiths, L. Thomas and W. E. Peak, committee, audited the Bishop's Agent's books, and found them correct. Hyde Park Branch reported by J. J. Morgan, has improved since last conference, and that the work there looks better for the future than it has for a long time in the past. Nanticoke Branch reported by Bro. L. Thomas, was doing the best it could. The Danville Branch reported by W. E. Peak, had not held meetings for about a year. Elder Crumb recommends that this conference declare the branch disorganized. On motion the Danville Branch was declared disorganized and that the members have their letters of removal granted by application to the district clerk, Maggie Gill, 42 Bellvue street, Scranton, Pennsylvania, and that the president make all necessary arrangements. On motion the spiritual authorities were sustained. Branch Reports.—Hyde Park 36, including 4 elders, 3 priests, 1 teacher, 3 baptized, 1 died; J. J. Morgan, president, Sr. Mary Morgan clerk. Nanticoke 12, including 2 elders, 2 priests, 1 teacher; L. Thomas president, J. D. Eckard clerk. On motion Bro. H. S. Gill was sustained Bishop's Agent. On motion the Taylorsville Saints were granted the right to organize a branch and have their letters of removal. As Bro. W. E. Peak has been called to labor in the Pittsburg District by the missionary in charge, it was resolved that we tender to him our thanks for faithful labors in this district. On motion Bro. E. A. Davies was chosen district president for the coming term, and that if he leaves before his term expires he have the authority to appoint one in his place. Sunday, 9 a. m., Bro. H. S. Gill presided over the prayer meeting; preaching at 10 a. m. by Bro. L. Thomas in the Welsh language, assisted by A. N. Bishop, in English language; prayer and sacrament meeting at 2 p. m., presided over by J. J. Morgan and J. Baldwin. The Spirit of the Lord was manifest and all the Saints rejoiced in the blessings of heaven. Resolved that this conference fully appreciate the services of Brn. Davies and Peak in this district, and tender them this vote of confidence for their efficient, faithful work as ministers of the gospel

of Christ. An itemized account of moneys received by the Bishop's Agent was read and approved, showing \$34 received from the Hyde Park Branch and 50 cts. from T. O. Davies, from the Nanticoke Branch. Preaching at 6 p. m. by Elder D. Griffiths in the Welsh language and A. N. Bishop in the English language, assisted by W. E. Peak. On motion adjourned to meet at Taylorsville, the last Saturday and Sunday in February, 1887.

WESTERN MAINE.

Conference of the above district convened with the Deer Isle Branch, November 13th and 14th, 1886. W. G. Pert president, U. W. Green clerk *pro tem*. Brooksville 43; including 1 elder, 1 priest, 1 teacher, 1 deacon. Green's Landing 31; 1 elder, 1 priest, 2 teachers, 1 deacon. Brays Mountain 26; 2 elders, 1 priest, 1 teacher, 1 deacon; 1 baptized. Elders John Blastow, W. G. Pert, John J. Billings; priests U. W. Green, (baptized 1), and teacher Peater Eaton reported. Bishop's Agent reported; on hand last report \$18.06, received last quarter \$5.25, paid out \$10, on hand \$13.31. Saturday evening preaching by U. W. Green; Sunday morning, prayer-meeting; forenoon, afternoon and evening sessions, preaching by U. W. Green, assisted by W. G. Pert. A collection of \$15.25 for the Green's Landing Chapel, was taken up. The weather during the session of conference being very stormy, prevented many of the Saints from attending. The time and place of the next conference was left with the president of district to determine and appoint.

KENT AND ELGIN.

Conference of the above district was held in the Blenheim Branch, October 9th and 10th, 1886, John H. Lake president, R. Coburn clerk. Minutes of last session read and approved. Branch Reports.—Chatham 21 members, 1 elder, 1 priest, 1 Teacher, 1 Deacon, 4 baptized. Petrolia 32, 1 elder, 1 teacher, 1 deacon, 3 baptized. Blenheim no changes. Elders' Reports.—Arthur Leverton had preached every Sunday, sometimes twice, baptized 5, and solemnized 1 marriage. R. C. Evans had baptized 13, (in the London District), and had been greatly blessed in preaching the word. J. H. Lake had labored since the General Conference principally in the London district. Priest Peter McBrayne had preached some and baptized three. James H. Tyrrell reported branch labor, also preached once in the Lindsley meeting house. R. Coburn, Bishop's Agent, reported: Balance on hand last report \$54.56. Received since \$45.34. Paid out \$67.15. Balance on hand October 8th, 1886, \$32.75. Report was examined by James H. Tyrrell and A. McKenzie and found correct. The committee on house of worship in Chatham reported that a house 30 x 50 feet would cost \$1,200. The report was tabled and the committee discharged. On motion the clerk was authorized to draw up a petition to raise money to buy a lot in Chatham on which to build a church. The petition was drawn up and given to Thomas Miller, Jr., to circulate among the Saints. A motion to have a two days' meeting in place of the June conference next year was not entertained. J. H. Lake was sustained as president of the Canada Mission; Arthur Leverton as president of the district, and R. Coburn as clerk and Bishop's Agent. J. H. Lake, James H. Tyrrell, John Taylor, A. McKenzie and Sam-

uel H. Bacon, the last named four to bear their own expenses. (Delegates to Kirtland Conference, April 6th, 1887.—Ed.). At 7:30 p. m. preaching by J. H. Lake on the priesthood. Sunday morning at 8:30 prayer and testimony meeting, Bro. J. H. Lake in charge; three were administered to, and one child blessed. At 9:30 the sacrament was administered, after which Bro. Arthur Leverton was ordained to the office of a seventy, by Bro. J. H. Lake assisted by Bro. R. C. Evans. At 10:30 preaching by R. C. Evans. At 2:30 p. m. Bro. Arthur Leverton preached the funeral sermon of Bro. Wm. H. Hodgkin, from 1 Thess. 4:13. At 6:30 p. m., preaching by Bro. J. H. Lake. Adjourned to meet on the second Saturday and Sunday in June, 1887, with the Blenheim Branch.

POTTAWATTAMIE.

The quarterly conference of this district convened at Crescent City, Iowa, November 27th, 1886, John P. Carille, president, *pro tem*, H. N. Hansen, secretary *pro tem*. Crescent City Branch 64 members, including 3 elders, 3 priests, 3 teachers and 2 deacons, 2 removed by letter. Hazel Dell 32 members, including 1 seventy, 1 elder, 3 priests, 2 teachers, and 1 deacon; 1 received by letter, 1 baptized. Council Bluffs report referred to the branch for correction. No report from North Star and Wheeler's Grove. Elders B. Harding; J. P. Carlile, baptized one; D. K. Dodson, and H. N. Hansen, baptized one. Priests C. Carstensen, and John Evans reported; Robert Kirkwood, teacher, reported. R. Kirkwood was released from acting secretary, and C. F. Pratt appointed in his place. Bishop's Agent, Andrew Hall reported, on hand May 27th, 1886, \$59.75. Received since \$340.62. Paid out \$366. On hand November 26th, 1886, \$34.37. District treasurer, A. Hall, reported on hand, May 28th, 1886, \$7.50. Received since \$9.10; on hand November 26th, 1886, \$16.60. Brn. H. N. Hansen, J. P. Carlile and John Evans were appointed to visit the eastern portion of the district. H. N. Hansen was sustained as president of the district. On the Sabbath preaching by H. N. Hansen and J. P. Carlile. Adjourned to meet with the Hazel Dell Branch, on the last Saturday in February, 1887, at 10:30 a. m.

Miscellaneous.

INDEPENDENCE LOCALS.

Weather is splendid; very little snow or freezing as yet.  
Joseph Luff, the present presiding officer of the branch, has been dispensing some very wholesome food for the past few Sabbath mornings. He is the right man in the right place.  
Bro. R. May manufactured and sold ten thousand apple barrels this season. His corps of men are now making cider barrels.  
A baptistry has just been completed in the church yard.  
Two large street lamps, furnished by the Sisters' Aid Society, are erected and give light by night. "Long may their light shine."  
Bro. T. W. Chatburn has the "Soldiers' Roll" almost ready for publication. Those wishing their names to appear on said roll must send them in this month.  
Under the auspices of the Sisters' Aid Society, a grand supper and entertainment were given in

the Grand Army of the Republic Hall, netting some \$85; the proceeds to be dispensed to the poor.

BOOK NOTICE.

We are out of the best bound Doctrine and Covenants, but the cheaper ones are a nice book. Those who have lately ordered the cheap Voice of Warning will receive them soon, as we have a new and revised edition at the binders. Please remember also that "Hesperis" a book of choice poems by Bro. David H. Smith is an excellent gift for either gentleman or lady.

NOTICE!

The ladies of the Lamoni Mite Society desire to thank all who so kindly assisted them with Thanksgiving dinner, with donations, labor, and patronage.  
MRS. W. W. BLAIR, Pres.  
MRS. A. BULLIS, Sec.

The quarterly conference of the Northern Nebraska District will convene at Omaha, Nebraska, Friday, January 7th, 1887, at 7:30 p. m. All are invited to attend. By order of  
NELSON BROWN, Dist. Pres.

The Second Quorum of Elders are preparing a new Circular Letter. We lack the post office address of Brn. Samuel Alcott, Robert Holt, L. N. Merchant, W. B. Smith, Wm. Thompson, Edward Wheeler and J. W. Wight. Will the above named brethren please send me their address. We desire to send each of the elders a circular letter by the 1st of January, also a blank on which to report to the next General Conference.  
F. C. WARNKY, Secretary.

INDEPENDENCE, MISSOURI.

MARRIED.

PARKER—HARRINGTON.—At the residence of the bride's brother, Bro. George E. Harrington, Armstrong, Kansas, November 25th, 1886, by Elder Joseph Luff, Bro. Robert J. Parker to sister Nellie Harrington.

DIED.

BLALOCK.—At Dukedom, Tennessee, September 29th, 1886, Minerva M., wife of Bro. Thomas H. Blalock, aged 29 years, 5 months, and 3 days. She was baptized and confirmed by Bro. John Thomas. She was faithful to her covenant, and died in the hope of a rest with the faithful o. God. She leaves a husband and two children to mourn her loss.

AMON.—At Dukedom, Tennessee, November 27th, 1886, George Amon, youngest son of Thomas H. and Minerva Blalock, aged one year, and ten months. So pass the little ones from earth away; and of such is the Kingdom of Heaven; mother and babe wait the resurrection morn, to be reunited again in bonds that shall know no breaking.

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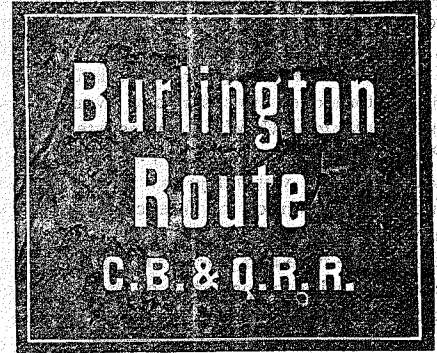
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# THE SAINTS' HERALD.

Joseph Lauff

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, December 25, 1886.

### PERSECUTION AND ITS CAUSES.

Continued from page 758.

It might well be thought that the brutal rage of the Jackson county mob would have been satiated in their threatening, whipping, burning, and killing, when driving the body of the Saints from their midst. The following, however, will further serve to exhibit their fiendish cruelty, and their unrestrained avarice.

"On Monday night the 24th of December, four aged families living near the village of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses by which the life of old Mr. Miller, in particular, was greatly endangered. Mr. Miller is aged sixty-five years, being the youngest man in the four families. Some of these men have toiled and bled in the defence of their country; and old Mr. Jones, one of the sufferers served as life guard to General Geo. Washington, in the revolution. Well may the soldier of Seventy-six contemplate with horror the scenes which surround him at this day in Jackson county where liberty, law, and equal rights, are trodden under foot. It is now apparent that no man embracing the faith of this people, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

"A court of enquiry was held at Liberty, Clay county, Missouri, the latter part of this month, to enquire into the conduct of Colonel Pitcher for driving the Saints, or Mormons, from Jackson county, which resulted in his arrest for further trial by a court martial. \* \* \*

"The mob sold the materials, or rather gave Davis and Kelley leave to take the Evening and Morning Star establishment, to Liberty, Clay county, where they commenced the publication of "The Missouri Enquirer" a weekly paper. They also paid our lawyers, employed as counsel

against the mob, three hundred dollars on the one thousand dollar note, on agreement; a small amount towards an establishment which with the book work and furniture, had cost three or four thousand dollars.

"From the very features of the celebrated mob circular previously inserted, it will be seen that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this tragedy, when they in July last boldly made known their determination to drive the Mormons from Jackson county, 'peaceably if they could, forcibly if they must,' openly declaring that, 'the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect.' And in their circular they further say, "We deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes,' and conclude with these high toned words: 'we therefore agree, that after timely warning, and upon receiving an adequate compensation for what little property they can not take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them; and to this end we pledge to each other our lives, our bodily powers, fortunes, and sacred honors.'

"In answer to their bold and daring resolves to guard against anticipated evils, I give the following extract from the Governor's letter in relation to this affair, dated October 19th, 1833. 'No citizen, or number of citizens, has a right to take the redress of their grievances, whether real or imaginary, into their own hands; such conduct strikes at the very existence of society, and subverts the foundation on which it is based.'

"I ask again, to whom shall blame be attached in this regard, when the mob previously and publicly declared their intentions; and the principles involved were understood by the executive, as appears by the foregoing; and also by the Judiciary, according to Judge Ryland's letter. And the constitution of the land, guarantees equal rights and privileges to all. To whom [then] should blame be attached, but Jackson county mobbers and Missouri."

The following letter from Bro. Gilbert will enable the reader to see further in regard to the Saints taking arms in their own defense and in defense of the institutions of the country, and by whom it was advised.

"LIBERTY, Clay county, Mo.,  
January 9th, 1834.

"Dear Sir:—Since my communication of the 29th of November, and a petition dated the 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent were it not that I

entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering condition of my brethren, and in some degree restoring peace to both parties.

"Being particularly acquainted with the situation of both parties at this day, my desire is to write impartially; notwithstanding I feel very sensibly the deep wound that has been inflicted upon the church of which I am a member, by the citizens of Jackson county. The petition to your Excellency, dated the 6th of December last, was drawn up hastily by Mr. Phelps and signed by several of us just before the closing of the mail; and there is one item in particular in said petition that needs some explanation; the request that "our men may be organized into companies of Jackson Guards, and furnished with arms by the state" was made at the instance of disinterested advisers and also a communication from the Attorney General to Messrs. Doniphan and Atchison, dated the 21st of November last, giving his views as to the propriety of organizing into regular companies, &c. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the church, and would never be thought of but from pure necessity.

In relation to the court of enquiry, serious difficulties continue to exist well calculated to preclude the most important testimony of our church, and there appears to be no evil which man is capable of inflicting upon his fellow creature man but what our people are threatened with at this day by the citizens of Jackson county. This intimidates a great many, particularly females and children, and no military guard would diminish their fears so far as to induce them to attend the court in that county. This with other serious difficulties will give a decided advantage to the offenders, in a court of enquiry, while they triumph in power, numbers, &c.

The citizens of Jackson county are well aware that they have this advantage, and the leaders of the faction, if they must submit to such a court, would gladly hasten it. The church are anxious for a thorough investigation into the whole affair, if their testimony can be taken without so great peril as they have reason to fear. It is my opinion from present appearances, that not one-fourth of the witnesses of our people can be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree upon the drafted militia, so far as to lessen confidence in the loyalty of that body. And I am satisfied that the influence of the Jackson county faction will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our church are not the only sufferers that feel the oppressive hand of priestly power, with these



difficulties, and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of Jackson county, and restore the injured to their rightful possessions. And to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction; and if they assent to this proposition, and about twenty of the most influential in that county, (which would embrace the very leaders of the faction), could be obtained, I think the majority would cease in their persecutions, at least when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal I believe that I should have the concurrence of my brethren. I therefore give this early intimation of our intention on the part of some of the leading men in the church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their homes; and in making a trial of this measure at a future day, we may deem it important, and of great utility, if we could avail ourselves of counsel and directions from your Excellency, believing that there will be a day in negotiations for peace, in which an Executive interposition would produce a salutary effect to both parties.

In this communication, with honesty of heart I have endeavored briefly to touch upon a few interesting points in plain truth, believing that I have given no wrong bias on either side, and with earnest prayers to our great Benefactor that the chief ruler of this State may come to a full knowledge of the grand outrage in Jackson county. I subscribe myself,

Your obedient servant,

ALGERNON S. GILBERT.

To his Excellency, Daniel Dunklin, Jefferson City, Missouri.

#### ANTI-MORMON LEGISLATION.

CHIEF among the very first movements in the present Congress is the following prompt effort to get further and speedy legislation on Utah Mormonism.

"Chairman Tucker of the Judiciary Committee made the first move towards anti-Mormon legislation to-day, by his resolution fixing December 14th for the consideration of the amended Senate Anti-Polygamy bill. The resolution went on the calendar, and it will probably be after that date before it can be called up. The object of Mr. Tucker was to give notice that the Judiciary Committee would press a hearing for its measure. This is not pleasant news for the Mormon lobby, but its members will make a desperate fight just the same. The convenient title of 'counsel' which enables the lobby to include within its ranks ex-Cabinet members and others of well known reputation, gives a cloak of respectability to the Mormon missionaries whose missionary efforts just now are bent toward Congressmen with pliable convictions. Opposed to these are Messrs. C. W. Bennett and R. W. Baskin, the committee appointed by the Gentiles of Utah to represent them at the National Capital. Baskin is a Democrat and Bennett is a Republican, so that the question of politics can not be raised. Kate Field

is also on hand to fight the battle of the Utah women. The House amendments to the Senate bill are mainly for the purpose of protecting the property rights of the Mormons as citizens so clearly that no one can confound the uprooting of polygamy with an attack on vested rights. If the bill gets through the House there is little doubt that the Senate will concur in the amendments."—*Chicago Tribune, Dec. 8th.*

#### QUESTIONS AND ANSWERS.

CONTINUED.

*Ques. 3.*—Did D. Whitmer promise the mob that he would stop preaching if they did not take his life?

*Ans.*—Many years ago such rumors were afloat, but as to the truth of them we can not say.

*Ques. 4.*—Did D. Whitmer in any way assist the mob to murder Joe [we suppose the writer means Joseph.—Ed.] Smith, and what assistance, if any, was it?

*Ans.*—We are not informed that he did, and have never heard a rumor to that effect, except in the sense that Mr. Whitmer, being disfellowshipped in 1838, and settling among the persecutors of the Saints, thereby encouraged and emboldened the Missouri mobocrats to push their persecutive movements against the church, which resulted finally in the murder of Joseph and Hyrum, June 27th, 1844. We do not believe Mr. Whitmer directly or intentionally, was ever guilty of such a base deed; for however much he may have been offended because the church tried and disfellowshipped him, in 1838, and however much he may have differed with Joseph in his views and sentiments and interpretations in respect to doctrine and church polity, we can not think he knowingly would in any way contribute to such a horrible transaction.

The persecution and driving out of the Saints from Missouri involved them in terrible trials and temptations, and how far their own acts, and the acts of those who were disfellowshipped or apostatized, contributed to prejudice and embitter the mobocrats, is a matter not easily weighed and decided, especially at this late date. And if it shall ever be found that David Whitmer's course in any way tended to cause or intensify the persecutions that afflicted the Saints and resulted in the assassination of Joseph and Hyrum, we confidently hope it will also be found that no such thing was *intended* by David Whitmer. We regret the existence of such a rumor. It did not originate with the Reorganization.

The Saints were fearfully persecuted in Missouri from 1833 to 1838-9, when they numbering about 12,000, men, women and children, were expelled from the state by the exterminating order of Gov. Lilburn W. Boggs. In the midst of the confusion, strife, and terror incident to such a horrible outrage, it is not surprising that many were misrepresented, misunderstood, and that hosts of false rumors obtained credence and were accepted as facts. True Christian charity will cast her quieting mantle over those dark and cruel times, and let the impartial historian, and the Judge of

all the earth, decide where and upon whom rests blame.

*Ques. 5.*—What authority had the church to say that the original Book of Commandments was faulty, &c., as I see it stated in the *Herald* of November 13th?

*Ans.*—It had that authority which every organized body has to point out and correct its own mistakes, or those of its agents.

That serious errors were made in publishing the Book of Commandments, and in printing in the *Evening and Morning Star*, vol. 1, some of the revelations it contained, is seen in the following statements taken from the re-printed *Evening and Morning Star*, published at Kirtland, Ohio, in 1836, by Oliver Cowdery, "spokesman" to the Seer, and "second elder" to the church. Oliver Cowdery who had the means of knowing of that matter, says: "We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were *some errors* which had got into them by transcribing, we have since obtained *the original copy* and made the necessary corrections."—*Evening and Morning Star*, vol. 1, page 196.

Add to this what is said by F. G. Williams & Co., in volume 2, page 384: "It is also proper to say, that in the first fourteen numbers, [of the "*Star*."—Ed.], in the revelations, are many errors, typographical and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections." These corrected revelations agree exactly with those published in the Doctrine and Covenants. Let it be borne in mind that Oliver Cowdery and F. G. Williams & Co., made these corrections by the *original copies*, and it was done about the time the errors were first discovered, and that the said revelations, thus corrected, were accepted and endorsed by a General Assembly of the ministry and Saints in Kirtland, Ohio, August 17th, 1835, convened for the purpose of deciding as to whether they would accept the Book of Doctrine and Covenants, compiled by "presiding elders Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams." See *Messenger and Advocate*, vol. 1, page 161; *Mill. Star*, vol. 15, page 299. But the Book of Commandments was not compiled by such authority, it was never completed, and it was never accepted and endorsed by any General Assembly or Conference, but was from the first pronounced faulty, was rejected, and the Book of Doctrine and Covenants was authorized, compiled, and unanimously endorsed as containing "the items of doctrine of Jesus Christ, for the government of his church," by "the several authorities, and the General Assembly."

*Ques. 6.* Why did the church change some of the revelations in this Book of Commandments when they compiled the Book of Doctrine and Covenants and then put them in the Doctrine and Covenants as the correct ones?

*Ans.* As we have seen, the editors of the *Evening and Morning Star* when

reprinting that paper, corrected the first publication of those revelations by the original copies stating that errors had occurred in transcribing them; and we have further seen that a General Assembly of the church appointed a committee, (September 24th, 1834), composed of Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams, the chief presiding elders of the church, "to arrange the items of doctrine of Jesus Christ, for the government of the church." These "items" were "to be taken from the Bible, Book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made."—*Messenger and Advocate*, p. 161; *Mill. Star.*, vol. 15: 299. The compilation thus authorized was made, and August 17th, 1835, it was presented to a General Assembly called to decide upon that compilation—the Book of Doctrine and Covenants—which was then accepted and indorsed "unanimously" by said assembly, to "become a law, and a rule of faith and practice to the church."—*Mill. Star.*, vol. 15: 299. In this public, authoritative way, the church changed—corrected—"some of the revelations" found in the Book of Commandments, "and put them in the Doctrine and Covenants as the correct ones." The reasons, we see, were good and sufficient, and the authority was of the highest character.

Aside from this, God has the same right to authorize his appointed Seer to add to any of the revelations certain words and facts, that he has to give him any revelations at all. And the people of God have no proper grounds for rejecting such additions, or what purports to be revelation, given by and through God's authorized and accredited Seer, unless they perceive that it contradicts and contravenes the word of God already received and endorsed—which thing very, very rarely occurs, and when it does it proves speedily fatal to that Seer, as a protection to God's people against deception and as a punishment, a sign, and a warning.—See Deut. 18: 20; Jer. 28: 1-17; Ezek. 14: 3-11. Add to this Helaman 3: 13,—"thou shalt not ask what is contrary to my will;" and Doc. & Cov. 7: 3—"do not ask for that which you ought not;" and the teachings of Joseph the Seer,—"We never enquire at the hand of God for special revelation only in case of there being *no previous revelation* to suit the case." . . . "It is a great thing to enquire at the hand of God, or to come into His presence; and we feel fearful to approach Him with subjects that are of little or no importance, to satisfy the queries of individuals, especially about things, the knowledge of which men ought to obtain, in all sincerity before God, for themselves, in humility, by the prayer of faith."—*Times and Seasons*, vol. 5: 753; *Mill. Star.*, vol. 14: 413.

God has the right to add to his own words, and this, too, by means of his duly accredited Prophets and Seers. See Jer. 36: 32; Deut. 5: 22; Gal. 3: 19.

Joseph the Seer states in respect to the revelation in Doc. & Cov., section 26, that "the first paragraph" was given "early in

the month of August," . . . "and the remainder in the September following."—*Times and Seasons*, vol. 4: 117; *Mill. Star.*, 14: 36, 37.

*Ques. 7.* Is there not a revelation in the Doctrine and Covenants under date of 1831, or some time, saying that the Book of Commandments was right and there was no unrighteousness in them?

*Ans.* No; not that we are of.

The charge that Joseph corruptly altered some of the revelations he received has been a favorite weapon with which to attack his Seeric reputation and the authority of the Book of Doctrine and Covenants. Those who don't know the facts in the case, and who make that charge are presumptuous, self-conceited and lack either good sense or good morals. And those who do know the facts and make that charge, are contemptible and criminal.

God says of that Seer, "he shall do my work;" and, "he shall be esteemed highly among the fruit of thy (Joseph, son of Jacob) loins;" also, "he shall be great like unto Moses;" and further, "I will make him great in mine eyes."—2 Nephi, 2: 2. This could not be, if he was a false revealer; a deceiver and corrupter of the word of God.

#### UTAH MORMONISM.

WE clip the following from the Stockton, California, *Independent*, of November 27th, and is valuable as showing the inside view of Utah Mormonism and the tendencies of the younger generations:

"An emigrant family from Utah Territory the home of Mormonism, arrived in this city yesterday morning and encamped on the bank of Mormon channel, between Hunter and Eldorado streets. Being desirous of learning something of the manners and customs of the Latter Day Saints, a reporter of the *Independent* paid a visit to the family. He found that it consisted of father, mother, six children, and a young man about twenty years of age. The head of the family, John Bates, a man about fifty years of age, and of a pleasing demeanor, received the scribe and readily undertook to give some information about Mormonism. The reporter had fully expected to see at least half a dozen wives, and was somewhat at a loss to account for the apparent discrepancy; but the first thing Mr. Bates did was to set the reporter's mind at rest on the polygamy question. He explained that he was a believer in the principles of Mormonism as laid down by the Prophet Joseph Smith. The sect to which he belonged differed in many things from the Mormon Church presided over by Brigham Young and his successor, but the main point of difference was on polygamy. The followers of Brigham Young recognized polygamy as a divine institution, while those of Joseph Smith were unalterably opposed to it. Many people did not make a distinction between the two sects, in fact, in their minds Mormonism was inseparably connected with polygamy, and a Mormon was regarded as a second Solomon. \* \* \*

"Speaking of affairs in Utah Mr. Bates said the feeling of the Brigham Young Mormons was very intense against the United States Government, and they would die sooner than yield to what they considered the encroachments of the

Government. If trouble ever came the poor people would have to suffer the most, as the rich and educated would probably leave. The poorer class were imposed upon by the elders of the church who were constantly preaching and exhorting them to stand by the church, as therein lay their only hope of salvation. The young people were inclined to be progressive, and the majority of them were inclined to look with disfavor on polygamy. The officers of the church and the older people did all they could to hold the tendency in check, and their efforts were successful until recently. Now, the younger people finding that they will be protected by the United States Government, are growing bolder, and some have gone so far as to openly espouse monogamy. The children of Mormon parents are brought up very strictly, as far as the word strict is applicable to the Mormon Church. They are not allowed to hear or read anything about any other religion, and if by chance they should, they are sternly forbidden, under the penalty of severe punishment, from telling it to others. As the Koran is to the believers of Mohammedanism, so the Book of Mormon is to the Mormons. It is the foundation of their educational system, and is taught in every Mormon school, the same as geography or arithmetic is taught in one of the public schools of the United States.

"The Mormons are noted for their secrecy, and United States officers in search of any information will not be able to find out any Mormon. A Mormon never turns traitor, and can not be induced to say or do anything against one of his sect. This accounts for the difficulty officers experience in getting a conviction for any offense committed. Mr. Bates stated that when the officers were hunting for Elder Taylor, he was hiding in a house near where Mr. Bates was stopping. The officers several times came to the house and inquired of the inmates if they knew where Taylor was; but they disclaimed all knowledge of his whereabouts. Mr. Bates said he could have given the Elder away, but under the circumstances he didn't think it advisable to do so. The Mormons have a code of signals whereby they can give warning of danger. In one house the waving of a rag is a danger signal. The women, as a general thing, are well disposed toward their husbands, and would die before they would give any information. This state of things makes a conviction for polygamy a difficult matter. Women will swear point blank that they were never married to or cohabited with a man on trial for polygamy, even when such marriage or cohabitation is notorious. The Federal officers in Utah show a disposition to deal severely with polygamists. The poor people are not troubled much in this respect, the officers singling out the rich and influential. \* \* \*

"In Utah that little line, 'It is a wise child that knows its own father,' is peculiarly applicable. It is a 'chestnut' taunt for one boy, when angry, to sarcastically observe to a companion, 'Why you don't know who your father was.' A man with seven or eight wives and the father of twenty or thirty children, in most cases, could not tell one of his children on the street. As a general thing a man keeps all his wives in one house, but the rich people usually have separate houses. 'Polygamy has its humorous sides,' said Mr. Bates, as he indulged in a meditative smile, 'it may sound strange and ludicrous to you, but I

have seen a man, clad in his night garments, issue from the bedroom of one wife and enter that of another, and the thermometer at twenty-six degrees below zero, too!" In conclusion Mr. Bates said that all over the Territory of Utah armories were secreted. Every Mormon adult male was considered a minute-man and supposed to be ready to respond to a call to arms at a moment's notice. When the final struggle comes, the Mormons will die before they yield. As the reporter left, Mr. Bates and his family bid him a kind good night, and laughingly requested him to call again. As the emigrants left at daybreak this morning, the invitation will probably not be complied with. Mr. Bates' remarks on Mormonism are to be understood as applying to the Brigham Young branch of the church. The followers of the Prophet Joseph Smith, who claims to have found the Book of Mormon, have a church in this city. Their belief in many respects is the same as Protestantism."

#### THE HERESY IN THE CONGREGATIONAL CHURCH.

THE Saints, of all classes of the latter day belief, are interested in the cause of the religious controversy now going on in the Congregational Church. The present condition of the quarrel may be briefly stated to be that some of the ministry have reached more liberal views regarding the gospel demands upon the living, and the condition of the unenlightened beyond the grave; and they have become somewhat forward in stating their convictions. The Calvinistic element in the church propose that men holding the advanced, or liberal views shall not be sent abroad to reclaim the heathen, because their view is heretical. The following from the *Chicago Tribune* of November 15th will aid the HERALD readers to a better understanding of how the matter stands, one being an editorial from the *New York Times*, the other a telegram from Boston.

*New York Times*: "The sharp controversy in the Congregational Church concerning the destiny of unenlightened heathen and the rejection of certain missionaries by the American board who do not believe that the heathen are all in hell and going there, did not end when a compromise resolution was unanimously adopted at the Des Moines meeting. It has been kept alive and embittered by the 'friendly' prosecution of the Andover professors for breach of trust, and by the recent declarations of the venerable Dr. Mark Hopkins and the Hon. Alpheus Hardy. A Boston newspaper urges Dr. Dexter and his associates to 'let the Andover prosecution drop,' because 'the spirit of revolt which is growing up in the church as a result of the narrow policy of the American Board is spreading so rapidly as to cause great alarm even among the ultra-conservatives.'

"The Hon. Alpheus Hardy has been a member of the American Board's Prudential Committee for twenty-nine years. When the meeting was held at Des Moines he was chairman of the committee, and for some years he had held that office. It was well known that he had opposed the committee's rejection of certain applicants who were unsatisfactory because they did not believe that all heathen who die without a knowledge of the Christian religion begin at once to suffer endless

torture. With the Hon. Joseph A. Ropes and the senior secretary of the board he voted against a majority of the committee when it was decided that the Rev. Robert A. Hume—a faithful missionary of twelve years' experience—should not be allowed to return to his field of labor in India for the sole reason that he agreed with the rejected applicants. At the Des Moines meeting Mr. Hardy resigned, and at the same time Professor Smyth of Andover was dropped from the committee, which was reconstructed so as to present a solid front against the probation idea. The convention saw, as one of its committees reported, that the loss of Mr. Hardy 'took away a tower of strength.' He was urged by a resolution, unanimously passed, to accept a re-election and was unanimously re-elected.

"Mr. Hardy has since refused to accept this re-election, and his letter of refusal is given to the public by Dr. Mark Hopkins, President of the American Board, in company with a long letter of his own.

"When the so-called heresy of a probation for unenlightened heathen first excited the opposition of the Prudential Committee and certain ministers of the old school, it was urged by them that its adoption or a failure to exclude it from the mission field would 'cut the nerve of missions.' If missionaries holding the obnoxious views should be sent out by the board, contributors who had been very generous would, it was asserted, withhold their donations, and the missionary work would die out for want of money and men. But it was afterward shown that those who were most eager to enter the field were the very men who had embraced the so-called heresy, and now it appears that the board is in danger of losing money support, not because it has allowed liberals to save the perishing heathen, but because it has barred the liberals out, for the disaffection or departure of such men as Mr. Hardy is a serious loss.

"What would happen if applicants should be turned over to councils may be shown by the experience of Mr. Stoddard of the last class at Andover, the leader of a group of students who desired to become missionaries in Japan. On the 22d ult. he was ordained and installed by a council as pastor of a church in Haverhill, N. H. His views concerning probation for heathen caused only one dissenting vote to be cast. He is qualified to preach to the people of Haverhill, but not, in the opinion of the American Board, fitted to work for the salvation of heathen who are going to endless punishment because missionaries do not enlighten them."

"Boston, Mass., Nov. 12.—The amended charges against Profs. Smyth, Tucker, Harris, Churchill, and Hiddcks have been sent to the board of visitors of Andover Theological Seminary. The charges, which are signed by J. M. Wellman, H. M. Dexter, O. T. Lampear, and J. J. Blaisdell, are made against Prof. Smyth by name, but copies were sent to each of the other Professors with the information that the charges against them were the same as those against Prof. Smyth. The first specification alleges that Prof. Smyth holds beliefs, has taught doctrines and theories, and done other things antagonistic to the constitution and statutes of the seminary and the "true intention" of its founders as therein expressed; that Prof. Smyth, contrary to the modified requirements of Articles 11 and 12 of the constitu-

tion is not a man of sound orthodox principles and divinity, according to the fundamental and distinguishing doctrines of the gospel of Christ, as summarily expressed in the Westminster Assembly's [short catechism,' but that he teaches what is antagonistic to the seminary creed; that Prof. Smyth in the breach of the requirements of Art. 4 is not orthodox and consistent Calvinist.

"The fourth specification gives in detail the 'heterodoxy' of Prof. Smyth. He holds:

First, that the Bible is not the only perfect rule of faith and practice; second, that Christ in his days of humiliation was finite, being limited in all His attributes, capacities, and attainments—in other words, was not God in man; third, that no man has the power or capacity to repent without the knowledge of God in Christ; fourth, that mankind, save as they have received knowledge of historic Christ, are not sinners, or if they are are not of such sinfulness as to be in danger of being lost; fifth, that no man can be lost without having knowledge of Christ; sixth, that the atonement of Christ consists essentially in his becoming identified with the human race through his incarnation; seventh, that the trinity is modal or monarchian and not a trinity of persons; eighth, that the work of the Holy Spirit is chiefly confined to the sphere of historic Christianity; ninth, that the salvation of men is not wholly by grace; tenth, that faith ought to be scientific and rational rather than Scriptural; that there is probation after life for all men who do not decisively reject Christ, and that this should be emphasized and made even central in systematic theology.

"He also holds that there is a new theology better than the old, which is bitterly opposed to the creed, and he has in repeated instances broken the solemn promises made when he subscribed to the creed."

WE notice that there is a serious charge made against one Samuel S. Partello, a late writer on Mormonism. When such men write, similar articles is the result of "unconscious cerebration."

#### "A CASE OF PLAGIARISM.

"LOUISVILLE, Ky., Feb. 18th.—*To the Editor*: Mr. O. D. Howe of Table Rock, Nebraska, a son of Mr. E. D. Howe, late of Painesville, Ohio, who was the celebrated author of the work entitled "Mormonism Unveiled," has this day forwarded to my address a clipping from your paper under date of February 3d, 1886. It contains an article regarding the "Spaulding Manuscript," purporting to come from a person who subscribes his name as "Samuel S. Partello."

"Mr. Howe is of the opinion that this article is a verbatim copy of an article which I had the honor to print in the *New York Independent* during the month of October, 1885. After a close inspection I am glad to be assured that the case is not quite so ill as Mr. Howe has conceived; Mr. Partello has made a few alterations of my article, but these are not by any means numerous or important enough to relieve him from the charge of plagiarism. This charge is hereby pronounced against him.

"I should not be at pains to expose the grave misconduct of Mr. Partello but for the circumstance that the article which he has taken such unwarranted liberties with constitutes a chapter of my work, now almost ready for the press, en-



titled the 'Biography of Sidney Rigdon, the Real Founder of Mormonism.' It would be very awkward when that volume appears to find myself confronted with the charge of having committed a theft upon the writings of Mr. Partello, when exactly the opposite is the true state of the case.

I humbly request you to insert this note for the purpose of giving me some protection against what I consider to be an act of serious injustice.

Yours very truly,

WILLIAM H. WHITSITT,

No. 306 East Chestnut Street.

[“A comparison of the two articles fully sustains Mr. Whitsitt's charge. We regret the imposition, and assure Mr. Whitsitt and the readers of the *Daily News* that Mr. Partello will not be given another opportunity to deceive them.—ED. *Daily News*.”]

#### EDITORIAL ITEMS.

ON the 10th inst. President Joseph Smith took train for Kewanee, Illinois, to attend district conference there, and he may go thence to Plano, Sandwich, and Mission, ere he returns.

Bro. George Cope, of Cardiff, South Wales, kindly calls our attention to an error in *Voice of Warning*, page 14, where it reads, 1 Kings 10: 34. We are happy to say, that error with some others are corrected in the present edition. It is next to impossible to make printed copy perfect. The revised edition just received, has a chapter of twenty-one pages added by W. W. Blair on “Joseph Smith, a prophet of God.” Bro. Cope says the work of the Lord there is progressing favorably, though slow; but that indications are favorable that a good work will be done there.

Bro. J. S. Roth, under date of December 12th, writes from Des Moines. He is actively at his mission work, baptized a very promising man of late, and quite a number more were near the kingdom, and he feels greatly encouraged.

Bro. Geo. S. Lincoln says in his letter to us of December 4th, that their branch, San Francisco, California, is in good condition, and that we may expect to hear good reports from it. Elder John Parson, once with the Utah Mormons, and after that with Joseph Morris, has been preaching for them with much acceptance, and it is hoped he will give his entire attention to the ministry and prove a great helper in the church.

Bro. B. B. Mosher writes from Cattaraugus, New York, and says that about a year and a half ago he was led to unite with the church, and was baptized by Bro. H. S. Holt. He has been persecuted some, but testifies that the Lord had healed some of his family by the prayers of the Elders. On invitation of relatives he had preached there, but his doctrine did not suit some, yet they thought he could do good if he belonged to some church which was respected. Brother Mosher says he fought under his country's flag, had laid in Libby Prison, and thinks he is entitled to worship God as he chooses, if he does not harm others. He says he has been at heart a Latter Day Saint ever since he first read the book of Doctrine and Covenants, and that he has evidence of its truth.

Bro. Cornish was making quite a stir at Bay Port, Michigan, up to December 10th; had opened some new places during the past two months. He says, “three were baptized in Caseville yesterday (the 9th), and there is quite a stir in Huron county.”

Bro. Peter I. Brown writing from Waterloo, Nebraska, the 8th inst., says that Elder Nelson Brown, president of that district, is doing well, the work in the district is looking up, and a good number have lately come into the church. Bro. Peter has been preaching at a place called The Island, and until the weather turned bad, had full congregations.

Every little while we see the statement made in various newspapers antagonistic to the temperance reform movement that “prohibition does not prohibit,” even in Maine, for that statistics show that the enormous sum of \$1,000,000 is expended in the state annually for liquor under prohibition laws. But this statement is at once seen to be misleading, when it is stated that the sum spent for liquors in Maine prior to the enactment of the law prohibiting its sale was \$11,000,000, and this has been reduced to \$1,000,000—what is the reason that prohibition does not prohibit in this case. Let any man stop the leak in his fortune box from eleven dollars to one dollar, and it would be hard to make him believe that there was nothing prohibitive in the means by which the stop was effected. Again, the decrease in crime in Rhode Island since the enactment of prohibitory laws in that state has been very marked; the arrests for the month of July were less than one half what they were in the same month for many years—prohibition does prohibit crime in Rhode Island.

In twelfth line from the bottom of the last column, page 780 of the *HERALD*, read “1841” instead of “1844.”

BELOW we give a clipping from the *Youth's Companion*, which will be of interest to our readers. And in this connection we may relate what was told us by eyewitnesses relative to Joseph Smith's examination on a writ of *Habeas Corpus* at Monmouth, Illinois, in July, 1843. Joseph had been arrested at Palestine, Lee county, Illinois, by Sheriff Wilson, of Hancock county, and at the instigation of J. H. Reynolds, of Jackson county, Missouri, (who died there not long since, a miserable, degraded, despised whisky sot). These men, Wilson and Reynolds, attempted to run Joseph out of the county, (and probably out of the state), without giving him an opportunity to have the protection of the law. But in this they were foiled; for when they reached Dixon, the county seat, and placed Joseph in close confinement and seclusion, Col. John Dixon, the venerable pioneer of the town, hearing of their base treatment of their prisoner demanded and obtained an interview with Joseph, procured him an attorney—Col. E. D. Southwick,—through whom he secured a writ of *Habeas Corpus*; and as Judge Caton's court at Ottawa

had adjourned, that of Judge Douglas was found to be in session at Monmouth, and Joseph was taken thither and tried and honorably discharged. At this trial Hon. O. H. Browning, afterward secretary of the Interior under President Lincoln, made a most notable speech in behalf of Joseph, during which Judge Douglas and the entire audience were deeply moved in favor of the prisoner, the Judge and many others weeping freely, though at the opening of the court the prejudices of the people were strong and bitter against him. Judge Douglas was ever after a warm friend of Joseph, who about this time named him “The little giant.”

#### “TAKING THE RESPONSIBILITY.”

“He who is what Homer calls a ‘master of men,’ has ‘the will to do, the soul to dare.’ His mastership shows itself in an emergency by immediate action. In a crisis, he takes the responsibility and turns the scale. A scene in the judicial career of the late Stephen A. Douglas illustrates this sort of mastership. When he was but twenty-eight years of age, he was elected one of the judges of the Supreme Court of Illinois. The circuit to which he was assigned included the Mormon settlements, and the constant conflict between the ‘Saints’ and the ‘Gentiles’ often made his court house a battle-field.

“It happened that the Mormon leader, Joseph Smith, was put on trial for some criminal offence before Judge Douglas. The people flocked to the court house, anxious to see Smith convicted and punished, because they thought him responsible for all the crimes charged against the Mormons. When it was whispered that the evidence would not secure a conviction, it was proposed that the citizens should enter the court house, seize Smith, and hang him. A gallows was hastily built in the court house yard, and a boisterous mob rushed into the court-room where the prisoner was about to be tried.

“‘Sheriff,’ called out Judge Douglas, as the mob crowded toward the place where Smith sat, ‘clear the room! The proceedings of the court are interrupted.’

“‘Gentlemen, you must keep order! You had better retire,’ said the sheriff, a small, weak man, trying to carry out the court's order.

“‘Judge,’ said he, as the mob, instead of retiring, kept crowding toward the prisoner, ‘they won't go out, and I can't make them.’

“Several of the ringleaders, stimulated by the sheriff's confession, jumped over the bar and started to seize Smith. They were arrested by Judge Douglas rising and calling out to a large Kentuckian, who stood six feet and a half.—

“‘I appoint you sheriff of this court. Select as many deputies as you require. Clear the court house. The law demands it, and I, as the judge of this court, command you to enforce the law and preserve the peace.’

“The suddenly-appointed sheriff obeyed the judge's orders. Hastily calling upon half a dozen men to serve as deputies, he knocked down three ringleaders; his deputies pitched six more out of the windows, and in a few minutes the court room was cleared of the mob, who, seeing the fate of their leaders, scampered out of the door.

“Judge Douglas' prompt action prevented a murder and secured a fair trial to the prisoner. But he had assumed an authority which did not



belong to him. As the duly appointed sheriff was present, he had no legal right to appoint any one to act as sheriff.

"He knew that before he spoke, but a moment's delay would have sealed Smith's fate. He took the responsibility, and met the emergency by the immediate action which prevented a murder."

INTELLIGENT people everywhere, those who are studying Mormonism from the genuine, standard works of the church, are finding much in them to heartily approve and commend, and much in the Saints to admire. Whenever and wherever the Saints live up to Mormonism as taught in their sacred books—the Bible, Book of Mormon, and Nauvoo edition of the Book of Doctrine and Covenants—they will *compel* the good opinion of honest, sensible people in their favor, for those books teach the very purest and most exalted principles in respect to civil government, loyalty, marriage, hygiene, morals and religion. All the error and darkness and reproach and stumbling which the Saints have suffered, has been because they have not carefully heeded the teachings of these standards.

Here is a clipping which serves to illustrate what we have said:

#### "THE MORMONS ON FOOD AND DRINK.

"Rev. James K. Applebee preached to the 28th Congregational Society, of Boston, recently upon the Mormons. In the course of his sermon he remarked: 'In his Word of Wisdom Joseph Smith teaches that it is not good to drink wine or strong drinks, excepting in the sacrament of the Lord's supper, and then it should be home-made grape wine; that it is not good to drink hot drinks, or chew or smoke tobacco; that strong drinks are for the washing of the body, and that tobacco is an herb for bruises and sick cattle; that herbs and fruits are for the food of man; that grain is for the food of man, and beasts and fowls; and that flesh is not to be eaten by man excepting in times of winter, cold and famine.' It is not pretended by the Mormon that this Word of Wisdom is to be regarded as a divine commandment, but simply as a revelation showing forth the will of God, and suited to the conditions of all saints young or old, male or female, without distinction. Anyhow it has had its effect on the Mormon people, so that, next to being the thriftiest, they are the soberest people on this continent."

#### WAR IMMINENT.

THE following judicious remarks in respect to impending wars in the east are from the Sandwich (Illinois) *Gazette*:

"War has become a science and a terribly expensive one. The Great Powers of the world are not inclined to rush into it without long and careful preparation. In Europe immense standing armies are maintained and all material of war kept up to the highest standard at vast expense, and each nation is watching its neighbors with jealous eye; but there is always much hesitancy and a long trial of diplomacy before the challenge is given. Just now a critical point has been reached. France and Germany are watching each other. Russia and England are holding themselves in readiness for a trial of strength

that must soon come. Austria regards Russia's attitude towards Bulgaria with apprehension. All these nations are increasing their armaments. Turkey and Egypt are prizes over which the battle will one day be fought. It is thought by the most careful observers that the conflict can not long be delayed, and that it will involve all Europe when it comes. The period when the nations will beat their swords into ploughshares has not yet come. The approach to it will be through many gory battle fields."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"O, Golden Age, whose light is of the dawn,  
And not of sunset, forward, not behind,  
Flood the new heavens and earth, and with thee bring  
All the old virtues, whatsoever things  
Are pure and honest and of good repute.  
But add thereto whatever bard has sung  
Or seer has told of when in trance or dream  
They saw the Happy Isles of prophecy."

#### CHRIST'S COMING.

ON Sabbath last we were permitted to listen to an eloquent sermon from Bro. W. W. Blair on the "Second Coming of Christ." It was a sermon intended not only to make every Saint thankful for the gospel light and truth, but to cause many who heard it to pause and ask the question of their soul, "Shall I be ready to meet Him? Is my lamp trimmed and burning, and have I oil in my vessel with my lamp?" We have sometimes wondered if the hearts of the disciples when they conversed with the Savior upon the way to Emmaus, ever "burned within them" more than burns the heart of many a grateful one in these latter days, when they think of the marvelous light which has followed in the train of the gospel restored by that other angel flying in the midst of heaven, having the everlasting gospel to preach!

Yes; our hearts burn with gratitude; but sisters, we must have the faith which leads to a pure life, to constant works of self-sacrificing love for the sake of that crucified one who is so soon to return again to earth, and re-visit the scenes of his conflict and agony, his toils and privation,—his triumph over death and the grave.

We copy below an exquisite poem, and wish every one who reads it would commit it to memory. It is many times a help in times of trial and temptation to have the memory stored with gems of thought, upon which we can draw as oil to throw upon the seething billows of grief or passion.

#### COMING.

It may be in the evening,  
When the work of the day is done,  
And you have time to sit in the twilight  
And watch the sinking sun,  
While the long, bright day dies slowly  
Over the sea,  
And the hours grow quiet and holy  
With thoughts of me,  
While you hear the village children  
Passing along the street,  
Among those thronging footsteps  
May come the sound of my feet:  
Therefore I tell you watch!  
By the light of the evening star,  
When the room is growing dusky  
As the clouds afar;  
Let the door be on the latch  
In your home,  
For it may be in the gloaming  
I will come.

"It may be when the midnight  
Is heavy upon the land,  
And the black waves lying dumbly  
Along the sand;  
When the moonless night draws close,  
When the fires burn low and red,  
And the watch ticking loudly  
Beside the bed;  
Though you sleep tired out, on your couch,  
Still your heart must wake and watch  
In the dark room,  
For it may be that at midnight  
I will come.

"It may be at the cock-crow,  
When the night is dying slowly  
In the sky,  
And the sea looks calm and holy  
Waiting for the dawn of the golden sun  
Which draweth nigh;  
When the mists are on the vallies shading  
The river's chill,  
And my morning star is fading, fading  
Over the hill:

Behold I say unto you watch!  
Let the door be on the latch  
In your home.  
In the chill before the dawning  
Between the night and the morning,  
I may come.

"It may be in the morning,  
When the sun is bright and strong,  
And the dew is glittering sharply  
Over the little lawn:  
When the waves are laughing loudly  
Along the shore,  
And the little birds are singing sweetly  
About the door.  
With the long day's work before you  
You rise up with the sun  
And the neighbors come in to talk a little  
Of all that must be done;  
But remember that I may be the next  
To come in at the door,  
To call you from your busy work  
For evermore:  
As you work, your heart must watch,  
For the door is on the latch  
In your room,  
And it may be in the morning  
I will come."

So He passed down my cottage garden,  
By the path that leads to the sea,  
Till He came to the turn of the little road,  
Where the birch and laburnum tree  
Lean over and arch the way:  
There I saw Him a moment stay,  
And turn once more to me,  
As I wept at the cottage door,  
And lift up His hands in blessing,  
Then I saw His face no more.  
And I stood still in the doorway  
Leaning against the wall,  
Not heeding the fair white roses,  
Tho' I crushed them and let them fall.  
Only looking down the pathway,  
And looking towards the sea,  
And wondering, and wondering  
When he would come back for me  
Till I was aware of an angel  
Who was going swiftly by,  
With the gladness of one who goeth  
In the light of God most high.  
He passed the end of the cottage  
Towards the garden gate—  
(I suppose he was come down  
At the setting of the sun,  
To comfort some one in the village  
Whose dwelling was desolate).  
And he passed before the door  
Beside my place,  
And the likeness of a smile  
Was on his face!  
"Weep not," he said, "for unto you is given  
To watch for the coming of his feet  
Who is the glory of our blessed heaven;  
The work and watching will be very sweet  
Even in an earthly home,  
And in such an hour as ye think not  
He will come."

So I am watching quietly  
Every day:  
Whenever the sun shines brightly  
I rise and say,—  
Sunlight is the shining of his face!  
And look unto the gates of his high place  
Beyond the sea,  
For I know he is coming shortly  
To summons me.  
And when a shadow falls across the window  
Of my room,  
Where I am working my appointed task  
I lift my head to watch the door and ask  
If he is come.  
And the angel answers sweetly  
In my home,—  
"Only a few more shadows  
And he will come."

By a brief letter from sister S. A. Rose, Quarry, Ohio, we learn that erysipelas having set in, in her wounded limb, she has been suffering intensely and is doubtful in regard to the ultimate result. She misses the kind letters, which, as she is not able to answer, have ceased to come. She has prayed earnestly that God would send one of his servants there that she might be administered to, but they come not. She expresses perfect trust in God and resignation to his will. Who of the dear family of Saints will spare from the happy Christmas time an hour, to send a few comforting words to her?

HOME COLUMN MISSIONARY FUND.

|                                                 |    |
|-------------------------------------------------|----|
| Sr. Emma Hall, Persia, Iowa.....                | 44 |
| Sr. Mary E. Hulmes, Greenville, Pa.....         | 27 |
| Sr. Frances Butler, Lamoni, Iowa.....           | 50 |
| Sr. Mary Wahlstrom, Lamoni, Iowa.....           | 25 |
| Sr. Mary C. Banta, Lamoni, Iowa.....            | 07 |
| Sr. Nora Gillen, Lamoni, Iowa.....              | 13 |
| Sr. Mary A. Seely, Wheeler, Iowa.....           | 22 |
| Sr. Emily Williams, Wheeler, Iowa.....          | 20 |
| Sr. Elsie Fyrando, Magnolia, Iowa.....          | 60 |
| Sr. Christiana Edwards, Ubyly, Mich.....        | 42 |
| Sr. E. Hightower, Beattie, Kans.....            | 50 |
| Sr. Emily C. Hillman, Adams, Neb.....           | 41 |
| Sr. Almira A. Hillman, Adams, Neb.....          | 21 |
| Sr. Margaret J. Head, Stewartsville, Mo.....    | 61 |
| Sr. Christina Hansen, Council Bluffs, Iowa..... | 00 |
| Sr. Hattie A. Head, Stewartsville, Mo.....      | 15 |
| Sr. H. Williams, Savanna, Ill.....              | 46 |
| Sr. Sarah J. Benson, London Mills, Ill.....     | 50 |
| Bro. John Richards, Baumont, Kan.....           | 70 |

LAMONI, IOWA, Dec. 16th.

ORDER.

THIS is a subject worthy of the deepest consideration. No society, religious or political, can progress and arrive to any degree of perfection without it. In the affairs of life of all ranks and circles is seen its actual necessity, for the promotion of peace and happiness. What nation or people can be controlled and governed without this ruling principle? Even on the battle field where the enemy is brought face to face the result of its power is felt. See the vast amount of machinery that is filling all parts of the earth in this enlightened age,—yes, this age of wonder and amazement. Can one single piece turn on the wheels of action or move in the sphere for which it was designed without order? The poet has said "Order was heaven's first law." Let this be as it may, we are well assured that it is a striking principle in all the works of God. The sun, moon and stars, wonderfully disclose the grandeur and beauty of the same. The earth and the minerals thereof, the seas and forests, the fowls of the air, with all the animal and vegetable kingdom exclaim aloud, 'Surely our Creator, by whose matchless power we were formed, could fathom the depths of the universe, and bring all

things to work systematically and in order. Pause for one moment and think of self, and will we not say with David, "Lord I will praise thee for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well?" Many years ago when my spirit was permitted to see and enter another world, the first thing that attracted my attention was the beautiful order. It was lovely indeed and neat. The peace and joy that filled my bosom, the things which I saw and heard, can not be described, as it was only understood and known at the time when in the spirit or trance; but the perfect happiness I can never, no never forget, and have longed in spirit many times to be there. Sisters, do not grieve for the loved ones that have gone. Those who have fought the good fight and kept the faith; they are free, free from the enemy of all righteousness. When I found myself returning to earth, great was my lamentation, desiring nothing but to have stayed there; but we must at all times be resigned to the will of the Father. My heart burns within me when I contemplate the wisdom and goodness of God towards his creatures, and how seemingly ungrateful to what we ought to be when we know that through him we live and move and have our being. Our earthly home should bear the marks of the heavenly, and order should be inscribed upon its tablets and cherished in every breast. It relieves the mind of many a burden, and saves the feet very many weary steps; in fact how little can be accomplished without it, and how much with it. We are told "the house of God is a house of order." So it is. Can not this be applied to the home; the family of God is a family of order. Of course circumstances differ materially, which makes a wide difference, but in all cases, whatever may be the surroundings, each one should strive to cultivate that heaven-born necessity in this probationary state. Boys raised in a well regulated household generally make the best business managers, the best husbands, and girls the best housekeepers and wives, and so, being implanted in the minds of their posterity, humanity will become nobler, the mind better prepared to behold the beauties of the principles of salvation which were ordered in the high counsels of heaven. Yes, every link is set in order or the chain could not be perfect, and by its power, through obedience mankind can receive an inheritance in the kingdom of heaven.

I will close with the saying of Paul, "Let all things be done decently, and in order."

C. ACKERLY.

Dear Sister Frances:—We are of the isolated ones, (my little daughter and I), there being no branch nearer than eight miles, and we have no way of going to church except when some good brother comes and takes us. It is seldom that we hear the gospel in its fulness, yet we try to think it is for the best that we are so situated. God perhaps has willed it to be so, that we may learn to lean more on our heavenly Father for strength and comfort in the hour of our trials; yet there are times when we are lonely for the companionship of the Saints, when we long to be with those of the same faith, that we may talk of the doctrine and of the work, and exchange ideas and views, and by so doing gain strength to go on fighting the good fight of faith. We are both but babes in Christ as yet. My husband is not in the church, but does not hinder

us from enjoying every privilege of mingling with the Saints whenever opportunity affords. We get the *Herald* and *Hope*, and they are a source of great comfort to us. We always look forward to the day that brings them, and every thing else is laid aside until they are read; and oh, what comfort and strength we feel after reading the many letters therein, especially when some one we are personally acquainted with writes. I am so young in the faith myself, (not having been in the church a year yet) that I do not feel as though I could offer my advice to the sisters, but instead need advice from them, and it does encourage me when I read the letters from the sisters who have passed through the trials that the church had to endure in the early days. When I think of what they went through in the way of persecution; and with it all, remained faithful to the cause, my trials while hard to bear seem very light in comparison. Yet what a great blessing, and what a help it is, to be able to attend church every Sunday, and to attend prayer and testimony meeting every week? When Thursday night comes I think the Saints are meeting now for prayer and testimony meeting, and I wonder if any will let some trivial thing keep them away. I hope not; and I wonder if those who meet will remember and offer a prayer for the ones far away. Surely they will.

I remain a sister in the faith.

NORTH PLATTE, Neb., Nov. 24th.

Dear Sr. Frances: In answer to your last appeal to the mothers, I enclose my offering. I am twenty-seven years old to-day, and I am thankful for the privilege of helping in so glorious an undertaking. If the sisters will all respond, we can support more than two missionaries in the field. When they once find out what they can do, they will have more courage to work and sacrifice. As I look into the future, I see with my mind's eye a trained band of workers for Christ.

Every principle of the gospel seems nearer, clearer and grander, as the days go by. I wish that every one could see the whole plan from beginning to end as clearly as I do. One said to me last night: "You don't know what you will believe; in fifty years from now you may be a Spiritualist." I said I shall believe as I do now, only I shall know more. Since God has set his seal to my covenant, I feel as secure as the house built on the rock; and having had the privilege of examining many other theories, and having felt the temptations and trials of life, I have faith that God will help me to abide in the truth, and walk in the light.

I must tell you of a dream I had in regard to taking the *Herald*, and Inspired Translation. We were poor, and had just moved and got to house-keeping, and I had just money enough to pay for the *Herald* and Bible. My husband told me I had better keep my money to buy meat with, or we would have to go without. I had written my letter, and I went to the post office, but the two ideas came up for consideration, and I turned away and waited till the next day. That night I dreamed some one held a pearl for me to look at, and oh it was so beautiful! Then it was dropped on the ground at my feet and lost, and I got down on my hands and knees and hunted for it; and while I was hunting I came to the spot where the Book of Mormon was deposited in the stone box. I held my hands on the box and looked, and in front of me was a terrible gulf. In the morning

the interpretation impressed upon my mind was, send for the *Herald* and Bible. I went right away and sent for them, and they have proved a pearl indeed. I have been a wanderer and alone, but I do not intend ever to be without my counselor—the *Herald*.

Your sister in Christ,

MRS. L. M. RICHARDS.

THE above letter leaves untold a history which will interest each one who reads it, and does not refer to an example which is well worthy of imitation. Last August a letter came to the Herald Office from Sr. Richards, saying to Bro. Joseph, that she had been instructed of the Lord to work to enlighten the minds of the people among whom she was living. By the distribution of tracts and Voice of Warning (furnished by Bro. Peters), together with the use of the Bible, Book of Mormon, and other church publications, she had been the instrument in the hands of God of enlightening some, who were rejoicing in the truth, and many were wanting to hear an elder preach. She wrote, asking if possible, that an elder might be sent to gather in the sheaves. Accordingly Bro. R. C. Elvin was sent, and four were baptized. He will return at an early day, as more are now waiting to be buried with Christ in baptism.

How blessed such an experience must be. What a joy forever to know that we have been instrumental in saving one soul. It is a joy which we can only imagine, for in all our life experience we can not say, that we *know* ourselves to have been so favored of God. But shall we therefore cease to labor, or labor with less zeal? Nay, verily. For one we feel to say with Job, "Even though he slay me, yet will I trust in him." We would rather work for God while we live, even if we knew that we could not dwell with him hereafter, than to serve the devil, while we had it in our power to serve the living God. Others have labored, and let us enter into their labors with patience and zeal, trusting God with confidence so implicit that we ask not of the future, but feel that each day spent in his service brings its own rich reward.

HENDERSON, December 4th.

*Dear Sister Frances:*—If in my weak way I can encourage some other timid sister to try, I shall feel well repaid for any effort I may make to write. The evil one often whispers "better not, what can you write that will be edifying or soul-cheering? Better leave it for some one wiser or better than yourself." But is that letting our light shine? Is that imitating our blessed Lord, who, we read, went about doing good; and who, remembering the refuge of the foxes in their close coverts, and the hidden nests of the birds—those winged pilgrims of the air—says, in words that touch the heart with anguish, "But the Son of Man hath not where to lay his head." From the hour of his birth, when there was no room for him in the inn at Bethlehem, to the hour of his burial, when his body reposed in another man's sepulchre, there was no abiding place for him on the earth. O! when we think of his goodness, his humility, his meekness; him who was King of kings and Lord of all, is there anything we can not bear or endure for his sake? Let us do what we can, be it ever so small, and we shall surely receive our reward. Remember not many wise, not many mighty, not many noble, are called.

NELLIE WILLIAMS.

"When the King comes, with gracious voice and tender,  
To call his own,  
That they a holy service, glad, may render  
To him alone.  
Not many of earth's great or wise are taken,  
These stand afar;  
The lowly, meek, despised of men, forsaken,  
His chosen are.

"They in whose willing souls is sweetly sounding  
The still, small voice;  
These loyal ones, with love and works abounding;  
Hear and rejoice.  
With earnest zeal, with reverence, meek and lowly,  
With faith and prayer,  
They speed his coming, and their efforts holy  
His way prepare.

"What though they toil to-day in pain and sorrow,  
With bitter tears!  
Their sure reward is life and joy to-morrow,  
Past doubt and fears!  
God giveth to his chosen, grace and power;  
Their work of love  
Is but to trust and labor, hour by hour,  
Till called above."

Selected by Sister Williams.

LITTLE SIOUX, November 23d.

*Dear Sister Frances:*—Reading Aunt Patience's letter in the "Home Column" has cheered my heart, and renewed my courage. I would that as mothers in Zion we might fully appreciate the picture the Holy Spirit has enabled her to paint with her pen, and practice the lesson in every day life. It is comforting to read such letters; we look anxiously to receive them, but it is quite a different thing to always live in harmony with their spiritual teaching. Not that our desires are not to do the will of God, but we find ourselves weak, erring, human, in a world full of sin and darkness. And when we look around us and see the condition of the mass of the human family, and think what probably our condition would have been without the gospel, we feel to exclaim, Precious boon, Savior of mankind, Oh, let me enjoy its spirit. I am one of those unfortunate creatures who might do much if their patience were only sufficient. I see more and more the need of self-government, in order to be able to govern my little ones. I love the effects of the gospel upon the repentant soul; and we have this to encourage us—if we find we have erred, we can ask forgiveness and try to do better. If when the Spirit admonishes, I heed and reform, I shall grow in grace and in a knowledge of the truth; but if I am admonished and heed not, God can not help but be displeased any more than we could if any one of our dear children would indifferently treat our counsel. Now while God has so abundantly blessed us in this temporal life, let us not forget the important part of surrounding our children with pleasant spirits, cheerful countenances, and useful conversation. Innocent little children love the pure and the good. If this is not the case it is because older ones have corrupted their pure minds. Remember the saying of our blessed Savior, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." I have seen innocent little children, the unfortunate victims of parents' pain and troubles; which, to my mind, is far more serious than kicking poor puss, (though I sympathize with the poor cat. Yes, indeed, we should not let the perplexing scenes of life sour us. If we retain the spirit of the gospel they can not; else our blessed Savior could not have said when on the cross, "Father forgive them they know not what they do." He was calm, retained the Spirit of the gospel at all

times and under all the trying ordeals he was caused to pass through. His life was in perfect harmony with his teachings. This is the kind of religion that will lead our children to serve the Lord. "Pray for me, dear sisters, that my life, and my profession may be consistent.

MRS. GEO. S. HYDE.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

CAMERON, Mo., Dec. 9th.

*Bro. Joseph:*—The work is very prosperous here at present. I have more calls than I can possibly fill. I have been preaching in our church, three and a half miles north of Cameron, and have had the privilege of baptizing twelve precious souls into the kingdom, and have the name of one more for baptism. There are others who are near the kingdom. The prospect for ingathering here never was so good as at present. The Saints are all alive to, and all seem to be doing what they can to advance the cause. The best of all is, that the Spirit of God is moving upon the people, both in and out of the church. Before we began this protracted meeting, the Lord spoke to us by the spirit of prophecy and told us that there should be an ingathering of precious souls, and that some would come in that we did not expect. This has been fulfilled; I never had better liberty in presenting the word than I have had the past year. I have never felt more encouraged in the work than now, and I feel like entering into the winter's work with renewed energy.

Yours in hope of triumph,

W. T. BOZARTH.

FAIRFIELD, Nebraska, Dec 7th,

*Dear Herald:*—Immediately after writing my last, I went to Plattsmouth, and spoke four times to attentive but not large congregations. Good could be accomplished there with a little more push upon the part of those residing there, and more regular preaching. We can not expect the cause to thrive and prosper unless we devote both energy and patience. Went home for a few days, fixed up a little for the winter season, and thence west to the Palmyra branch. Spoke there six times to crowded houses every time, and was snowed in for a week, while you were having rain. The storm was very severe for the first of the season. The snow drifted badly, and the farmers throughout the state lost considerable stock. I spent a few days at Wilber, and although almost sick with cold contracted through exposure, I labored as best I could to speak words of comfort, cheer, and instruction to both Saint and friend, and those who should know said I gave words of gospel light not before told to that people. Truly, God is good to all those who seek to keep his word of promise; and just as fast as we make progress in this glorious work will he lead us by the light of his Holy Spirit. There is no stand still, and those who are faithful will surely make steady advancement in divine knowledge. I came here the 29th ult; Bro. John E. Hopper having obtained the use of the Baptist church, I began meetings the next evening, and the good Lord willing shall continue for the next two weeks. All things considered, we have reason



to be thankful for the attendance and attention. The result is hid in the future. This is a very religious town, there being five churches, and I am told there is not a saloon in this county. Bro. Hopper has lived here a number of years, is a man of good repute among the people, and during the late State election, he received 8193 votes for state auditor. He is quite anxious for the establishing of a branch of the church in this part of the vineyard. There are many scattered members of the church throughout this state, and for one I am very desirous to see one and all enrolled in some branch and have the opportunity to be blest with meetings.

In gospel bonds,

ROBT. M. ELVIN.

GALENA, Indiana, Dec. 6th.

*Brethren Joseph and Blair:*—From the very introduction of this latter day work here, many bitter opponents have risen up to hinder the spread of truth, who resorted to every thing ignoble save violence to crush out the truth, but they have not succeeded. What are the facts in relation to those who have opposed this "marvelous work?" Where are those towering intellectual champions who fought this work? Are they still opposing? Where are Revs. J. M. Henry, Goss, Brown, Tilford, Scott, and others. It is a well known fact that these men all fought against the work, and they are not. "O," says one, "do you think it dangerous to oppose this work?" Yes; inasmuch as it is the work of God those that fight against it are fighting against God. But doubtless God is merciful to those who don't know any better. I may be censured for what I now write; but I have not affirmed or denied that God made a specialty in punishing those who have opposed the work here; but I do say it is marvelous. Think of it, you that anticipate having a good time in crushing out the work in Southern Indiana. May you not be disappointed as others have been? Be assured that God will meet heaven and earth and the combined forces of the power of darkness in the future as he has in the past, in defense of this "marvelous work and a wonder." Don't think you will have a complete walk-over, as there are none of the twelve or seventies here. God will take care of his work. "You shall find favor." This, as we understand it, is prophetic, and evidently designed to encourage the Saints in their trials, though at the first thought it would almost seem unreasonable while the matter of difference was so great. Nevertheless, it is a fact. And we would risk the prophetic mission of Joseph on the truthfulness of this statement. We have demonstrated its truthfulness by our own experience. When I came to this place, (Galena), I found prejudice ruling to such an extent that the M. E. Church was advised by the pastor in charge to call a meeting and pass such resolutions as would hinder me from their social meetings, for he said my object was to proselyte them. I was informed that they had held two sessions, and they "Resolved, That M. R. Scott, known as the Mormon Elder, is requested not to attend our cottage prayer meetings so long as he adheres to that pernicious doctrine of Mormonism. H. E. Emerson, Secretary." Permit me to say that those who were so opposed to me on account of the doctrine, have worked themselves out of the M. E. Church at this place, and the present minister in charge has invited me to attend their meetings;

and last evening I was permitted and had the privilege of speaking in their church at this place. "Find favor!" O, how true! I am so thankful that this latter day work has incorporated within it the principles by which its own truthfulness may be demonstrated. Yes; thank God for the expression, "He that believeth on me shall know of the doctrine." And may I not say that I know this is the work of God, and not be considered as boasting? O, I feel as if I could not be thankful enough to our heavenly Father for this glorious latter day work. And when I hear of the onward march of the truth, and its success, I feel as Bro. Kelley remarked, that "good news comes from all parts," (except Southern Indiana). I am sorry that the work here is in such a condition. I am not at all discouraged if we don't set the world on fire. I think the work is moving along slowly, but surely, when we take into consideration the fierce winds that have passed over Southern Indiana. A wise general may be known in time of war, by saving his army from destruction as well as successfully meeting the enemy. I am aware that I was appointed to labor in Southern Indiana, but not being sustained by the church I have not done much. As Bro. C. Scott said in his letter to the *Herald*, there had been a mistake made in the district financially. When this is put in proper order, then we may expect prosperity here as elsewhere. May God speed the time when Southern Indiana may be equal in ministerial labor with the rest of her sister districts.

Your unworthy brother,

M. R. SCOTT.

CLINTON, Mo., Dec. 13th.

*Bro. Dancer:*—I have not the success in selling books and getting subscriptions for *Heralds*, etc., as I had in Iowa. The effects of slavery and the baneful influence of whisky and \* \* \* is more than a live \* \* \* can surmount at one jump. However, I am getting adapted to my surroundings, and have never seen as great advance in the right direction as has been made on the minds of the people since I have been here. Ignorance and superstition are fleeing before a well directed gospel effort, like a morning fog before a rising sun. I feel encouraged every way; never had the liberty in presenting as I have had since here. God is moving the people on every side, and I can hardly rest content out of the ministry for even one day. Bro. John McKenzie came down, and we opened in three new places early in November, holding for three weeks. Houses were crowded to their utmost. I saw it was impossible to close the meetings with justice to the work, so I wrote for help and Brn. A. White and Emsley Curtis came and continued the work for two weeks, while I went to Holden to hold a series of meetings. The brethren have baptized eight, and write me that many more are convinced. They also state they never had such liberty in presenting the word. These brethren are alive in the interest of the work. Other brethren are doing good service at some other points.

Bro. R. Etzenhouser and I commence a protracted effort in Clinton on the 15th inst., to continue up to the 26th. On the 27th inst. I will commence a six days' discussion at Schell City with Elder W. W. Blalock. Schell City is a railroad town of some 1,500 inhabitants, and thoroughly "discipled." We can look for nothing else but a lively time, as there are a score of "big

guns" massing to "take in" the situation. We have no people there, and our cause has never been represented any where in that country.

The few Saints that are at Holden are an honor to the work. I spoke ten evenings, and a number are much interested. Went from Holden to Armstrong, Kansas, and met with the Saints and friends for one evening and tried to instruct them in the good way. They are not doing badly. I was billed for another night, and also at Kansas City for two nights, but was telegraphed from home that my child was very sick. I reached home to find my baby just alive; but through the mercies of God it lives and is getting along toward a restoration. Being called home, I missed our conference at Independence on the 11th instant.

We are becoming attached to this country, and there is no reason for any to get dissatisfied with it if the head is rightly balanced. Saints that come to this country should come to stay, first having "all things prepared before hand." Those who move to this land "in haste" and without "preparation," will soon learn that the revelations given in 1831, 1833, and 1873, are full of force; and as sure as we treat them lightly a crash and dissatisfaction will follow. In my close observations I have seen and realized that it is very damaging not to observe these commands to the very letter.

Yours in the work,

I. N. WHITE.

NORCATUR, Kan., Dec. 2d,

*Dear Herald:*—Bro. Madden and I came to North Western Kansas the last of September; we visited some Saints in Cheyenne county, held two meetings with good attendance. We then can back to Decatur county, and opened meetings where we have been trying to tell the gospel in its fulness. We hold our meetings in a large sod school house, the people turned out so well to hear the new doctrine, that the house will hardly hold them; I assist Bro. Madden all I can.

I remain yours in faith,

JAMES I. SPENCER.

30 Butler-st., Greenheys,

MANCHESTER, 22d Nov.

*Dear Herald:* Ten years have passed away since our family and others, numbering over twenty souls, were born unto the Reorganization in the city of Manchester, England, and a branch of the church organized by our mission president. We now number nearly one hundred members, and our branch is but one of several forming the Manchester district, presided over by Elder Joseph Dewsnap. We believe this increase is due to the faithful, persistent efforts of men called of God and ordained to preach the gospel; who realizing that they have been so sent, do not fear for the issue, but strive to "turn the battle to the gate," and with the late Seer say, "Courage, brethren, let us on, on to victory" though it be in death.

With our household, indeed I may say with our branch, the truth of the prophetic mission of the Martyr and his beloved son is an established fact. The Lord has confirmed His word amongst us by the signs following the believers. About thirty-six years ago my mother was baptized into Utahism, through hearing and believing the gospel. The result was that the Almighty gave her clear, distinctive evidence of her position in relation to that church, her future severance there,



from, and the existence of the true one. Twenty-six years afterwards the dream was completely fulfilled when she was baptized into the Reorganization by God's servant, Elder Taylor. He was present at our District Conference, held October 9th and 10th, and appeared overcome with joy and gratitude to hear the testimonies, feel the Spirit's power, and see before him a room full of people eagerly listening to the words of life, nearly all of whom were *bona fide* members of the church. Our room is becoming too small, and enquirers are now constantly visiting us.

With reference to the Book of Mormon; its truthfulness to us has been confirmed by reason, light obtained in reading it, and also by dream.

Faithful labor brings its own reward. We would say to all who may peruse this letter: Let us "Remember the New Covenant, even the Book of Mormon and the former commandments which have been given us, not only to say but to do according to that which is written." Let us "seek to become workmen approved," and "if our structure is to be high, let us dig deep."

A few years ago a sister wrote the *Herald* stating that she wanted to serve the Lord, and the Spirit directed her to carry the message from door to door. She gave heed to the whispering, and in return was greatly blessed. Our sister's testimony was not borne in vain. A few months after, another brother and myself were constrained to set out on the Sabbath afternoon to visit from house to house inviting the inmates to attend our meetings and hear the gospel. Now there are four of us carrying the principal Church tracts out each Lord's day.

The teachings of the *Herald* and *Hope* are a source of delight to us. May the blessing of God rest on editors and contributors to their columns. We are led to say, blow favoring gales for the vessel that carries the welcome freight to our shores. It has indeed proved to be a herald to us, with its message of peace. Its teachings lead us onward and upward, and as the youngest Elder in the English Mission, I wish to profit by them, especially such as those found in our prophet's charge to young Elders at April conference.

My father is an Elder. He was formerly of the Romish faith, but was led into this church by my mother, and it is mainly owing to their Godly teachings that I now stand as a duly accredited minister of our faith.

Our beloved district president, Elder Dewsnup, is a man of sterling worth, whose whole thoughts are for Zion's weal. Time, means, and leisure, are all devoted to it, and he is ably seconded by Elders I. Baty and H. Greenwood. As a babe he has nursed me in the congregation of Saints whose praises heralded my birth. He has been by, to prompt and encourage me until now I stand proclaiming the word with him, and hope to endure so doing till the end.

We were pleased to hear the Lord was with Israel in the Camp at Garner's Grove, and trust that his guiding light may lead our hosts on towards the promised land, leaving the clouds of darkness and confusion behind, until we cross the Jordan to receive our inheritance. With "songs of everlasting joy" we shall then meet and sing praises unto the Lord for ever.

Dear *Herald*; it seems impossible to transmit, in any earthly tongue to paper the great and happy thoughts we are blessed with in this work of "latter days." If eye hath not seen nor ear

heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those that love him," what a future there is before us. May we fortify ourselves with the Spirit against every temptation, and with word and work prepare for the coming of Jesus Christ to reign with his people.

In conclusion, "Behold, let every man learn to do his duty," and remember that:—

"Tis not by dreaming and delay,  
But doing something every day,  
That wins the laurel and the bay  
And crowns the work of duty.  
The planets as they roll on high,  
The river as it rushes by,  
Forever, and forever cry,  
On, man, and do thy duty."

Apologizing for so lengthy an epistle, I remain a brother and laborer in the gospel,

WILLIAM R. ARMSTRONG.

HORNING'S MILLS, Ont., Nov. 19th.

Dear *Herald*: I am still battling for the truth, as well as my ability will permit,—would like to do much better if I could. I am not doing all the battling, as there are some in this part who assume the right to lay on hands, but in a very bad spirit. You know the devil is anti-Christ, or opposite in all things, yet keeping up a similarity; for instance faith is required of God's people, and devils believe and tremble; (and I have often seen them do so); especially when the Book of Mormon is mentioned. If evidence is wanting to prove that book true; here it is, "Woe unto him that trembleth with anger" "at the word." I can talk to men on almost all or any topic in religious controversy, and they can keep cool on most of them; but when the Book of Mormon is the topic, I have seen men's faces blanch pale as unbleached cotton, and their bodies tremble as an aspen leaf; and some of them have allowed themselves to be lashed into such fury as to foam at the mouth. Why?

It will be remembered that I mentioned lately having to meet some one in debate on the following question: "Resolved, that Jesus Christ did appear in person on the continent now called America and established his church." King James' Bible to be the only standard of evidence on either side. The outcome is that the opposing element is not going to oppose, and wishes the subject changed; consequently it has been so changed as to read: "Resolved, that the Book of Mormon is of divine origin, and is true and can be proved so by the Bible and by the internal contents of the Book of Mormon, and by American antiquities." I am to affirm; my opponent is to prove the Book of Mormon a fraud. The change of subject is at his request, and also the whole debating element, as I was forced into the matter at first by a bravado challenge on the part of several. This man is a Mr. G. Rutherford; and the other day a merchant in Shelbourn met him and me when we were making our new arrangements, and asked if we had backed out. My opponent said no; and I said, "Yes, sir, he has backed clean out on the first question and wishes the proposition changed for another," and took out the two written documents to show, when my opponent snatched one of them out of my hand in great fury. This, together with what talk followed, soon gathered a crowd; and a drunken Methodist class-leader named Best, who was then stinking with whisky, struck me several light taps on the face with his front finger, in a very

defiant way and intending it as a taunting insult, which I took all right.

Finding that I can not be driven out of the field, force and slander have been tried. They got it reported that I had left and was afraid to come back; but now that I am back and intend to stay till it is over, they try bullying; but I can't be got rid of in that way either; so I will wait and hope, and watch and pray, for patience and grace and victory for the truth. There is good prospects of reaping here in the future; several are investigating by reading and coming to hear. I can't say about their praying, but hope and teach them to do so. This debate comes off on the 29th and 30th of November. I am well in health, and feel in excellent good spirits; and am preaching on every occasion, every night in the week (except Saturdays), right along. "Preach the word," is my motto; and I am making friends for the cause wherever I go. I baptized one more since writing, and on the afternoon of the same day united him to a wife in marriage.

I expect to visit each of the branches in Canada now in turn, so as to be in a position to report, or act as the case may require at the conference, &c. Your brother in bonds,

J. A. McINTOSH.

CRAWFORD, Nebraska, Dec. 6th.

Dear *Herald*:—I have now been connected with the Christian religion for about twelve years, nine or ten of which I have spent in the German Baptist Church; the remainder with the Reorganization of Latter Day Saints, incorrectly known as Mormons.

While connected with the former church, I tried hard to live a life devoted to Christ. I read and meditated and prayed much. I respected the church, but never felt that all was right. I saw and felt the deficiency in the church as regards spiritual gifts of the Holy Ghost, and my longings became deep and pungent. I was determined to accept the truth wherever found, regardless of church, parents, or property. I am still in the same mind. While exercising the function of preaching, I now and then heard of the Mormons, but nothing good. In due time I was requested to preach in their church at DeLoit, Iowa, at which time I was treated very kindly, they even bearing my expenses home on the cars. I concluded that they had at least done more than any other denomination I had visited, outside of my own, and should have credit for it, whatever other bad principles they might have. We soon fell into conversation, when I was asked whether the signs promised in Mark, chapter 16, followed us. I humbly confessed they did not. I was then informed that God does now bless them with these things. My heart was made glad, but I was a little fearful of latter day delusions and concluded to be careful. I was told of the marvelous coming forth of the Book of Mormon and some of the prophecies relating to it. I became greatly interested, fearing that I and my church might be wrong, and the despised and persecuted Saints right. I was then informed also that if I with honest intention asked concerning the Book of Mormon, that God would reveal to me the truthfulness of the same. Accordingly after much thought about our church, a divinely called ministry, and religion in general, including the Catholics, I one evening retired to the granary, closed the doors, kneeled down and asked

these words:—"Lord Jesus, is the Book of Mormon true? Are the Latter Day Saints your Church, or are they trying to deceive me?" I expected an answer, I don't deny, but how I did not know. My soul was in trouble, when presently there seemed to arise from the floor a frame about 6 x 12 inches, like a picture frame, inside of which was Jesus Christ crucified, being in great agony. I looked upon it for a while, when another frame arose, the same size, containing Christ glorified, or risen from the dead. It was pleasant to behold. The color of the vision, if I may so call it, seemed more like the daylight than anything I know.

Since then I examined the Book, and if there is one doctrine more prominent than another, it is this, that Christ would be and was crucified and glorified. In this it agrees with Paul:—"I am determined to know nothing among you but Christ and him crucified." I also know that it condemns having many wives as were had by David and Solomon of old, Brigham Young, and plenty of others of late date. But, kind reader, this is by no means all it condemns; and some of my readers will do well to let it alone if they don't want to be chastened and corrected of error, pride, theft, adultery, covetousness, hireling prests, harlots and harlot churches, all are named. Deeds of goodness and holiness are encouraged.

But what about the church. I have heard the gift of prophecy; some fell on my own head, and to my understanding has had a fulfillment. I have heard the gift of tongues and the interpretation, and believe it to be a supernatural power, and not "bogus," as claimed by some; have seen children blessed, the sick anointed with oil and hands laid on; have helped to lay on hands when the sufferer claimed to be relieved, and went to meeting and about their labor. Have known some that testify to receiving their sight, others having evil spirits cast out, and numerous other miracles being performed, visions and revelations being received by the church, all through the name and merits of Jesus Christ our Lord and Redeemer, and not Joseph Smith or any other man or men. That the Reorganized Church is free and separate from the Utah Church and polygamy, I do verily believe; and if this is not God's Church, I am at a loss to know where it is. I have faithfully and prayerfully investigated the history and doctrine of the church since its origin, and I confess I feel unable to combat against it. The Lord said to Paul:—"It is hard to kick against the pricks." But that I feel entirely satisfied, I do not say, but I am not willing to exchange for anything I know of now. It is truly a great and a marvelous work. It seems to reach out in all directions—past, present, and future.

I have read that noted debate between Braden and Kelley, and I must say, if Braden would be victorious hereafter in debate, he had better teach and practice more of the everlasting gospel; likewise the Rev. William Sheldon to whom Bro. Blair replied in "Joseph the Seer." And in short, it might be well enough for all uninspired and unauthorized men to let it alone, as it brings their "craft" in danger. The pit they dig for others, they themselves fall into.

My heart is still open for every truth. I am willing to exchange views with any church or people under heaven, and would be pleased for any new gospel light. Great; oh, very great is

the day in which we live! Let men repent while it is called to-day, and lay aside all vain traditions received from the fathers, for it is God's word that will judge all in the last day. To the Saints I would say, Arouse from your slumber; and walk as children of the light. "Let us shake off the coals from our garments," thrust in our sickles while the harvest lasts, and let not the beautiful golden grain go to waste, may the Lord send many "fishers and hunters," until the honest in heart are all gathered out. Oh, the many poor, aching, longing hearts that are waiting for the entire gospel. "For Zion's sake I will not rest; I will not hold my peace until Jerusalem be blest and Judah dwell at ease, until her righteousness return as day break after night." D. W. SHIRK.

WOONSOCKET, Dak., Nov. 6th.

Bro. Joseph Smith:—I have been a life-long Methodist, but have long been dissatisfied with the man-made rules of that church. I have preached twelve years in the M. E. Church with much of the power of God, but seeing the formality of the preachers and members, and hearing them deny the power, I withdrew and came out from them. I made the acquaintance of Stephen Morse, an elder in the Church of Jesus Christ of Latter Day Saints. He gave me the Book of Mormon, together with the Voice of Warning and some other books. I read with care until I was convinced of the truth of the gospel, and then I accepted it and was baptized and ordained an elder, on the 10th day of October, 1886. I preached the same Sabbath, and have preached every Sabbath since. Although there are none of the church here but he and I, we are contending for the faith once delivered to the Saints. I received power when hands were laid on me, and I can truly say, God is with me of a truth. I have never had such power before in my life. We have quite a number to hear us preach every Sabbath. God has wonderfully led me through many trials in order to show me the corruptness of the churches, "having a form of godliness and denying the power." Oh, that God may sanctify my heart and tongue to preach the unsearchable riches of Christ!

Your brother in Christ,

L. F. DANIEL.

HINTON, W. Va., Nov. 25th.

Dear Herald:—I left my home in Jackson county, Ohio, November 3d, 1886, arrived in Wayne county, West Virginia on the 4th, and on the 7th preached to a fair congregation at Centerville, where some time in the past the Saints were misused and their house stoned; where also, two years ago, Brn. Devore and Beatty received a written notice to leave or they would get their backs "withed." But they did not leave at that time, nor get the lash. This is the place where the judge refused to have those who interrupted the Saints in their worship prosecuted. The Scriptures say the wrath of man shall be made to praise God. After laboring in the vicinity of the county seat for twelve days, I am satisfied that there has been friends made to the work. While there a Methodist preacher in good standing offered to guard me while I preached the word if it was necessary. Bro. Trout met me at Centerville with conveyance to his home at the Infirmary, near the county seat. (He is overseer of that institution). With him and his noble wife

I mostly made my home while in that vicinity, preaching most every night to some who are interested. One rarely meets with such a helper in this country as is brother J. W. Trout. While there I baptized a noble young man, who will be of use to the work. Two others, young ladies, asked for baptism. Some who were once very bitter enemies I think will obey when they have another opportunity. The Saints there have been discouraged, and were rather on background; but I think they are generally now encouraged in the work; they have resumed their prayer and testimony meetings.

If the work is looked after it will prosper. Friends have been made to the work, and they request me to return that way soon. The Saints administered to my wants, for which they have my grateful thanks.

I next went to Milton, Cabell county, where I spoke twice in a school-house and twice in a Methodists church house. The desire there to hear is widening; two new doors are opened, which I could not fill on account of being booked for this place the 23d, where I am at present. I expect to stay here two weeks, if the Lord will. We had great prejudice here against the truth, and there has been talk of making me leave; but my confidence is strong in the Lord of hosts, and I hope to be able to endure all things. Some will obey here, and I think to organize a branch. I can not fill half the calls for preaching in these localities. Have had good liberty in speaking the word; to God be the praise.

I ask to be remembered by the faithful Saints, that I may be able to stand.

JAMES MOLER.

## Communications.

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

### WHO ARE HIS?

"Now if any man have not the Spirit of Christ he is none of His." So said the Apostle Paul in his letter to the Romans. I have heard it said by many in the church that no one has the Spirit of God, except those who have been baptized and confirmed by the elders of this church; and that the Spirit is not found in other churches. If this be true, then there is no one that is "His," that is, belongs to Christ, in any other church, than the church or people called Latter Day Saints. But how are we to decide this matter, or by what rule are we to judge other people in this case? Well, says one, the Holy Ghost is promised only to the baptized believer of the gospel. I grant it, that is, "the gift of the Holy Ghost" is promised to such, and is received through the laying on of hands of a divinely appointed and authorized ministry. But what are we to do with this other inspired truth: "Wherefore by their fruits ye shall know them?" And this: "Every good tree bringeth forth good fruit?" Suppose, therefore, a man should exhibit the "fruits of the Spirit," shall we say that he "have not the Spirit of Christ," or that he is in possession of it?

What is the fruit of the Spirit? "But the fruit of the Spirit is love, joy, peace,

longsuffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5: 22, 23. Now it is simply folly, and a manifestation of sheer ignorance, to deny that the "fruit of the Spirit" is found exhibited in the life and character of numbers who are not members of the fraternity, of "our church;" and the writer, if he has ever learned to know what the Spirit of God is, by experience in this church, is compelled to confess that he has known it in a measure in other churches, *i. e.*, by experience of the fruit of the Spirit. He believed then, and believes now, that he "had the Spirit." Besides, he has seen the manifestation or exhibition of the same fruit in many others. He has seen those who had the "same mind" that was "in the Lord Jesus," and who displayed in their daily walk and conversation, a truly beautiful and heavenly Spirit, whose characters were truly lovely, and who sought to live as near the Lord as they knew how; and it would seem to be extremely unjust to question their acceptance with God. They had not, it is true, heard of the gospel in its fulness; but as far as they had heard and understood they had obeyed, howbeit they had not been baptized, nor had they received the laying on of hands of the elders. Now, it is written that baptism, in connection with repentance, is for remission of sins; but can we say that no one has received a forgiveness of sins except those who were baptized? They genuinely, honestly, fully repented of sins; they had a godly sorrow that worked a reformation of character and life, in many cases remarkable, and the change was wonderful and striking, and that which only God's Spirit could effect.

Well, says one, why preach repentance, and baptism for remission of sins, and the laying on of hands for the gift of the Holy Ghost? Because it is God's order; a part of the celestial law, that much of the plan of salvation. But will God save any one who has not obeyed the gospel, it may be asked? Will he damn any one who has never heard it? we ask. If they are not saved, and not damned, what sort of state or condition are they in?

Even some of the gifts of the Spirit are enjoyed by people in other churches. Faith, healings, (and some of them miraculous), and visions, and dreams, and "operations" of the Spirit, have been experienced. These have been enjoyed by people who have earnestly sought for them by faith in God, by trust in the Lord Jesus, and by humble, earnest prayer for the presence and operation of the Holy Spirit. I, for one, can not believe that they were produced by demons, or Spirits of the dead; for in many cases these "manifestations" are experienced by those who have not the least possible faith in "spirit manifestations" as taught and believed by Spiritists. By the Book of Mormon rule, that "whatsoever inviteth and enticeth to do good is of God," then, as an increase of faith in God, and love for the Lord Jesus, and desire for the presence of the Holy Spirit is the result of these experiences of a superhuman power, we must concede that they are of God. In the days of

Jesus and the early apostles, at one time, one was found casting out devils in the name of Jesus, and some of His disciples nought to forbid him, because he would not follow them; but Jesus gave them to understand that no man could do a miracle in His name, and speak evil of Him; in other words he was a believer in, and a friend of Jesus, even if not recognized as one of "our church," by the disciples.

This matter must be understood in some way, and the solution of the problem to my mind is, that these experiences are the result of individual faith, and faithfulness, and are not an evidence of the acceptance of the church to which the individual belonged by the Lord, as his church. In many cases the church to which they belong repudiates the doctrine of superhuman or spiritual gifts of the kind named being now desirable or attainable.

They do not prove the church to be correct in doctrine, practice, order, name, or organization. For being experienced by members of various churches of opposite, or conflicting faith, and practice and order, they would prove each to be right which would be a religious impossibility. The answer seems to be that "God is no respecter of persons, but that in every nation, he that feareth God and worketh righteousness is accepted of him;" on the principle that "whosoever doeth right is righteous." He may not work righteousness in full, but he may so far as he understands it; or in other words, live up to the light that he receives. God is a merciful and just God, and when an humble, trustful soul comes to him, and honestly and earnestly, with an eye single to his glory, seeks for his Spirit and the manifestations and gifts thereof, that God will not withhold. But suppose that these same parties should have the way of the Lord shown unto them "more perfectly," and duties unperformed hitherto by them should be unfolded to their understanding, and they then refuse to receive the greater or additional light, and to perform these duties; what then? Why, "to him that knoweth to do good, and doeth it not, to him it is sin." They would become disobedient, transgressors, rebels, and would of course come under condemnation, and would forfeit the favor of God, and would lose the Spirit. The enjoyment of any measure, any gift, and operation of the Spirit by those who may only believe a portion of the gospel, because they understand but a portion, and who have not heard, and consequently not obeyed the fulness of the gospel as before remarked, does not prove the church to which they belong correct in faith or practice, or accepted of God as a church. The signs were to "follow them (the persons) that believe," not they who disbelieve. They may not believe all, because they do not understand all; but can we say that those who enjoy these gifts disbelieve any of the gospel? Millions, there may be, who do not believe in the one living and true God, simply because they have never heard of him.

And faith comes by hearing; but having never heard, do they disbelieve in him? Certainly not. A man may hear a portion

of the gospel only, and therefore believe a portion only. Again, he may refuse to believe that portion, or what he has heard; another may hear it in full, and believe the fulness; and another may hear the fulness of the gospel and not accept it. What the first party believes is gospel, as far as it goes; but it is only a part; he is a believer in what he has heard, but has not learned the perfect, or full law of liberty. He goes to hear and learn the "way of the Lord more perfectly" as Apollos did from the mouth of Aquilla, and his wife, Priscilla. (How about this female teacher of the gospel?)

The first party is but a partial believer, and receives but a portion of the Spirit; but of the Spirit he does receive. The other is a full believer, and is entitled to the "gift of the Holy Ghost," the Spirit in full. Not simply a gift or two, but the power that produces all the gifts, operations, and manifestations. Not merely a stream that flows from a fountain, (and there may be many streams large or small), but he receives the fountain itself, so to speak. There is this difference in the two parties, and it is a marked difference; the one receives the Spirit in a measure, as a matter of free grace; he can not claim the "promise of the Holy Ghost;" for he has not complied (because of lack of understanding) with terms in full, upon which the promise of the "gift" rests. He can say, Lord, in thy abundant mercy, and loving kindness, give me of thy Holy Spirit, as a matter of grace. The other, no less humble and trustful can say, Lord, I ask thee to give me the gift of the Holy Ghost according to thy promise; for I have heard, believed, and obeyed the gospel in its fulness, and I claim, not arrogantly, however, the promise. Another feature of the case is this; there is no need of denying that members of other churches enjoy the peace, joy, humility, and happy feelings that they claim to enjoy, and doubtless do enjoy and believe to be the work of the Holy Spirit, (and to my mind rightly so believe), for this reason, *viz.*, the Holy Spirit has two aspects, so to speak, or two sides, two faces; one face is covered with frowns, the other with smiles. The face with frowns is turned toward the unbeliever, and impenitent, and he is reprov- ed of sin, convinced of the gospel or righteousness, and fears the judgment to come; he believes, repents, and receives joy and peace because thereof; he feels meek, gentle, patient and happy, and these are the results of the operation of the Spirit of reproof. But when he obeys the gospel in baptism, and received the laying on of hands, he then obtains the promised "comforter," the gift of the Holy Ghost. The one convinces, convicts, and condemns, and the result is faith, and repentance, and this brings peace, and satisfaction, and the spirit of obedience and reformation of character. The other brings life, light, and liberty: and assures of pardoned sin, a new creation; for the individual is born of God, and is a new creature in Christ Jesus; for, having been baptized into Christ, they have put on Christ.

The party who has not been baptized



into Christ, has not put on Christ; but, like the Gentiles at the time of the existence of Solomon's Temple, who became Jewish proselytes, they could find place in the outer court and enjoy certain privileges of the Jewish economy; but the Jew alone could receive the full measure of the benefits provided of God for <sup>the</sup> party who has received <sup>of</sup> reproof is not inside the fold <sup>of</sup> Christ until born of water and the Spirit. <sup>of</sup> Becoming a son of God by obedience to the law of adoption, he then receives the Spirit of God's Son, even Jesus Christ, into his heart, whereby he cries Abba Father. Are these unbaptized (yet partially believing people), Christ's? Not in the fullest sense of the term. Are they the Devil's? Not by any means. Are they their own? No; for they have yielded themselves servants to God, as far as they understood, and they were and are his servants as far as they understand his laws and the order of his government and obey them. They are Christ's however, because they will have part in the resurrection at Christ's coming—not in the celestial glory, but in the terrestrial. The second death hath power on all who do not take part in the first resurrection.\* "And it is only those who are the terrestrial ones, who are not resurrected at Christ's coming. Those who receive the terrestrial glory are the honorable ones of the earth, who have been blinded by the traditions of men, hence do not hear the gospel in its fulness. And with them are the heathen who have never heard the gospel in the flesh at all. Are the heathen Christ's? Yes; but not his in the sense that those are who have obeyed the gospel, and have put on Christ by being baptized into him. They are Christ's in the sense that David uses in the second Psalm, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

They are "his" in the sense found in Revelations, 18: 4. "Come out of her *my* people, that ye be not partakers of her sins, and that ye receive not of her plagues." As this refers to a religious or ecclesiastical body, or a number of bodies, under the general term "Babylon," and not a literal city. It is understood by some that God's "people" are to be found yet in Babylon, not those of course who have "come out," and from the church of Christ, or belong to that church. Now, they are not "his" in the same sense that the "body of Christ," or the baptized, and confirmed believer is. If they are "his," then they will have part in the first resurrection, or that which takes place at Christ's second coming. If they, with the nations who have not received the gospel, are to have part in the resurrection to *terrestrial* glory, and are to receive the Holy Spirit through the ministration of the celestial ones, this can not take place in the spirit world, for if so, then they would have become entitled to celestial glory, for having received

the Holy Spirit through the administration of those who are "the Church of the first born," they would become heirs to "celestial glory," because they would have heard, believed, and obeyed the celestial law. But we read of a resurrection of terrestrial beings, and if the Holy Spirit is received by this class, it must be after their resurrection. The celestial glory is not obtained till the resurrection, then the natural or earthly body becomes a spiritual body, (not a "spirit body"), "this mortal," then puts on "immortality," these dead are "raised incorruptible." The others are "terrestrial" or earthly, and not "celestial" or heavenly, but they receive the Holy Spirit, or as I understand it, the gift of the Holy Ghost through the administration of those who have become celestial by virtue of being believers in the fulness of the gospel, and having received the Holy Ghost themselves, through the administration of those who held the authority to give it through the laying on of hands, while they were in the flesh, or earthly beings. Upon the principle or rule that we are to "work out" our "own salvation," and according to the declaration of Christ, "Therefore, let every man stand or fall by himself, and not for another; or not trusting another," we would judge that every person must hear, believe, repent, be baptized, and receive the laying on of hands for himself. I may be dull of comprehension, but I can not see why a person can not just as well hear, believe, and repent for another as to be baptized or confirmed for him. If the terrestrial ones are to receive the Holy Spirit through the administration of the celestial ones, it will be when there are celestial ones to administer, and I do not understand that there will be any celestial administrators of gospel ordinances, till "this mortal puts on immortality, and this corruptible puts on incorruption." I can conceive of people in the Spirit world hearing, believing and repenting of sin, but if they can not obey for themselves in the Spirit, they can wait until raised from the dead, when they can receive baptism, and the Holy Spirit through the administration of those who through the resurrection become celestial beings. If these honorable Sectarials, and heathen are Christ's—not his "body," but his "people," they will be raised at his "coming," as Paul taught in Corinthians, 15. And if they receive the Holy Spirit in the sense of being born of the Spirit, after being born of the water, they will be exalted to celestial glory; and receiving the Spirit during the Millennium or the "last day"—the seventh, of the week of seven thousand years, the prophecy of God will be fulfilled in which the Spirit shall be poured out upon "all flesh." God will have "all men to be saved, and to come to a knowledge of the truth," or as it might be very properly put, have all men to come to a knowledge of the truth, and be saved. And to come to a knowledge of the truth, they must manifest a belief of the truth, and before they can exercise faith they must hear the "word of truth" preached unto them through the gospel. We can see some use for "priests" as well

as for "kings" in the Millennium, with these thoughts before us. And we can see in it an explanation of what has been a mystery, and a trial of faith to many. The writer remembers what a "trial" it was to him, in the early days of his membership in the church, when seeing a little boy blessed by Bro. Blair, and a prediction made that he should preach the gospel to other nations, and in a short time the child died, but after a while the light came, that there was a hundred fold greater work to be done in the Millennium than in these days, in the matter of preaching the gospel, and that this boy, and others who had received like promise, would, when grown to sufficient age, preach the gospel to nations, who have never heard it, and who will accept it. The time must come when the will of God will be done "on earth" "as it is done in heaven." The Spirit of Christ does not partake of churlishness; it does not prompt a man to pray to God to "bless me and my wife, my son John and his wife—us four and no more. Amen." It rejoices that a "Manifestation of the Spirit" is given to others beside members of the Reorganization, and it is glad that the time will come when "every knee shall bow, when every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." It is pleased to know that there is as much light, and truth, and fruits of the Spirit, in the religious world as there is, and it would rejoice still more, if there was a thousand fold more display of this "fruit," to say nothing of the "gifts" in the church, which has named herself the "body of Christ." There is a great deal more hope of salvation of a man who, having never heard of the fulness of the gospel and who lives as faithful to the law of heaven as he can, or who lives up to the light that he has received, than for those who claim to "know the Lord," and who cry, "Lord, Lord," and yet "do not the things" that he has taught.

This church boasts of "present revelation;" sings, "We thank thee, O God, for a prophet;" tells the world that it believes, nay, that it knows that Joseph Smith was a "prophet of God," and that it knows the same of the present Joseph, and yet look at the "word of wisdom," the "law of tithing," the "laws of the church," found in section 42 of Doc. & Cov., and a number more commandments which come as "the word of the Lord," that are daily trampled under foot, which, if believed, are continually disobeyed by some. What means this saying of Christ? "For unto whomsoever much is given, of him shall much be required; and to him whom the Lord has committed much, of him will men ask the more."—Luke 12: 57.

I would like some one to show why the church is not as much under condemnation, and for the same reason, as the church was in September, 1832.—D. C., sec. 83, par. 8. "The sectarian world has not the light that we have," cry hundreds in our church, and in the day of Judgment, it may thank God that it did not have so much, when it beholds the condemnation

\* The writer has made a mistake here, and probably has written different than he knew and intended; for at the second resurrection there will be many on whom the second death will have no power. See 1 Cor. 15: 32-36; Rev. 20: 6-15; Doc. Cov. 28: 7; 76: 4, 7; 85: 29.—Editor.



and shame of those who laid claims to the greater light, and yet walked not in it. There is no longer any need of the admonition, "Boast not of faith, nor of mighty works," for there is very little of either to boast of. "He that receiveth my law, and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you;" and if such are not cast out, because there is no one without sin in the matter, we may expect to be all cast out by the Lord, and then we will know who are his.

TAHITI.

T. W. S.

## Conference Minutes.

### CENTRAL MISSOURI.

The above district conference convened with the Wakenda Branch, October 2d, 1886, W. L. Booker presiding. Elders Reports: David Powell (baptized 4), E. W. Cato, sen., Parley P. Powell, F. M. Miller, Geo. W. Carter (solemnized 1 marriage), W. L. Booker (baptized 1), F. C. Warnky of Independence, and Robert L. Ware of Far West; J. B. Belcher reported by letter. Priest W. H. Nuckles; Deacon M. H. Stone reported. Branch Reports: Carrollton, no change. Wakenda, 5 baptized; 2 received by letter, 1 died; present number 46. Alma no report. Elder Warnky, missionary, reported. Letters of removal were granted to Wellington Johnson and Elizabeth J. Johnson, scattered members of the old Knoxville Branch. The report of committee on scattering members was received and committee discharged. Whereas, there appears on our minutes a resolution that this district be represented only by elders, priests, teachers and deacons; Therefore be it Resolved; That we rescind said resolution. Carried. Bishop's Agent's report: On hand last report \$9.35, paid to Sr. Lloyd \$5, balance on hand \$4.35. Elder E. W. Cato, sen., Bishop's Agent. District agent's report: On hand last report 10 cents, received since \$1, amount paid out as per account \$1.45, due agent 35 cents. The spiritual authorities of the church were sustained. W. L. Booker was sustained as president of the district for the ensuing term, and M. A. Trotter clerk. The Saints met at night for prayer and testimony; Sunday, preaching in forenoon by Elder F. C. Warnky, assisted by Bro. W. L. Booker; afternoon, sacrament, prayer and testimony meeting; at night, preaching again by Bro. Warnky, assisted by E. W. Cato. Adjourned to meet with the Wakenda Branch, March 5th, 1887, at ten a. m. W. L. Booker president, M. A. Trotter clerk.

### NAUVOO AND STRING PRAIRIE.

The conference of the above district met at Farmington, Van Buren county, Iowa, December 4th, 1886, at ten o'clock. President James McKiernan in the chair. Keokuk, Farmington, and Burlington branches reported no change. Montrose 98; 1 disfellowshipped, 2 ordinations. The president reported having visited all the branches of the district, and had labored as circumstances permitted. He had also visited a place in Jefferson county, Iowa, where he had preached some and baptized two. He presented an itemized financial report, which was accepted. Visit-

ing brethren were requested to take part in the conference. Elders H. T. Pitt and J. H. Lambert reported labors near Elvaston, which resulted in the baptism of two. Elder J. W. Gillen, present, reported his labors in the district, and hoped for good results. Elder B. F. Durfee reported by letter. The Bishop's agent, J. H. Lambert, reported: Amount on hand last report \$24.69, received since \$36.54, paid out \$36.40, balance due the church \$24.83. An auditing committee—George P. Lamber, H. T. Pitt and J. W. Gillen—found the books correct. Elder H. T. Pitt had his license renewed. By request of the Montrose branch Bro. Herrick was granted license as a teacher, and Bro. Campbell as deacon. Brother James McKiernan was elected president, and George P. Lambert clerk, for the ensuing six months. Each branch of the district which has not done so, was requested to adopt the Rules of Order for governing branches, and use it in all branch business. At 7.30 p. m., preaching by Bro. John H. Lambert and J. W. Gillen. Sunday at eleven a. m., preaching by Bro. McKiernan on the resurrection. At two p. m. the Saints met in sacrament and social meeting, and were much blessed. In the evening the congregation were highly interested in a sermon by Bro. J. W. Gillen. Adjourned to meet at Montrose, Iowa, March 5th, 1887, at ten a. m.

## Miscellaneous.

### NOTICE!

The conference of the Southern Nebraska district will meet at Nebraska City, January 9th; and as it is the last quarter in the year it is absolutely necessary that I have a correct report from all the branches so I can make up annual report; and for the same reason it is desirable that we have a good attendance, as the question of sending delegates to General Conference will come up.

J. B. GOULDSMITH, *Clerk Dist.*

C. B. &amp; Q. R. R.

On December 24th, 25th, and 31st, 1886, and January 1st 1887, I will sell round trip tickets to points not over one hundred and fifty miles, for one and one third fare for the round trip. Going coupon good on date of sale. Returning coupon limited to January 3d, 1887.

H. T. FLINT, Lamon, Iowa.

### BORN.

BRANNAN.—To Mr. John and Sr. Ella Brannan, at Denver, Colorado, September 21st, 1886; a promising son. Blest and named Melvin Russell by Elder James Caffall, December 7th.

### DIED.

DREBIS.—Near Weston, Pottawattamie county, Iowa, November 4th, 1886. Mary Augusta Drebis, daughter of Bro. and Sr. John F. Drebis, aged 11 years, 3 months, and 5 days. Funeral services in the Saints' chapel, Hazel Dell Branch, by Elder H. N. Hansen.

2891 F. A.  
DREBIS.—November 10th, 1886, Sr. Hattie, wife of Bro. William Parks, aged 25 years, 2 months, and 14 days. Her faith in the gospel was firm, and her hope bright in coming forth in the first resurrection. Funeral sermon by Elder W. C. Nirk, assisted by Elder J. S. Roth, to a large congregation in the Presbyterian Church, Hartford.

BROCKET.—November 14th, 1886, James Ray, infant son of Mr. William and Sr. Clara Brocket,

aged 3 months. Funeral sermon by Elder W. C. Nirk.

TURNOUR.—November 17th, 1886, with scarlet fever and diphtheria, Viva Turnour, aged 9 years, 11 months and 17 days. November 20th, with same disease, Virgil Turnour, aged 1 year, 6 months and 20 days. Children of Jules and Jennie Tu-

.; how we loved her—  
L. . . . .; how we loved her—  
And our darling little Virgie—  
Oh it was so hard to part!

FOWLER.—At Lamon, Iowa, December 11th, 1886, Sr. Esther M. Fowler, aged 56 years, 2 months, and 24 days. "Asleep in Jesus, blessed sleep." Funeral sermon at the church by Elder W. W. Blair, assisted by Elder J. P. Dillon.

### THE CLOSING OF THE YEAR.

A FEW more days and the year which to some has brought happiness and to others misfortune will be added to those which have passed before it. Many will during the present month sit in retrospective thought over the events which have marked the year in their lives. To the young the years speed not fast enough; to the old they are all too short. The young man employs the closing of one year in preparing for the next, the aged man muses over the events of past years, and contemplates the mysteries of the future. In the lives of many the year has proved a memorable one, while in those of others it has been marked with no special events. The hopes of one have reached fruition, the aspirations of another have fallen short of success. And thus the last day of December will bring alike pleasant and sad memories. There is a lesson to be drawn from the close of every year that may well teach us of the opening of the new one. It is by deriving profit from the past that we can improve the future. If we have undertaken enterprises during the present year that have proved unsuccessful, we can now, on looking back over the ground, see more clearly what our mistake was or wherein we failed, and by having undergone such experiences we are by far the better off. We have been taught lessons which we might otherwise never have learned, and in our future undertakings the great value of them will be apparent to us, if now they yet seem unnecessary and unproductive of good. There is a lesson in all our failures, if we will but regard them in the proper light. So long as we profit by what has occurred during the year now rapidly drawing to a close, it will not have been wasted. The experience of the old year will make our success during the new more assured, for we will have learned what shoals to avoid in the sea of life. If our bark has just ground over the rocky reefs with but slight injury, let us feel thankful that we were not entirely wrecked. The closing of another year will also remind many of the necessity of acting in the present rather than postponing to the future. It will teach us, perhaps, what may have escaped us before, that the sun as swiftly descends to its setting as it rises to its noon. As a nation, our history is unequalled for activity, enterprise, and thrift, yet how many are loitering by the wayside, contending to themselves that there is "plenty of time" in which to attain a certain end; then, rousing up suddenly, how surprised are they to find that the opportunity for their achievement has passed. These and scores of other lessons will be suggested to many with the close of 1886.—*Christmas Brooklyn Magazine.*

**THE CHICAGO TIMES.**

**ANNOUNCEMENT FOR 1887.**

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